



## Exploring Mode of Representation of Islam and Muslims through Print Media Discourses of Pakistan and in India

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### ABSTRACT

Print media discourses function as reflections of societal realities within specific temporal and contextual boundaries. Frequently, they serve as distorting lenses through which a constructed version of reality is disseminated to the masses. This study derives its data from articles published in "Hindustan Times" and "Dawn Daily," focusing on representation of Islam and Muslims. Time for data collection ranges from January 2023 to September 2023. To analyze this data, an integrated (amended) framework has been employed which consists of Fairclough's (2003) model with Van Dijk's (2006) research framework for analyzing data critically. The collected data related to the representation of Islam and Muslims has been analysed at word, sentence and discourse levels. The analysis of data from DAWN daily reveals that negative representation of Israel and India is very much there because of their hostile policies toward Muslims in these countries. Similarly, the analysis of the data from "Hindustan Times" reveals that Islam and Muslims have been represented negatively. Negative attributes such as terrorism, extremism and violence have been associated to Indian Muslims in particular and other Muslims in general. The study finds that war of words for positive self and negative representation of others is a going on both sides. Besides, the study contends that print media discourses are used for the investment of desired ideology about Us and Them.



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## INTRODUCTION TO THE STUDY

Representation of Islam and Muslims has never been problem free through media discourses post 9/11, 7/7, gulf war and revolution in Afghanistan. All such scenarios reveal hypervisibility to the Muslims and Islam in different media representations. It is believed that print media discourses play an important role shaping general perception about certain group and issues. They are a vital source of information for public and the people start believing on what is made available to them

through media discourses. In this regard, it is pertinent to mention that media discourses are never neutral. They serve the vested interests of those powerful people who control them. Jaber (2022) maintains that the 9/11 hijacking is taken as an incident of international terrorism and as a result of this event the term Islamophobia has become very common in the west to spotlight Islam and Muslims. President Bush's 'war on terror' speech helped foster the formation of good-and-evil, us-and-them, and barbarism-versus-civilization binary discourses.

The present study is an attempt to gain an understanding of the ways through which Indian and Pakistani journalist practices represent Islam and Muslims through the discourse of articles of selected newspapers. Poole and Richardson (2002) opine that Islam and Muslims make for newsworthy subjects especially in a post 9/11 world. The study in hand attempts to explore power relations, which are embedded in Pakistani and Indian media discourses implicitly. They are of the view that a war of words is going on for positive self and negative other representation. In this regard, the present study is an attempt to highlight that the discourse(s) of the newspaper articles either in Pakistan or in India are ideologically loaded and are employed in the construction and deconstruction of desired ideology, worldview and social construction of reality.

Media discourses are among the best sites for ideological investment and to win general consent. In this way, they are considered very handy in making certain ideologies as common sense. Fairclough (1995) argues that media discourses not only reflect or represent the relation between social entities; they construct and constitute them as well. According to Miller (1995), the cohesive force that binds nations is rooted in shared beliefs which are disseminated through cultural artifacts, including newspapers, electronic media, and similar channels of communication. Montgomery (2013) believes that powerful groups hijack most often media discourses and they serve the stakes of that group/s. These discursive means of power are capable of shaping public opinion qualitatively and quantitatively.

### **Indian Media and Representation of Islam**

Representation of the Muslims and Islam has increased tremendously in Western and Indian print media after 9/11. In this regard, the analysis of media discourses reveals that Islam and Muslims are being spotlighted. It has been done to represent Islam and Muslims stereotypically. Halliday (1995) asserts that Xenophobic and racist discourses have been used to marginalize Muslims and to represent them negatively. He distinguished between two types of anti-Muslimism. The first is called strategic which is associated with issues like nuclear weapons, oil supplies and terrorism. The other type is Populist anti-Muslimism, which is concerned with issues like migration, integration and assimilation in the Western and Indian societies.

Sajid et al. (2020) maintains that not only Muslim men, but also Muslim women are also represented as oppressed, ignorant, and deprived through print media discourses of west and India as well. They are represented as a deviation from the norm and are shown fully at the mercy of rigid Muslim men who are unwilling to grant them liberty like Western women. It is worth mentioning here that veiling has been a part of many religions, including Islam, Judaism, Christianity and Catholicism, and is taken up by women beyond Islam such as Hinduism and Sikhism. However, only Muslim purdah observing women are targeted and represented as oppressed and narrow-minded totally at the mercy of their men. Halim et al. (2022) opines that Muslim women are represented as deviation from norm and with little or no exposure of modern

world. They are represented as extremely dependent, marginalized and contended at their fate (Mishra, 2006).

### **Xenophobic and Xenophilic Discourses**

There are many types of Orientalist discourses, but two major gender specific types are Xenophobic and Xenophilic. Xenophobic representations show negative bias for the eastern men by demonizing them in different ways besides this, it represents the Muslims as fundamentalists, fanatics and terrorism. Xenophilic representations try to objectify Eastern women by describing them passively and sensually. Therefore, Xenophobic and Xenophilic representations of Islam are prevalent in Western discourses and are propagated through print media discourses.

### **Islamophobia and Media Discourses**

The term Islamophobia is often associated with creation of the threat by Muslims through the maintenance of the cultural, theological, political, economic disparities. The Islamophobic tendencies of the West caused the negative portrayal of the Muslims and Islam through the words like barbaric, irrational, fanatics, ignorant and terrorists. Halliday (1999) argues the term Islamophobia is wrong term and the most appropriate term for it is anti-Muslimism. In previous decades Islam was taken as enemy and the attack was against it. Now the situation is different the Islam holder is enemy. Islamophobia has much importance in the media discourses. The cultural and religious differences are based on Islamophobia implicitly. Post 9/11 era is of much significance. Number of discourses have been written on Islamophobia and the Muslims like the “War on Terror” discourse which is also called “Bush doctrine.” The binary thinking was sparked by the event of 9/11 against the Muslims and Islam. Terrorism is usually associated with Islam or inherent in Islamic Ideology.

### **Research Questions**

The present research answers the following questions:

- 1) How have Islam and the Muslims been represented discursively through the discourses of the articles of Dawn daily, the Hindustan Times from March 2022-March 2023?
- 2) How does mode of representation vary through the discourse of articles of selected newspapers?
- 3) What is the percentage (%) of emerging themes?

### **LITERATURE REVIEW**

Rasul et al. (2019) conducted a study to find out representation of Islam and Muslims through caricatures of E- Media. It focused on locating the concept of Politics of Identity. The study attempted to highlight the Face of Islam in the International E-Media semiotic discourses. The data was collected from World Wide Web and time span for data collection ranges from 2016 to 2017. The data for the said research was analysed by employing an integrated research approach. To validate researcher’s findings of semiotic analysis focus group discussions were also conducted. It contends that the technique of word-picture conjunction plays an important role in disseminating desired ideology about Us and Them.

Ali et.al (2022) conducted a research on word embedding technique for sentiment analysis of social media to understand the relationship between Islamophobic incidents and media portrayal

of Muslim communities. The data was collected from website and YouTube. The data comprises hate speeches by different western persons related to Islamophobia and its association with Muslims. The data was analysed by applying mixed method research approach. This study finds that the speakers to represent Islam and Muslims stereotypically use highly politicized terms.

Farooq et.al (2021) conducted research on image of Muslim women and media Discursivity. The data for this case study was collected from the articles of the Washington Post. The delimitation of the study in terms of time span is that it focused on the data, which appeared in the mentioned newspaper from June 2019 to December 2019. It employed Fairclough's (1993) model of CDA to analyze data at the levels of word, sentence and discourse. The findings of study highlight that Muslim women have been represented as oppressed and hijabbed with no freedom at her disposal. Similarly, the reports published by different channels including CNN represent of Muslims in the aftermath of terror events negatively. Fear based and biased discourses are associated with Islam and Muslims. Wahab (2022) argues that misrepresentation of Islam and Muslims is very much common Indian and western media discourses. This negative representation of Muslims in the American media is more negative as compared to the percentage of positive coverage (Shehzad, 2012). Muslims are currently the focus of media scrutiny in the West and India because of the increasing hostility and threat associated with them.

Sajid et.al (2020) argue that representation of Islam and Muslims has never been problem free especially post 9/11 through western media discourses. This has been found through a study titled "A Critique of Representation of Islam and Muslims through Western Print Media Discourse(s)." The data for the mentioned study was collected from The Times (daily) from June 2015 to June 30, 2016. Dijk's (2003) model of CDA was used to decode the discourse of articles from the mentioned newspapers. The study finds that Islam is associated with violence and whatever the Muslims claim about their religion is mere a myth and the Muslims are represented as dangerous. The present study is different from above mentioned researches as it attempts to analyze the articles of a Pakistani and Indian English newspapers from March 2022-March 2023. To the best of researchers' knowledge, perhaps no comparative study has been by collecting data from the mentioned newspapers. The amended research model used in the study is still another distinguishing feature of the study.

## **RESEARCH METHODOLOGY**

The present study employs a mixed method research approach. Fairclough (2003) Critical social Analysis (CSA) and Dijk's (2004) Socio-Cognitive approach have been operationalized keeping in view the data for present research. The data for the study has been collected from Dawn daily and the Hindu daily. The prominent analytical categories of the mentioned research models have been discussed in the following section. The data from the selected newspapers has been collected by focusing on the key words mentioned in the following table.

### **Checklist Used for Data Collection**

1) Hardliner	13) Guantanamo
2) Extreme(ist) (ism)	14) Holy Quran
3) Fundamental (ist) (ism)	15) Hamas
4) Shahadat (martyrdom)	16) Hezbollah
5) Mujahideen	17) Al-Qaida

6) Jihad	18) Taliban
7) Oppressed women	19) Saudi Arabia
8) Hijab (vail)	20) IsIs
9) Suicide Bomb (Ing) (er)	21) Afghanistan
10) Terrorism	22) Pakistan
11) Muslim	23) Mosque
12) Islam	24) Bearded

### **Analytical Categories**

Dijk's (2004) model that has been operationalized in the study is as under:

- **Actor description:** The way an individual is described either positively or negatively in the text.
- **Authority:** It is a process of highlighting authentic figures to support your stance.
- **Categorization:** It is to divide the people in categories.
- **Evidentiality:** It is a process of stressing ideas on factual grounds.
- **Hyperbole:** It means to use extended metaphor to highlight something.
- **Implication:** It means to find out unsaid in a given text.
- **Irony:** This is how the difference between appearance and reality is located.
- **Lexicalization:** It is a discursive technique of representation by using loaded vocabulary.
- **National Self-Glorification:** Glorification of one's country by telling positive things about her in statements.
- **Number Game:** Use of numbers, data to make statement concrete.
- **Polarization:** It is a process of othering the others.
- **Vagueness:** It is a process of guessing game about an event or an individual.
- **Victimization:** Representation of Others by associating negative attributes to out-group.

### **ANALYSIS AND DISCUSSION**

The following section provides analysis of the selected article, which appeared in DAWN daily, on March 17, 2023.

#### **Title: Anti-Muslim bigotry**

Fairclough (2003) argues that media discourses play an important role in positioning a particular group positively or negatively. They pave the way for the people to perceive the things in a desired manner. With the passage of time, people start believing what is made available to them through media discourses. Similarly, the very title of the article implies western perception and understanding of Islam and Muslims among the western audience. The word bigotry means unreasonable association to a belief and opinion. It also means irrational hatred towards a particular group. The prefix 'anti' before the noun "Muslim" shows the negation of particular idea that Islam is a religion of peace. Instead, western perception and representation of Islam and Muslims is fear based. The west believes that Islamic ideology is violent and so are the Muslims. It is a constructed reality there in the west that the concept of anti-Muslim bigotry is justified. In

this regard, media discourses have gone a long way in making this belief a common sense that Muslims are intolerant and unwilling to embrace change initiated by the civilized west.

The title of the article implies that there is no compatibility or mutual understanding between Islam and the West. Hence, the Muslims are portrayed as “out-group. The very title of the article under analysis highlights anti-Muslim sentiments of West and India. Van Dijk (2004) opines that polarization technique is employed to segregate the in-group from out-group. Similarly, the line is drawn between Islam and the west. The overall impression one gets from the analysis of the title is the concept of polarization has been plaid up highlighting anti-Muslim bigotry.

## 10.2 Analysis of the text of the Article

### *Description of the Model*

Analytical Categories	Number	Examples
Actor description	12	Muslim woman, French delegate, Muslims, Islam, Indian representatives, Europe, medieval continent, BJP, Non-Muslims, Sangh Parivar
Topos	3	French delegate, Europe, BJP
Categorization	2	Islamophobia, Anti-Muslim color
Consensus	1	International Day to combat Islamophobia
Euphemism	1	the far right has combined Islamophobia with racism and anti-immigrant sentiments
Evidentially	10	Medieval continent, Christchurch Mosque, Muslim woman, French delegate, Indian representatives, Europe, medieval continent, BJP, Non-Muslims, Sangh Parivar
Illustration	6	Medieval continent, Christchurch Mosque, International Day, PTI government, UN, the far right has combined Islamophobia with racism and anti-immigrant sentiments
Implication	8	: Islam vs East (India), Islam vs West, Racist discourse, Stigmatization, exercise power through language, othering, Patriarchal society, discourse as a social practice, etc.

Van Dijk (2004) opines Actor description means how the actors are represented in the text, how the positive image of in-group and negative image of out-group has been drawn. Likewise, it is cleared from above mentioned text that the Muslim woman is portrayed stereotypically. France

is imposing the restrictions on the hijab because according to West the Islamic fundamentalism is a real threat to West. Moreover, Europe associates Islamophobia with racism and anti-immigrant sentiments, BJP consider Islamophobia a serious issue in state's policy and the killing of the Muslims on doubts of eating beef highlights racist sentiments. So, in the text the Muslims have been represented negatively at different levels, whereas West and India consider Islamophobia as a threat.

Van Dijk (2004) argues that a particular group is out grouped to propagate certain ideology about Us and Them. Similarly, France is imposing the restrictions on the hijab, because according to Western perception Islamic ideology is based on fundamentalism which is considered a real threat to West. Moreover, Europe associates Islamophobia with racism and anti-immigrant sentiments, the BJP considers Islamophobia a serious issue and hence treating the Muslims accordingly while making its state policy. Hence, the Islam is perceived as "Social Phobia" for India and West and they consider them (Muslims) aliens. The west and India are not ready to accept Muslim identity in terms of their rituals and at the level of dress code. It is because Muslim women are not allowed to wear hijab there in the west and even now in India as well. Same is the case with Muslim men who observe stereotypical Islamic dress code are labeled as hard liners. The use of polarization technique has been made in the article under analysis to draw a line between Islam and the west. This has been done to disseminate a desired image of Islam and Muslims through print media discourses.

Van Dijk (2004) argues that people are categorized because of sex, color, affiliation etc. Similarly, the Europe categorizes the Muslims as aliens and the military action against the Muslims is considered as holy war. This ideology promotes racism and hatred on the basis of color which is evident from the text of the article taken from Pakistani English newspaper daily Dawn.

Van Dijk (2004) opines that one of the prominent features of media discourses is the use of consensus technique. It is employed to show one's loyalty to a particular place or group. It is evident from the text of the article being analysed that the leader of PTI government played a significant role in representing Islam and Muslims positively at internal forum. It is because of his efforts that March 15 is celebrated as 'anti- Islamophobia day 'throughout the world.

Van Dijk (2004) maintains that euphemism is a strategy in which instead of using harsh words, soft words are used to produce positive self-image. Similarly, the following line picked from the selected article carries the same ideology:

*"In Europe, the far right has combined Islamophobia with racism and anti-immigrant sentiment to create a toxic atmosphere for Muslims and people of color ..."*

It illustrates that the Muslims are creating unfavorable conditions in Europe and this act by them is hampering the progress in the west. It also implies that western actions against Islam are justified. Indirectly, the Muslims in the west have been represented as unpleasant immigrants. Moreover, they have been represented negatively by using the phrase 'colored people'. The concept of white as right has been propagated by representing the Muslims as deviation from norm. An attempt has been made to marginalize the Muslims by stressing on anti- muslim bigotry.

Van Dijk (2004) argues that evidentially technique as a discursive move, which is employed to support historical facts and opinions. This process of using linguistic moves is never ideology free. Likewise, the writer of the article attempts to convince people by citing the examples of the unpleasant events like Christchurch Mosque event, BJP state policy, France's opposition to the wearing of Hijab, the Sangh Parivar and its killing of the innocent Muslims and acts of European prejudice against the Islam and Muslims. Moreover, the use of evidentially technique illustrates writer's stance, which is the Positive representation of Islam and the Muslims and negative representation of the west and India through the discourse of an article picked from Pakistani newspaper.

Van Dijk (2004) opines that everything is said against something unsaid. Indirectly message is conveyed to the target audience and to make them behave in a particular manner. Similarly, the text of the article under analysis implies that Islam and Muslims in the west and India are taken as others and deviation from norm. It is believed that the presence of Muslims as a minority in these countries disturbing the peace and harmony of the mentioned countries. In this way, the actions against the Muslims are justified. The West and India consider that Islamic ideology is violent and it prepares the terrorists against them. The overall impression of the article is that Islam and Muslims are perceived as a potential threat by the west and India. Therefore, these countries associate negative attributes to Islam and Muslims.

The section that follows presents the analysis of the selected article from Hindustan Times by applying the mentioned research model.

#### **Exemplification of Data**

<b>Analytical Categories</b>	<b>Numbers</b>	<b>Examples</b>
Illustration	2	<i>The women were banned by Talibans..... Several other restriction's have also been imposed on them..... Afghan girls and women, including stopping girls from going ..... Afghan women from jobs at local and non-governmental organizations.</i>
Negative Representation Other	2	<i>the Taliban also want to take from them parks and sport and now even nature . To target the Muslim women has become a common practice there in Afghanistan.</i>
Populism	2	<i>the Taliban also want to take from them parks and sport and now even nature,</i>
Social Identity	1	<i>The Taliban have also imposed several restrictions targeting Afghan girls and women, including stopping girls from going to school beyond the sixth grade and prohibiting Afghan women from jobs at local and non-governmental organizations.</i>
Representation	2	Nature, parks, education



Implication/Presupposition	2	<i>Step by step the walls are closing in on women as every home becomes a prison.</i>
Foregrounding	1	nature, parks, education
Burden	1	<i>Heather Barr, the associate women's rights director at Human Rights Watch told Associated Press, "Not content with depriving girls and women of education, employment, and free movement,</i>
Euphemism	1	<i>. Step by step the walls are closing in on women as every home becomes a prison."</i>
Authority	1	<i>Heather Barr, the representative of human rights spoke against it.</i>
Actor Description		<i>The minister visited the camp and observed that women were violating the rules. The orders were issued to abide by the the rules related to restrictions. Violaters would be handled strictly. He had then asked security personnel to stop women from visiting the tourist hotspot.</i>

## Data Analysis

Dijk (2004) opines that actor description means how different actors are represented in the text. Representation of actors is never neutral rather they are represented keeping in view the group they belong to. Actors belonging to in- group are represented positively and vice versa. The following chunk illustrates the same.

*.....minister Mohammad Khalid Hanafi, visited the province and told officials that women haven't been adhering to the correct way of wearing the hijab. He had then asked security personnel to stop women from visiting the tourist hotspot.*

It illustrates that the Muslim women have been represented as deviation from norm. They are continuously violating the norms set by the state regarding the observance of dress code at public places. Identity of Muslim women at the level of dress code is different from the other women belonging to mainstream of power and therefore they are resisted. The Muslim women have been positioned as an anomaly. The text under analysis implies that Muslim women can observe their Islamic dress code including hijab with the four walls of their homes but not at public places. It Likewise, the above statement by the minister highlights that the minister is considering the women outgroup because they are not aligning themselves with the states rules regarding hijab and considering himself an in-group.

Van Dijk (2004) argues that authority means different social groups rely on different authorities during the production of a discourse to propagate their desired ideology to target audience. It is observed that different authority figures are mentioned through the discourses to make the stance

under discussion more valid. This linguistic move is used to lay stress on something very important. The following chunks taken from the article under analysis can be quoted in this regard.

*Heather Barr, the associate women's rights director at Human Rights Watch told Associated Press, "Not content with depriving girls and women of education, employment, and free movement.*

Here, in the above-mentioned example Heather Barr has been used as an authority figure to lay stress on the issue that women are mistreated and deprived of their fundamental rights in Afghanistan. The Taliban government is banning the freedom and education of the women. According to the authority figure mentioned this act is playing a crucial role in depriving Muslim women from freedom and education, which are their basic rights. Both these factors are considered crucial for the progress of any country in the modern world. The concern of Heather Barr illustrates that the west is conscious about the liberation of Muslim women the word over including Afghanistan. By using the technique of authority as an ideological move, an attempt has been made to represent Muslims negatively. The Muslim women have been portrayed as oppressed and marginalized. Another example in this regard is as under:

*Heather Barr, the associate women's rights director at Human Rights Watch told Associated Press, "Not content with depriving girls and women of education, employment, and free movement*

The lines mentioned above illustrate that Muslim men are hard upon their women. They deprive them of their basic rights. Muslim women are not allowed to get education. Likewise, they are not allowed to do work outside their homes. In this way, a deliberate attempt is made to keep them dependent. Actually, Islam and Muslims have been represented rigid and violent. The west believes that fundamentalism and extremism in Islam and Muslims is a root cause of every trouble. The text of the article under analysis implies that Muslims are lagging far behind only because of their rigidity. They are because of violent ideology of their religion. Until, Muslim women are equally empowered, no progress is possible and their condition cannot be made better. When they Muslim see others making progress they get violent towards them. Here, in the text of the article Heather Barr has represented as an authority figure. Through this technique an attempt has been made to disseminate the underlying ideology that being authoritative whatever he propagates is true. The intended message of the mentioned lines is that Muslims' attitude towards their women is inhuman. They are willing to impose their patriarchy upon women to make them behave in a desired manner.

Van Dijk (2004) believes that print media discourses are one of the best sites to invest ideology about Us and Others. Mostly, it is observed that people belonging to in-group are positioned positively and vice versa. It is done to shape the mindset of the target audience accordingly. Similarly, the following selected from Indian newspaper about the representation of Islam and Muslims represents Muslim women stereotypically. The text is as under:

*Taliban barred women from using public spaces including parks, saying that they were not wearing the hijab correctly or following gender segregation rules. The Taliban have also imposed several restrictions targeting Afghan girls and women, including stopping girls from going to school beyond the sixth grade and prohibiting Afghan women from jobs at local and non-governmental organizations.*

The lines mentioned above are ideologically loaded about positive self and negative other representation. The use of language to portray Muslim women is deliberate. The use of lexical items like barred, prohibit, target, hijab wearers, conservative and narrow minded are highly ideological. The use of lexicalization technique illustrates that Muslim women in Afghanistan are treated like animals by the Taliban. They do not have any personal space to relax. They are deprived to visit public spaces as well. There is nothing their disposal and free will. They are at the mercy of their male members. The women are provided with limited space and hence, their vision is narrow. The Hijab wearing are represented as oppressed. It is believed that that they have narrow space to look through the slits of their burqa. The very text under analysis implies that several inhuman restrictions are imposed on them and they kept away from the main stream of power and knowledge. Their male members like animals target them. The Taliban do not allow them to do jobs. It is because their economic condition is not so good. Actually, Islam allows women to work outside their homes under certain circumstance but things have been over generalized to mis-represent Islam and Muslims through the discourse of the article.

Van Dijk (2004) argues that print media discourses mirror social reality prevailing in a particular context. There is power within and behind media discourses. They construct a desired version of social reality for the target audience and ultimately the time comes when people start believing what is made available to them through print media discourses. Following the same trend the article selected from the Indian newspaper presents Muslim women of afghisnistan stereotypically. The Taliban have been assigned negative attributes where representation of their women is concerned. The following lines support the stance in this regard:

*Step by step the walls are closing in on women as every home becomes a prison. The Taliban have also imposed several restrictions targeting Afghan girls and women, including stopping girls from going to school beyond the sixth grade and prohibiting Afghan women from jobs at local and non-governmental organizations.*

The use of metaphorical expression is convincing in this context. It illustrates that the provided space to Muslim women in Afghanistan is getting narrow day by day to them. It seems from the mentioned chunks of the article that women are prisoned in the high walls and these walls are getting more troublesome for the muslim women. Actually, an attempt has been made through the discourse of this article that both Islam and Muslims are hard upon women. Whatever, they claim about equal rights of women is not true. Actual picture is what is presented by this newspaper of India. They women are not comfortable in their homes. Rather, their homes are turning into prison cells because of the hostility of their men. In this way, as has been portrayed by the article of the mentioned newspaper, the condition of women is getting deplorable. Indirectly, an attempt is made that these women should be liberated from the hostility of Taliban by the west. The use of the expression 'every home' highlights the intensity of the situation and demands action to same these women. In this way, Islam and Muslims are being represented negatively. The use of linguistic devices in the article is persuasive to make the intended message more convincing.

The concept of competing discourse has also been plaid-up. Implicitly, the article criticizes the Islamic values and teachings that seeking knowledge is compulsory for both Muslim men and women. On the contrary, what is being highlighted here is that Muslim girls are not allowed to seek education after primary level. This is opposite to the teachings of Islam. It means, there is disparity between what Islam claims and its followers do. Keeping the women away from the

domains of power in against Islamic teachings. The text of the article implies that Muslim men are rigid and violent and want to impose patriarchal norms over their women by depriving them from getting education and doing jobs. The overall impression of the article from the Indian newspaper is negative representation of Islam and Muslims. The Taliban have used here metaphorically. The intended message is to represent Taliban and other Muslims stereotypically by associating negative attributes to them.

## **CONCLUSION**

The present study was initiated to explore representation of Islam and Muslims through the print discourse of articles of Pakistani and Indian newspapers. In this regard, Dawn daily and the Hindustan Times newspapers were selected for the mentioned time span. The objectives of the study are to explore discursive representation of Islam and Muslims and the difference in the representation of Islam and Muslims. The analysis of the data highlights that Pakistani newspaper has represented India and Israel negatively through the article, which appeared in the selected newspaper. These countries have been shown hostile to the Muslims in their respective domains. It has been observed that association of negative attributes towards Islam and Muslims is a common practice in these countries. Likewise, the Muslims have been represented negatively, through the articles of Indian newspaper. The frequency of occurrence of negative representation of India and the west is 60% in DAWN. Whereas, frequency of occurrence of Islam and Muslims negatively through the discourse of articles of the Hindustan Times is 100%. It finds that dichotomy of Us and Them is a significant feature of these two print media groups. In this way, an attempt has been made by the both media groups to represent each other negatively.

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