

HAJJ 2013: THE WESTERN MEDIA DISCOURSES



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Declaration

This thesis is submitted as a requirement of MS degree in Media and Communication studies to the department of Media and Communication Studies. I solemnly affirm that this research is originally my work and none of the facts and data has been plagiarized. Any material cited from a secondary source is given with proper source and citation.



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FINAL APPROVAL

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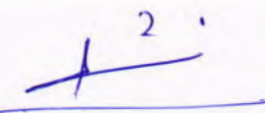
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Dedication

I dedicate my work to my loving daughters Zayna and Manha. A special gratitude to my loving parents whose words of encouragement and push for persistence helped me accomplish my work. I can never forget their support and help. I also dedicate my work to my husband for being there for me throughout the research. I am special thankful for his kind words and always giving me strength to achieve my ambitions.

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ABSTRACT

Hajj being the biggest Muslim congregation over the globe is of great significance. Offering Hajj to Makah once in a lifetime is one of the basic obligation on a Muslim who is physically and financially able to perform it. In today's media age any event occurring in the world is highlighted by international media. Hajj is also given huge coverage. These channels play an important role in bringing real essence of the Hajj to Muslims and non-Muslim viewers. Unfortunately Western media has always showed its reluctance to highlight the positive happenings in the Muslim world. Researches reveal that using mass media West has been victimizing Islam and its followers by manipulating the facts. This study aims at investigating how Western print media constructs the Holy event of Hajj 2013 in their news discourses. A discourse analysis of online news articles from six Western newspapers consisting three from U.K and three from U.S over a period of three months has been conducted to investigate the fabrication of Hajj. Discourse not only inspects the structure and composition of news but it also links the language with social practices. Findings reveal that Western nations have endorsed the biggest Muslim gathering as a peaceful Muslim experience but at the same time they have allied it with worries and threats. With positive connotations there is a tremendous use of negative themes. Overall West has not given substantial coverage to the Holy event. This study illuminates how Western representation of Hajj to the world generates certain understanding about the biggest annual gathering of Muslims and Islam as a religion.

CHAPTER I

INTRODUCTION

Amongst the religions of the humankind Islam has distinction of having a significant name. The root-meaning of the expression Islam is to enter into peace and harmony. Hence a Muslim is one who is in peace and harmony with God as well as man. Peace with God involves absolute submission to His will, and peace with man is to do well to him and also avoid any kind of evil and injury to another human being. Ali (1950) believed that Islam in its very inception is the religion of peace, and its two fundamental principles are the unity of God and the unity of the human race.

Islam is based on five pillars. These pillars provide the very basic framework of being a Muslim.

They are;

- The acknowledgment of faith i.e. *kalame tayyaba*.
- Offering Prayers five times a day.
- Fasting during the month of Ramadan.
- Giving Zakat to poor and needy people.
- Pilgrimage to holy city of Makkah also known as Hajj (Hitchcock, 2014).

The fifth pillar of Islam recognized as Hajj, marks the performance of specific actions (rituals) at specific places during the last lunar month that is *Dhu Al-Hijjah*. These rituals are performed as they are explained in the *Holy Quran* (2:196-203, 3:96-97, 22:26-30) and the *sunnah* of Holy prophet *Hazrat* Muhammad (PBUH). They are meant to honor certain trials faced by Prophet Ibrahim, his son Prophet Ismail and his wife Hajra. The paramount objective of performing hajj is to submit oneself physically and spiritually in front of one God and to achieve piousness.

The significance of Hajj appears in these words in verses 96-97 of surah Al-Imran:

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for Al-'Alamin. In it, are manifest signs, the Maqam (place) of Ibrahim; whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the Alamin. (Quran, 3:96-97).

Hajj demands a spirit of absolute sacrifice. This includes sacrifice from personal ease, materialistic indulgence and the company of family and close friends. Psychologically it also demands sacrifice from any kind of pride or acknowledgment of superior social standing. Along with other four pillars of faith offering hajj to Makkah once in a Muslim's life span marks the execution of the basic obligations of being a Muslim.

In today's communication age, wars start, persist and finish with media rivalry. The role of media is to figure public attitude about any event or news hence it suppress the truth by using censorship. This power of media is utilized as a weapon nowadays. Hence it is the media that present us a manipulated version of the world. We see and perceive the world as shown by media.

Nowadays, various Western media outlets have started campaigns against Islam and Muslims. Most of them with extensive financial resources and several channels are trying to show an aggressive image of Islam to their community. Muslims through a variety of media channels are also trying to communicate their messages, but their efforts are unproductive because of the dominance of Western media. Said (1997) argued in "*Covering Islam*" that West does not use the expression "Islam" distinctly, in fact they use it as a tag, a representation of vicious group.

This study aims to find out how mainstream Western media accounts for the annual Muslim pilgrimage (Hajj) that is also the biggest gathering of Muslim faith. Discourse analysis is used to carry out the research.

Agrawal (2014) explained that Discourse can be defined in three ways:

- Language beyond the level of a sentence
- Language behaviors linked to social practices
- Language as a system of thought

If not all it seeks to analyze text in one of the above affirmed ways. Discourse analysis covers extensive techniques to investigate the language and also explores the hidden meanings in the vocabulary. It does not simply investigate the primary stage of what is said rather it also accounts for the societal and chronological background. In news media discourse analysis also looks at discourses from a politically provoked level.

In relation to social sciences scholars explain numerous ways in which discourse is analyzed. Overall discourse as a study can be separated into three areas, they include; investigating social connections, investigating mindset, and investigating background and public affairs (Wetherell, Taylor, & Yates, 2001).

Discourse, Foucault argues, constructs the topic. It defines and produces the objects of our knowledge. It governs the way that a topic can be meaningfully talked about and reasoned about. It influences how ideas are put into practice and used to regulate the practice of others (Hall, 2001).

Since West has overgrown stereotypes and misconceptions about Islam because of media intolerance and manipulation of facts; the Western community often considers the event of Hajj as a Muslim gathering intended to create some conspiracy against them. Hence this study particularly intends to analyze the role of Western media in reporting Hajj as a biggest Muslim gathering. The event of Hajj is one of the most sacred events to the Muslim community. The peaceful five days of the Hajj are ambassador of Muslims faith. It shows their harmony peace and submission to one God. The study reveals how Hajj is crafted in global world by Western media outlets.

1.1 Background

*Labayk Allahuma Labayk Labayk. La shareeka laka Labayk. Innal hamda wannimata
laka wal mulk. La shareeka Lak*

*Here I am at your service, oh Lord, here I am - here I am. No partner do you have. Here
I am. Truly, the praise and the favor are yours, and the dominion. No partner do you
have (Husayn 2001).*

Every year nearly two million people chant these words in a single voice assembled at a place from different parts of the planet Earth. It appears as some magnetic force pulls them to one point over the globe.

Hajj is the leading annual confession of faith in the whole world where Muslims from all over the globe assemble to perform same rituals at same time. Meanwhile they also discuss their mutual affairs and issues which encourages their common interests. It also symbolizes the largest annual peace conference, where peace is the prevailing theme of the entire Hajj season. Even the nature that includes animals and plants of the Haram are fully protected, they continue their survival in peace and harmony with their surroundings. Hajj is of great importance as it bestows a Muslim

with the chance to attain spiritual revival that gets us closer to the Almighty. Muslims act as a compound while performing collective worship by surrendering to the command of their beloved God. Hajj plays an imperative role in intensifying a Muslim's faith that demands willpower, firmness, tolerance and self-control. It is not exaggerated that being a Muslim the extreme demanding experience is the Hajj.

Islam gives importance to individual as well as communal worship of one God. The Hajj is basically a collective practice of a faith that gives value to collective rituals (McCleary, 2007). Each and every ritual of the Hajj is executed at the same time by more than two million observers of Islam. The focus is on individual practice but performing same rituals at the same time gives a shared experience to believers. Hence Hajj is the only practice that gives individual and communal experience simultaneously.

Hajj literally implies "to set out for a place". For Muslims it is the yearly pilgrimage that Muslims make to Makkah with the purpose of performing specific religious rituals as prescribed by the Holy Prophet Muhammad (PBUH). For every Muslim who has attained their youth, hajj is fard. But there is also some relaxation that it is fard only on those and who have enough financial resources to perform it. Hazrat Ali related that Hazrat Muhammad (PBUH) said,

A person who has the provision for Hajj and has the conveyance that can take him to Baitullah (the House of Allah) and even then he does not perform Hajj, it makes no difference whether he dies a Jew or a Christian and this is because Allah says that Hajj of Baitullah is Fard on those who have the means to do so (Tirmidhi) (Moinuddin, 1984).

1.1.1 The Duties of Hajj

There are three main duties that must be performed during a Hajj:-

- (i) The first one is to wear Ihram. In this step a Hajji assumes intention to execute Hajj. They also say *Talbiah*.
- (ii) Second is Wuquf at Arafat. After mid-day of 9th Dhu Al-Hijjah till the Dawn of 10th Dhu Al-Hijjah, Hajjis are required to spend some time in Araafat. This is an obligatory *Rukn* of the Hajj.
- (iii) Third is called Tawafuz Ziyarah. On 10th Dhu Al-Hijjah after shaving and animal sacrifice ritual, this ritual is performed. It must be performed before dusk of 12th Dhu Al-Hijjah. This is also an obligatory *Rukn* for pilgrims.

Ever Since the rituals performed by Prophet Muhammad (PBUH) on his final visit to Makkah, every year in the last lunar month, Muslim pilgrims assemble in the Holy city of Makkah to execute those rituals. Execution of these rituals is identified as Hajj in Islam which is the fifth pillar of Muslim faith. Hajj is obligatory duty for every Muslim once in their life who are financially and physically capable of performing it. Religion Islam never puts burden on its believers. That's why the stress is on being financially and physically able. This is to make sure that a Muslim must be concerned about his family and belongings first. Hajj is the most important demonstration of religion Islam that aspires for Muslim unity.

In Islam Hajj is regarded as the spiritual peak in a Muslim's lifetime. Performing Hajj is like a dream come true for Muslim believers. The time period for Hajj is five days, starting from 9th Dhu Al-Hijjah till 13th Dhu Al-Hijjah that is the last month of Muslim calendar. There are about 1.6 billion Muslims i.e. 23% of the world population making Islam the second largest religion in the world (Pew Research Center, 2012).

1.1.2 Western Coverage

A typical role of any media is to inform, entertain, update and educate. But in the modern era it aims to create nosiness and sensation in general public. Therefore populace does not have access to genuine and absolute information if they rely only on mass media for any information. Herman and Chomsky (2002) argued that profitable media organization look for their own benefits. They present the reality to the world according to the communal, political and financial benefits of the leading states of the world. People are only exposed to the information that media wants them to see. Consequently the media plays role in mobilizing the audience to embrace the social and financial gains of the influential groups.

Hajj is regarded as an exceptional reverence among all religions of the world. Even if we compare it with the primeval and well-structured universal pilgrimage arrangements of other religions such as Hinduism and Christianity, we can declare that the hajj is extraordinary in terms of its geographic location, its historical permanence and its dogmatic centrality. The dimension and international exposure of the hajj is matchless. Presently Hajj magnetizes about one and a half million pilgrims from foreign states. Roughly only Asia accounts for 50 percent of the Hajj pilgrims, Arab world propels 35 percent pilgrims to the Holy city and Europe and Western countries account for only 5 percent of Hajj pilgrims. Then another one million inhabitants of Saudi Arabia join them in Holy city of Makkah to perform Hajj mutually. This amalgamation of human beings from all over the globe becomes the biggest and most ethnically assorted congregation of humankind (Muslim Journeys, 2015).

Any kind of media plays a major role in shaping public opinions. They aim to endure and replicate their dominance and social power relations by means of “privileged access to discourse” (Van

Dijk, 1993). Miller (1995) anticipates the role of mass media in creating national identities. He maintains that belief is an entity which holds a nation together. These beliefs are communicated over globe by means of cultural artifacts including print and electronic media. Hence it can be clearly stated that news discourses have influence over fabrication of national identities of different nations. Though it is also obvious that “the news does not reflect or construct the world truthfully; rather it constructs the world in such a way as to conform to an image shaped by partial interests - typically those of the powerful” (Montgomery, 2007).

The Hajj is televised these days, and millions of people from around the world, including Europe, America, Asia, and Africa are watching how the Muslims conduct themselves. News are published about every activity during the event. Western media is paying special attention to this event of Islam. They focus on every happening that occurs during it. What impression will audience have about Islam after seeing such orderly conduct and affection for common courtesy? Will it attract them to Islam.....? Western media certainly keeps this in mind while modeling the content of this occasion.

From time to time Western media has been victimizing Islam and Muslims in the names of terrorism, radicalism, extremism, intolerant, ignorant, bombers, and militants (Dunn, 2001). These destructive views are targeted at general public around the world. But point to ponder is since when denigration of Muslims started in Western media?

The United States' Cable News Network (CNN) for the first time provided live coverage of Hajj by sending their team to Makkah and the holy sites in 1998, 1418 hijri Hajj (Saudi Embassy, 1998). CNN International and its Hajj website in 2006 are regarded as the finest reporting of hajj among all mainstream western media. That documentary ended with these words: “Before you visit Makkah it beckons to you, and when you leave it behind it calls to you forever” (Wolfe, 2006).

A CNN reporter Isha Sesay covered HAJJ in 2007. She was of the view that Hajj is a tough routine. She said that after covering Hajj in 2007 her brain was plagued by the purity and supreme demonstration of Hajj. So again she covered the pilgrimage in 2009. Her views were; “It struck me that to successfully perform the Hajj you must give yourself over entirely to it.” (Sesay, 2009).

The New York Times in 2007 reported in an article “The Price of Progress: Transforming Islam’s Holiest Site”:

Now as they make the pilgrimage clothed in simple white cotton wraps, they will see something other than the stark black cube known as the Kaaba, which is literally the center of the Muslim world. They will also see Starbucks. And Cartier and Tiffany and H&M and Topshop (Hassan, 2007).

In 2013 media outlets gave a usual coverage to the biggest event of Muslims. A few of them invested to actually drive all the way and cover the event. Many got news and coverage from authentic Muslim channels such as Aljazeera, Al Arabiya. Major electronic media channels like CNN and BBC give live coverage of this spectacular event of the year. No other event in any religion and faith gets this much attention. Elite newspaper New York Times, Los Angeles Times, USA today, The guardian etc. have mentioned stories as “Muslim began Hajj pilgrimage”, “Muslims all over the world gather to perform hajj” etc.

Media continually reported that there is decline in the number of pilgrims due to outbreak of MERS virus. International Business Times reported,

Hajj is the world’s largest annual gathering, one of the five pillars of Islam and a journey that all able-bodied Muslims are expected to carry out at least once in their lifetime. But travel advisories over the deadly Middle East respiratory syndrome, or MERS coronavirus,

forced roughly a million pilgrims to forgo the trip to Mecca in 2013. (IBTimes, 2013).

Muslim pilgrimage is the finest demonstration of unity among international Muslim society. It is also very important for West as it brings money to them. Any international brand cannot have a better platform to promote their brands in Muslim world. Hence they must recognize the potential of this junction of Muslims coming from different parts of the world. Gigantic development projects including Skyscrapers, sumptuousness residence, splendid shopping malls have transformed Mecca and they are the biggest target of international marketers. Guardian of these multi-billion dollar projects maintain that these projects are inevitable to provide services for Millions of pilgrims.

The Guardian in a news story "Mecca's mega architecture casts shadow over hajj" wrote about the Abraj al-Bait; "Towering over Mecca, this is the world's second-tallest building – and it is just a tiny part of a voracious development that has seen historic sites bulldozed and locals forced into shantytowns" (The Guardian, 2012).

In 2012 almost 12 million pilgrims visited Makkah for the purpose of Hajj and Umrah. Financial Specialists have estimated the revenues of Hajj and Umrah in this year were 10 percent more than year 2011, reaching a target of over 62 billion riyals (\$16.5 billion). Overall income from Hajj and Umrah stands for 3% of the Saudi Arabia's GDP (Al Monitor, 2012).

One of the most difficult problems concerning the Hajj is the religious heterogeneity of Muslims attending this important Islamic ritual. Muslims are divided into various religious sects such as Shiite, Sunni and Ismaili and are often further sub-divided into various schools of thought, each with its own belief and practices. Depending on the country of origin, Muslim pilgrims are influenced by the cultural and religious societies to which they belong. During Hajj all the Muslims

even though from diverse cultural traits, assemble at a single spot on earth wearing identical ihram performing same routines demonstrate harmony, accord and discipline. Ibn Battuta, a 14th century Muslim explorer documented that during Hajj Muslims from different schools of thought worship collectively this practice leads to integration of sacred routines. (Ibn Battuta, 2002). This mutual act of devotion to one God helps people to forget their pride and honor behind and act as one Muslim community.

Language is a major problem. The pilgrims come from more than one hundred countries and speak different languages and dialects, and though it may seem that English is spoken by many people, the pilgrims who come to the Hajj mostly speak non-European languages. This creates special communication problems, especially when conveying instructions about the Hajj pilgrimage. The language problem is compounded by the fact that most Islamic countries do not provide special guidance or instructions for the Hajj pilgrims apart from Indonesia, Malaysia, Iran, Turkey, Pakistan, Nigeria and India. Hence it is very important to analyze how Western media portrays these cultural differences of Muslims and any issues that may arise during hajj.

1.2 Rationale of the Study

The current study is focused on the media coverage of Western press about Muslim event Hajj. The dimensions, magnitude and virtues of Hajj are exceptional. Every year Millions of Muslims and non-Muslims get a chance to understand the procedures and wholesomeness of Hajj through Western Mass media. But unfortunately West has always presented a deleterious image of Islam to the world in their discourses. This Negative Representation of Muslims and Islam is not a recent phenomenon rather it is entrenched in Western community since their initial interactions with Muslims and their religion. Ridouani (2011) believed that “Whether they are televised or printed,

it is not surprising that Western media reports maintain a constant distorted image of Arabs and Muslims. Fabricated stereotypes of Islam are omnipresent in Western media through all means of communication.” Hence it is important to study how West renders the purity of Muslim pilgrimage.

1.3 Problem Statement

Western media always establishes a connection between Islam and Terrorism. They usually bring to light deprave activities in any Islamic event. In order to study the role of Western print media in rendering global Muslim events it is important to carry out a qualitative analysis of print media discourses about Hajj. Special concern of the study is how Hajj 2013 is constructed in Western print media discourses. Utilizing population and resources Muslim community can become a power and its media can play an important role in advocating true essence of Islam.

1.4 Objectives of the Study

The study aims at:-

- Analyzing discourses of Western print media in terms of vocabulary and themes while reporting Hajj 2013.
- Upright happenings are given importance during coverage of Hajj 2013 or Western print media focused on depraved happenings during the event.
- Difference in the style of U.S and U.K print media while covering Hajj 2013.

1.5 Significance of the study

To a Muslim, Hajj has spiritual as well as social significance. A Muslim considers it as a spiritual merit which provides him with a chance of self-renewal. It is very crucial for Muslim ummah to consider the role of West in constructing the virtuous religious amalgamation over the globe. The

findings of this study will help Muslims to understand the overall agenda of West towards any Islamic activity.

1.6 Ethical Considerations

The current study did not comprise of any human participants hence the risk is minimum. The data composed of online newspapers so it was not required to access owner permission before collecting data. The research is conducted with integrity. Researcher was careful that the research must fulfill appropriate level of competency and generate quality work that must be helpful in future studies.

CHAPTER 2

LITERATURE REVIEW

In 1922 Walter Lippman was the first who suggested that the mass media shapes public opinion with images. In his book *Public Opinion*, Lippman asserted that the perception of this world in our minds is not a reality rather this image is decorated by media in our brains (Lippmann, 1922). Bernard Cohen observed that “the world will look different to different people depending on the map that is drawn for them by writers, editors, and publishers of the paper they read” (Cohen, 1963).

Bernard (1963) said that it is media through which people form reflection of other countries and cultures. Most people rely for information solely on media they have no other alternate sources. Numerous studies have verified the influence of mass media on its viewers; they pass on the information to others as communicated to them by the source to which viewers are frequently exposed; that is they follow the media agenda. Studies have also revealed that main stream Western media is in the hands of Western policy makers. Media carries the instructions of influential elite group while covering global events. Herman and Chomsky (1988) also pointed it in their propaganda model that Western media depends greatly on elite information sources, and contribute in propaganda campaigns that support elite interests.

Like any other organization; Media organizations have their own aspires and objectives. Prominent Western media organizations carry out a series of propagandas by manipulating information for their corporate and political gains. Several studies have stated that Western media takes instructions from powerful elite groups while covering international events. These instructions are meant to promote Western agenda and achieve their foreign policy goals.

In the same way, Parenti (2003), a well-known American media analyst illustrates numerous techniques used to exploit any news and create general opinion about it. '*Suppression by omission*' being the leading technique mentioned by him. This indicates that information is downplayed. West has very effectively exploited it and muted truly thrilling stories. Parenti gave the example of 1965 massacre when the Indonesian forces skilled and backed by CIA, killed half a million citizens to gain political success. It could be regarded as one of the most sensational event of brutality that needed to be covered, but after three months' Time magazine discussed the story. New York Times took one month more to discuss it.

He further said when only omission is not enough and news manage to reach the masses the media starts frontal attack to discredit the story. Parenti referred to the CIA connections in narcotics trafficking in 1980s. He said, 'the media did nothing but relentlessly misrepresented and attacked these findings in the most disparaging way'

Another tool is "*positive and negative labeling*". Positive labels used by Western media about Muslims are "stable", "leadership" etc. Negative labels are "militants", "terrorists", "extremists", "destructive" etc (Parenti, 2003).

2.1 Framing

Framing implicates the emotional and sociological influence any narration has over its consumers. It signifies the way any media assembles the story and put it in front of general audience. It is the media that decides what parts of a story needs to be highlighted and what parts need to be overlooked. This selection and rejection of facts is meant to create a general public attitude about any event or happening.

Framing is a means through which information is accessible to the public. Media builds up social reality by "framing images of reality in a predictable and patterned way" (McQuail 1994).

Carruthers noted that in the war times a very crucial role was played by Media correspondents in the transformation of social reality (Carruthers, 2000).

Besova and Cooley (2009) analyzed the media reporting of overseas nations by UK in *The New York Times* and *The Times*. Their focus was framing phase in agenda-setting. They found that positive interpretation of countries led to positive opinion of a particular country by the readers whereas states that were portrayed negatively resulted in negative opinion of the country by its readers.

Slight (2013) while reviewing Tagliacozzo's book "The Longest Journey: Southeast Asians and the Pilgrimage to Mecca" stated that it is the first comprehensive history about the holy hajj. It explores the event from social and cultural perspective. It focuses on the significance of the Hajj in terms of its size and its impact as a practice on Muslims across the world.

The purpose of Hajj is to disengage human beings from their homes and bring them to Islam's native land and to stress the equality of all communities before God. Many pilgrims on their return from Mecca relate that the Hajj motivates a sensation of unity and harmony among international Muslim society (Wolfe, 1997).

Clingingsmith, Khwaja, & Kremer (2008) conducted a study in conjunction with Harvard University and founded that the Muslim pilgrimage is a practice that encourages tolerance, impartiality, and accord among believers. In longer effect it brings a sense of openness in Muslim population. The report affirms that the Hajj "increases belief in equality and harmony among ethnic groups and Islamic community" and that "Hajjis (those who have performed the Hajj) show increased belief in peace, and in equality and harmony among adherents of different religions".

There is a common believe that the Hajj dates back to the times of Ibrahim, which is estimated to be 2000 BC. though this date is doubtful, it is apparent that the Hajj is a very old ritual that

encourages harmony and modesty in the pilgrims and has highly positive social effects on Muslim community, because pilgrims return with a greater than before “belief in peace, harmony and equality among adherents of different religions” (Clingingsmith, Khawaja & Kremer, 2008).

Malcolm X achieved the blessings of Hajj after his departure from the heretical Nation of Islam and conversion to a Muslim school of thought, Sunni. He wrote in a letter,

There were tens of thousands of pilgrims, from all over the world. . . . We were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and non-white. . . . What I have seen, and experienced, has forced me to rearrange much of my thought-patterns previously held, and to toss aside some of my previous conclusions. (X, Malcolm, 1965).

Clingingsmith, Khwaja, & Kremer (2009) studied the impact of Hajj on pilgrims’ lives. His findings reveal that Hajj encourages a move forward from restricted beliefs and practices of a Muslim towards universal practices, an increase in tolerance and passive tendency. It also leads to more favorable approach toward women.

Hajj is the biggest congregation of the year. People of different sects meet each other at a single platform. Collectively they perform same duties. Shuib, Abdul Rahman, Mahudin, & Nor Diana (2013) studied the influence of social and psychological factors on Hajj crowd. During big gatherings it is imperative to focus on crowd behavior. The role of emotional and social factors are very important that may influence the way masses react, especially when religious events like Hajj are taking place. Some data can be found that states crowd behavior and movement during the Hajj are fairly distinct in a sense that they involve fixed rituals that need to be performed at exact hours and days at specific locations (AlGadhi & Mahmassani, 1991).

Hajj is broadcasted these days. People around the world watch it directly from their homes. Such a peaceful gathering of millions of people is no less than a miracle. During Hajj season availability of Reliable data in relation to the size and composition of the Hajj audience is of great significance when information is distributed to people with different linguistic, cultural and social backgrounds. Media plays an important role in bringing real essence of the Hajj to Muslims and non-Muslim viewers. There is no distinct study analyzing the role of media in describing the Hajj.

Al-Ken (1995) analyzed the role of Saudi media to inform Hajjis about the big event. He found that there were eight Arabic and three English newspapers and twelve magazines in circulation during the Hajj season. Each paper published about the Hajj services in 5 different languages which is paid by the Ministry of Information. These newspapers also published foreign languages material other than this. While examining the editions of all the Saudi newspapers in both Arabic and non-Arabic languages during the months of May and June, 1993 he found that the Saudi Arabian press during the Hajj is somehow stereotyped.

West has concerns that by encouraging better harmony amongst Muslims, the Hajj could bring pessimistic connotations for non-Muslim community. British intelligence had suspected that bombers accused for London attacks of 7th July had carried out the Hajj hence the British intelligence services started examining every person going for a pilgrimage from Britain (*Sunday Times* 2007).

West always has concerns that their Muslim pilgrims are often attacked in their pilgrimage to Holy site. During 2013 Hajj a newspaper stated that U.S citizens were threaten and attacked by a radicalized group of extremists. Title of the story was "Our Holy Pilgrimage will be Complete Once We Have Killed You, Ripped out Your Hearts and Raped Your Women." (*frontpagemag*, 2013).

Clingingsmith (2009) stated that Hajj brings a constructive effect in pilgrims' life. This makes obvious that entrenched thoughts about other communities can be altered. Furthermore it confronts the notion of the West that Islam and radicalism are interlinked.

Christensen (2006) claims that the notion of Islamophobia prevalent in the Western society is somehow result of imprecise and unfair reporting of the West about Islam. According to him news programs are perceived honest by the audience because reporting is considered as objective and fair. He said that in 2005, he published a study on the reporting of the 2002 Turkish elections in the United States and United Kingdom print media in the Harvard International Journal of Press. After scanning articles from different newspapers he found striking outcomes in both U.S and U.K newspapers as the political coverage lacked the context. He stated:

This point is crucial: it is not a lack of coverage that makes Muslim nations misunderstood: it is how the information gathered by journalists is presented to, and then interpreted by, readers, viewers and listeners. In the case of coverage of Turkey, audiences are treated to very black-and-white views of the country.

The stress of Western media that Muslims are extremists is result of notion named clash of civilization where one is not ready to acknowledge another existence. This clash of civilization brings disintegration in the world. The disastrous event of 9/ 11 accelerated this confrontation to an extent where Western media started framing Muslims as terrorists and advocates people to identify Muslims in the same manner. All the way through the media giants it is generally assumed that there is an unbridgeable Islam West break up in which Islam emerges as a primary threat to western civilization. Huntington (1993) noted in between the relationship of Islam and west, components of civilization clash are always there.

Abdullah (2007) also relates that the US media treatment of Islam is inclined to expose it in terms

of clash of civilizations which highlights differences among both. These differences portray west in terms of culture and Islam in terms of religion. The results stated that Muslims did not consider the apprehension religiously in fact they consider it as a political issue. Such a distorted coverage of Islam hurts Muslim sentiments everywhere. Abdullah in his researcher explored that biased U.S media coverage has also amplified antagonistic sentiments in the Arab world about Americans. Arab world is of the view that the U.S. media is fully focused on presenting Islamic nations as breeding lands of aggression and brutality. US media is also not highlighting the modest happenings occurring in the most of Islamic countries.

After 9/11 attacks mainstream US media featured their headlines as: "Yes, This Is About Islam", "This Is a Religious War", "The Revolt of Islam", "The Deep Intellectual Roots of Islamic Terror", "Muslim Rage" "Jihad 101" etc (Seib, 2004).

On May 4 1995 Ted Koppel in ABC's TV show Nightline remarked "Muslims are the stereotyped religion in the US" His show humanized Islam and believers. Koppel hosted a segment named "The Hajj" on 18th April 1997 that focused on the Hajj experience of producer and writer Michael Wolfe. This segment acquired the most viewership in the history of show Nightline. Wolfe remarked on this achievement: "I wanted to put front and center a very different view from the distortion that generally attends images of the Muslim world." (abcnews, 1997).

Sadia (2010) investigates United States TV talk shows to study the rendering of Islam and its followers. Her focus was Fox News and CNN talk shows. Her study unveils the biasness of US media in selection of subjects, participants and comments. The constructive references of Muslims and Islam were almost insignificant. The results show that these talk shows portray Islam as a religion propagating culture of violence.

Khalid (2001) has conducted a study on reporting pattern of four US newspapers while they cover Muslim states. He selected six Muslim countries for his research. The outcomes were not in favor of Islam. His results supported the propaganda framework which maintained that hostile issues would appear more attractive to the audience than peaceful and positive developments.

After studying ABC television news coverage and New York Times newspaper coverage, Al-Zahrani (1988) concluded that treatment of Islam is unconstructive since West highlights only demoralizing proceedings.

Ali and Khalid (2008) carried out a content analysis of two US newspapers *Newsweek* and *Time* during period {1991-2001}. They investigated 219 articles and concluded that representation of all (twelve) Muslim countries by both newspapers were negative as compared to positive representation. Furthermore, it was established that the language of the articles was offensive: strong verbs and superlatives were used to establish image of Islam.

In short role of Western media in fabricating any Islamic experience is negative. It is well concluded by Shadid & van Koningsveld (2002) that;

Generalizations and simplifications indicate that where expertise is lacking, fantasy surges ahead and where knowledge is faulty, emotion plays a central role in the regulation of the course of mutual relationships. Dating back to the eighties up to the present day, the media frequently refer to the alleged danger of Islam.

CHAPTER 3

METHODOLOGY

In the current study the researcher has tried to figure out the illustration of Hajj 2013 by Western media in the form of discourses. In order to achieve the purpose researcher has selected online articles from US and UK newspapers. These newspapers are selected on the basis of the coverage of the event. Other leading newspapers have not given any coverage to Hajj 2013. The technique preferred to investigate the discourses of U.S and U.K newspapers during Hajj 2013 is Discourse Analysis.

The study focuses on the qualitative method to probe the interpretation of Hajj 2013 in U.S and U.K print media discourses. Such scheme has immense implication as it highlights discussions, text and discourses. Coverage pattern of six internationally recognized newspapers is described on the subject of Hajj and media content. The news stories of the six newspapers published from 25th august 2013 to 25th November 2013 are selected to identify the frames. This time marks a few days before the Hajj starts when pilgrims were gathering in Makkah, the 5 days of Hajj and a few days after the routine is over. The stories selected are online news stories.

3.1 Design

This study uses discourse analysis method to investigate the selected news articles from six Western online newspapers. The rationale to apply discourse analysis is that it not only inspects the structure and composition of the news but it also links the language with social practices. This technique has been used to comprehend a vast range of text that includes specialized records, established facts, magazines, online content etc. It enables the researcher to act as a "critical

consumer of information". This way the researcher can analyze how particular newspaper encourages the reader to think about an event one way but not another. Philosophers are of the view that words do not make any sense at their own, rather words have implications when used within discourses.

In broader terms, term discourse is, 'a particular unit of a language and with a particular focus, which looks at the form of the language and at the function of the language' (Schiffrin, 1998). Van Dijk (1998) explained that discourse structure does not only consist of text and dialogue: indeed discourse is an intricate communication process that also takes into account a social perspective. contributors involve along with production and reception processes.

By "production processes" van Dijk means journalistic as well as financial and social practices of news making which play significant role in the formation of media discourses. Van Dijk's other feature "reception processes", includes understanding, memorization and replication of information in the news.

Current study focuses on qualitative process to examine the rendering of Hajj 2013 in discourses of Western print media. Reporting arrangement of six international newspapers is analyzed on the subject of Hajj 2013 construction. Through the investigation of news articles, discourse analysis tends to simplify the depiction of Islamic event Hajj by the Western print media. It also clarifies how their depiction of Hajj to the world generates certain understanding about the biggest annual gathering of Muslims and Islam as a religion.

Population selected for study is online news articles of Los Angeles Times, Huffington Post and USA Today from United States. While the Daily Mail UK, IBTimes and The Guardian from United Kingdom.

The sampling technique applicable on the present study is the Purposive Sampling of Non-Probability Sampling. In purposive sampling, the investigator has option of selecting or rejecting the samples. In the current study, the decisive factor for picking and discarding data is the content of the article. Intentionally only those articles are picked that have focused on any aspect of the Hajj as an Islamic event.

3.2 Time Frame

Selected time period for current study is three months of year 2013. The news stories of six newspapers published from 25th august 2013 to 25th November 2013 are chosen to identify the frames. This time marks a few days before the Hajj starts when pilgrims were gathering in Makkah, the 5 days of the Hajj and a few days after the routine is over. These three months are selected as maximum news about Hajj comes only in this time.

Sample size available for the current research is limited. This is the reason for selecting purposive sampling method. All the data accessible has been completely scrutinized.

3.3 Conceptualization

Since hypothesis in discourse analysis cannot be measured quantitatively, conceptualization is replaced by definitions given to the concepts developed by researcher. These concepts are developed after reviewing the existing literature.

Theme: Merriam-Webster dictionary (2015) defined Theme as “a subject or topic of discourse” It is the main idea of text expressed directly or indirectly.

Lexical analysis: In any language words convey the imprint of thoughts. Hence all the classes of words, particularly verbs, metaphors and adjectives are examined to observe what connotative meanings they carry. After that words and phrases that are used to construct the event of Hajj and refer to Islam are analyzed. Parts of lexical analysis focused in this research are below:

- **Word:** “a unit of Language, consisting of one or more spoken sounds or their written representation, which function as principal carrier of meaning.” (Kdictionaries, 2010).
- **Metaphors:** A comparison of one person or thing with another by saying that the first is the second, as in “He was a tiger in combat.”
- **Adjectives:** is the part of speech that modifies a noun by restraining, qualifying, or specifying it.
- **Style:** is a set of linguistic variants that impart a specific meaning. It is the approach and tone of the news story. It can be assertive, probing, sarcastic, critical etc.
- **Slant:** It is the neutral, negative or positive portrayal of any idea, community, thing or event in the text.

Semantic Moves: It was defined by Bell & Garrett (1998) as an approach to control judgments and impressions by presenting positive self-presentation in one section and negative other-presentation in the other section of the same sentence. This approach is exceedingly used in construction of Hajj as a Muslim Holy event.

3.4 Unit of Analysis

Berelson (1954) explained it as the items, expressions or components that require investigation while conducting research. Current study focuses on metaphors, themes and several other perspectives such as slant, style, adjectives and so on that are utilized as discourses in the news article.

A 'paragraph' is selected as a unit of analysis in this research. Each and every paragraph is thoroughly examined to explore the themes and quality of the remarks made in the news articles about Hājj and Muslim World. It also investigates how much space is given to the holy event.

3.5 Operationalization

Name of newspaper

1. Publication Date: related to publication date of article.
2. Theme: issue highlighted in an article.
3. Lines: total space provided to an article.
4. Wordage: total number of words written in an article
5. Slant: positive, negative, neutral portrayal of the event.
6. Style: appreciating, reproving, criticizing, suggestive, illustrative, probing etc.
7. Adjectives: explicit terms that can be linked with any nation, individual, situation or event.
8. Metaphors: are expressions that make some themes or issues well-known.

3.6 Research Questions

RQ 1: How do the Western print media construct the identity of Muslims Holy event 'Hajj'?

RQ 2: What themes are dominant in US and UK print media discourses of holy event Hajj?

RQ 3: Does the use of vocabulary and slant differs in US and UK newspaper discourses?

3.7 Categorization

Following categories were made after examining the selected data:

- a. Number of Pilgrims
- b. Threat of Terrorism and turbulence
- c. Effects of International Relations of Saudi Arabia
- d. Hajj Rituals
- e. Mers Virus
- f. Hajj Management

3.8 Delimitations

Only online articles from U.S and U.K newspapers have been chosen to analyze the discourses.

3.9 Implications of Research

The results of this study create a better understanding of how Western media perceives the annual Muslim gathering at Makkah. It also reveals the importance of Hajj to the West as a Muslim event. Future researchers can use the assumptions of this research in their studies and take the findings to the next level.

CHAPTER 4

ANALYSIS AND FINDINGS

The current research intends to identify how Western print media construct the identity of Muslims Holy event ‘Hajj’ and how do these constructions endorse or undermine the purity of the event? In doing so, the researcher make out how language is used to construct Hajj as a Muslim event and to find out what is the purpose of such constructions. While analyzing the assembled discourses the anti-Islam strategy of West is also considered. The extracts from the articles mentioned below are the most relevant to demonstrate the findings of the analysis.

Following categories are analyzed:

4.1 Number of Pilgrims

Hajj, the pilgrimage to the sacred city of Makkah, is the biggest congregation of mankind over the globe. Hajj accumulates nearly 2 million pilgrims from 160 nations simultaneously in a petite, geologically restrained region (Serafi, 2010). From last few decades there was a subsequent increase in the pilgrims’ number every year. But in the year 2013 Hajj draws fewer pilgrims as compared to previous years. These numbers went down by more than 20 percent for foreigners and 50 percent for Saudis because of health fears and massive projects to increase the capacity of Grand Mosque in coming years (Government of Pakistan, 2013).

The issue of pilgrim number in 2013 is highly pointed out by both the Western powers. In almost every story it was mentioned that pilgrim numbers was less as compared to previous years. Carol J. Williams in an article “Fear of virus halves turnout of Muslim faithful for hajj pilgrimage” held that Hajj 2013 concluded in a peaceful manner but number of pilgrims decreased to the highest

degree. Huffington Post published a story named “Hajj Virus Concerns Reduce Mecca Muslims Pilgrims by One Million” This story has highlighted the reasons of fewer Muslim pilgrims in 2013.

One of the main reasons behind it was Mers virus. Saudi authorities precisely restrained travel permit for pregnant women, aged people and individuals who have history of chronic infections. Another reason behind lesser pilgrims in 2013 was massive construction work in progress in the holy city of Makkah.

It's more than a decade that the holy city of Mecca has been experiencing an exceptional level of renovation to accommodate millions of pilgrims arriving every year. However, critics have maintained that the immense expansion efforts of the grand mosque have ruthlessly damaged priceless historical and cultural sites. They argue that Makkah is now a site for real estate speculation. The Guardian in a story “Saudi cleric support expansion of Grand mosque” mentioned the views of a highly ranked Saudi member of the clergy, Sheikh Saad bin Nasser Al Shathri. Story noted that Al Shathri has asked the Muslims to support the expansion of Grand mosque and postpone their pilgrimages’ so that construction work can be completed easily. Guardian wrote “The project, which is larger than all previous renovations to the Grand Mosque combined, will expand facilities at the mosque to accommodate 1.2m worshippers, almost double its present capacity and equip the surrounding city with infrastructure to cope with the new influx.”

Critics also say that renovation process is robbing the 1,400-year-old message of hajj that states all Muslims, wealthy or poor are same and equal before one God as they execute the rites of Hajj.

Newspapers have specifically focused on the lesser numbers of pilgrims as compared to previous years. Very precisely they have used the words “fear” “fewer” “reduced” “cut back” to advocate their view of Muslims digits during Hajj. Lisa Miller in an article wrote “Words matter, and if you

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say them often enough and with enough authority, they start to sound true—even if they are not” (Miller, 2010). Same is the strategy of using such words over and over by Western media.

US correspondents exclusively focused on their local pilgrims travelling to Mecca. Washington Times marked “More than 3 million pilgrims made hajj last year, including 1.7 million people from outside Saudi Arabia. This year the Saudis are issuing fewer hajj visas, although close to 3 million people are expected, including more than 14,500 American pilgrims.”

Correspondents have appraised the role of quota system in limiting the numbers of visitors to Makkah for holy journey. The Washington Times noted down “Some countries have complained about the quota system in general, stating the practice violates Islamic law and is unnecessary.” It also wrote” England recently was told that their quota would be reduced to a mere 17,000 individuals.”

A report asserted that “approximately 3.5 million Muslims currently live in the United States.” England has Muslim population of 2,660,116 that makes 5.02% of the whole Muslim population. Out of these only 14,000 were expected from US and 17,000 from England. (Census England & Wales, 2011).

A great number of pilgrims were also turned back by the officials for not carrying legal permits. Many were also arrested who had illegally participated in the Hajj practice. Saudi Authorities had taken special measures to hold back unregistered pilgrims who struggle to penetrate Mecca via desert roads. Los Angeles Times accounted “Authorities turned back some 70,000 would-be pilgrims who arrived without permits, the news agency said, and 38,000 others were arrested after participating in the hajj without permission.”

Here is the list of pilgrims arriving to Saudi Arabia over last few years to offer holy pilgrimage.

Table 1

List of pilgrims over last few years

Year	Hijri year	Pilgrims from Saudi Arabia	Pilgrims from foreign countries	Total number of Pilgrims
2005	1425	1,030,000 (approx.)	1,534,769	2,560,000 (approx.)
2006	1426	724,229	1,654,407	2,378,636
2007	1427	746,511	1,707,814	2,454,325
2008	1428		1,729,841	
2009	1429	154,000	1,613,000	2,521,000
2010	1430	989,798	1,799,601	2,854,345
2011	1431	1,099,522	1,828,195	2,927,717
2012	1432	1,408,641	1,752,932	3,161,573

Year	Hijri year	Pilgrims from Saudi Arabia	Pilgrims from foreign countries	Total number of Pilgrims
2013	1433	700,000 (approx.)	1,379,531	2,061,573 (approx.)

Note. From Wikipedia.org. Copyright 2015 by Wikimedia foundation, Inc.

4.2Threat of Terrorism and Turbulence

“Terrorism can be defined as — intentional use or threat of use of violence by individuals or subnational groups to obtain a political or social objective through intimidation of large audience beyond that of the immediate victims” (Enders & Sander, 2005). Enders and Sander (2005) clarify that terrorism can be either local or international. Domestic or local terrorism is terrorism inside a state, in which the offender and victim are home-based, therefore only host state is affected by the violent incidents. Transnational terrorism is one in which a terrorist episode planned in one country is targeted at the institutions or people of another country.

Whenever Western media talks about terrorism it draws attention of the world towards Muslims. The dominant illustrations of Islam in the West communicate the thought that the faith of approximately one fifth of the world population is an intolerant religion that is prone to violence. After 9/11 US president Bush advocated special ‘war on terror’ discourses, and these discourses were promoted by the media brusquely. Announcing, “You’re either with us or against us”. Kellner (2004) argued that Bush’s war on terror provided a clear distinction between good and evil, us and them. This twofold discourse of good against evil postulated that we’re good and the other’ is evil.

This philosophy has created a global dilemma that we are associated to all good things and other are associated to all the negative things.

IBTimes UK put an emphasis on the Hajj sermon of Grand Mufti that he condemned terrorism, preached Muslims to unite and practice peace and love among each other. Grand Mufti stressed Muslims to “unite” as 20th century marks an era in which all Jewish and Christian states unified against Muslims and all Muslim countries disintegrated and fell into pieces.

The Islamic Unity is an important concern for all Muslims of the world. This Unity begins between two Muslims because of their brotherhood in faith and ends up in collaboration and mutual assistance among all Muslims of the Islamic World. Islam and Muslim nations can protect themselves from all kinds of threats and enemies if they show religious brotherhood and this will eventually serve to the Global Peace. Muslim enemies, who cannot tolerate this harmony, try to devastate the Unity of the Islamic World by using all sorts of deception and stratagems. IBTimes quoted Grand Mufti, "Islam does not allow terrorism at any cost. Islam condemns all violence and terrorism plaguing the world today. Muslims should demonstrate a love for peace and unity."

Nursi, (1999) wrote in an article that Islam implies important responsibilities on a Muslim which produce Mutual Assistance. He gave example of the Pilgrimage that hajj is one of the main obligations on every able-bodied Muslim that creates a Spirit of Mutual Assistance and the Unity of Islamic world.

In current research Western papers have used terrorism discourses that mark terrorism and violence within Muslim communities. Here Western countries isolate their inhabitant Muslims from Muslims of the ‘other’ world. Reporters emphasize that Grand Mufti Shiekh Abdul Aziz Al-Sheikh gave his clear verdict that any kind of terrorism and violence is forbidden in Islam. He urged

Muslim communities to forget all the differences and bow in front of one God. Huffington Post mention that Grand Mufti did not openly talks about the ongoing tension among Arab countries; he only called for Muslims to unite.

Nowadays Muslims of the world are alienated into numeral sects. Western newspapers have highlighted this issue while covering Hajj. Huffington Post reported that in recent years, the holy event of hajj is also affected by disorder and bloodshed across the Arab world. They have ruthlessly used the word sectarianism in their discourses. The fire that has erupted from Syria continues to spread throughout the region and it has adopted a broader sectarian tone. It divided Muslims into Sunni Salafis on one side and Iranian-backed, Shiite Islamists on the other. This sectarian language is frequently finding its way into common discourses of the West when they portray the global Muslim events.

West is using this special tactics to further divide the Muslim world and promote Samuel Huntington's notion of "Clash of Civilizations." By dividing Muslims, West is creating enemies within Islam and is successfully using its resources to achieve its goals. Use of word sectarianism is intended to split Muslim unity and divide Arabs on factional and ideological basis. Palestine and Sudan are presented as examples while demonstrating role of West communities in bringing rift and dissonance among Muslim countries. Similarly, campaigns led by West for defending the human rights of splinter groups are alarming as they are targeted to deepen existing divisions in Arab world. Huffington Post wrote, "In recent years, the hajj also has reflected the concerns of unrest and bloodshed across the Arab world, including the civil war in Syria that has claimed more than 100,000 lives and sent millions of people fleeing across borders."

A senior reporter, Hannah Osborne mentioned that Saudi authorities have urged Muslim countries to keep politics aside while they are on holy journey. Any kind of protest and slogans during the

five days of hajj were forbidden. Strong measures would be taken against religious sects that might cause disturbance. IBTimes quoted Saudi minister Prince Mohammad bin Nayef, "Hajj is not an area of political conflicts and sectarian differences," he said. "Saudi Arabia has witnessed in the past a fierce terrorist campaign which did not exclude the holy land but we were able to confront it and reduce the risks to spare the country and the people any harm."

USA Today in a news story "Detroit Muslims say they were attacked at hajj" mentioned that the group of American Shiite Muslims were attacked and harassed by Australian Sunnis. The newspaper highlighted the term 'minority' while referring to Shiites. Paper blamed Saudi authorities that they did not take any action against Sunni Muslims who harassed the American Shiites. An official from U.S. State Department was quoted as: "We are concerned by reports that a group of U.S. citizens was attacked ... at a campsite for hajj pilgrims located outside of Mecca. We take these reports seriously and are committed to the protection of U.S. citizens traveling and residing abroad."

The use of the term 'minority' is often used in discourses of civil and collective rights. The term minority group is also used to address the controversies related to the word minority (Diversity Training University International, 2008).

Paper also mentioned that Sunni Muslims called Shiite Muslims Kafir that is an insult to any Muslim. All the papers have extensively used the words disgrace, violence, civil war, blood, dispute and division in their discourses.

IBTimes in a news story "Egypt Urges Saudis to Deport Muslim Brotherhood Supporters" extensively wrote about the ongoing unrest and turbulence in the Egyptian state because of a global Islamic organization Muslim Brotherhood. It was founded in Egypt in 1928 by the Islamic

scholar Hassan al-Banna (Munson, 2001). The organization started as a religious communal organization that preached Islam, taught the illiterate, set up hospitals and other communal works. As influence and control of the organization expanded, in 1936 it started campaign to resist British rule in Egypt. The organization was accused of brutal killings during that period. The Arab Spring proved to be a source of accomplishments for the Brotherhood, but as of 2013 it has received harsh setbacks. The leadership of United States has sustained unofficial links with the Brotherhood for many years. It was formally tabooed as a violent and terrorist organization but Western powers had always used it for their benefits. During the Cold War era, the CIA had tried to exploit the Muslim Brotherhood in opposition to communists throughout the Middle East. Wall Street Journal published an article in July 2005. Bryan & Edwards (2012) gave overview of U.S and Brotherhood relation in "*The US and the Muslim Brotherhood: Losers in the Defamation Game?*" They quoted Johnson in these words; "the Muslim Brotherhood formed a working arrangement with US intelligence organizations" but before long the "US lost its hold on the movement."

Bryan (2012) published an article in the Majalla, stating that Throughout the Arab world the allegation of being 'in America's pocket' has turn out to be a popular means of offending one's opponents. Egypt being a well-known example. One of the common themes of the discourses of Hosni Mubarak opponents was that Mubarak had sold Egypt to America.

Vassefi (2014) stated that on 14th August 2013, the Egyptian military declared state of emergency in the region for almost one month and instigated crackdown against Brotherhood supporters. Brutality and bloodshed escalated in the region that led to the killings of over 600 people and injury of some 4,000. It was the nastiest mass carnage in Egypt's recent history.

Western newspapers pointed that the tensions in Egypt and Middle East may distress the hajj 2013. Supporters of Muslim brotherhood had planned to disrupt the annual Islamic pilgrimage to effect

the relations of Saudis and Egypt. The Kingdom of Saudi Arabia assisted the Brotherhood organization economically for over half a century but then two became alienated at the time of Gulf War, and rivals following the election of Muhammad Morsi.

DailyMail UK reported that the Kingdom of Saudi Arabia, a Sunni state is mainly involve in the sunni-Shiite conflicts across the region. Relations between Saudi Kings and the Brotherhood got tensed when Saudi opposed the Iraq's invasion of Kuwait and the keenness of Saudi's to permit US troops to use Saudi land to fight Iraq.

4.3 Effects of International Relations of Saudi Arabia

Saudi Arabia is an independent Islamic state who's declared foreign policies are to preserve its security as well as its supreme position on the Arabian Peninsula. Being world's leading oil-exporter they tend to sustain cooperative relations with other oil-producing and oil-consuming states. Some of the main concerns of Saudi Arabia in recent years have been its associations with the US, conflict between Israeli and Palestine, threat from Iran, the influence of Islam over the globe and promoting Sunni school of thought known as Wahhabism.

Los Angeles Times reported that top Saudi cleric during his annual sermon gave a vague reference of Syrian civil war dividing Muslims into different sects. Western newspapers highlighted this issue over and over as Western nations are united to indulge Muslims into internal conflict. Newspaper commented that Saudi Arabia advocates Sunni school of thought in the region and is mainly involved in Sunni Shiite conflicts. DailyMail UK wrote "Sunni Muslim Saudi Arabia not only hosts the pilgrimage but is also increasingly involved in the conflicts across the region." And

“The kingdom is embroiled in a region-wide contest for influence with Shi’ite Iran, with each side accusing the other of backing Syria’s bloody civil war.”

Uprising in Syria commenced as peaceful protests demanding political reforms and collective justice but it ended up in a sectarian civil war throughout the country. The substantial use of power by Syrian government resulted in the radicalization of the opponents. The Syrian civil war anticipated circular conflict with in Muslims on the basis of sectarian divisions -- Sunni and Shiite. This tension between the Sunni and Shiite subdivisions of Islam within Middle East ascended since 2005, when Iraq witnessed immense violence between Shiites and Sunnis. Dejectedly, the Arab Spring heightened this development in several Middle East states.

DailyMail UK pointed that Iran and Saudi Arabia are two main nations that build up Sunni Shiite violence in the region. Saudi Arabia being Sunni majority state supported Sunni whereas Iran supported Shiites in Syrian civil war. The competition between Saudi Arabia and Iran has activated influence struggles all over the Middle East including Iraq, Bahrain, Lebanon and Syria. This contention between Saudi Arabia and Iran in terms of sectarian identity conflict can be dated back to a rivalry between Arabs and Persians. The Islamic belief advocated by Saudi Arabia, Wahhabism, does not acknowledge Shiite Muslims as true believers of the religion. Difference in religious believes is a fundamental concern for both countries that grant political and spiritual legitimacy in Tehran and Riyadh.

The intricacy of the Syrian civil war also turned into sectarian hostility in the context of a proxy war of global powers US and Russia and regional powers Turkey, Iran and Saudi Arabia. The combat resulted in thousands of casualties, millions of migrants, political instability, financial catastrophe and invincible devastation of infrastructure, Syria became the main victim of this

confrontation. Huffington Post wrote, "In recent years, the hajj also has reflected the concerns of unrest and bloodshed across the Arab world, including the civil war in Syria that has claimed more than 100,000 lives and sent millions of people fleeing across borders".

Huffington Post also quoted a pilgrim in these words "Syria is suffering and that means that the Arabs and the Muslims are also suffering, I ask God ... to lift the suffering of the Syrian people and stop the bloodshed."

Dailymail UK reporter publicized that Hajj is an event hosted by a Sunni state Saudi Arabia. Believers of different schools of thought might demonstrate protest during Hajj as hajj can be a leading platform for them to publicize their thoughts. To avoid any uncertain situation Saudi authorities have deployed 95,000 security persons during hajj informed IBTimes UK.

Newspapers vigorously gave coverage to civil war pitting Muslims in the Middle East. While covering the global Muslim event their main focus was Syrian civil war, Muslim Brotherhood and sectarian differences among Muslims. But the reasons behind dissonance among Muslims are their foreign policies and inclination towards Western forces.

For more than 50 years The United States of America and other European nations have turned a blind eye over Middle East's dictatorial systems in order to achieve and secure their strategic interests in the Arab peninsula. Since Arab and pan-Arab autonomist could not find any other way to get rid of Western-supported dictators, they found their way out by turning towards political Islamic activities for deliverance. This gave rise to term political Islam in an exceptional way.

Knudsen (2003) explained that the shortest account of political Islam is that it represents "Islam used to a political end". Other terms used by the West are radical Islam, extremist Islam, militant

Islam, Islamism, revolutionary Islam etc. This diversity in referring to the term points towards many other aspects of the political Islam judged by Western forces. The revival of Islam, generally referred to as “political Islam”, marked the start of an Islamic restoration that challenged the authoritarian regimes in the Middle East. Ideological roots of this resurgence date back to the development of the Muslim Brotherhood in Egypt in 1928. Within short period of time Muslim Brotherhood became an important religious and political force (Eickelman, 1998).

The main reason for movement’s success was that it offered an Islamic way of life that was an alternative to Western styles. In order to protect Muslim integrity, al-Banna advocated that only returning into the roots of Islam can protect Muslim integrity, indicating the era of four caliphs referred to as the Golden Age of Islam (632–1258) (Edwards, 2000).

Initially Saudi Arabia was a supporter of Muslim Brotherhood; the reason being Brotherhood also advocated Salafism, a branch of Sunni school of thought. The movement got appreciation in other countries and formed branches in Jordan, Syria and Palestine. Banna and his successors promoted an agenda to get rid of Western powers and purify the society through Islamic teachings by educating Quran and Sunnah. Whereas Sayyid Qutb moved a step forward that aimed to oust un-Islamic governments and their leaders in order to revive the true spirit of Islam. (Edwards, 2000). Soon Qutb’s radical agenda was perceived as a threat to the Egyptian government as a result he was imprisoned for more than a decade awaiting his execution in 1966.

Hence this agenda of Qutb set new political stage with in Middle East resulting in military defeats, financial turn down, social disorder and instability throughout the region –nowadays generally referred to as political Islam.

Hannah Osborne in an article “Egypt Urges Saudis to Deport Muslim Brotherhood Supporters” stated that Egyptian authorities have concern that Muslim Brotherhood supporters can demonstrate

protest during Hajj. Their aim would be to mark a blot in Saudi-Egypt relations. Paper quoted Egypt's minister of religious endowments Mokhtar Gomaa as, "'We all know that the Brotherhood is an international organization and that some members might plan political protests during Hajj to drive a wedge between Egypt and Saudi Arabia," It asserted that Saudi Arabia has given billions of dollars to Egypt to uphold their economy and fight against Muslim Brotherhood.

In relation to Hajj the Saudi government has always sustained fixed guidelines prohibiting any political activity during Hajj, urging Muslims to complete their holy journey regardless of their political affiliations. In the past many political protestors have attempted to exploit the event and promote their policies. In the time when Arab spring was at its peak, Arab autonomist tried many times to humiliate the Saudi administration by disturbing the Hajj but none of them were triumphant. In 1982 Iran sent demonstrator to disturb Hajj and confront Saudi Arabia's leadership role in the Muslim world. Tensions intensified in following years and in 1987 Iranian hajjis demonstrate violent protests when their 400 people were killed. Muslims all over the world condemned the confrontation as it brought disgrace to the holy event.

Since then, the Hajj is observed as a serene and blissful event of the Muslims. However, after Arab revolts and Sunni Shiite conflicts across the region have once again amplified the risk of brutal political activities during hajj.

4.4 Hajj Rituals

The annual pilgrimage of Islam gathers millions of Muslims to Mecca which is sited towards western coast of Saudi Arabia. The Hajj consists of certain rituals that signify the fundamental believes of religion Islam and also honor the trials faced by Prophet Abraham and his family. This

week-long experience is observed by Muslims every year during the Muslim month of Dhul-Hijjah.

Hajj is obligatory on every Muslim who can afford it physically and financially. Allah the exalted said "And Hajj to the House (Ka`bah) is a duty that mankind owes to Allah, those who can afford the expenses; and whoever disbelieves, then Allah stands not in need of any of the `Alamin (mankind, jinn and all that exists)." (Quran, 3:97). Huffington Post noted down "The hajj, a central pillar of Islam and one that able-bodied Muslims must make once in their lives, is a four-day spiritual cleansing based on centuries of interpretation of the traditions of Prophet Muhammad."

This obligation of Hajj on every Muslim is one of the finest acts of all worship that brings a Muslim closer to God. Allah Has not only ordered observers of Islam to worship Him genuinely but also directed them to worship Him according to certain prescribed rules. These rules are hajj rituals that must be performed properly to accomplish true essence of Hajj. While referring to Hajj rituals IBTimes quoted the organizer of the Islamic Online University, Bilal Philips in these words;

Arafat represents the essence of hajj. If one pilgrim misses Arafat, there is nothing you can do to repair your hajj. Arafat is so vital that missing it invalidates hajj altogether. So, from the perspective of those making hajj, it is the most important pillar.

Huffington Post gave extensive impartial coverage to the event while reporting history and facts about Hajj. Yasmine Hafiz in an article "Islam's Pilgrimage To Mecca: Facts, History And Dates Of The Muslim Holiday" wrote "Muslims from all over the world will gather together for five days to pray as one community, celebrating their history and giving thanks for blessings. In another article of Huffington Post journalist noted down

"Labayk Allahuma Labayk," or "Here I am, God, answering your call. Here I am," chant thousands of Muslims throughout the pilgrimage as individual voices become engulfed in a sea of worshippers all dressed in seamless white terrycloth robes and shoes. The simple, mandatory outfit is meant to foster unity, equality and humility.

Among the important rituals of Hajj is animal sacrifice. There is a false impression of animal sacrifice in the intellects of non-Muslims since they do not recognize the implication as well as insight following sacrifice in Islam. Allah said in surrah e Al Hajj;

There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others). (Quran, 22:37).

Qur'an in no way stated that Allah ordered Abraham to sacrifice his son. It explained that Abraham witnessed a dream in which he perceived that he's slaughtering his only son, Ismael. Abraham understood it as directions from Allah. But the Qur'an did not account that the dream was from Allah. Hence blood atonement is not the primary implication of Islam towards the ritual of slaughtering, or attaining Allah's kindness all the way through someone else blood. In Islam actual meaning of sacrifice is not merely slaughtering an animal rather it is the act of expressing gratitude to Allah for one's provisions and the individual act of sharing one's wealth with other.

Sanskriti Sinha in an article "Muslims around the World Observe Festival of Sacrifice" illuminated that eid al Adha is celebrated in the last month of Islamic calendar in remembrance of prophet Ibrahim's will to sacrifice his only male child to God. Then a voice came from heaven and

allowed prophet Ibrahim to sacrifice ram instead of his son. IBTimes wrote in this regard; "During Eid al-Adha every year, Muslims slaughter animals - mainly goats, sheep and camels - to symbolize the sacrifice made by Ibrahim and to re-enact the story. A large amount of meat from the sacrificial animal is given away to the poor as an act of charity and kindness."

Animal rights advocates in West construct propaganda against Muslims and exploit the slaughtering ritual blaming Muslims as cruel towards living creatures. Technique used in Islam for slaughtering of animals is identified as *Zabiha*. It is an Arabic expression meaning 'slaughtered'. In Islam slaughtering procedure is undertaken without wounding the spinal cord of animal. It involves cutting the throat, windpipe and vessels of the blood in the neck causing the creature's demise. Ritual slaughtering in Islam is a technique to slaughter animals as speedily and painless as possible. The quick cuttings of the neck vessels disengage blood stream flowing towards brain nerve that brings painful sensations. Hence the process is not painful for animal. While dying, the animal fights back not due to pain, but due to the contraction of the muscles and flowing of blood out of the body.

Western papers have linked the slaughtering of animals with fatal diseases. Dailymail UK claimed that Mers virus is linked with camel slaughter that is a part of hajj rituals. It said when so many camels are slaughtered at a time it can cause eruption of potentially lethal infections.

Another ritual of Muslim pilgrimage highlighted in Western discourses is stoning of Devil. During the hajj the devil is stoned all three days of Eid al-Adha at three different places named Jamratul-Aqaba, Jamratus-Sughra and Jamratul-Wusta in Mina. It is obligatory ritual of Hajj to strike the common enemy of the mankind, Shaatan. This type of worship means to go against the devil aspirations, who is trying to deceive the man since the time of Hazrat Adam. Stoning is

demonstration of strength against the evil forces. IBTimes quoted Mustafa Jaffer, a professor at a Mosque in London "This partly signifies stoning away the enemy is sometimes inherent in all of us, the enemy that is taking us away from the path of Islam,"

Western papers have readily covered the rituals of Hajj 2013 in their discourses with neutral notions. LosAngeles Times noted down; "Monday's gathering at Mount Arafat and Sunday's circling of the Kaaba in the Grand Mosque at Mecca were unscathed by stampedes or attacks of the type that have marred the rites in other years."

4.5 Mers Virus and other Health concerns

Hajj is the annual Muslim congregation in Saudi Arabia and largest mass congregation. It gathers millions of pilgrims in a petite region. Majority of them reside in wide air-conditioned tents while their stay in Mina and Arafat. Typically a group of 50–100 pilgrims live in one tent. Extensive stays at Arafat and Mina, physical fatigue, severe climatic conditions and packed accommodation promotes transmission of diseases, particularly of airborne agents.

Benkouiten et al. (2014) conducted study on French pilgrims who have undertaken 2013 Hajj. They concluded that ensuring good Public health and controlling spread of infectious diseases during Hajj season are major challenges. Respiratory diseases are a main reason pilgrims are hospitalized in health care centers during the Hajj. Prominent occurrence of respiratory illness in pilgrims has been revealed in several studies. During Hajj influenza virus is considered the main cause of acute respiratory illness.

Since 2012 the respiratory syndrome troubling Middle East especially in the Hajj season is MERS-CoV. The Middle East Respiratory Syndrome (MERS) virus causes cough, fever and sometimes incurable pneumonia. Until May 2013, MERS-CoV had generally been referred as a SARS-like

virus or simply the novel coronavirus. Initially it was referred in discourses as the "Saudi SARS". In 2012 MERS was identified in a cell culture of a patient who died of pneumonia in Saudi Arabia. Since 2012, 187 laboratories have verified human cases of MERS-CoV. All of the identified cases are directly or indirectly related with Middle East.

Western papers have greatly covered the MERS virus in their discourses. They have linked the outbreak of virus with lesser number of pilgrims in 2013. Carol J. Williams in an article "Fear of virus halves turnout of Muslim faithful for hajj pilgrimage" declared that in 2012 this deadly virus filched the lives of no less than 51 Saudi residents. The virus has spread fear among throngs of faithful as it can be fatal. Western papers have associated the words fear and deadly with MERS virus in their discourses. They asserted that Mers virus can be transmitted from one person to another in close contact and crowded situations.

Dailymail UK has used a very aggressive style while reporting MERS concerns during Hajj 2013. It compared the virus with SARS and claimed that it can be more dangerous than SARS which killed over 800 people since 2003. Symptoms among SARS and MERS are also similar which start from fever and end up in Pneumonia. "But, doctors note that the fatality rate is higher. Eight per cent of SARS patients died, while 65 per cent of MERS cases are believed to have been fatal." wrote Dailymail UK. The paper emphasized that event of Hajj can be a reason for MERS to spread worldwide.

Huffington Post explained that as a precaution against MERS Saudi authorities have cut down visa allocation to every country by 20%. Groups like elderly people, expecting women and individuals having chronic sickness have also been advised to cancel their Holy journey.

There have been numerous studies to root out the cause of virus. Early researches suggested that camels could be a possible cause of the virus but latest studies have confirmed that camels actually

release great amount of the virus transmitting it to humans. DailyMail UK in a very critical style claimed that great numbers of camels are slaughtered during Hajj which was suspected as the possible cause of virus. It wrote "There are fears that the combination of so many people combined with the slaughtering of camels, which have been linked to the disease, could increase chances of an outbreak." Paper overstressed the fear that when so many camels are slaughtered at a geographically restrained area the risk of virus spread will be greater.

In A study evidence revealed that dromedary camels are the source of MERS-CoV that infect a patient who is closely in touch with the camel's nasal secretions. (Esam, Anwar, Sherif, et al., 2014). Paper has linked the potential of virus spread and mass gatherings and claimed that Mers has taken lives of 3 people in UK since its outbreak in 2012.

Another Hajj practice discussed in Huffington Post which poses health risk is Shaving heads for men. Head shaving is executed with razors or blades which if used over and over for several hajjis can multiply blood borne ailments such as HIV, hepatitis B and hepatitis C (Gatrad & Sheikh, 2001).

A study was conducted in 2009 in Saudi Arabia to analyse the possible diseases and their preventions during Hajj season. Al-Jasser, Kabbash, Almazroa & Memish (2012) presented that "Less than 15% of hajjis who get their head shaved were aware of having at least one cut wound in their scalps. Excessive scalp wounds with the added risk of poor personal hygiene create ideal environment for skin infections and wound contaminations."

Amena Bakr in an article "Hajj Pilgrims Head shaves risk health" raised the health concern of head shaving from inexperienced barbers. She noted that hundreds of untrained barbers rush towards Mina to earn through this practice. "'We are on haj, so God will cause no harm to us," he said, wiping dripping blood from his head with his hands." Paper quoted a pilgrim. During Hajj season

most of the hajjis use razor blades to shave their heads. This exposes hajjis to small cuts on their scalp especially in case of amateur barbers. One reason is hastiness in shaving heads due to crowdedness. Due to lack of licensed barber shops hajjis rely on other hajjis for head shaving, which gives chance for the unlicensed barbers to get active.

It appreciated the effort of Saudi management to bring licensed barbers in a great number. Also putting ads on TV, radio and bill boards with warning of possible health hazards. Amin al-Mahdi, physician in Mena at the time of hajj said; "Through open wounds, viruses like HIV, hepatitis C and B in addition to malaria can be transferred from one person to another. And even through dirty hands there's a risk of getting mange and other skin infections," quoted Huffington Post.

Hence the shifting of Hajj season from summer to winter alters the pattern of infections among hajjis. Diseases witnessed in summer season such as heat stroke, exhaustion and food poisoning were less obvious in 2013. Health hazards highlighted by Western papers in 2013 Hajj were influenza, asthma and MERS CO-V. During animal slaughter the risk of zoonotic diseases is increased. Another Hajj ritual which was of great concern for West is head shaving for men. Many Hajj studies showed a chance of possible health risks during Hajj but almost all of them can be avoided if precautions are taken.

IBTimes, USA Today and The Guardian did not give any coverage to the issue.

4.6 Hajj Management

Hajj is the most illustrious event in the Islamic calendar with significance that it is world's leading communal assemblages. It's never easy to handle a crowd of such immense magnitude when there are concerns of public health, massive movements and security.

Security management is a big challenge to local government. Arab spring has divided the region into sectarian differences. With the rise of Islamic militants and Sunni Shiite conflicts, ensuring peaceful Hajj requires a lot more security with latest technology.

Hannah Osborne in an article “Saudi Arabia Installs 1,700 CCTV Cameras to Monitor Mecca Pilgrims” admired the latest security system applied by Saudi government. This system also allowed the administration to monitor transport and accommodation. Hajj involves one of the largest mass movements. She wrote, “There is also an information system that allows security officials to pinpoint the exact location of a call, while a wireless system means better communication with government bodies.”

It's not easy to monitor millions moving towards a place at a same time. On the first day of Hajj pilgrims head towards Mina, a town near Mecca. Here Saudi government provides them white color tents where men and women stay separately. Next day pilgrims move towards a mountain named Arafat where they have to reach before afternoon. After sunset Pilgrims move towards Muzdallifa, a place in-between Mina and Arafat. Transporting two million people at same time to same location has the potential of gridlock and congestion. To avoid this, Saudi authorities have employed 15,000 public buses to manage movement between the holy sites. Bus movement is also supervised by wireless monitors.

Next day before sunset pilgrims again reach Mina to perform stoning of Devil. This ritual is tremendously crowded, stressed, and emotional for pilgrims. Often Trampling deaths and distressing incidents had occurred during this ritual in past. Los Angeles Times reported that Hajj 2013 was free from any depraved incidents. Here they used a semantic move by mentioning that Hajj was peaceful because pilgrims were fewer than half as compared to last year.

After rami pilgrims offer an animal sacrifice to Allah. Managing so many animal sacrifices is also a great challenge to the local government. Then pilgrims get their hair cut, even a small part. Men usually shave their heads. Huffington Post assertively addressed this issue claiming then using same razor on many pilgrims can transfer diseases. It wrote; "Saudi health ministry officials say it is difficult to know how many pilgrims contract diseases because of razor-sharing because they return to their home countries after their visits, complicating data collection and coordination. But the concerns are very real."

USA Today very aggressively reported that a group of US citizens who belong to Shiite Islamic sect were threatened and tortures by Sunni Muslims. Paper mentioned a U.S. State Department official in these words: "We are concerned by reports that a group of U.S. citizens was attacked ... at a campsite for hajj pilgrims located outside of Mecca. We take these reports seriously and are committed to the protection of U.S. citizens traveling and residing abroad." It alleged that Saudi authorities did not take any action against Sunni Muslims.

Health issues are always of great concern when millions of people flock into a geographically restrained area. Hajj has always seen major health issues. Almost every newspaper under study informed that the outbreak of MERS Coronavirus in 2012 forced Saudi authorities to cut down visa allocation to each country by 20 percent. Domestic attendance was down by 50 percent. Nabil Haridi in an article:

"Hajj Virus Concerns Reduce Mecca Muslims Pilgrims by One Million" associated the MERS virus with SARS and claimed that it killed more than 50 people in Saudi Arabia last year. He mentioned that according to Saudi authorities "there are eight hospitals and 24 health centers set up at points along the pilgrimage.

CHAPTER 5

RESULTS AND DISCUSSIONS

In order to study the Western media discourses of Hajj 2013, a total of 20 news articles were analyzed from both the Western countries. Number of articles found relevant in U.S were 8 whereas in UK were 12. After going through the selected data 6 themes were organized on which analysis was conducted.

This Research answered the following question:

RQ 1: How do the Western print media construct the identity of Muslims Holy event ‘Hajj’?

Hajj being the biggest Muslim gathering over the globe is of great importance. International media always frames Muslims and their activities in their own context. They have always showed reluctance to highlight the positive happenings in Muslim world. Much importance is not given to Haj 2013 in all Western newspapers. Newspapers highlighted the significance of Hajj, at the same time they have associated the biggest gathering with fears and threats. With every positive connotation there is negative nuance. Overall it can be said that newspapers have been tricky while reporting Hajj. Media understand the importance of Hajj to Muslims but it has also draws attention of the world towards the risks involved in it.

RQ 2: What themes are dominant in US and UK print media discourses of holy event Hajj?

While framing Hajj 2013 dominant themes in Western newspapers are almost same. Both the Western powers have given almost equal coverage to main themes. Newspapers have given unusual importance to fewer number of people in hajj 2013. Sunni shia conflict, Muslim brotherhood, bloodshed in Syria and tension among Saudis and Iran are also focus of all papers. While covering Hajj, newspapers have given unparalleled importance to disunity among Muslim

sects. Concerns of Mers virus and other chronic diseases is another prevailing theme. Western papers have also endorsed the role of Saudi administration in taking different initiatives to avoid any dreadful incident.

Table 2

Number of themes highlighted in U.S and U.K newspapers

Themes	Number of articles in US newspapers	Number of articles in UK newspapers
a. Number of Pilgrims	3	5
b. Threat of Terrorism and turbulence	4	3
c. Effects of International Relations of Saudi Arabia	4	3
d. Hajj Rituals	3	3
e. Mers Virus	3	2
f. Hajj Management	3	4

It can be seen that assortment of themes by US and UK is nearly same. There is no significant difference in promoting any particular theme. This shows the overall agenda of the West towards any Muslim event.

RQ 3: Does the use of vocabulary and slant differs in US and UK newspaper discourses?

The selection of vocabulary is also not much diverse. Words like Fear, virus, peaceful, Muslim Brotherhood, terrorism, sectarianism, blood, tension, disgrace, violence, infections, health, Festival, and sacrifice are used in all newspapers.

After analyzing it is deduced that at some level UK newspapers have been less belligerent as compared to US newspapers. In some articles UK newspapers are much illustrative and approving as compared to US. UK newspapers have also given more space to the event. Overall style of UK is also less rigid.

Table 3

Difference in the style of U.S and U.K newspapers

NEWSPAPER	US	UK
Themes examined	6	6
Total number of articles	8	12
Slant	neutral	neutral
Style	Critical/probing	descriptive
Space (words)	3,711	5,201

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

Overall findings reveal that Western nations have endorsed the biggest Muslim gathering but at the same time they have allied it with worries and threats. Same themes are dominant throughout the representation of hajj in their discourses. This shows overall agenda of West towards any Islamic event. Words like fear halves, cut down, blood, conflict, sectarianism, sacrifice and festival are overriding. Overall slant of both Western powers is neutral. They have used positive and negative terms simultaneously. There is tremendous use of semantic moves in discourses. Hajj 2013 was a peaceful event hence Western media did not give it much coverage. They seem unenthusiastic to highlight the serene activities of Muslims.

In contrast to U.S print media U.K print media has been more approving and eloquent while reporting hajj 2013. At some stages U.K newspapers have greatly endorsed the importance of Hajj in Muslims life. Overall style of U.K print media is also tolerant as compared to U.S print media.

RECOMMENDATIONS

Some of the recommendations are as follow:

1. By utilizing population and resources Muslim world is capable of becoming a major presence in the World. Muslim leaders require vision and constancy. Media persons require clarity in their thoughts to advocate true essence of Islam.
2. Muslims have to find out how to utilize all forms of media in projecting their own ideas and positive images of Islam as a culture and civilization.
3. Instead of blindly following West, Muslim media should produce their own work.

4. Special steps should be taken by different Islamic organizations in implementing professional norms ensuring media responsibility and tolerance.
5. Foremost responsibility of all Muslim nations is to unite and remove sectarian differences. It is crucial for Muslims to unite only then they can face the hitches created by Western nations.
6. Muslim journalist should educate themselves. There are very few highly skilled Muslim journalists that's why Western journalists find it easy to label Muslims and dismiss them.
7. In any Islamic gathering Muslims must forget all differences among them and act as a sole unified nation.
8. This study illuminates how Western representation of Hajj to the world generates certain understanding about the biggest annual gathering of Muslims and Islam as a religion. Future researchers can use the findings of this study in rendering of other Islamic events by Western media.

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CODE SHEET I

Date	Newspaper	Type of story	categories	Wordage

CODE SHEET II

Publication Date	Newspaper	Themes	Words	style	Adjectives	Metaphors