

On Studies of the Representation of Islam and the Muslims in West Media and Factors behind Misrepresentation

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Abstract

The subject of Islam and the Muslim is an important agenda under the volatile international situation, which drawing increasing attention worldwide with the impact of media report. Moreover, in-depth studies of Islam and the Muslim are blossoming to critically unravel the way Islam and the Muslim is represented in western discourse. This article presents a literature review of those studies of Islam and the Muslim, aiming to conclude respectively previous studies of representations of Islam and the Muslims and then to clarify the factors behind the misrepresentation, including historical factors, cultural factors, political factors and religious factors.

Keywords

representation, Islam, Muslim, media, ideology

1. Introduction

There has been a huge volume of coverage of both Islam and the Muslims in the news media in recent years. A number of extraordinary newsworthy events involving them have been reported since September 11th 2001. And recent events have made the echo of inclusion even more problematic. The 7 July 2005 London bombings (Note 1), the 13 November 2015 Paris attacks (Note 2), the 19 December 2016 Berlin attacks (Note 3) and other terrorist incidents saw the idea of Islam and the Muslims as main threat and enemy of the West take on new significance. Furthermore, other matters such as the asylum and the immigration have been discursively linked to a perceived security threat. Are they exactly what Islam and the Muslims are? Are those representations accurate and impartial? With so large amount of attention from the media, however, the general understanding of the Middle East, the Muslims and Islam in the world hasn't improved; the representation of Islam and the Muslims hasn't been objectified.

Therefore, this article aims to present a detailed literature review of previous studies of representation of Islam and the Muslims, and finally to clarify the factors behind the misrepresentation. It consists of

three parts. Part one gives a general overview of the concept of media, ideology and Orientalism, and then clarifies the relations among them. Part two makes a review of those past studies of representation of language. Part three has three sections: the introduction to the term “representation” goes first, the second section presents respectively previous studies of representation of Islam and the Muslims and then the third one clarifies the factors behind the misrepresentation, including historical factors, cultural factors, political factors and religious factors.

2. Media, Ideology, and Orientalism

Media presents information about world events to masses of individuals. In late-or post-modern western society, the production and consumption of diversely mediated meanings both characterized and determined people’s daily lives. As Morgan (1986) points out, the media have a long-term effect on audiences, small at first, but compounding over time as a result of the repetition of images and concepts. It is a truth universally acknowledged, that the media is so active that nobody can reject its influence in his life. And Gershon (2010) states media itself as a shifter. Sometimes it refers to the material forms people use to communicate; sometimes it refers to the channel of communication. Besides, it also can refer to codes, to semiotic systems of signification. However, no matter what does the media refer to among those above, what it presents is not a thoroughly accurate, impartial account of those events, instead more or less than mere mirrors of reality which depends on what the media says and what the media not. It exactly conforms to one of media’s characteristics. That is what Oroujlou (2012) claims, the media is manipulated by different hands in order to justify their own act and get positive image in public. When it comes to the media’s manipulation, it must closely relate to its ideological function. And that is what a body of literature has supported and verified as Hall (1982) has pointed out, the influence of the media comes from the centrality of ideology in anything they report or produce.

To make a comprehension of the centrality of ideology, it should explicate the notion of ideology first. The notion of ideology, often conflicted and ambiguous, has recently become salient in critical discourse studies. Of the many possible definitions, this study favors that identifies ideology as “the mental frameworks, i.e., the languages, the concepts, categories, imagery of thought, and the systems of representation” (Hall, 1986). In fact, this definition originates from Karl Marx’s perspective. He asserts that ideology is the study of ideas. And according to Marxist perspective on the ideological language use, the dominant language use maintains those ideas of the ruling class. As Richardson (2007) points out, it actually means that the ruling ideas are by and large compatible with or at least do not openly confront the ideas or interests of the ruling class. Afterwards, the Neo-Marxist further explicates the previous Marxist perspective on the ideological language use in a new direct way. They elucidate that the ideology is closely tied to patterns of privilege and the exert of power. Here, it is the first time that the ideology is directly linked with the exert of power. If ideology is something about power and language use is replete with ideology. Then it is obvious that the language use is impregnated with the exert of power through ideology.

The notion of ideology, as mentioned above, can be closely linked with language use. It means that ideology can be expressed and reproduced in and through language. And the primary functions of ideology are mostly discursive practices. Therefore, if people want to know what ideologies are, how they work and how they are expressed in and through language, it is necessary to examine their discursive manifestations for the fact that discursive practices are embedded in social structures, which are mostly constructed, validated, naturalized, evaluated and legitimized in and through language, i.e., discourse. Hence, discourse presents a very important role in the representation and reproduction of ideology. This study aims to scrutinize, clarify, and theorize the relation between ideology and discourse with reference to the media, especially to investigate if the orient is othered as “them” and how “us” and “them” are represented in the western media discourse.

To investigate the subject of “us” and “them”, it is inevitable to refer to Said’s Orientalism. Said’s Orientalism is the most influential critique of discourse about Islam in the west. He Said (1978, 1994, 1997) articulates that Orientalism is the dominant ideology of western relations with the Islamic world. Scholars like Sardar (1999), Karim (2000) hold the analogical argument. Orientalism itself is a complicated concept, which has close relations with both philosophy and linguistics. To better explain this concept, an elaborate introduction of its origin, main viewpoints and relations with philosophy and linguistics will be presented respectively.

Firstly, the historical reality of Orientalism should be presented: Orientalism is a broadly imperialist view of the world. Said developed the idea of Orientalism in his landmark study *Orientalism* in 1978. He argued that the history of western thought about Arab society had been fundamentally shaped by its ties to imperial culture. Thompson (2016) pointed out that Said portrayed the orient as a constituted entity forged by individual scholars whose outlook had been shaped in deep and subtle ways by the political concerns of imperialism. But Orientalism is also a way of thinking, which constructs the orient as separate, different and “other”. In some of the stronger texts this develops to the point that the orient is assumed to be the antithesis of the Occident, or the west, wherein “THEY” is represented as the negation of “US”, such as the work of Poorebrahim (2012).

The division of the Orient and the Occident, “they” and “us” is the second characteristic of Orientalism which is of great significance to be pointed out. This division is not created by Said. On the contrary, it has sound philosophy basis, which is an ontological and epistemological distinction between the orient and the Occident. In Said’s words, that is the Western’s representation of reality of the ontologically claimed difference of the East. This distinction has divided the world into two definitely different parts. At the same time, it has changed people’s cognitive methods from this dichotomous language.

Thirdly, the relation between the Orientalism and language should be elucidated. In the second part, the dichotomous distinction between the orient and the Occident has been pointed out. But where does this notion come from remains a question. The answer to the question can not only give the origin of this distinction but also elaborately explain the relation between the Orientalism and language. According to Saussure (1959), the notion of dividing the globe into dichotomous categories originates from a

structuralist view of language. In view of structuralist, the universal structuring principle in all human language is that of binary oppositions (Poorebrahim, 2012; Poorebrahim & Zarei, 2013; Said, 1978, 1994, 1997). In the subject of linguistics, language is regarded as both a totality and a kind of social construction. With this presupposition, language is formed by the meanings assigned to objects and by those object's relationship to their opposites. Objects are understood as to what they are not. Therefore, Izadi and Saghaye-Biria (2007) argue that a dichotomous system governs the formation of language, and the numerous possibilities of meaning are restricted. Said once demonstrates in his landmark study *Orientalism* that the orient cannot represent itself, which means the orient needs to be represented by the other or others. And what is the most appropriate "the other?" With the structuralism's influence, it must be the Occident. Because language is formed by those object's relationship to their opposites and objects are understood as to what they are not. Here the opposite of the orient is the Occident. Thus all of *Orientalism* stands forth and away from the orient. As Said (1978) asserts, the *Orientalism* makes sense at all depends more on the west than on the orient, and this sense is directly indebted to various Western techniques of representation that makes the orient visible, clear, "there" in discourse about it. And these representations rely upon institutions, traditions, conventions, agreed-upon codes of understanding for their effects, not upon a distant and amorphous Orient. However, this dichotomous distinction between the orient and the Occident is not valid and tenable. The orient and the Occident are not two dichotomous categories. And the Occident is not the opposite of the Occident. They are two categories with differences and similarities. Therefore, it is only the orient that can represent itself. Any representations from the others must have distorted and colored elements. For those political and social discourses, who try to describe the Islam and Muslims in a western angle rather than an orient one, must have their intentions. And those intentions intertwine with particular ideology.

Thus, except the media and the ideology as mentioned above, the knowledge of *Orientalism* is the key to understand the representations in political and social discourse and the crux of clarifying the ideology behind those representations in language use. The language, as the most powerful communicative tool available to social actors which is saturated with ideological patterns, concepts and values (Flower, 1991), needs certain approaches used for analysis. And there are many approaches have been devised to unmask these ideologies which are impregnated in language. One of those approaches is the Critical Discourse Analysis (CDA), which will be delineated in the next part.

3. Representation of Islam and Muslim in West Media

Recent events have made the echo of inclusion even more problematic. The 7 July 2005 London bombings, the 13 November 2015 Paris attacks, the 19 December 2016, Berlin attacks and other terrorist incidents saw the idea of Islam and the Muslims as main threat and enemy of the West take on new significance. Furthermore, other matters such as the asylum and the immigration have been discursively linked to a perceived security threat.

All those matters make Islam and the Muslims currently fodder for front-page news all over the world.

In fact, Islam and the Muslims, it is not a newly emerging subject. In the past three decades, the concentration of the western media has been widely made on the reports of Islam and the Muslims. At the same time, the study of Islam and the Muslims has become the focus of many scholars and the hotspot of many researchers.

Scholars like Ahmed (2006), Richardson (2004), Poole (2002), Baker, Gabrielatos and Mcenery (2013) have published influential academic books about the study Islam and the Muslims. And the Middle East has become the desirable background for literature writings. The bestsellers like Mortenson and Relin (2008), have published the book *Three Cups of Tea*, which shows people the truth that education is the only way to solve the terror issues in the Middle East. For four years, the book remained on the New York Times nonfiction bestseller's list.

Apart from the bestsellers, the historic classics and religious books, such as *History of the Arabs* of Hitti and Khalidi (2002) and *the Koran* of Rodell (2005), have been sold increasingly. That means this is an enormous demand for the knowledge of Islam and the Muslims as well as the Middle east.

In the cultural field, the attention to islamic areas has significantly increased. Relevant academic writings emerge one after another. Taking *The Clash of Civilizations And The Remaking Of World Order* as an example, the political scientist Huntington (1996) wrote that more recent factors contributing to a Western-Islamic clash, are the Islamic Resurgence and demographic explosion in Islam, coupled with the values of Western universalism—that is, the view that all civilizations should adopt Western values—that infuriate Islamic fundamentalists.

For the scientific researches of this subject, this one is not the first to analyze the representation of Islam and Muslims in the western media, although it employs different theoretical framework and analytical approaches. Thus, it is useful to summarize how other scholars and researchers have made efforts on this subject. Ahead of doing the literature review of the representation of the Islam and the Muslims, it is necessary to clarify what the term “representation” is and why choose this term.

3.1 An Introduction to the Term “Representation”

This study introduces an important term, namely, representation. This term is actually an abstract and complex concept, and there is not a consensus on the definition of representation. It's senseless to try to give it a specific definition here. Instead to figure out why select this term has significant sense. Representation is widely used in discourse analysis, especially in the realm of media discourse. The preferred adoption of this term rather than “description”, “interpretation”, or “presentation” must be supported by sound reasons which should be explained at the very beginning.

The first reason relates to the feature of the media. The media is used to present information about world events to individuals. Nonetheless, what it presents is not a thoroughly accurate, impartial account of those events, instead more or less than mere mirrors of reality which depends on what the media says and what the media not. This feature exactly verifies Partington's (2015) view, any description of an entity, or a relationship between entities is inevitably an abstraction of that entity or relationship, it is not the thing itself. Therefore, the information that the media presents about events is

a part of reality and is sometimes distorted. From this prospective, the inaccurate account of world events can not adopt the term “presentation” but “representation”.

The second reason is quite the same with the view of Baker et al. (2013), once outlined by Partington (2015) in this way: any attempt at describing or even simply observing an event inevitably contains an element of interaction, even interference. This outline not only explains the factors that influence the accuracy of describing and observing, which are interaction and interference in its course, but also implies that observing is the fundamental step to gain the final description. Therefore, to know what has happened in this step is of necessary significance. Here a concept “Observer effect” in the fields of science need to be introduced. “Observer effect” means that the observer and the observational tools are part of the observation. Hence, there is a lot of subjectivity in observer’s alleged objective observations. Observers see reality through existed theories with certain observational tools and their own world-visions, which determine what and how to observe. This kind of “reality” has obviously been changed through observers’ cognitive filters. As Bianchi (2013) points out that observation is a purely invasive process, which can involve either creation or destruction aspects. And it is the interaction and interference, as inevitable disturbance, that make the process purely invasive. What is demonstrated above is in the science process where there are less subjective factors for observers. While we turn to media, where observing is a significant step to media reports, there are more ambiguity and disturbance about the observer role. As Baker et al. (2013) point out, even news reports have to make selections on many levels, where to begin and end the account of events, who to interview, whether or not to mention wider implications, whether an actor is presented as an individual or representative of a group. Here the observer, precisely the media reporter, is part of any observation. He or she had many choices in this process, the angle of view, the tools in use and the interaction, etc. As for the describing process, the describers also involve choices, the way they think, the rhetoric usage, and even the lexical choice, etc. These choices are cognition-governed with salient subjectivity and deliberation, which makes their alleged presentation to be distorted as “representation”. This “representation” just right reflects his or her ideology. It is the same with what Baker et al. (2013) once emphasize, certain selections are made over others consciously and deliberately in the news to further an ideological position. Therefore, in the media course, what the reporters present to the audience is not the reality from the mirror but the representation with his or her salient ideology.

The third reason relates to the thesis itself. This thesis is a scientific analysis of news in a certain media, which adopts “critical discourse analysis” as its theoretical framework. As a specific genre of discourse analysis, critical discourse analysis has the same essence of discourse analysis. Fairclough speaks about the description, interpretation and explanation. Van Dijk (2008) has an alternative statement from the point of cognitive science. He points out that the link between discourse and reality is not a direct one but is established via mental models (Van Dijk, 2008, p. 75). Both of them confirmedly state that discourse analysis has overt ideological aims. With these ideological aims, the discourse analysis itself is not presentations but representations of media. Connected with the conclusion that the media is

representations of entities or events, then the discourse analysis actually is the representations of representations. Here *the Observer Effect* (kind of overt ideology aims) of discourse analysis has been pointed out, but it doesn't mean that it is an absolute disadvantage which can not be obviated. As for how to obviate, it depends on the methodology that this thesis applies—corpus techniques, which will be discussed in chapter four.

The last but most important reason relates to Orientalism, one pivotal concept in the realm of Islam and Muslims study. According to Said, Orientalism is a representation of the Orient, with representation here a mode of control, produced from a position of exteriority. However, as what Said has cited in his Orientalism, “They cannot represent themselves; they must be represented”—a statement from Marx. The Orient cannot itself speak, it needs the exteriority of representation. Therefore, in the course of Islam and Muslims study, it is imperative to research on the representation.

Given what have been discussed above, the media offer representation of world events to individuals. Then connected with the theme of this thesis, we can know that the media offer inaccuracy and partial information of Islam and Muslims to construct ideologically motivated versions of reality. And for the Arab world, their voice is usually silenced. In view of those reasons above, this study is aimed at analyze the representation of Islam and Muslims rather than presentations.

For the whole thesis, the representation of Islam and Muslims is the starting point to achieve the goal to examine how language is used to represent and what kind of ideology lie behind. Hence, finding and observing the representation of Islam and Muslims is the breakthrough. The next parts will collect and analyze all relevant studies on the representations of Islam and Muslims both abroad and at home.

3.2 Previous Studies on Representation of Islam and Muslims

This section of the literature review is to summarize the representation of Islam and the Muslims from different perspectives. For the subjects of Islam and the Muslims, the scholars and researchers have quite different research perspectives and there are not a completely consistent framework to do this review. Therefore, this study will make the literature review of them respectively, first the representation of Islam and then that of the Muslims. As a whole, this section will make clear the endeavors that have been made in certain areas and shed light on the aspects which need to be addressed in the further researches.

3.2.1 Previous Studies on Representation of Islam

Islam has been a subject of discussion in the media press for a much longer period of time. As a whole, the picture that the media had drawn for Islam is one with repeatedly negative bias. The literature review of representation studies of Islam will be divided into two parts, using 9/11 terrorist attacks as a dividing line. Generally, Said's academic works are seen as the beginning of first part.

Alazzany (2012) claims that Said was regarded as the first scholar to conduct an extended study in the Western media's focus on Islam and Muslim societies. His Orientalism (1978) remains the most influential critique of representation of Islam in the west media. In this book, Said points out there is a dichotomous distinction between the orient and the west and the orient is presented by the west. He

explains in it as Orientalism makes sense at all depends more on the West than on the Orient and this sense is directly indebted to various Western techniques of representation that make the Orient visible, clear, “there” in discourse about it (Said, 1978). Said’s another masterpiece is *Covering Islam* (1997). This book was on the background of the Iranian hostage crisis through the Gulf War from 1979 to 1981 and the bombing of the World Trade Center in 1993. Through pointing out that the American media has portrayed “Islam” as a monolithic entity, synonymous with terrorism, Said shows his great dissatisfaction and resentment for those distorted images. He demonstrates that even the most “objective” coverage of the Islamic world which the media has claimed confirmedly must have been distorted with some certain hidden ideologies. Said’s book helps clarify the history of the representation of the Islam in American media and thus really helped later scholars and researchers to question the American media’s narrowed portrayal of Islam and the Middle East. What’s more, except from trying to emphasize the point that Islam was being discussed by media experts in the West in a wrong way, Said makes efforts to call on a deeper understanding of what Islam really was.

Apart from Said, Dunn (2001) studied the subject from the perspective of mosque development in Sydney. He points out that the various constructions of Islam had varying utility for mosque opponents in Sydney, Australia, during the 1980s and 1990s. They construct Islam as fanatical, intolerant, militant, fundamentalist, misogynist and alien. And fanaticism and intolerance of this kind of Islam have changed people’s attitudes to mosques. Thus it can be seen that the terrible influence of negative evaluative representation of Islam.

After the 9/11 attacks, the studies of Islam from different perspectives have sprung up, which mainly concentrate on the main themes of the reporting of Islam, reasons of negative evaluative representation of Islam, the perspective of social events, the perspective of regional Islam, and the perspective of new analytical approaches.

For the main themes of reporting, Richardson (2004) has published a book *(Mis)Representation*, to elucidate his qualitative examination of linguistic and social practices within British broadsheets in the framework of critical discourse analysis. In his examination, Richardson finds there are four common argumentative themes associated with the reporting of Islam: as a military threat, as being associated with terrorists/extremists, as a threat to democracy and as a sexist or social threat. In an analogical way, Poole (2002) finds that in British media, Islam is frequently represented as irrational and antiquated, threatening to liberal values and democracy. Aside from them, Islamophobia (Richardson, 2004; Moosavi, 2015) is an important argumentative theme needed to be add. Moosavi (2015)’s study pays more attention to the severe issue of Islamophobia. This term is about demonizing Islam by using stereotypes that are often historic such as Islam is violent, barbaric and oppressive. Moosavi has investigated the representations of Islam by Labour Cabinet ministers between 2001 and 2007, and he finds that the ministers were involved in presenting Islamophobic generalizations, stereotypes and misrepresentations. Thus, he articulates that the Islamophobic representations by mainstream politicians must be challenged, especially undertaken by society’s respected elites. For the subject

Islamophobia, Richardson (2004) also made a research in an analogous way which needs not be repeated here. From their books and academic papers, it is easy to see that the negative themes of Islam are popular and stereotyped in the media news.

Other studies (Albakry, 2006; Poole, 2002) go more deeply into the reasons of negative evaluative assessments of Islam. Albakry (2006) finds there are mainly reasons. Firstly, the editorials in the media fall into the trap of misrepresenting Islam with its own peculiar culture. Secondly, these editorials take for granted the common images that the west is superior and Islam is inferior. Thirdly, these editorials reduce the representation of Islam to a small number of characteristics ignoring the other elements pertinent to its history and tradition. The last but most important is that the editorials and even the whole west make no effort to learn about the history and culture of Islam. From Albakry's study, it is obvious to see that the misrepresentation of Islam is from prejudice rooted in the intrinsic misunderstanding and deliberate ignorance. To change the negative evaluative assessments of Islam, it is pivotal to change people's prejudice first.

Some scholars have successfully studied on the representation of Islam through the analysis of some social events, like the case of Iranian Revolution of 1979 (Esposito, 1995), the Gulf war of 1991 (Thiong'O, 2016), and Iran's nuclear program (Izadi & Saghaye-Biria, 2007). Those events have given an image of a monolithic revivalism of a resurgent Islam. Esposito (1995) examines how coverage of Iranian Revolution helped in building a stereotype of Islamic revolution and revivalism. In the Gulf war, Thiong'O (2016) noted that the media made mistakes to link Saddam Hussein with Islam. Because Saddam Hussein's motives were not guided by Islam. And he should been given an individual entity in his aspirations for war. Izadi and Saghaye-Biria (2007) have supported Karim's (2000) findings that the depictions of Muslim countries and their political issues concentrate around the idea that Islam is a source of threat. He asserts that in the case of Iran's nuclear program, the issue of trust plays a more central role than the actual existence of evidence for the Iran's procession of a clandestine nuclear weapons program. As the Islamic nature of its government is a threat. It should not be trusted with sensitive nuclear technology.

All those studies above are all on the background of the Middle East, there are also some studies beyond this region, such as Yahaya's (2012) research on the Islamism of Malays. This research demonstrates that the Islamism of Malays is a form of Islam acceptable to all Malaysian. It is a kind of caution that not all researches on Islam and Muslims are negative and researchers should not assume some islamic precedent, some previous knowledge of Islam, to which he refers and on which he relies. This research is bound to be a fight back to those researches which always draw the similar conclusion according to conventions rather than the practical data.

It has to say that approaches are prosperous in many relevant studies. Although they researched on the same subject, which is the representation of Islam, they chose different approaches, such as Martin and Phelan's (2010) noun phrases analysis, Lewis, Mason and Moore's (2011) content analysis and image analysis.

Martin and Phelan (2010) contrast the immediate representations of Islam on US television and CNN's online message board by focusing the noun phrases for "Islamic" used in both media fora from September 11 to 16. And their findings indicate a strong cross-media collocation of "Islamic" with a litany of definers as unfavorable as terrorist(s), militant(s), fundamentalist(s) and so on. It is evident that "Islamic" is very frequently collocated with negative evaluative terms. However, the most important finding of them is that the negative stereotypes do have their antidotes. They explain there may be a dominant discursive representation of Islam, but it is not a monolithic one, there is a broad range of favorable word association for Islamic in both media fora (Martin & Phelan, 2010). In consideration of the time span of this study, five days after 9/11 terrorist attacks, the study shows that the evaluative representation is not completely negative even though the most violent terrorist attack has just took place. Apart from the approach of noun phrases analysis, content analysis and image analysis are other approaches have been used in the study of representation of Islam. In Moore, Mason and Lewis's (2011) study, they make both content analysis and image analysis of 974 newspaper articles about images of Islam in British Press from 2000 to 2008. They find that the coverage of Islam has increased significantly since 2000, peaking in 2006, and remaining at high levels in 2007 and 2008. This rise is partly explained by the increase in coverage devoted to terrorism and terrorism related stories. In the coverage, negative assessments of Islam outnumber positive assessments by more than four to one. Negative assessments are particularly prominent in the tabloids.

From the literature review of Islam, certain conclusions can be drawn that: the evaluative representation of Islam is mostly but not completely negative; common argumentative themes are popular and stereotyped in media; analytical approaches are prosperous in the studies of representation of Islam; transdisciplinary analyses of some area-studies programs sprung up. And next section comes the literature review of representation of the Muslims.

3.2.2 Previous Studies on Representation Muslims

The public discussion about the Muslims in America after 9/11 has never faded, especially after President Bush has tried to distinguish between "good Muslims" and "bad Muslims". From this historical event on, the situation of Muslims in the American media has totally assured: unless proved to be "good", every Muslim was presumed to be "bad". All Muslims were now under obligation to prove their credentials by joining in a war against "bad Muslims". Scholars and researchers pour in great numbers aiming at clarifying how the Muslims are portrayed as "bad Muslims". Hence, this section of the literature review will present the previous studies of the representation of the Muslims in several perspectives: the main themes of the reporting of the Muslims, the perspective of social events, the perspective of relations with other religions, the perspective of regional Muslims, and the perspective of new analytical approaches.

For the main themes of reporting, Karim (2006) demonstrates that several scholars have isolated specific core stereotypes, which were also called as "essential thematic clusters", that characterize dominant Western representations of the Muslims. Those essential thematic clusters include terrorism,

Muslim fundamentalism (Note 6), ethnic hatreds and the re-emergence of a virulent quasi-European (i.e., Nazi) type of anti-Semitism. In an analogous way, Shaheen (1984) points out that the media tends to perpetuate four stereotypes about the Muslims: they are all fabulously wealthy; they are barbaric and uncultured; they are sex maniacs with a penchant for white slavery; and they reveal in acts of terrorism. Both essential thematic clusters and stereotypes above that were produced by scholars or the media imply unfavorable terminology. This kind of terminology has influenced people's objective understanding and judgments. Therefore, Alazzany (2012, p. 31) explains relevant scholar's idea of the use of unfavorable terminology as it is one aspect of the necessary contextual information in relation to Muslims that the media uses in order to dehumanize and discriminate against the Muslims.

The unfavorable terminology and stereotypes of the Muslims are partly influenced by social events. Therefore, many scholars have made several studies to show the impact of social events on reporting of the Muslims. For example, September 11th (Note 4) (Poole, 2006; Karim, 2002), the war in Iraq (Note 5) (Poole, 2006) have narrowed the framework of reporting whereby the west led ideas and understandings of these events. Poole (2006) examines coverage of British Muslims in two British broadsheet newspapers from 2003, which aims to compare these outputs to previous coverage (from 1994 onwards) to determine whether the framework of reporting has altered in any considerable way since the two major world events, September 11th and the war in Iraq. He finds that the newsworthiness of Islam is consistent with previous frameworks of understanding and demonstrates how stories will only be selected if they fit with an idea of who Muslims are. These events then define for the public what it means to be a Muslim, and then Muslims worldwide can be managed through social and aggressive policies.

This view has been acknowledged by Karim (2002) who conducted a study on media portrayals of the Muslims after September 11th. His study shows that the media has failed in demystifying Muslim societies and acknowledging their diversity. He points out that the dominant discourses about this event help shape the cognitive scripts for reporting the acts of terrorism carried out by people claiming to act in the name of Islam, which deepens the misunderstanding of the Muslims. Therefore, studies of both Poole and Karim show that those social events and the coverage of them have solidified what it means to be a Muslim in some unfaithful ways.

When it comes to other religions, the comparison of media's attitudes to different religions is drawing increasing attention among scholars. The discrimination against religions, such as Christians and Jews, is common in the media. However, the discrimination practiced against the Muslims is extreme and hard to see among others. Khleif's (1998) study has varified this point. He demonstrates that institutional racism in America against Catholics and Jews has considerably diminished, instead the Muslims have become the substitute for prejudice and stereotyping that used to be directed against a number of other ethic religious groups. Aside from Khleif (1998), Sayyed (1997) has acknowledged this view. He asserts that the Muslims are being characterized limitlessly by means of a handful of recklessly general and repeatedly deployed clichés aside from the fact that neither Christianity nor

Judaism are going through the same revivals or returns. Apart from the studies of different degrees of discrimination that the Christians and the Muslims have suffered from, there are others which research on the relations with other religions, such as the Christian-Muslim relation. Thiong'O's (2016) study focuses on print media portrayal of Islam and Muslims and its influence on Christian-Muslim relations in Nairobi County. He points out that media influences the opinions of the people and requires the media to exercise caution in reporting Islam so as to protect Christian-Muslim coexistence.

There are also a number of scholars studying those Muslims who live in the west, such as Richardson (2004) and Rigoni (2006). Richardson points out that the continuous negative assessments of the Muslims have made a climate of hostile feelings and bad perceptions about Muslims who live in the west. Therefore, Muslims are attacked and their mosques are burnt in many places. In the same vein, Rigoni (2006, p. 114) states that for those Muslims in the west, they are encountering more problems. For example, the loyalty and identity of Muslims in the west have been questioned in a way that it seems that a Muslim in the west cannot be a Muslim and a westerner at the same time. And she also asserts that the loyalty and identity of other faiths in the west are never questioned in the same way.

It has to say that approaches are prosperous in many relevant studies. Poole (2006) has used a quantitative method of content analysis, which is interested in measuring frequencies, to examine the effects of September 11th and the war in Iraq on British newspaper coverage. The frequencies can reveal when and how British Muslims are newsworthy, thus providing a useful cultural indicator at a particular historical moment. The results and conclusion based on the frequencies are with high reliability. Apart from the content analysis, there are other transdisciplinary approaches which have been used, such as critical discourse analysis and corpus linguistics methods. Baker et al. (2013) have combined those two kinds of analytical approaches to do a research on the representation of Islam and the Muslims in the British Media after 9/11, which uses computational tools to unfold linguistic patterns across very large amounts of texts, and at the same time to analyze those texts with the consideration of social context. With the aid of those approaches, Baker finds a great deal of explicit evidence of extremely negative and generalizing stereotypes about Islam and the Muslims. What's more, he draws some implicate conclusions which cannot be made without the very large texts.

Although this literature review of the Muslims along with the previous one of Islam cannot exhaust all of the studies of this subject, it can retrospect the main works in the past and shows a move towards sampling large amount of texts with the consideration of social context. That is to say new analytical approaches have been properly put into use. Furthermore, new analytical approaches have involved content analysis, critical discourse analysis, visual analysis, multimodal analysis and so on. This study employs critical discourse analysis as its theoretical framework and borrow some approaches from corpus linguistics as its main analytical approaches, which will be described and explained in detail in the following two chapters. The main work in next section is to explain the potential factors behind those negative evaluative assessments of Islam and the Muslims.

4. Factors behind the Misrepresentation

To find out the reason that the media does not represent Islam and the Muslim in an object way, it is vital to clarify the factors behind the misrepresentation, including historical factors, cultural factors, political factors and religious factors.

4.1 Historical Factors

Until after the Second World War, both the world of Islam and its people were unknown to most Americans. Few of them have visited this region except for a handful of missionaries sent out by their churches to found schools and hospitals for their followers there. It is until the establishment of Israel as a state in the heartland of Islam some 67 years ago that the Americans have deepened their awareness of the Islamic world. With the involvement of the US for its official recognition and financial support, the Americans gradually became aware of a people called the Arabs. However, the awareness of the Arabs does not mean the knowledge of a religious group who called themselves Muslims and of a religion who they called Islam. Most Americans still knew nothing about the Muslims and Islam, for their rich history and dynamic civilization. Thus, to some extent, misrepresentation of Islam and Muslims originates from such kind of ignorance. This section will clarify the historical factors that urge the west media take the negative attitudes to Islam and the Muslims. It has to start from the origin of the hostility of Christian-Muslim relations.

Not only most Americans but also most people around the world thought it is the 9/11 terrorist attacks that push "Islamic terrorism" surface and make Islam the enemy of the rest of the world. In fact, this is not the origin. Since the birth of Islam in the seventh century, it suffered the long struggle for the reconquest. In the beginning, there was Islamic conquest and then followed Christian reconquest. In Mahmood Mamdani's (2004, p. 25) words: No period in history fits this model of "Christians" confronting "Muslims" better than the time of the Crusades. In the same vein, Spencer (2004) has demonstrated that it is during the Crusades (1100-1400 A.D.) that Islam today is regarded as "enemy" as it was to Christian Europe. This view has been acknowledged by Mastnak (2002) and Esposito (1992). Slovenian historian Mastnak's study is considered as one of the best studies of the Crusades. He points out that it was at that moment in history that the Muslim became the enemy. Esposito asserts that Islam and the West are locked in an ongoing battle that can be traced back to the early days of Islam. This is when the conflict between Islam and Christianity was influenced by the legacy of the Crusades and European colonization of Islamic lands (Alazzany, 2012, p. 31). Spencer (2004, p. 7) explains that it is the Christian occupation of this Holy land, while short-lived (1099-1187), that contributed to the mutual hostility that has marked Christian-Muslim relations throughout their coexistence. And then the hostility between Muslims and Christians generated by the Crusades was intensified by the rise of the Ottoman Turks, one of the many newly converted Islamic peoples, to power the Islamic world. By the 1400s, they had established a powerful Islamic military state. In 1453, the Ottoman captured Constantinople, capital of the East Roman Empire, and soon controlled most of the Central/Eastern Europe. Therefore, through this course of history, Islam became a lasting danger to the Christian

history.

4.2 Cultural Factors

Historical factors are always intertwined with cultural explanation, both of which attribute to political violence. Apart from explaining the hostility based on the actual historical events, many scholars like Lewis (1990), Huntington and Ackermann (1996), Ali (2002), Russett and Cox (2000), Norris and Inglehart (2002) have tried to explain it from the point of view of the cultural factors behind the misrepresentation of Islam and the Muslims.

Scholars, like Alazzany (2012), hold the view that the misrepresentation of Islam and Muslim is relevant to the conflicts caused by the civilization clash. Where does the conflicts come from, which have great influence on the misrepresentation, and is it relevant to the civilization clash are answered differently by scholars. This section will explain one source of misrepresentation from the perspective of where the conflicts are from. There are mainly two kinds of view. Lewis (1992) and Huntington (1993) owe it to the clash of civilizations. Ali (2002) and Russett. Ali (2000) think political and commercial factors account for the conflicts. Norris and Inglehart (2002) prefer to attribute it to the role of religious leadership in society.

Lewis (1992) and Huntington (1993) have tried to explain it from the point of view of the clash between civilizations, a kind of Contemporary Culture Talk. Actually, this kind of viewpoint is substantially the work of a historian. Mamdani (2004, p. 20) demonstrates if there is a founding father of contemporary Culture Talk, it is Bernard Lewis, a well-known Orientalist who has been an adviser to the U.S. policy establishment. In his famous 1990 article *The Roots of Muslim Rage*, he confined historical relations between two civilizations he called “Islamic” and “Judeo-Christian”. What’s more, he supports the notion that there are “good” Muslims as opposed to “bad” Muslims. This idea has become the driving force of American foreign policy. And with Lewis’s intellectual support for the Bush administration’s post-9/11 policy, there is an undisguised implication: whether in Afghanistan, Palestine, or Pakistan, Islam must be quarantined and the devil exorcised from it by a Muslim civil war (Mamdani, 2004, p. 24).

Later, Huntington broadened Lewis’s thesis to cover the entire world. It has to indicate that Huntington is a political scientist in Harvard, whose involvement with the U.S. policy establishment dates from the era of Vietnam War. He (1993, p. 21) points out that in the post-Cold War world where the communist world collapsed and the Cold War international system became history, “the most important distinctions among peoples are not ideological, political, or economic. They are cultural”. Huntington demonstrates that people are always tempted to divide people into us and them, the in-group and the other, our civilization and those barbarians. It is now the line separating the peoples of Western Christianity, on the one hand, from Muslim and Orthodox peoples on the other. And the fault lines will be the battle lines of the future. From this point of view, Islam is an enemy civilization and the Muslims could be only bad.

Lewis and Huntington’s notion of clashing civilization is not the only cultural notion. Ali (2002) holds

the opposite view. He thought the conflict has its roots in political interests. Ali rejects, quite rightly, Huntington's notion of clashing cultural monoliths. In his book *The Clash of Fundamentalisms: Crusades, Jihads and Modernity*, he explores the founding history of the Islamic realms, particularly the current state of affairs in Kashmir, Afghanistan, Pakistan, Iraq and Iran. Furthermore, he reminds people to be careful of the "part for whole" rhetorical ploy that equates specific US interests with "Western Civilization", or Al Qaeda with Islam. He points out there are clearly significant issues of value at stake. His viewpoint is a refutation of Huntington's *Clash of Civilizations*.

In the same vein, Russett et al. (2000) have challenged Huntington's ideas. They have subjected Huntington's argument to a wide variety of systematic empirical tests. And they thought that the "clash of civilizations" perspective is "mistaken about the past, selectively interprets current events, and does not offer a sound guide to the future". Through several analyses, they demonstrate that differences in civilization tell little about the likelihood of interstate violence, instead "shape the patterns of security arrangements, political institutions, and economic practices that constitute much of international behavior and condition who fights whom". Therefore, they draw a conclusion from the results of empirical tests. They demonstrate that "civilizations help predict alliance patterns" and "civilizations are the prime movers behind these political and economic factors and account for their influence on international conflict". In this way, it is easy to see that civilizations do not define the fault lines along which international conflict occurs. More relevant are the common bonds of democracy and economic interdependence that unite many states, and separate them from others.

Norris and Inglehart (2002) has questioned Huntington's view, but with a different stand from Russett et al. (2000). In his comparative analysis of the beliefs and values of Islamic and non-Islamic publics in 75 societies around the world, he claims that the most basic cultural fault line between the West and Islam does not concern democracy—it involves issues of gender equality and sexual liberalization. In other words, Norris and Inglehart think that Islamic publics differ from Western publics concerning the role of religious leadership in society, but not a simple dichotomous clash.

In conclusion, this section is the literature review from the perspective of cultural factors behind the misrepresentation, which focuses on the great influence of the clash of civilizations. Many scholars and commentators confirm one claim in Huntington's thesis: culture does matter a lot. But they do not accept that the cultural fault lines cause conflicts and battles. Some scholars think it is political and economic factors that should account for international conflicts. Others think it is the different role of religious leadership in society that matters. Therefore, the view that the misrepresentation of Islam and Muslim is relevant to the conflicts caused by the civilization clash does not seem to hold consistently. As Kant (1970) has demonstrated that peace does not depend on moral conversions or common cultural identity when self-interest is involved. Civilizations play little role in this. In that case, the focus will be turned in to the political factors behind the misrepresentation, which will be explained in a detailed way in the next section.

4.3 Political Factors

In the previous sections, the historical and cultural factors that influence the misrepresentation of Islam and the Muslim have been discussed. Those scholars hold a diachronic view and accept the myth of the timeless conflict as an essential signifier of the current misrepresentation. Nevertheless, Halliday (2003) holds another point of view. He demonstrates that the issue of timeless hostility is only propagated by those who tend to justify the hostility against Islam on the grounds that it is the Muslim world which is aggressive and has always been so. In other words, Halliday thinks the current themes in the coverage of Islam and the Muslims have their own basis in contemporary needs and forces, which are determined by the purpose of the West, here referring to the US especially. In the same vein, Poole (2002) has pointed out that the portrayal of Islam and the Muslims is dependent on changing political situations that ensure discursive fluidity with uncertain outcomes.

The discussion above demonstrates that the American portrayal of Islam and the Muslims is closely tied with changing political situation and the relation between the United States and the Middle East which is sustained on both sides for political purposes. Therefore, this section is to make the literature review from the perspective of critical influences on the relation between the United States and the Middle East with the changing political situation. Professor Brands (1994), the author of nine books on American history and international relations, states that three factors drew American attention to the Middle East and influenced their relation: oil, the Soviet Union, and Israel.

Since the Second World War, oil preoccupied American policymakers. The Middle East was world's largest source of oil. Therefore, the Middle East was vital to the prosperity and security of the Western alliance. To get oil, the US led war in the broader Middle East Central Asian region consists in gaining control over more than sixty percent of the world's reserves of oil and natural gas. Chossudovsky (2007b) suggests that the Battle for Oil requires the demonization of those who possess the oil. For the US, demonization is applied to an enemy, which possesses three quarters of the world's oil reserves. The enemy is characterized as evil, with a view to justifying military action including the mass killing of civilians. And the Middle East Central Asian region is heavily militarized. And the Middle East has been portrayed as "Axis of evil", "rogue States", "failed nations", "Islamic terrorists" (Chossudovsky, 2007b).

Brands (1994) states that if oil preoccupied American leaders, the Soviet Union as the second cause of American interest in the Middle East obsessed them. Numerous scholars have fruitful works on this topic, and here Mamdani's (2004) writing was to be mainly referred to. For four decades after the Second World War, American officials tried harness extreme versions of political Islam in the struggle against the Soviet Union and worked strenuously to keep the Soviets out of the Middle East. At this moment, America considered political Islam as an unqualified ally in the struggle against the Soviet Union. Thus, the United States supported the Sarekat-i-Islam against Sukarno in Indonesia, the Jamaat-i-Islami against Ali Bhutto in Pakistan, and the Society of Muslim Brothers against Nasser in Egypt. Same as the policy of the Reagan administration: everything must be done to turn the Afghan

War into the Soviet Union's Vietnam. However, the Iranian Revolution led to a restructuring of relations between the United States and political Islam (Note 7). The United States recruited secular but brutal regimes like that of Saddam Hussein in Iraq as American allies. At the same time, the Afghan jihad (Note 8) was organized by the United States to unite a billion Muslims worldwide against the Soviet Union, which turns a doctrinal difference between Shi'a and Sunni into a political divide. And this jihad forged an "infrastructure of terror" that used Islamic symbols to tap into Islamic communities rather than create an Islamic infrastructure of liberation. Along with the Communism's full and collapse of the Soviet Union, the devastating force of radical political Islam has gradually developed. At this time, as Sayyed (1997) has claimed, a new enemy was chosen to replace the Soviet Union. Therefore, the perceived resurgence of Islam is seen to be functional, and fulfilling a psycho-political need for the west (Alazzany, 2012). Satter (2009) has reminded that communism and political Islam are essentially the same. He calls it as "Yesterday Communism, Today Radical Islam". They are all nourished by many negative stereotypes. In a similar way, Esposito (1992) points out that the West fear of Islam is nourished by many negative stereotypes that are promoted in media newsrooms and academic institutions.

The third factor that makes the Middle East so important is Israel. The United States has a special relationship with Israel. American support for Israel is a subject of extensive public debate and academic inquiry. Rynhold (2015) points out that a defining feature of the special relationship is that support for Israel goes beyond an empirical calculation of U.S. interests. And this is because the relationship is grounded on deep cultural foundations that predate the mass immigration of Jews to the United States. The American people and the administrations consistently judged the Zionist dream of a Jewish homeland in Palestine worthy of their assistance. Thus, they facilitated the birth of Israel. Later, Most observers agreed that, in the face of chilled relations with both the United States and the Soviet Union, Israel had emerged as an important supplier of parts and arms for the Islamic government of Iran (Mamdani, 2004). With this tight relation between two countries, the United States has its own stand facing with the faceted history of the Arab-Israeli conflict. However, what about changes in the Arab world? Rynhold (2015) states Sympathy for Israel has been reinforced by negative perceptions of Muslim and Arab countries opposed to Israel and the United States. And for the Arab Spring (Note 9), with its promise of democratization, its benefactors appear to be Islamists rather than secular democrats and this only "serves to reinforce the sense of otherness Americans feel towards Arabs and Muslims in the Middle East" (Rynhold, 2015).

In conclusion, having a deep comprehension of the relation between the United States and the Middle East is the key to understand the intention of American policymakers and the representation of the American media. For oil, the Soviet Union, and Israel these three crucial factors, each one can cause negative perceptions of Muslim and Arab countries opposed to the United States. This is what the political factors influence the representation of Islam and the Muslims. From another perspective, many scholars have made researches on the current dehumanization of Islam and the Muslims in the Western

media without correct and comprehensive understanding. In next section, religious factors behind the misrepresentation will be introduced.

4.4 Religious Factors

After 9/11, Muslim clerics and intellectuals joined ordinary Muslims around the world in denouncing the atrocity al-Qaeda had perpetrated in their name. Only 19 young men took part in the 9/11 attacks, but the 19 changed the history. Their action directly led to American's military occupation of Iraq. Denton (2004) has continued this argument. He states that the identity of Islam, its traditions, its principles and its relation with other religions have been questioned in a more serious way after 9/11 attacks. However, for the average Muslim, Islam is merely a religion, a way of organizing life in accordance with God's will. The misunderstanding of Islam's doctrine and the blurry distinctions between Islam as a religious identity and various political identities have seriously influenced the representation of Islam and the Muslims. As secular intellectuals have insisted that Islam was not just a religious or cultural identity; it had become a political identity. In this section, the Islamic teachings on war and peace as embodied in the Qur'an and the reference to Western/Christian scholarship on issues of war will be introduced first and then distinctions between Islam as a religious identity and various political identities will be clarified.

Based on Spencer's (2004) introduction of Islamic origins, Islam was founded in the seventh century A.D. by Muhammad, a merchant in the small town of Mecca in southwestern Arabia. The Muslims believe that Muhammad's religious teachings came from revelations that he received orally from God. These revelations were put into the book form in the Qur'an after Muhammad's death. The word Islam is Arabic and has various translations, such as "submission," "surrender", "acceptance", and "receptiveness". Among them, the most proper one should be "receptiveness". Those who receive and accept the Word of God which was conveyed by Muhammad and set down in the Koran are called Muslims. Islam is essentially a simple faith which required Five Pillars (Note 10) of the believer. Different religions have different teachings or doctrines, and they have different attitudes towards concepts of the world, war as an example.

For the concept of war in Christianity and in Islam, it exists different understandings. In this Western tradition, emphasis is placed on two major goals of war: destruction of the enemy's forces and control of the enemy's territory (Salam, 2003). At the same time, as in Christianity, the orientation of Islam is towards peace. Salam (2003) points out that Islam is intended to bring human beings into harmony with Allah, the self, and fellow human beings. And Salam explicates that the Islamic doctrine of war precisely defines various motives and situations where believers will take up arms: to safeguard the Islamic faith; to defend, maintain, and consolidate the Islamic community; to counter any plots which seek to turn believers away from their religion; to guard what is recognized by divine and human laws; to protect one's own person; to make right an injustice committed toward one's brothers in religion as well as monotheists who have paid their capitation taxes.

However, the Western point of view does not correlate with the true spirit of Islam and that it disregards

the absoluteness of Muslim doctrine on this concept. Many Western writers express stereotyped opinions in the way of portraying Islam as the most warlike of all religions, such as Wijzen and Husein (2009), Zalloum (2003). In Indonesia extremist Muslims are said to have bombed hotels in Bali and Jakarta (Wijzen & Hussein, 2009). This gives the expression that the extremists who committed the crimes are Muslims, instead of identifying them with a religion. Thus, Zalloum (2003) states that this kind of stereotyped opinions has made lots of ordinary people believe that Islam and terrorism go hand in hand as equivalent terms. Especially, the 9/11 attacks have stimulated a wave of works accusing Islam of promoting terrorism. Some Western analysts directly narrowed their perspective to “radical Islam” as the source that breeds violence.

Such a view is supported by Mamdani’s (2004) book *Good Muslim and Bad Muslim*. One of his most distinguished views in this book is that differences between religious and radical political Islam should be distinguished. Judgments of “good” and “bad” refer to Muslim political identities, not to cultural and religious ones (Mamdani, 2004). Political Islam is a diverse movement with multiple and even contradictory elements. And to distinguish cultural and religious from political Islam, it is supposed to place political Islam in the context of the Cold War. Political Islam is more a domestic product than a foreign import, which was produced in the encounter with Western power in the colonial period. But it did not give rise to a terrorist movement until the Cold War. Therefore, political Islam is a modern political phenomenon, not a leftover of traditional culture. To be sure, one can trace several practices in political Islam-opium production, madrassah education, and the very notion of Jihad. Therefore, for many conflicts caused by radical political Islam out of political purposes, rather than religious requirements, it should not attribute the faults to the religion or to the whole Muslims. It is necessary to distinguish political Islam from religious or cultural one.

5. Summary

This paper provides people with detailed explanations of key concepts, and presents previous studies of the representation of Islam and the Muslim.

Firstly, the relations among media, ideology and Orientalism have been clarified. Media presents information about world events to masses of individuals without a thoroughly accurate, impartial account of those events. Especially, in the coverage of Islam and the Muslims, partial reports and inaccurate representations can be seen everywhere. This kind of influence of the media comes from the centrality of ideology in anything they report or produce.

The knowledge of Orientalism is the key to understand the representations in political and social discourse and the crux of clarifying the ideology behind those representations in language use. As Fowler (1991) has pointed out, the language, as the most powerful communicative tool available to social actors which is saturated with ideological patterns, concepts and values, needs certain approaches used for analysis. And there are many approaches, like Critical Discourse Analysis (CDA), have been devised to unmask these ideologies which are impregnated in language.

Secondly, from analyzing previous studies of the representation of Islam and the Muslim, it is clear to find out that: the evaluative representation of them is mostly but not completely negative and common argumentative themes are popular and stereotyped in media.

Thirdly, although this literature review of Islam and the Muslims cannot exhaust all of the studies of this subject, it can retrospect the main works in the past and shows a move towards sampling large amount of texts with the consideration of social context. That is to say new analytical approaches have been properly put into use. Furthermore, new analytical approaches have involved content analysis, critical discourse analysis, visual analysis, multi-modal analysis and so on.

Fourthly, to alleviate the issue of misrepresentation, the knowledge of Islam's history, the understanding of Muslim's culture and the comprehension of their society in all aspects is the top priority. And for those partial prejudice and ideological intentions, it is necessary to be unveiled and removed.

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Notes

Note 1. The 7 July 2005 London bombings: sometimes referred to as 7/7, were a series of coordinated terrorist suicide bomb attacks in central London which targeted civilians using the public transport system during the rush hour. 52 people were killed and over 700 more were injured in the attacks, making it Britain's worst terrorist incident since the 1988 bombing of Pan Am Flight 103 over Lockerbie, Scotland, as well as the country's first ever Islamist suicide attack. Retrieved from https://www.en.wikipedia.org/wiki/7_July_2005_London_bombings

Note 2. The November 2015 Paris attacks: a series of coordinated terrorist attacks that occurred on Friday 13 November 2015 in Paris, France and the city's northern suburb, Saint-Denis. The attackers killed 130 people, including 89 at the Bataclan theatre. Another 368 people were injured, almost 100 seriously. Seven of the attackers also died, while the authorities continued to search for accomplices. The attacks were the deadliest on France since World War II, and the deadliest in the European Union since the Madrid train bombings in 2004. Retrieved from https://www.en.wikipedia.org/wiki/November_2015_Paris_attacks

Note 3. A terrorist attack on 19 December 2016: during which a truck was driven into the Christmas market next to the Kaiser Wilhelm Memorial Church at Breitscheidplatz in Berlin, left 12 people dead and 56 others injured. The Islamic State of Iraq and the Levant (ISIL) claimed responsibility for the attack, saying the attacker answered its calls to target the citizens of states that are fighting against it.

On 23 December 2016, ISIL released a video of the suspect pledging allegiance to the terror group's leader, Abu Bakr al-Baghdadi.

Note 4. September 11 terrorist attacks: The September 11 attacks (also referred to as 9/11) were a series of four coordinated terrorist attacks by the Islamic terrorist group al-Qaeda on the United States on the morning of Tuesday, September 11, 2001.

Note 5. Iraq War: the war that started in 2003 and ended in 2011. For the initial invasion, see 2003 invasion of Iraq. The Iraq War [nb 1] was a protracted armed conflict that began in 2003 with the invasion of Iraq by a United States-led coalition that toppled the government of Saddam Hussein.

Note 6. Fundamentalism: is applied to mean conservatism or literal interpretation of scriptures in Christianity. However, it is wrongly used to mean extremism, terrorism, radicalism, insurgency or even revolutions among Muslims. This has been adopted in the newspapers.

Note 7. Political Islam: Also referred to as Islamism. It is practiced by radical Islamists and comprises of a number of ideologies one being Islamic Caliphate in which Islam should be the guide in all aspects of life. Others include military *jihad* and martyrdom. Moderate Muslims refer to the ideologies as myths.

Note 8. Jihad: Doctrinally, tradition of jihad as "just war" can be located in the "lesser jihad", not in the "greater jihad". Historically, the tradition of "lesser jihad" itself comprises two different and conflicting-notions. The first is that of a just war against occupiers, whether nonbelievers or believers. The second, conflicting, tradition is that of a permanent jihad against doctrinal tendencies in Islam officially considered "heretic".

Note 9. Arab Spring: The Arab Spring (Arabic: الربيع العربي, Kurdish: Bihar Kurd ê Erebi, Berber: Tafsut Tamaziyt) or Democracy Spring (Arabic: الربيع الديمقراطي, Kurdish: Bihar dim û qrat ê, Berber: Tafsut Tadimokratit) was a revolutionary wave of both violent and non-violent demonstrations, protests, riots, coups and civil wars in North Africa and the Middle East that began on 17 December 2010 in Tunisia with the Tunisian Revolution.

Note 10. Five Pillars: Five Pillars refer to five basic duties which required of the believer. They are the foundations of the House of Islam. They are:

- (1) The confession of faith: "I testify that there is no God but God, and Muhammad is the Messenger of God".
- (2) Prayer, required five times daily, facing in the direction of Mecca, the holy city.
- (3) Fasting during the daylight hours in the month of Ramadan, the month of Muhammad's first revelations.
- (4) Alms giving, a tax or gift of not less than 2½ percent of one's income, to the community for the help of the poor.
- (5) Pilgrimage, required at least once in one's lifetime, to the House of God in Mecca.