Islamophobic Discourses in the Print media of Pakistan: Evidence from Tehreek-E-Labbaik Pakistan Sit-In

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Abstract

The current study reports on the Islamophobic discourses in the print media of Pakistan. Two cases the Khatam-e-Nabuwwat Bill controversy and the Asiya Masih Acquittal case examined to analyze the narratives constructed by the print media in the selected newspapers. The research objectives included exploring the dominant facets and manifestations during the coverage of the religious political party Tehreek-e-Labbaik Pakistan and how the media portrayed the image of TLP and its actors during the sit-in at the Faizabad region of Islamabad. Discourse analysis was employed as a research design, quantitatively studying the editorial and op-ed contents of the newspapers. The coding sheet was designed to collect the data by dividing it into various categories. However, the findings suggest that English dailies were more inclined towards islamophobia topics than Urdu dailies; they were more focused on independent opinion rather than editorial policy. The analysis depicts that the texts used by the media were Islamophobic in nature; we found that metaphors being used in the newspapers at the time of the sit-in conclude that Islamophobic discourses do exist in the print media of Pakistan.

Keywords: Print Media, Islamophobic Discourse, Pakistani Politics.

Introduction

Islamophobia is a phenomenon that has a historic nature; somehow, it is also labeled as a form of racism and hostility; it is usually considered as religious racism or cultural racism. Islamophobia is some of the times regarded as a contradiction of prejudice and discrimination against Muslims since hostility and aggression are directed towards ethnic and religious communities in western states, coming to media's one of the role of it is to shape public opinion, offering a specific variety as reality. Media generally believes and assumes to represent an impartial picture of any issues that occur both at the local and international levels. However, in portraying Islam, especially after the 9/11 attacks, various researchers found that international media generally portray Islam by partnering it with terrorism, extremism, and other negativities.

The term *Islamophobia* has massive confusion on where it was first used in the occurring literature. The term used is subsequently the issue of "Runnymede trust report" titled "Islamophobia: A challenge for us all" in November 1997. The report declares that the term came in print for the first time in February 1991 in a report that weekly insight published. Allen (2010) claims that *Islamophobia* was the word used by Dinet and Ibrahim in the modern French language, which means Islamophobia (Iqbal, 2020).

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Various questions are being answered and tremendously debated by the international media, such as the US and the UK media, which associate Islam with terrorism. Thus, a vast body of literature shows that subsequently, after the 9/11 attacks, the menace of terrorism is linked with Islam by the western media. Since it can be seen and is evident that the problem of extremism and terrorism are the main agendas of the global press, Hassan, *et al.* (2013) note that new media such as BBC, CNN, some mainstream news magazines like Newsweek and Time, and also other types of media have a role in creating the opinion of the world about Islam to support the stance of the US in the protest against terrorism and extremism. In relation to islamophobia, the Nigerian press is found distorting Boko Haram events as Islamic by giving them tags of Muslim sects, jihadists, and militant groups of Islam. According to Mc-Quail, in this type of situation, the government administration is helped by the mass media to spread information and to give negative tags to the terrorist organizations and groups by creating a fearful problem for the people and extremists. Also, another study has explored that one of the discourse analyses of mass media showed issues concerned with terrorism, that how media experts such as journalists use language while reporting violence and terrorist acts, they have options that how to choose descriptions and words to portray an image. Silke (2003) in his work stated that "Terrorism" is an act of violent situation or an act due to its landscape, which is contrary to and violation of human rights and norms (Hassan et al., 2013). Mostly, the press representation of the religion Islam as violent and vicious, such as Christians in Kenya have negative perceptions and attitudes and suspicious sentiments about Islam and Muslims. In fact, Islamophobia is also being stated in churches by religious leaders as extremely barbaric and uncivilized in social and political circumstances.

Distorting the image of Muslims and the religion Islam in the news and media not only creates distress about Muslims in western cultures but has also affected the image of the west in Muslim countries. Since Muslims are described and portrayed in western countries and European countries as cruel and narrow-minded, likewise in the western adopted media organizations such as CNN, BBC, and also some magazines have been seen negatively portraying the Muslim world. Thus, it appears to be the actual case of Islamophobia. Perhaps the media organizations have developed negative stereotypes about Muslims and Islam, which have produced breaches and communication gaps between the Muslim world and the remaining societies, which can be seen in producing racial discrimination. "*Islamophobia or Islamophobias: Towards Developing A Process Model*" described the word islamophobia very clearly: "Islamophobia is an essentially negative though 'cognitive, affective, and conative' posturing of individuals towards Islam and Muslims." Without having any strategies in view, the existing media is responsible for creating Islamophobia in western countries as well as Islamophilia in Muslim countries, which has resulted in an increasing clash between western societies and the Muslim World. Generally, it is believed that media creates numerous stereotypes and shapes, built opinions, observations, and understanding of various complex groups in a social structure. Media represents and portrays the distance between different social groups, which is also considered an actual case of Islamophobia. Possibly, the media portrays Islam, and Muslims have formed gaps between Muslims and the rest of society, resulting in ethnic discrimination (Iqbal, 2010).

Similarly, Iqbal (2020) also viewed the phenomena of islamophobia as having its historical views of nature; it is noted that islamophobia has existed since the birth of Islam in the first 7th century. Islamophobia is a complex bundle of discourses. There are a number of myths about islamophobia, which include that islamophobia is a European hostility and is bigotry towards Arab Muslims. Other myth also expresses that islamophobia is directed towards Muslims and not the religion Islam (Iqbal, 2020).

It can be said that fear or any dislike about the religion Islam. The spectacles of islamophobia are widely used constructs in social and scholarly spheres. It was first used and developed in

the 1990s and 2000s by some politicians and NGOs, Public analysts, and some international organizations to draw attention to actions against Islam and Muslima in the western liberal canon and democracy. This not only provides and identifies these actors as anti-Islamic or anti-Muslim sentiments but also offers them a language for rejecting them (Bleich, 2011).

Tehreek-i-Labbaik Pakistan (TLP) sit-in 2017

Tehreek-i-Labbaik Pakistan is a religious Islamic far-right political party that Allama Khadim Hussain Rizvi formed on 1 August 2015. The demands of TLP include the establishment of sharia law in Pakistan. The Barelvi doctrine is a Sunni reform movement that stood up in the Indian city of Bareilly in the late 19th century. Despite constituting the majority in Pakistan, the Barelvis, thus far, played a limited political role. *"Tehreek-i-Labbaik Pakistan"* first arose openly in 2017 when it organized a three-week-long Dharna (sit-in), which crippled Islamabad. This particular sit-in was launched in conflict with the government, which changed the electoral forms election act 2017 that were considered a declaration of one's belief in the finality of the prophecy of Muhammad (PBUH) (Sevea, 2018).

According to an article published in Dawn Supreme Court, they issued a judgment in the 2017 Faizabad sit-in. The judgment observed breaches that the government is involved as also the media regulatory authority (PEMRA), the Intelligence agencies, armed forces, and ECP. "The leadership of a political party projected itself as the defender of the Muslim faith. They provoked religious sentiment, stoked the flames of hatred, abused, resorted to violence, and destroyed property worth Rs163.95 million" (Dawn, 2019).

According to "*Institute for Defence Studies and Analyses*" published weekly e-bulletin aimed to highlight that the English newspapers were seen visible to criticize the TLP sit-in; the leader of the protest, Maulana Khadim Hussain Rizvi, who organized the protest against the government and caused the public problems by blocking the main highway and the government failure to throw them away from the main roads leading towards the capital. However, the Urdu dailies also reacted to the sit-in in a completely different manner. At first, it convicted the protesters for creating dilemmas and disrupting the daily lives of the people living in the country. In comparison to this compared to, the Urdu Dailies criticism of the government was severe (Eisa, 2017).

Khatm-e-Nabuwwat Bill Controversy

The issue of Khatm-e-Nabuwwat Bill arose when a report compiled by the three members committee, which was comprised of Raja Zafar ul Haq, Interior Minister Ahsan Iqbal & Mushahidullah Khan, assembled the report on the commands of Pakistan Muslim League (N) leader Nawaz Sharif which was created to fix concerns for the introduction of the modification to the statement of Khatm-i-Nabuwwat for election candidates in the Elections Act, 2017. The High Court of Islamabad's respected Judge Justice Shaukat Aziz Siddiqui listened to the appeals filed by the religious political party Tehreek-e-Labbaik Ya Rasool Allah Pakistan. (TLYRAP). The resident cleric, M. Allah Wasaya, lawyers R. Abdul Qayyum and S. Zahoor Pervaiz. The IHC Islamabad High Court directed the officials that the report of the Raja Zafar ul Haq committee shall be made public at the next hearing. According to the various information, the report consisted of the suggestions given during the proceedings of the Senate standing committee, but in that case, none of them were linked with the Khatm-i-Nabuwwat affirmation. However, the Parliament corrected the mistake, and members of all political parties said that they had committed a mistake, which is to be corrected. In this regard, all the religious parties wanted the letter of resignation of state law minister Zahid Hamid and started a sit-in at Faizabad (Hussain, 2017).

Asiya Masih Case and TLP Sit-In 2018
Asiya Bibi, whose name is Asiya Noreen, was another Christian who was sentenced to death under Pakistan blasphemy laws after Ayub Masih, who was released in 2002. Asiya was found guilty of blasphemy under section 295-C of the "Pakistan Penal Code" for apparently insulting Prophet Mohammad (PBUH). The crime carries the mandatory death penalty under the law (Jamal, 2018).

Published in "*Council and Foreign Relations,*" Salman Taseer, who was the Governor Punjab, was shot dead by one of his guards. The killing of Salman Taseer started when a lady named Asiya Bibi in 2008 where presented water from a well to other people present at that time. After all, one Muslim woman declined to drink water by saying she was a non-Muslim; Asiya Masih, in turn, allegedly said something about the Holy Prophet (PBUH). Then, the Muslim woman told the village people about the act after the local police officials were informed and charged the Lady with blasphemy charges, which in turn is punishable by death by the laws of Pakistan.

The Governor of Punjab supported the lady and gave interviews to the press and media about the issue on national TV. He was called a traitor. Media organizations, mosques, and various rallies surround the name of Asiya Bibi. She became a national symbol of sinful acts and asserting Muslim supremacy over the other. Taseer's publicly supporting a woman who had committed blasphemy and insulted the Holy Prophet was enough in the minds of the people that this was a global conspiracy against Islam and Muslims (Husain, 2011).

Statement of the Problem
This research aimed at analyzing the language used by the selected newspapers to describe Islamophobic discourses. The current study examined the Islamophobic narratives, investigating the coverage of Islamophobic discourses in print media built during the sit-in of Tehreek-e-Labbaik at Faizabad in Pakistan. We have seen that print media has given more coverage to the sit-in of Faizabad by the Tehreek-e-Labbaik than electronic media. The religious party Tehreek-e-Labbaik Pakistan has been sitting in the Faizabad region of Islamabad, which lasted for about three weeks. They protested against the government for the demand of the Khatm-e-Nabuwwat Bill, the amendment of a declaration by the candidate in the election act 2017 that involved apparently changing the finality of Holy Prophet Mohammad (PBUH). Secondly, again, Tehreek-e-Labbaik protested against the decision by the Supreme Court of Asia Bibi, who was a Christian woman allegedly arrested and set free in the case of Blasphemy against our Holy prophet Hazrat Muhammad (PBUH). On October 30, 2018, countrywide protests and demonstrations broke out against the acquittal of blasphemy accused Asiya Masih.

In this regard, the research was focused on quantitative discourse analysis aimed at exploring the Islamophobic discourses in the print media during the two sit-ins in the Faizabad region of Islamabad.

Objectives of Study
- To explore whether Islamophobic discourses did find space in the print media while covering TLP sit-ins in 2017 & 2018.
- To analyze facets and manifestations of islamophobia during the TLP sit-in, which took space in the print media.
- To analyze image construction of TLP sit-in by the print media of Pakistan.
- To analyze how the press portrayed the TLP sit-in in Islamabad.

Research Questions
- RQ1: What have been Islamophobic discourses in the selected newspapers while covering the TLP sit-in in Islamabad?
- RQ2: What have been the dominant facets of Islamophobia discourses in the selected newspapers while covering the TLP sit-in in Islamabad?
- RQ3: How have the print media constructed the image of TLP during the sit-in?
- RQ4: To What extent these images of print media were islamophobic in nature?

Significance of the Study
Research on Islamophobia can enable better interfaith relations. By recognizing and challenging stereotypes, biases, and misconceptions, it becomes possible to promote mutual understanding and respect among diverse religious communities. Islamophobia may affect national security by fostering the marginalization and alienation of Muslims, potentially contributing to the rise of extremism. It is crucial to comprehend these dynamics to formulate counterterrorism strategies that effectively address the issue without unfairly stigmatizing entire communities. Investigations into Islamophobia can guide educational efforts focused on enhancing cultural understanding and tolerance. Schools and academic institutions have the opportunity to create curricula that challenge stereotypes and foster comprehension among students, thereby playing a role in building more inclusive societies.

The study is based on the phenomenon from the perspective of the Pakistani press during the coverage of the TLP sit-in in Islamabad at the time of protests by the religious party. This study is helpful for those researchers who are investigating islamophobia in various situations in our country as well as in the international arena. This research will be a guideline for those who want to study the essential features of Islamophobic-related issues. The current research study aims to find out that what types of Islamophobic discourses are present in the editorials and op-eds of particular newspapers and to know the facets and manifestations of islamophobia exist in the print media of Pakistan. This study can help us to see how the print media found the sit-in regarding TLP in Islamabad and what type of discourses and narratives were built by the religious parties' rise in politics.

Literature Review
"*Islamophobia or Islamophobias: Towards developing a process model*" The fast growth of Islam throughout the world has caused it to grow into a target of racial and religious discrimination. The period of crusades additionally solidified threats and augmented the racial prejudice perspective on "us" and "them" (Iqbal, 2010).

In the current environment, anti-Muslim bigotry and islamophobia have become universal features in American society and public life. Whether in politics, real life, or national media. It is widespread to see negative stereotypes about Muslims in society. News media's central function is to produce a specific discourse that disturbs our daily lives and also creates an atmosphere where people or audiences make perceptions about the world and ourselves (Ghauri, 2019).

According to the Council on American-Islamic Relations (CAIR), from 2014 to June 2019, CAIR noted a total of 10,015 anti-Muslim prejudice events across the country. The tendency of the collected data shows a solid increase in the number of prejudice episodes targeting American Muslims, with the early jump happening after the 2015 entry of Donald Trump into the presidential elections of the United States (Arain, 2019).

Theoretical Framework
Edward Said's Orientalism is applied to how media is covering the issue of islamophobia and the perspective of Pakistani print media according to the cases that are taken and discourse

derived in this particular study. A theoretical framework for this research study is determined by Orientalism theory by "Edward Said 1979" in his book "*Orientalism*" where he defined the word

> Orientalism is a way of seeing that imagines, emphasizes, exaggerates and distorts differences of Arab peoples and cultures as compared to that of Europe and the U.S. It often involves seeing Arab culture as exotic, backward, uncivilized, and at times dangerous (Said, 1979).

Research Methodology

The current work aimed to analyze the construction and language used by the four newspapers. The procedure was a Quantitative study design, where the number of articles, columns, and editorials appeared in the selected newspapers to derive media discourses. This research study was a quantitative discourse analysis where two English newspapers, namely, *Express Tribune* and *Dawn,* and two Urdu dailies, *Nawa-i-Waqt* and *Jang* Editorials, Op-eds, and Letters to editors are scientifically studied during the research to drive out the Islamophobic narratives, discourses, and perspectives in the print media of Pakistan.

Population

The population for this research is the stories and op-eds related to the TLP sit-in in the selected newspapers.

Sampling

The determined samples of the study are the newspaper editorials, op-eds, and letters to editors published during the coverage of the sit-in of Tehreek-e-Labbaik Pakistan in the selected time frame of November 2017 and 2018, respectively. The census method is used in this research as there is a standard for the selection of those published editorials, op-eds, articles & columns are studied which represent every member of the population, and there is discussion & relation with Tehreek-e-Labbaik sit-in in Islamabad. In this form of sampling the selection of the sample is based on the judgement of the researcher. The methodology was used as the census sampling technique for the particular characteristics in the contents.

Time Frame

To study the prevalence of Islamophobic discourses in print media of Pakistan, this analysis focused on November 5th to November 30th, 2017, and particularly the second case, from October 31st to November 3rd, 2018.

Unit of Analysis

The unit of analysis is the primary thing that we are analyzing in your study. For example, various factors are considered as the unit of analysis for the present research. Mainly, paragraphs in editorials, op-eds, & letters to the editor are the units of analysis for the present study.

Unit of Observation

In this context, the texts, phrases, and sentences are taken as the units of observation in the published contents in the newspapers about the issue of the TLP sit-in.

Data Collection Tool

Specifically, to collect the data coding sheet is used as a data & facts collection tool to perform the process of the study by putting the data into various categories, such as media discourses about islamophobia, while covering the issue of sit-ins in 2017 and 2018, respectively.

Interpretation & Data Analysis

The following segment will look at the understanding and analysis of the newspapers. The determination of this research study is conducted to evaluate how much the media gave coverage to the sit-ins of Tehreek-e-Labbaik in 2017 and 2018, respectively, with a comparison of the selected newspapers and how much space the issue of TLP sit-ins was given coverage in the editorial and op-ed contents. The study is also designed with the aim of evaluating the construction of the image of TLP and how the media portrayed the sit-in in the Faizabad region of Islamabad in the national press. The following data tables will help us to know about the discourses of islamophobia-based content present in the print media of Pakistan. Gardell (2014) states that

> *Islamophobia is also not a fear in psychological sense but an individual anxiety syndrome, the phobia word is used in the same way as xenophobia and homophobia thus to predict socially, culturally and politically twisted prejudice, hate and discriminations against specific on a social basis constructed categories of humans.*

Table 1: Comparison of newspapers and genre

Newspapers	Editorial	Sub Editorials	Columns	Articles	Letters to The Editor
Dawn	14	0	8	42	28
Express Tribune	15	0	8	4	7
Jang	7	0	17	0	0
Nawa-I-Waqt	9	2	20	0	1

Table 1 shows, that data in English Newspaper *Express Tribune* is on the top in writing about the islamophobia topic, for them islamophobia topic is more important as compared to other newspapers, while *Dawn* is standing at second place while covering the issue of sit-in by the religious party. In the Urdu Dailies the *Nawa-i-Waqt* has published more editorials other than *Jang*. As compared with columns the Urdu dailies are on the top such as *Nawa-i-Waqt* has given more space to the sit-in issue by TLP while Jang is on the second place which means independent opinion is more inclined than the English dailies. Editorial policy of English medium is more inclined than Urdu dailies as shown in the table. Similarly, *Dawn* has given more space to the articles and letter to the editors as compared to other newspapers in the given table.

Table 2: Percentage of newspapers and genre

Newspapers	Editorial	Sub Editorial	Columns	Articles	Letter to Editor
Dawn	31.1%	0.0%	15.1%	91.3%	77.8%
Express Tribune	33.3%	0.0%	15.1%	8.7%	19.4%
Jang	15.6%	0.0%	32.1%	0.0%	0.0%
Nawa-i-Waqt	20.0%	100.0%	37.7%	0.0%	2.8%

Table 2 displays, the percentage wise distribution of the editorials published by the newspapers which is as 31.1% of the editorials appears to be published by *Dawn,* while *Express Tribune* is on the top with 33.3% of the editorials being published at the time of sit-in followed by the Urdu dailies similarly with *Nawa-i-Waqt* on the top with 20% and 15.6% *Jang*. Similarly, as compared to the independent opinion the percentage of the newspapers in columns appears to be that *Nawa-i-Waqt* is on the top with 37.7% followed by *Jang with* 32.1% and other two

English newspapers with 15.1% of *Dawn & Express Tribune* with 15.1%. Similarly, 91.3% of the articles appears to be published by *Dawn* and 77.8% of Letters to editors as compared to *Express Tribune* 19.4% of LTE and 8.7% of articles.

Table 3: Political Islam

Newspapers	Political Islam
Dawn	46.1%
Express Tribune	20.6%
Jang	15.7%
Nawa-i-Waqt	17.6%

Table 3 presents the percentage that Dawn considers 46.1% political islam while Express Tribune with 20.6% considering the sit-in as political islam. Similarly, the Urdu dailies also considers the protest as political islam Nawa-i-Waqt with 17.6% and 15.7% Jang respectively. The construction of the image of TLP by the English and Urdu dailies considers the sit-in as political islam for the purpose of their own political goals. Roy (1994) views that political Islam as widespread among both political Islamists and many Western researchers is that Islam has formed a political movement in modernism because there is something principally political about Islam (March, 2015).

Table 4: Radical Islam

Newspapers	Radical Islam
Dawn	49.5%
Express Tribune	21.4%
Jang	17.3%
Nawa-i-Waqt	15.3%

Table 4 shows the literature on islamophobia focuses on as Said (1978) who gave orientalist perspective about the negative and hostile stereotypes of Muslim's and islam. Interestingly islamophobia is a diverse construct that has its social, cultural, political appearances and facets related with religion and racism in historical point of view (Mescher, 2008). Represents the radical islam being given 49.5% of the coverage in Dawn while Express Tribune 21.4%. Similarly, the Urdu dailies represented the sit-in of the religious political party as radical islam particularly with 17.3% in Jang and 15.3% Nawa-i-Waqt. "Radical Islam or Islamic Radicalism can be theorised as a historical, socio-economic, political and cultural programme that perceives Islam as a wide-ranging religion, an innovative political ideology, and a state" (Hassan, 2013).

Table 5: Sharia Law

Newspapers	Sharia Law
Dawn	0.00%
Express Tribune	0.00%
Jang	33.3%
Nawa-i-Waqt	66.7%

Table 5 signifies the coverage of sharia law items in which the Urdu dailies namely Jang comes up with 33.3% at the lowest number while Nawa-i-Waqt with 66.7% of the sharia law counting and dominant in their editorials and op-ed contents. Hallaq (2013) takes note of that conversely,

Western researchers of Islam and Islamic law have raised revolutionary questions about the similarity between the Islamist want to apply sharia. A portion of these questions come from a liberal viewpoint and some from what must be named a MacIntyrian against Enlightenment, anti-modernity stand point (Hallaq, 2013).

Table 6: Religious Extremism

Newspapers	Religious Extremism
Dawn	48.5%
Express Tribune	21.5%
Jang	14.6%
Nawa-i-Waqt	15.4%

Table 6 show the "Notions of good vs. bad religions, or even unidimensional classifications of religiosity as reasonable vs. dangerous, do not do justice to the issues and lead to basic identifications whereby religious extremism is often only seen as a root cause of violence and terrorism" (Wibisono, 2019). A political ideology is to achieve political goals through extreme determination. In this research there are various indicators of religious extremism such as portraying islam as negative religion and threatening, murdering people, hostility, siege, beating, stabbing, and creation of violence. A political ideology to achieve political goals through religious extremism. Dawn reported the protest of the followers of Tehreek-e-Labbaik as religious extremism with on top 48.5% remaining dominant in overall newspapers while *Express Tribune* with percentage of 21.5%. In the same way the Urdu dailies called it religious extremism 14.6% of *Jang* and 15.4% of *Nawa-i-Waqt.*

Table 7: Hate speech

Newspapers	Hate Speech
Dawn	55.6%
Express Tribune	11.1%
Jang	%
Nawa-i-Waqt	33.3%

Table 7 shows "*United Nations Strategy and Plan of Action on Hate Speech*" stated that
> *Any kind of communication in speech, writing or behaviour, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, colour, descent, gender or other identity factor (UN, 2019).*

This represents hate speech by the political religious leaders during the sit-in. Allama Khadim Rizvi used abusive language against the country's elites and Hate speech as well as defaming the Holy Prophet PBUH in his speeches. The percentage appears to be that Dawn 55.6% on the top followed by Nawa-i-Waqt 33.3% reporting about hate speeches by the political religious leaders during the sit-in. Similarly, 11.1% of Express Tribune.

Table 8: Extremists

Newspapers	Extremists
Dawn	56.7%
Express Tribune	16.5%
Jang	16.5%
Nawa-i-Waqt	10.3%

Table 8 shows that Dawn with 56.7% labelled the actors of the sit-in as extremists, followed by the Express Tribune and Jang 16.5% while Nawa-i-Waqt with the percentage of 10.3%. Extremism as defined by Arena (2005) "as a motivation for terrorism is that extremism comprises ideological beliefs about an obligation to bring back the political system to a form suggested by religious norms through violence" (Arena & Arrigo, 2005).

Table 9: Militants

Newspapers	Militants
Dawn	28.6%
Express Tribune	42.9%
Jang	14.3%
Nawa-i-Waqt	14.3%

Table 9 militants refers to "Using Guns, Sticks and other means to damage or horrify people." The various indicators of measuring militancy are the words being used by the media during the protest, activities such as terror, siege, crimes, damaging, armed men, etc. The table shows that the people of the sit-in supporting the cause of TLP were posed as militants by the national media in contents, where Express Tribune with 42.9% on the top, tracked by Dawn with 28.6%, and Jang, Nawa-i-Waqt both with 14.3% out of the total Number.

Conclusion

It is evident, according to the data, that religious group sit-ins developed negative feelings and attitudes towards the religion Islam. In the whole scenario, the press showed them as militants; they were damaging the properties of the government, creating violence, and violating the law and order of the country; as per the national press, the religious group was portrayed as having extremists ideology and radical force as they were threatening the government officials. It was seen that there was also a failure of the government because of the political rallies that came up, and the government was not able to perform its particular tasks and duties.

In this paper, the researcher has made a concerted effort to give an account of Islamophobia; the present study set out to investigate the print media coverage of Islamophobic discourses in the national press, construction of the image of Tehreek-e-Labbaik Pakistan sit-in and portrayal of Tehreek-e-Labbaik Pakistan in the national media. The primary aim was to know what were the Islamophobic discourses, dominant facets, construction of the image of Tehreek-e-Labbaik Pakistan, and the extent and nature of those pictures covered by the media. The research study was carried out by selecting four well-known newspapers to drive out the Islamophobic narratives during the sit-in. The researcher carried out a discourse analysis of the newspapers. The findings of this study revealed that the evidence of the Islamophobic discourses and the presence of Islamophobic discourse was proved in the print media of Pakistan. For instance, according to the analysis based on textual analysis or thematic analysis of newspapers, the newspaper *Dawn,* which is the top most-read newspaper in Pakistan, had discourses such as Islam being used as a political weapon, radical Islam, commenting about extremism, religious extremism, about the sit-in. On the Contrary *Express Tribune* was covering the most in the editorials published during sit-in. The newspaper called the protest as anti-government, religious extremism & anti-democracy, militants, creating violence in the region, and violation of law and order. Compared to the *Urdu Dailies*, *Nawa-i-Waqt, and Jang* were more closed to discussing the issue in independent opinion rather than focusing on editorials commenting on damaging properties, threatening & Islamic governance.

In summary, the findings of the study confirm the existence of the Islamophobic discourses present in the print media of Pakistan. The conclusions are as expected, but at the time of this

study, there is enormous evidence available regarding the existence of Islamophobic narratives built by the national newspapers. This study will provide a milestone towards understanding Islamophobia and how our media is covering different issues of religious and ethnic groups present in Pakistan, how media is shaping the discourse of religious beliefs, and how they are constructing the image of Islam from their own media outlets to the whole world. The study will also be helpful for how media is representing the issues of religious parties in Pakistan, whether their discourses are Islamophobic in nature or not, and whether there have been Islamophobic discourses in the selected newspapers while covering the TLP sit-in in Islamabad.

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