INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF MEDIA AND COMMUNICATION STUDIES

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Prof Dr Zafar Iqbal

Supervisor

Vice Chancellor

Gomal University D.I.K

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FACULTY OF SOCIAL SCIENCES
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Sr.#	Changes Suggested	Changes Incorporated
01	Improve Research Methodology	The research methodology has been improved as suggested on page no 39, 40 and 41.
02	In analysis section, to be improved.	The analysis section have been improved on page no 51, 52, 53, 54,55 and 56.

Signature _____

Prof Dr Zafar Iqbal

Supervisor

Vice Chancellor

Gomal University D.I.K

MS Thesis

ISLAMOPHOBICDISCOURSES ON TWITTER BY BHARTYA JANTA PARTY LEADERSHIP: A DISCOURSE ANAYLSIS

Researcher

Muhammad Ibrahim

REG NO: 503-FSS/MSMC/F21

Supervisor

Prof. Dr. Zafar Iqbal

**INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF MEDIA AND COMMUNICATION STUDIES
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INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD
Faculty of Social Sciences
Department of Media and Communication Studies

Date: _____

Certificate of Approval

It is certified that we have read this thesis entitled "Islamophobic Discourses on Twitter by Bhartya Janta Party leadership: A Discourse Analysis" submitted by Muhammad Ibrahim (503-FSS/MSMC/F-21). It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the International Islamic University Islamabad for the award of MS Degree in Media and Communication Studies.
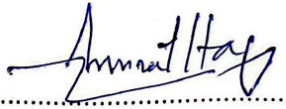
Committee

Supervisor
Dr. Zafar Iqbal

....

External Examiner
Dr. Wajid Zulqarnain

....

Internal Examiner

....

Chairman DMCS, IIUI

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Dean FSS, IIUI

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ABSTRACT

Islamophobia has been a pervasive global phenomenon and its manifestation in India under the leadership of the Bharatiya Janata Party (BJP) has been a subject of significant concern. This study investigates the nature of Islamophobic discourses propagated by BJP leaders on Twitter, now rebranded as X, during December 2023. By employing Ruth Wodak's Discourse-Historical Approach, this research aims to uncover the dominant narratives and rhetorical strategies used to portray Muslims and Islam. The analysis focuses on tweets from five prominent BJP leaders, examining how these messages construct and reinforce negative stereotypes and prejudices against Muslims and Islam. The findings reveal a systematic use of discursive strategies that categorize Muslims as threats to national security, religious harmony, and socio-political stability. The tweets predominantly portray Muslims in a negative light, emphasizing themes of terrorism, separatism, and cultural incompatibility. This study highlights the dual dimensions of Islamophobia prejudice and racism within the political discourse of Bharatiya Janata Party leaders, showcasing how these narratives contribute to the marginalization and social exclusion of Muslims in India. By shedding light on the Islamophobic rhetoric on social media, this research underscores the critical role of political leaders in shaping public perceptions and attitudes towards minority communities. The implications of these findings call for urgent policy interventions to counteract hate speech, promote interfaith harmony, and ensure the inclusion of all citizens in the socio-political fabric of the nation.

Keywords: Islamophobia, Bharatiya Janata Party, Social Media, Discourse Analysis, Muslim Representation

Chapter 1

1. INTRODUCTION

1.1 Introduction and Background

In this chapter, we discuss about Islamophobia in west, worldwide and morespecifically in India. Rising Islamophobia during BJP government. Indian media alsopresented the image of Islam and Muslim in an in unpleasant way.

The term Islamophobiadescribes the hate, fear, uncertainty and bad image of Muslim, showing Islamic culture in a bad shape and showing Islam as threating religion. It is beingmanifested by the West through individual attitudes and behaviors and the policies, practices of organization and institution across countries.In the west, Islam is the most misunderstood and misrepresented religion. The fear against Islam and Muslims are pervasive in the westerns. West thinks Islam is dangerous for us (Gada, 2019).For this reason, they have devised numerous tactics to harm Islam and subject Muslims to torture Westerns use different techniques and methods to portray the bad image of Islam and Muslims to the world. They dislike the representative features of Islamic culture like Burqa, Hijab, Madrasa Mosques.This is how they target Muslims and Islam (Gada, 2019).

The phenomenon of Islamophobia in the West has become a pervasive and pressing issue in contemporary times. This term broadly refers to the unfounded hostility towards Islam and Muslims, manifesting in prejudice, discrimination, and violence. Originating from a combination of historical, cultural, and political factors, Islamophobia has been exacerbated by global events such as the 9/11 attacks, the rise of extremist groups, and the subsequent War on Terror(Bhatia, 2024). These events

have contributed to the construction of a monolithic and negative image of Islam, often portraying Muslims as a homogenous group associated with violence and terrorism(ibid.,2024).

In the Western context, Islamophobia is not only a social phenomenon but also a political tool, employed by certain groups to garner support and advance specific agendas. The media plays a significant role in perpetuating stereotypes, often highlighting negative incidents involving Muslims while neglecting the broader diversity within the Muslim community. This research aims to explore the multifaceted nature of Islamophobia in the West, examining its origins, manifestations, and impact on Muslim communities. Through a discourse historic analysis of media portrayals, political rhetoric, and public discourse, this study seeks to understand the underlying mechanisms that fuel Islamophobia and propose strategies for fostering a more inclusive and tolerant society(Iqbal, 2019).

In India, the Islamophobic attitude is deep-rooted: the Muslim dynasties ruled and dominated its economy and polity for over five centuries. The anti-Muslims and Islam sentiments increase after the government of BJP who came in power in 2014. In further sections discus the phenomena of Islamophobia in India, rising Islamophobia during BJP government and the negativity of media about Muslims and Islam(Bhatt, 2021).

1.2   Islamophobia in India

Muslims are the largest minority in India, about 14% of the population. Yet, despite constitutional guarantees to the contrary, most Muslims in India are generally worse off than other socio-economic groups, political groups, and groups that face exclusionary practices. This group faces underrepresentation in government positions,

education, and employment sectors, thereby consecrating a myriad of challenges that perpetuate their status of marginalization. Systemic issues of Muslims in India are manifested in the form of all-pervasive Islamophobia, violence, discrimination, political bias, and hate speech propagated through social media (Khan & Butool, 2013).

Probably the most alarming forms of Islamophobia in India is periodic violence and lynching incidents that sparked hostility against Muslims. The majority of the attacks were realized under the garb of 'cow protection', with mobs accusing Muslims of either slaughtering cows or transporting beef. For instance, in 2015, Mohammad Akhlaq was brutally lynched in Dadri, Uttar Pradesh, over allegations of consuming beef. Such incidents are not isolated; in 2021, there was a really disturbing video going viral on social media of a Muslim man who was brutally beaten up and forcibly made to chant Hindu religious slogans, pointing out the acute and religiously motivated violence that Muslims go through. These acts of violence underline a broader trend of communal tensions and vigilantism infecting Indian society and posing a grave threat to the safety and well-being of Muslim communities (Iqbal,2019).

Discrimination and social exclusion are major concerns for the Muslims of India. It is reported throughout the housing and employment sectors, when landlords and employers deny accommodation or jobs to Muslims on grounds of their identity, mainly due to strongly held biases. This prejudice does not occur at an individual level only but is also reflected through media and political discourse. Their stigmatization and stereotyping are commonly connected with terrorism or anti-national sentiments. These negative portrayals only further contribute to the fostering

of already ripe prejudices and alienation against Muslim communities, creating barriers to social and economic advancement (Sahibzadai, 2018).

In addition, the discrimination against Muslims gets further entrenchment with political and institutional biases. Political parties, particularly the Bharatiya Janata Party, are blamed for politicizing anti-Muslim sentiments to attract votes. The BJP tries to consolidate Hindu votes through highly polarizing rhetoric at the expense of communal harmony. Institutional discrimination, such as policies like the CAA, provides a pathway to citizenship for non-Muslim refugees from neighboring countries, hence excluding Muslims. The policy has received immense criticism because it goes against secularism enshrined in the constitution of India and creates a narrative of exclusion and othering of the Muslim communities (Waikar,2018).

The rise of social media has also fanned Islamophobic propaganda. X(formerly Twitter), Facebook, and WhatsApp have turned into incubators of disinformation and fake news against Muslims. Digital spaces amplify harmful stereotypes, begetting real-world violence. For instance, during the COVID-19 pandemic, when Muslims were falsely blamed for spreading the virus, harassment, social boycotts, and even physical attacks increased against them. This misinformation has a grossly enhanced effect in social media through its viral nature, thus further wounding prejudices and going on to create a culture of intolerance and hate (Naz, 2020).

The recurring violence, discrimination, and systemic exclusion of Muslims in India underline the pervasive nature of Islamophobia. This set of actions not only works to infringe on the basic rights of citizens who are Muslims but also seriously threatens the secular and democratic fabric of the nation. The continuous

marginalization of Muslims has brought to the forefront an urgent need for such an effort against Islamophobia. The cooperation appealed for by political leaders, civil society, and the media must be directed toward inclusivity, comprehension, and respect for religious plurality. This should aim at legal reforms, education to integrate different communities, and making media responsible and liable for the fair and balanced representation of Muslims. By attending to these systemic problems, India can start to build a more just and equal society founded upon principles of equality and secularism at the heart of its democracy. So these factors indicate that Islamophobia is present in India state in different forms. And these factors also indicate the rise of Islamophobia During the BJP government who came to the power in 2014(Naz, 2020).

1.3   State of Muslims in Bharatiya Janata Party Government

The growing Islamophobia in the BJP government has emerged as a prominent issue of concern and debate. Available evidence indicates that Islamophobia increased under the BJP's government, largely an outcome of political rhetoric and contentious statements by its leaders. For instance, Yogi Adityanath, Chief Minister of Uttar Pradesh, has been quoted for inflammatory comments regarding Muslims and promoting Hindu nationalist agendas. Moreover, Amit Shah, senior BJP leader and India's Home Minister, called Muslim immigrants "termites" during an election campaign—what many people believe was a dehumanizing, hate-enhancing statement (Cheval, 2022).

Policies apparently discriminatory in nature have also fanned these perceptions. The country's 2019 amendment of the citizenship act, excluding Muslim refugees, has been vehemently criticized by diverse quarters for reportedly

marginalizing Muslims. Protests against the CAA led to violent crackdowns across multiple states, out of proportion against Muslim communities. Similarly, the abrogation of Article 370 in Jammu and Kashmir in 2019, which gave special autonomy to the Muslim-majority area, has been seen for what it isan attempt at demographic and political restructuringcausing countrywide unrest and major human rights apprehensions (Cheval, 2022). Another worrisome trend has to do with increased hate crimes and violence against Muslims since BJP came into power. Data from a cross-section of human rights organizations and media reports point out an increase in hate crimes in BJP-ruled states. The spike in lynching's and mob violence, particularly in the case of cow protection-related violence, indicates a bearing of the party's governance on an uptick in Islamophobic attacks. Reports suggest more than 90% of the violence against cows started after the BJP came to power in 2014 (ibad, 2022).

The media and the social media have contributed a great deal in promoting anti-Muslim narratives. It is accused that BJP uses media and social media to disseminate content defaming Muslims. For example, during the COVID-19 pandemic, certain BJP leaders and some affiliated media blamed the Tablighi Jamaat, a Muslim missionary group, for spreading the virus, which was linked with widespread Islamophobia and violence against Muslims. Several studies have concluded that such negative portrayals are routinely broadcast or circulated on pro-BJP media channels or online platforms and contribute to an increase in communal tensions (Thompson & Kanjwal, 2020).

However, others believe that it is tinged by historicity, political opponents, and media bias where there is a perceived increase in Islamophobia. Communal tensions

and Islamophobia are not the inventions of the BJP. Partition in 1947 and subsequent communal riots have left permanent bruises on Hindu-Muslim relations. It was in 2002 that the Gujarat riots happened during Narendra Modi's time as Chief Minister of the state, an obvious predecessor to the BJP's current disposition, but communal tensions were there much before. BJP supporters say political rivals and a section of media blow out of proportion instances of Islamophobia to discredit the government. They argue that incidents of communal violence and discrimination are not peculiar to the BJP-ruled states alone; they happen in states ruled by other parties as well. Moreover, the opposition, they argue, uses the charge of Islamophobia as a means to consolidate the minority votes against the BJP. Others attribute this escalation of violence to broader governance and policing issues rather than direct consequences of BJP policies. Some say it reflects failures in law and order, symptomatic of broader challenges to governance in India (Thompson & Kanjwal, 2020).

The debate on whether Islamophobia has increased in the BJP government is a complex and multileveled one. Evidence on increasing anti-Muslim sentiment, incidents of violence, and the rhetoric's of some leaders corresponding with the rise of the BJP to power exist, but counterarguments point toward the phenomenon being contributed by historical factors, political factors, and factors linked to governance. Effective consideration of the multiple dimensions is thus required to address Islamophobia effectively, working toward the achievement of communal amity and inclusiveness in Indian society.

1.4   Negativity in Indian Media towards Islam and Muslims

This is a huge problemextensive and heavily influential in the cognition process of people and has resulted in deep divides in Indian society. It's always the so-

called mainstream media that exaggerates stories related to Muslims, always carrying a negative wavelength. For instance, news reports on terrorism or criminal activities never fail to mention the Muslim identity of the accused, reinforcing stereotypes of Muslims as violent or inherently anti-national. This trend was reflected in the reporting on the Tablighi Jamaat congregation during the pandemic. One finds media channels calling it a "super-spreader" event, plus terms like "Corona Jihad," through which they infused Islamophobic feelings into the masses and blamed the whole Muslim community for the virus transmission(Khan, 2022). This is further intensified by the low presence of Muslims in the media of India, both as journalists and as owners of media outlets. This underrepresentation thus leads to biased reporting and gives a skewed portrait of the communitythe rare reporting of positive stories about Muslims or on their contributions to society. The propaganda and hate speech are also full-fledged in some channels that have been pro-BJP. These channels are accused of propaganda and hate speech against Muslims, which, in most cases, shows and debates go with injudicious language and tilted narratives that polarize audiences at large. While covering communal riots and incidents of violence, it frequently takes the narrative that points fingers toward the Muslims for the mess, even when the evidence suggests otherwise. Such biased reporting has not only distorted public perception but also exacerbated communal tensions and prejudices. Such negative portrayals are further amplified by misinformation and fake news through social media platforms like X(formerly Twitter), that are targeting Muslims (ibid, 2022).

Fictitious narratives over Muslim practices, history, and activities of the community are circulated to a large audience, adding to increasing prejudice and hostility. At the height of the COVID-19 pandemic, fake videos and messages blaming Muslims for intentionally spreading the virus went viral and brought real-

world consequences in the form of boycotts and violence against Muslims. Trolling and harassment of Muslims are also rampant on social media, especially against those who are vocal about their identity or critical of the government. This includes threats of violence, derogatory comments, and attempts at discrediting their viewswomen from the Muslim community bear particularly hostile environments characterized by misogynistic and communal slurs. The amplification provided to this hate speech by influential figures further exacerbates the problem. Statements by several BJP leaders and influencers that have large followings on Twitter, which have incited hatred against Muslims or amplified such statements, mostly go unchallenged and are widely shared back in order to reinforce negative sentiment and aid in the cultivation of a culture of intolerance. For example, during the Delhi riots in 2020, Kapil Mishra of the BJP made some inciting remarks on Twitter that incited violence against Muslims(Khan, 2022).

The role of the Indian mainstream and social media in influencing public perceptions about Islam and Muslims, therefore, becomes huge. Sensationalism, misinformation, and biased reporting have presented the Muslim community in a negative light. This is further compounded by what influential BJP leaders do and say on social media sites such as X(formerly Twitter),, where hate speech and divisive rhetoric are often propagated. It will not only deepen the fissures within society but also encourage real-world violence and discrimination against Muslims. The challenge can be addressed by responsible journalism, regulatory oversight, and meting out a commitment to promote factual and balanced narratives. A more inclusive and accurate portrayal of Muslims in media can help reduce prejudice and further communal harmony in India(Sikander, 2021).

1.5   Problem Statement

Islamophobiais generally considered as a westernphenomenon.Also, that Islamophobia spread globally after 9/11.Today, Islamophobia is considered a global phenomenon. It emerged from the western state and spread across the border and also beyond the western borders like in India.In a recent years, Islamophobia has increased during the government of BJP.The BJP has always considered Muslims inferior to Hindus, and as such Muslim communities have been subject to social discrimination and communal violence. The spread of Islamophobia in India has reached a dangerous level, affecting the Muslim community and making their lives difficult. There are also studies on various forms of Islamophobia in India, especially during the governments of the Bharatiya Janata Party. According to the limited literature, different forms of Islamophobia are present in India, like cultural threat, social threat, security threat, political threat and economic threats. This study investigates and analyzes the nature of Islamophobia in India with a special focus on the Islamophobic discourses on X(formerly Twitter), by Bharatiya Janata Party leaders using the discourse historic approach. By analyzing the discourse, the study aims to uncover its sources and implications.

1.6   Objectives of the Study

This study aims to achieve the following objectives.

- To identify the dominant discourses about Muslims on X (formerly twitter) by the BJP leaders.
- To examine how are Muslims represented and constructed in these discourses.

1.7   Research Questions

RQ-1: What are the dominant discoursesabout Muslims on X (formerly twitter) by the

BJP leaders?

RQ-2: How areMuslims constructed in the discourses on X (formerly Twitter) shared

by the BJP leaders?

Chapter 02

2. LITERATURE REVIEW

2.1 Introduction to Chapter

In previous chapter we discussed about phenomena of Islamophobia in western worldwide and India. Rising Islamophobia in BJP government and media while this chapter presents the existing literature related to study and also present theoretical framework to apply on this study.

2.2 Review of Existing Literature

Political parties' application of social media platforms such as X(formerly Twitter), has become a battleground for researchers regarding the dissemination of specific ideologies and discourses, especially on the internet. One of the most notable examples is the Bharatiya Janata Party (BJP) in India, which is often subject to criticism for its support of anti-Islamic narratives. This analysis of X(formerly Twitter), discourse on the topic of Islamophobia aims to demonstrate how rhetoric is created and used in this process. The study centering around a member of the BJP and the BJP as a whole is novel; that it fills the gap of understanding the discourse of Islamophobia by BJ party's propaganda in X(formerly Twitter). This article discusses the use of rhetorical strategies, like nomination and predication, by the BJP. through Ruth Wodak's Discourse-Historical Approach (DHA).

According to this article the Investigations have disclosed the fact that the BJP, especially through its verified accounts and fans, has employed X(formerly Twitter), as a platform for spreading of Islamophobia. The use of a combination of political talk, folklore and social narratives that are malicious towards Muslims is one way to often do that. A study conducted by Mishra and Tripathi (2020) underlines the

fact that BJP's Twitter campaigns are significant to the historical injustices, national security worries, and cultural neatness that have been earned a still modern light (Jones and Smith 2010 habitually) in a systematic manner targeted and Muslims were made "the other" and a threat to the Indian state(Mishra & Tripathi,2020).

A study conducted and indicated that BJP's posts on Twitter often involve Muslims as the subject who, for instance, are riotous or uncoupled with civilization which is widely seen in social media. These conditionals are not coincidental but instead are regular with an obviously important plot of national security and cultural integrity. By constantly linking them to negative characteristics, the BJP is creating a discourse that makes them the potential others and thus their pros and cons mainly based on the Indian nation become their obstacle and bring about negative stereotypes (Ahmad 2022).

According to this research article the Social media revolutionizing the way individuals and businesses use it have now been offered to the political parties, which, in turn, are now making use of it as an excessively large role for the differentiation of their ideologies and the involvement of the public. Bharatiya Janata Party (BJP) holds the sway, so to say, the best in the practice of using X(formerly Twitter), that has come to be one of the most significant modes through which it can talk to and sometimes even shape its narratives through the supporters. The infiltration of Twitter by the BJP and the rise of the political party's Islamophobic speeches are the two issues under consideration in this analysis. This relation is discussed in the context of Ruth Wodak's Discourse-Historical Approach (DHA) in the present review, which is the first strategy for the two key strategies daubed on it i.e. nomination and predication.

As has been proven by various studies, the BJP is known for spreading Islamophobic discourses on its official X(formerly Twitter), accounts and the accounts of its widespread followers. This rhetoric is usually hostile and mostly portrays Muslims as dangerous people for the society and the nation, because they might do a whole lot of harm, to be correct, by updating the problem of proselytism in society, because they often perpetrate stereotypes and form and develop societal divisions. In line with the viewpoint of article the utilization of historical claims and national defense rhetoric by the BJP on Twitter goes a long way in the formation of negative perception of Muslims (Bhatt & Chopra, 2021).

This article indicates Based on the findings of the BJP's tweets were predominantly aimed at the Muslim community, and they directly connected them with violence and extremism thus enhancing biases. These prejudgments are skillfully adapted to validate discrimination and segregation policies, depicting Muslims as an impossibly viable coexisting factor with Indian cultural and social norms (Sharma & Ali, 2022).

In this article the social media proliferation has currently lead to the massive transformation of the entire landscape of political communication, making it possible to directly reach out to the audiences by the political parties in a modern way. In India, the Bharatiya Janata Party (BJP) has been very skillful to exploit platforms like X(formerly Twitter), and thus create its ideological narratives and support mobilization. Yet, the growing research has discovered that the BJP does not shy away from using Islamophobic discourses on X(formerly Twitter), as it is one of the main concerns that the study has found.

BJP's social media strategy, amusing. Their Islamophobic speeches have been a frequently visited topic. The content of this rhetoric consistently consists of Muslims as a blockage and through it, they are perceived as a major threat to the security, cultural identity, and social welfare of India. BJP usingX(formerly Twitter), as a medium for that end can be interpreted as an intentional design to harvest prejudices and act as a vent for them in the public sphere.

This article deeply discus the role of BJP. Practicing Christianity is excluded from the spectrum of fitting behaviors (Islamophobic discourse) to be applied by the BJP; instead, it is a skill that has been passed down in the name of India's socio-political fabric. It has been proved by Terneyty that the Hindu right in its history has been adept at the use of anti-Muslim force. This can be traced back to the time when the ideology of Hindutva began to be instilled in the Indian society. As a consequence, members of the Muslim community of India were encountered with an in-depth interrogation of their national historical context involving the Indian national scenario. The reading of the study revealed the utilization by the BJP of the nationwide Hindu nationalist agitation to stabilize the grip of Muslims in which they are often set as 'the other'. This type of X(formerly Twitter), activities characterize a wide variety of methods that may include hashtags used, images, and videos that are being done which in turn invoke our historical securities and phobias connected to the trials fought at the time of Muslim rule and partitioning of the subcontinent (Jafferilow, 2019).

Recent studies, among them that by Dutta and Mukherjee in 2020, document specific instances of Islamophobic messages being circulated through the official Twitter handles of the BJP and its prominent members. For instance, during the

agitation against the CAA, several tweets by BJP leaders framed the protests as a threat to national security and portrayed the Muslim participants as violent and anti-national(ibad, 2019).

This study examined with fineness the content of the tweets that BJP leaders have posted, and he has observed that the most used words with regard to Muslims are "terrorist," "infiltrator," and "anti-national." This is not some accidental negative nomination but intended to delegitimize Muslims and further justify exclusionary policies (Kumar,2020).

In this research in events such as communal riots or even terrorist attacks, BJP's X(formerly Twitter) handles use these labels to amplify fear and anger against Muslims. For example, during the Delhi riots of 2020, many tweets from BJP leaders labeled the Muslim community as instigators and violent aggressors, though conflicting reports and pieces of evidence proved otherwise (Raman & Srivastava, 2021).

The researcher examined a corpus of tweets from BJP affiliated handles and found out a repeated pattern in which negative behaviors and characteristics were attributed to Muslims. For example, in discussions on terrorism, Muslims would be predicated as essentially violent and supportive of extremist activities. These predications not only strengthen already held prejudices but also determine a social consensus where Muslims pose a threat to the stability of society. Moreover, BJP frequently refers to backwardness and incompatibility with modern values when it comes to Muslim society. This can be asserted through the discussion of issues like education, women, economic participation, and other issues where Muslims are portrayed as resisters of progress and modernization (Sharma & Ali, 2022).

For a long time, India has been a part of socio-cultural fabric where Islamophobia is encouraged by the BJP but not a recent phenomenon. The fact that the BJP is known for using Hindu nationalism in historical terms, pointing to Muslims as an "other" most of the time was pointed out by researcher. According to this research the BJP is one of the parties of the government which denigrated Muslims to be 'other'. This strategy is apparent on X(formerly Twitter), where the BJP uses different ways to highlight historical grievances and fears which are connected to Muslim rule and partition (Jaffrelot,2019).

Numerous studies have discovered that the BJP has been engaged in specific anti-Islamic activities through X(formerly Twitter). The Citizenship Amendment Act (CAA) protests featured BJP leaders' tweets, which related Muslim participants as violent and anti-national. The researcher call our attention to how the BJP's Twitter narrative depicted the CAA protests as a national security threat, portraying Muslims as violators of law(Dutta & Mukherjee,2020).

As per this research article, Islamophobia can be characterized as "disdain or feeling of dread toward Muslims or their legislative issues or culture" Whether Islamophobia ought to be sorted as a type of bigotry or xenophobia is the subject of continuous discussion. Notwithstanding, Islamophobia is unquestionably a social malicious that has flourished on the planet, particularly after the psychological oppressor assaults of September 11, 2001. In nations where the Muslim people group has a significant portion of the socioeconomics, moderate ideological groups have consistently involved Islamophobia as a political device to gather votes. The Coronavirus pandemic gave one more open door to moderate and conservative political pioneers and their allies to target Muslims. Thus, Islamophobic disdain

discourse and phony news multiplied via virtual entertainment, driving not exclusively to actual savagery against Muslims yet in addition to blacklists of Muslim organizations, fundamental specialists, and wellbeing and help laborers. The captivated social climate of India under the ongoing government is likewise apparent in the virtual/computerized world. One glance at different virtual entertainment stages, like X(formerly Twitter), Facebook, WhatsApp, and YouTube, is sufficient to validate the changing idea of Indian culture (from a liberal majority rules government to an ethnic vote based system). BJP has its supposed IT cell, which runs a wide range of misleading publicity via online entertainment. The TablighiJamaat episode during the beginning of the Coronavirus pandemic gave the allies of the Hindutva (hostile to Muslim) gathering to additionally captivate the nation by spreading on the web disdain utilizing the apparatuses of falsehood (Ghasiya, 2022).

According toThis exploration paper is an endeavor to figure out rising Islamophobia in India about Hindutva as a political philosophy. India is a different and multicultural society incorporating a plenty of dialects, religions, races and societies. Its pioneers put stock in unity in diversity and sought after a mainstream vision of India. Notwithstanding, with Narendra Modi BJP coming into power in 2014, the Hindutva philosophy picked up speed in Indian legislative issues and is currently more grounded than any time in recent memory. Albeit the BJP government under State leader Vajpayee was likewise firmly connected with the Hindutva Sangh Parivar yet didn't make Hindutva a backbone of their homegrown strategy somewhat on the grounds that it didn't order an electing larger part in the Indian Parliament. In 2014, Modi‟ 's political mantra contained two trademarks to draw in votes: the motto of „development‟ to engage the Indian metropolitan working class and the philosophy of Hindutva to extricate the Hindu vote, a model that he effectively applied before in

the territory of Gujarat. In the 2019 general races, Modi endeavored to grow the Hindutva vote bank effectively by beating hostile to Pakistan feeling, depicting himself as Chowkidar defender of the nation. The BJP under Modi 's initiative is uniting the homogenisation project by laying out a Hindu domineering personality inside India. It is likewise fascinating to take note of that this enemy of Muslim hostility is aimed at Indian Muslims who oppose authoritative Hindu character inside India and Pakistan which is opposing territorial domineering plans of India. Islamophobia is characteristic for the actual meaning of Hindu and Hindutva in Savarkars philosophy. This Islamophobic talk started with Savarkar himself who respected Muslims to be the most difficult out of the multitude of minorities of India as in his view they have a place, or feel that they have a place, to a social unit by and large not quite the same as the Hindu one (Akhtar, 2021).

As per this research paper, the review is frail legislative organizations, along with a degenerate government power (e.g., the police) and favor the risk that Hindu nationalistic powers can have the likelihood to utilize any opportunity to make the most of a good situation to force parts of Hindu nationalistic strategy practically speaking. In the interim, the media further worsens these Islam-phobic ways of behaving and scornful convictions, supporting and developing by and large this erroneous view. This publicity helps the majority in India to agree to the killing of millions of honest Muslims' spirits for the sake of counter-psychological oppression and the conflict on fear, and to alarmingly heighten disdain violations (Naz, 20 April 2020).

As indicated by this study online entertainment as space for Islamophobia during the Coronavirus and social climate emergencies the executives. As per this

article In Islam, green is related with heaven, and it is accepted to be the Prophet Mohammed's #1 variety. Accordingly, it includes broadly all through Islamic history. In India, green has been widely utilized as the variety to portray Covid. Subsequently, it was anything but a shock when the nation's center moved from battling and containing Coronavirus to battling the Tablighis and the Muslims, whom everybody started likening as something very similar. The utilization of Islamic designs in images connote spaces where the Muslim people group gather for petition and love. These designs were displayed to work in disregarding the lockdown conventions through different recordings circling via virtual entertainment, turning into the site of a covert examination where it was accepted Muslims were supposedly spreading the infection in madrasas and mosques, which would hence be utilized to pass the contamination to other communities.Thus, such designs conveyed an implication of being focal points of Coronavirus transmission, adding to the overarching hostile to Muslim feelings the country over. The review uncovers that polarizing and Islamophobic content flowing on Two Hindu traditional Instagram accounts utilizes variety, strict designs, garments, and actual highlights to encode generalizations of the Muslim people group in India. This has affected Hindusattitudes towards Muslims, putting them as spreaders of Coronavirus. The appointment of saffron features the RSS's pledge taking custom before the saffron-hued banner. This is a ceremonial suggestion to shield genuinely and philosophically the Hindu country from undermining social and strict minorities. The saffronization is centered around the predominance of the Hindus and the actual safeguard of Hindu Rashtra (Hindu Country), meaning the utilization of saffron as the foundation tone for text and posting previous pictures of assessment pioneers wearing saffron adjusts the record to the RSS philosophy of shielding Hinduism. The otherworldly meaning of saffron is

utilized by the Instagram records to teach a feeling of legalism to the actual records, as it constructs validity according to supporters (Chakraborty, 2023).

As per this examination and article broke down relative hardship and hardship of Muslim people group as far as various improvement aspects. As per the information, the financial state of the Muslims isn't steady the nation over. There is an incredible variety across the states and among various ethnic foundations of the local area. Nonetheless, hardship is tracked down normal across the local area. Muslim people group faces hardship in every one of the components of advancement. When contrasted and planned ranks and clans, the state of the Muslim is better. In any case, Muslims are positioned lower on each mark of advancement when contrasted with general Hindus and different minorities. These discoveries of the report show that Muslims are segregated and they are exposed to hardship as a result of their religion (Amjad, 2019).

As per this research exploration paper the post 9/11 crackdown on Muslims in the USA is an exemplary instance of oppressing individual common liberties to the interests of the state. This is particularly critical in light of the fact that the assurance and execution of common liberties is reliant upon individual country states. In such manner, the oppression of common liberties for the sake of state security demonstrates a serious defect in this framework. The Western pictures of extremist Islam legitimize common liberties infringement against Muslims. In other words, one of the similitudes between Islamophobia in India and in the West is that state encroachment of essential privileges gets implicit well known assent. On this premise, would contend that common liberties infringement focusing on unambiguous

networks today result from endorse given by from the two chiefs (above) and from neighborhood entertainers (beneath). In this way, any minds such common liberties infringement should fundamentally include both the state and the neighborhood local area. What sort of checks and reasonable advances can be taken to guarantee the more viable execution of basic freedoms? The following section will frame a few proposals in such manner (Sing, 2009).

According to this research paper Shared governmental issues in India has existed for a really long time. Nonetheless, under the Modi system, it has arrived at new levels and Islamophobia has become obvious piece of government arrangements. This article draws out that Islamophobia in the Hindutva project is established in Savarkar"s origination of self and the other. This origination of a homogenous „self" and the Muslim, other are themselves builds being utilized for political purposes since their commencement. This spots Muslims perpetually in the out-gathering and they are considered by Hindutva fanatics as a danger. In the Islamophobic talks broke down above, Muslims of India have been depicted as inward foe who are attempting to debilitate India from the inside and they are an obstacle in the method of Hindu predominance. Consequently, Hindutva political task has moved from legislative issues of opposition against colonization to governmental issues of mastery over every one of the minorities of India in the post-segment period. Collective grinding in India has arrived at perilous levels as confirmed by the 2020 Delhi riots and on the off chance that the Modi government keeps on playing their shared legislative issues in a similar bald faced way, the Indian social texture will be torn separated (Akhtar,2021).

This research article dissects the stories of Islamophobia in Hindu Patriotism (Hindutva). In particular, it examines how Indian State leader Narendra Modi, from

the Hindu patriotBJP, expresses Islamophobia in his talks, meets, and digital recordings. Altogether, a talk examination of 35 such reports has been directed. Reasonably, this article applies the thought of language-games to comprehend how Modi expresses Islamophobia. The article battles that while Modi's Islamophobia is executed unobtrusively, it is in any case a component of the manner by which Hindutva imagines Muslims as subordinate to Hindus. Two Islamophobic stories in Modi's political talk have been delineated the eradication of Indian Muslim chronicles in Modi's financial improvement plan, and the portrayal of Hinduism as significantly affecting Islam in India. The article gives a calculated outline of language-games and a survey of how Hindutva characterizes Hindus and Muslims, prior to investigating how Modi explains Islamophobia. The article closes by proposing that a Hindutva-driven Islamophobia might have saturated into the Hindu standard (Waikar, 2018).

In this article Islamophobia is universally perceived as a type of prejudice, and it portrays well the manners by which Indian Muslims are being estranged and defamed. They are treated as a basically unfamiliar, undermining and dangerous sort, in striking similarity to the situating of Jews inside Nazi Germany. Noticing this equal, which is mostly attributable to verifiable associations, assists with underlining the weightiness of the circumstance. Financial differences and accepted politically-sanctioned racial segregation additionally should be featured, to show why executions of secularism zeroed in on the convictions and practices of strict networks are deficient. Ameliorative measures related with against prejudice, rather, are the most ideal to resolve the issue. For this large number of reasons, hostile to Muslim ness to utilize an abnormal articulation in India is best conceptualized as various prejudice, given the distinct and regularizing ramifications of this term. Until this point in time, examinations of 'social prejudice' or 'neorealism' have generally been situated towards

Western nations, where the example of segregation at issue stays connected to view of phonotypical qualities. In India, paradoxically, there are no actual markers of contrast among Muslims and other gatherings. Regardless, Islamophobia in India ought to be depicted as a type of bigotry, given the historical backdrop of the term and its regularizing suggestions (Sikka, 2022).

In this examination paper how the decision party BJP focuses on the one of association is Tablighi Jammat of Muslim people group. In Walk 2020, 955 unfamiliar guests to the TablighiJamaat assembly and the council individuals from the association were charged by the Delhi Police for mocking the Indian Government's Coronavirus rules while enjoying Islamic minister exercises. By April 2020, significant news channels like Zee News, Republic television, AajTak, Organization 18, and a few different papers and online magazines began to fault the Muslim populace in India for spreading Coronavirus across urban communities and states. The poison against Muslims was built up and sustained on the web, and with more prominent force, particularly apparent in moving hashtags, for example, #coronajihad, #covidjihad, and TablighiJamaatvirus from Spring to August 2020. In practically no time, X(formerly Twitter) was overflowed with bogus, client created content including images, counterfeit infographics, and doctored recordings and photographs, intended to blame the Muslim people group for spreading the coved as a type of jihad against the Hindus. It is vital to take note of that however there was an enemy of Muslim talk on Twitter, not every last bit of it very well may be named disinformation. We contend that there was hostile to Muslim data in light of verifiable episodes yet the way this data was bundled, the digressive methodologies used to decontextualize and sensationalize it, the media outlining and specific inclusion all moved toward a disinformation story. In our examination, we utilize the term

disinformation, which as per HLEG (2018) "incorporates all types of bogus, off base, or misdirecting data planned, introduced, and elevated to purposefully inflict any kind of damage (Bhatia, 2022).

As indicated by this research examination paper the creator is discussion about that how the BJP initiative objective Muslims from various ways. In a discourse from 2016, the BJP Clergyman of State for Expertise Improvement and Business venture expressed, "for however long there is Islam on the planet, there will be psychological warfare. Until we evacuate Islam, we can't eliminate illegal intimidation." 5 Of every 2019 BJP President Amit Shah guaranteed, "We will guarantee execution of NRC in the whole country. We will eliminate each and every infiltrator from the nation, with the exception of Buddha, Hindus and Sikhs." Thisthreat alludes to the Public Register of Residents (NRC) in the province of Assam, used to cleanse the locale and sent 1.9 million now stateless individuals to detainment centers.7 Both the 2019 change in Kashmir's legitimate status and the strengthening of crowd brutality in the district mirrors the spread of Hindutva philosophy, which mirrors a longing to "reclaim" the envisioned and right now isolated country. After its most memorable political race triumph, the BJP party embraced huge cleanses of citizens from the discretionary lists, smothering electors during the genuine decisions and savagery and terrorizing at the surveys (Carroll, 2020).

According to this study it is firmly connected with Narendra Modi, who began his political jump from the administration of the territory of Gujarat to the top state leader of India in the 2014 races, the rising contempt of Islam in Indian culture has been on the plan for quite a while. As per Common liberties Watch 2022 report, the decision Bharatiya Janata Party (Indian Individuals' Party-BJP) not just hugs acts and

approaches that oppress Muslims and other non-Hindu strict minorities (Christians, Sikhs, Dalits, Adivasis, and so forth) yet additionally turns up its strain on common society and the media. Scholastics, writers, or activists who reprimand the public authority and its arrangements are stifled. The decision party likewise requires a monetary blacklist of Muslims' work and exchange. The Islamophobia and savagery against Muslims upheld by the decision party, joined with the mollification of the police, have made Hindu patriots significantly really trying. Yet again pressures raised in India most recent two months when BJP public representative Nupur Sharma, Head of Media Division of BJP Naveen Kumar Jindal and youth wing pioneer HarshitSrivastava offered hostile expressions against the Prophet Muhammad and his significant other the respectable Aisha (Duzgun,2022).

According to this article It is accounted for in the Sachar Report that the social and instructive states of the Muslims are more terrible in specific states for example West Bengal, Bihar, Uttar Pardesh and Assam. Strangely, these states have a high populace of the Muslims. This suggests that the Muslim people group is confronting higher hardship concerning social and instructive turn of events. Tragically, these states are likewise confronting a more elevated level of Islamophobia. As far as instructive turn of events, it is found that in specific states for example Andhra Pardesh, the education rate among both metropolitan guys and females is lower. Nonetheless, it is vital to take note of that education rate is expanding at a higher speed among the wide range of various planned standing gatherings and clans when contrasted with the Muslim people group (Amjad, 2019).

As indicated by this article On May 27, 2022, Nupur Sharma, a representative of India's decision party, BharatiyaJanata Party (BJP), offered overly critical

comments roughly the Prophet Muhammad (harmony arrive), on far reaching television. Afterward, on June 1, Naveen Kumar Jindal, the Delhi BJP media boss, offered comparative comments on Twitter. However, after judgment from round the area, the BJP has suspended Sharma and ousted Jindal for harming the strict feelings of Muslims, yet the episode mirrors an example of the BJP the board who regularly makes incendiary, hostile to Islamic, and hostile to minority comments, and pulls off it. The paper is an attempt and perceive this peculiarity of Islamophobia and its individuals from the family with rising Hindu patriot strategy. Islamophobia is a xenophobic sociopolitical peculiarity that alludes to a concern of the Islamic confidence and aggression toward its fans, the Muslims. Generally, xenophobia is related with the lead of stress and disdain nearer to the out-establishment, but inside the instance of Islamophobia, the responses are more forceful and unquenchable. In the West, progressively more people view Islam and Muslims adversely, and around 55% needed to prevent movement from the Muslim nations. The beginnings of Islamophobia are established inside the records of the communication among the West and Islam: Islam became seen as an opportunity to Christian Europe (Rehman, 2018).

The far legitimate enemy of Islamic organizations in Europe have utilized the shaded memories of the Campaigns to the Heavenly Land inside the length among 1095 and 1291, the Ottoman attack of Vienna in 1683, and the frontier battles towards Muslims in Afro-Asian regions, specifically the Algerian lobby in view that 1830 through 1962 to incite disdain nearer to Islam and Muslims. In the current past, the Danish cool vivified film occurrence of 2005-06 and the 9-11 assaults on the World Exchange Community 2001, added to the reappearance of the Islamophobic mentalities. In this environmental elements of doubt and question, it's far contended

that the quiet conjunction of Islam and the West is absurd because of the reality both depend absolutely on thoughts of permanent social contrasts. Moreover, the philosophical idea of Islam and Muslims is projected as innately oppositional and unfriendly to neoliberal Western qualities. These enemy of West and modernization projections of Islam and Muslims assist with creating paranoid notions, like the Islamization of the Western world; in this manner, it's miles asserted that Muslim travelers and their high charges of fruitfulness could exchange the Christian person of Europe. This way of talking of a segment peril incorporates that if and when in power, the Muslims will present shari'a guideline and transform Europe directly into a caliphate. Subsequently, those compromising imaginaries are thought about in like manner institutional segregation of Muslims, similar to Hijab boycott to loathe wrongdoings, erratic detainment, torment, and ethnoreligious purging. The Muslim worldwide cases that Islamophobia has arisen as another state of bigotry that legitimizes brutality and segregation contrary to them. This prejudice advances narrow mindedness of Muslim strict images and customs which incorporates petitions, pieces of clothing, eating conduct, staying arrangements, etc. These attacks on Muslim religio-social personality are habitually upheld by country approaches (Rehman, 2018).

2.3   Theoretical Framework

According to the first Runnymede report Islamophobia is defined as the anti-Muslims prejudice. Islamophobia is a highly complicated process that weaves itself through general themes identified as negative, hostile, or non-prejudiced attitudes towards Islam and Muslims. This research will examine the Islamophobic discourses that BJP has been promoting on X(formerly Twitter) using the method of discourse

analysis. The goal here is to unveil the underlying patterns and the reflections of the narratives that are related to Islam and Muslims in India.

2.3.1 Manifestations of Islamophobia

Islamophobia serves as the irrational fear, hatred, or prejudice against Islam or Muslims. It is the type of thing that is described like negative generalizations, persecution, and hostility caused by one or a few individuals because they are associated with a certain religion (Elbih, 2018).

Islamophobia is an extensively discussed topic in academic literature. As per Sayyid (2014), Islamophobia is a form of "racism" that targets Muslims because of their outlook such as there has been many instances in the BJP led Indian society in which Muslim women in Hijab and bearded Muslim men were targeted (Elbih, 2018).Numerous examples in BJP-led India illustrate the nature of Islamophobia, extend from physical violence to racial discrimination. These discourses demonstrate the multifaceted challenges faced by Muslims in India. Here are some practical examples from Indian society that how Muslims are facing different hurdles (Khan, 2023).

The nature of Islamophobia in India is multifaceted, encompassing physical violence, attacks on Muslims, job insecurity, and educational inequality. Attacks on Muslims, such as the August 2021 incident where a Hindu mob assaulted a Muslim man and his daughter, demonstrate the physical violence and persecution faced by the community(Werleman,2021). Additionally, job insecurity discrimination is evident in cases like Aisha, a Muslim woman with a Master's degree in engineering, who faced repeated rejection for job interviews despite her strong qualifications(Basant,2022).Lack 0f education for Muslim students in India are worsening, with recent reports showing a decline in their enrollment across all levels

of education. From 2019/20, Muslim student enrollment dropped by 8%. Adding to these concerns is the controversial ban on wearing hijab in the educational institutions of Karnataka, India's sixth-largest state, implemented in 2021. This ban sparked a nationwide debate, raising significant concerns about the discrimination against the rights of Muslim women and girls. Approximately 1,010 hijab-wearing girls dropped out of pre-university colleges in Karnataka due to the ban (Misic 2024).

These examples collectively illustrate the nature of Islamophobia in India, affecting various aspects of Muslim life and contributing to their ongoing discrimination and exclusion.

2.3.2 Expressions and Manifestations in Society

There are many ways in which Islamophobia is expressed, and one of the most common is Verbal and physical attacks against Muslims which range from hate speech to slurs and physical assaults. Verbal and physical attacks, hate speeches, and slurs are the instances of Islamophobia that hurt them mentally and physically. This kind of violence brings about fear and anger among Muslim communities. Another major form of discrimination is anti-Muslim prejudice which is apparent through prejudice in employment, housing, and the access to services. This kind of discrimination makes sure the Muslims are not getting equal opportunities in such a way that it can further increase the social and economic differences. Furthermore, Muslims who are depicted in this way are, for the most part, terrorists, extremists, and backward individuals, which strongly works to the construction of their identity as "others." Such dangerous characterizations lead to the negative public reception of a group, intensifying discrimination and inciting an environment of intolerance. Verbal assault and awards of persecution, along with discrimination and stereotypes crystallization as a means of perpetuation (Bleich, 2011).

2.3.3 Expressions and Manifestations in Media Discourses

The media bears a huge responsibility when it comes to public awareness of Islam and Muslims, as it often contributes to the wrong imaging and the negative prejudice against them. Media textual conversations are the ones that most of the time are responsible for stereotypes, mono-the Islamic identity with terrorism, and violence, thus, the Muslim community is negatively portrayed. The impact of these narratives exceeds the coverage on the streets of Muslims on the kingdom, whereas those who do not have the same opportunities and are concerned about the definition they are given are forgotten about and put aside. In addition, overcrowded schools might bring too many negative stories and kingship of the public (Sharma, 2015).

2.3.4 Dimensions of Islamophobia

2.3.4.1 Prejudice

It is a condition of the prior idea or the mentality of people on the basis of prejudice or some information. In conformity with the nature of Islamophobia, prejudice appears in the form of antipathy towards the Muslims which has its origin in the general and usually false ideas about Islam (Awan & Zempi, 2020).

Muslims are often judged as uniformly extremist, oppressive or outdated, but they are also not guilty nor fair with them. These prejudices stand in the way of the cultural and moral experiences of the individual and the entire faith of Islam, thus, Islam is projected in a negative light (Awan & Zempi, 2020).Incomplete knowledge and a lack of tolerance towards Islam and Muslims power perpetuates unjust preconceptions. Such as the false beliefs about Islamic religion and practices, which, in their turn, may cause ungrounded fear and animosity. Media shows that promote conflict or extremism can strengthen these stereotypes (ibad, 2020).

The Islamophobia report of the Runnymede Trust reveals that stereotypes and unfounded assumptions about Islam are the main sources of prejudice which results in the social exclusion and discrimination of Muslims. The report insists on the idea that this kind of disposition is not just individuals' personal viewpoints but these judgments are also at the center of public attitudes and the way that media represents the issue (Bahçecik, 2013).

2.3.4.2 Racism

Racism lies in the setting of the structure in terms of preference and restriction against individuals who fit in a certain racial or ethnic distribution. In association with Islamophobia, racism and prejudice are the two sides of the same coin, which are united together to develop a singular racialized discrimination experience (Allen, 2016).

Islamophobia can be identified with the occurrence of racism through its systemic or institutional aspect when Muslims are subjected to injustices in various fields such as employment, education, and law enforcement. For example, Muslim individuals might go through prejudice in hiring or they could face some inappropriate action from the police just because of their religious identity(Babacan, 2023).

Muslims are usually racialized, which means that their religion is associated with some racial and ethnic stereotypes. By racialization Muslims may be looked at and treated as aliens or even the "other" regardless of their citizenship in the country. Islamophobia, from a racial perspective, therefore, is about the ideas of Muslims as Their characters are usually categorized into races, which means that their religion is associated with racial and national stereotypes. Through racialization, Muslims are

often defined as foreigners or "others," despite them being the citizens of the country. The racial component of Islamophobia is noticed in the form of viewing Muslims as intrinsically dissimilar or dangerous due to their religious and cultural ethnicities (Jones & Unsworth, 2024).

The report of Runnymede Trust is very important as it shows that Islamophobia is not only a problem of individual prejudice but it is also present in social structures and institutions. The report describes Islamophobic racism at the level of policy and practice, affecting Muslims' chances and lives in different aspects of public life (Runnymede Trust, 1997).

2.3.5 Reasons for Islamophobic Expressions

Islamophobic expressions are multifaceted and can be considered in relation to various causes, such as culture, social, political, and security threats.There are two reasons for prejudicebehavior towards Islam and Muslims.The first one is fear of Islam or Muslims and the second one is hate for Islam or Muslims. So in further explanation fear leads to hate. So there are various perception (Sway, 2005).

i. Cultural Threats

One of the most pronounced forms of Islamophobia is caused by the belief that Islamic values are a threat to culture. In this context, Islamic teachings are seen as inherently incompatible with Western culture, and the feeling of distress that comes with such a case whose involvement in a common culture is frowned upon. This perception of insecurity can lead to prejudice against Islam and Muslims. Anxiety and mistrust would be developed personally when Muslims behaviors and beliefs are looked at as an opposition to their way of life and morals. Furthermore, incomers are

often stigmatized as destroyers of native culture by the autochthonous, which puts forward the issue of the growing numbers of Muslims as the reason for cultural transformation. The concern is based on the premise that the merge of Muslim communities might pave the way for the alteration or reproduction of the underlying cultural landscape (Verkuyten, Smeekes & Maykel 2014).

ii.   Social Threats

Among the social threats that can be identified, there is one that is very important, namely, the social threat which- takes the form of questions about integration and community. We find many to share the idea that Muslims are none too good at getting along with the greater society. Accordingly, this can lead to social tensions and the thinking that the communities they come from together with the communities that the Muslims live in remain the ones that are isolated or have insularistic features. A prime development of Islamophobia, however, is the perception which Islam is monolithic and people simply fail to understand that Islam is the practice and religion of billion people of various nationalities. Moreover, many people tend to believe that the Muslims are those who are the main causes of social disharmony, and this is the case where their traditions and practices go against the set rules of the community. These social threats, in the eyes of the public, are perceived to be the unwillingness or inability of Muslims to get assimilated, thus leading to the disbandment of the community (Mustafaa & Asma, 2018).

iii   Political Threats

Besides the traditional Islamic Outlook there are two major political threats that stand out: the hypothetical scenario of Muslims being able to grab political power and the worry about creeping Sharia law. The unease alone proves that the concern in

the political areas is still vexed. Muslims seizing political power is what worries the extreme-right the most. Islam is often portrayed as a threat to the maintenance of democracy and to the peace of the global political order. Sharia law being applied in the country is often the main issue of concern for some people. The fear of the majority losing its power for the control of decision-making naturally arises. Moreover, it is the established authority's fear that Muslims by doing so will break the current political order and its seat of power(Moududi,1939).

Likewise, the issues surrounding the Sharia law have nothing to do with some false and exaggerated ideas. The Sharia law is a very common and pervasive issue in many of the discussions castigated by Islamophobia. It is the law of the land, in which, Muslims are charged with the criminal conduct of non-Muslims. This, in effect, rules out the majority of the people of the world. Sharia is not an overarching text that sets rules for all aspects of life, but rather deals with individual moral and religious subjects. People have begun to fear Sharia law and are suspicious of the legal developments that might lead to cultural and secular values loss. Also, they feel that these changes will bring down the national identity thus eradicating the very values of the country. In simple words BJP feels threat from the political system of Islam. The researcher indicates that the no Muslims feel threat from the political system of Islam(Moududi,1939).

Unity is fully disturbed since the Sharia law issue is said to coincide mistakenly with untruthful, fake rumors. The perception of Sharia law is a clear sign of the anti-Muslim movement which is argued together. The criminal responsibility of the non-Muslims by the Muslims is the law of the land. As a result, it is called the majority of the people of the world. In final practice, Sharia's main subject is religious

and moral guidelines although it is not a book that tells everything about the lifestyle in Islam but instead is concerned with matters of faith and morality in terms of the individual. The citizens who used to be afraid of Sharia law have now become the ones who are worried or have suspicions about legislative developments that might cause cultural and secular values to disappear. Moreover, these transformations sound like they will take away the nationality, thereby eliminating from the roots of the issue (ibid, 1939).

iv.   Security Threats

It is common knowledge that in Islamophobic discourses, concern about security is the first. In this concern, two main issues come to the fore: one is that Islam is being linked to terrorism and the other is the suspiciousness of radicalization among Muslim youths. The linking of the last named religion inextricably to terrorism is the major motivation for Islamophobic sentiment and is predominantly ignited by reports by the media which are often biased and disproportionally associate Islam with terrorist attacks. The anti-Muslim bias is enforced by articles and other media that suggest Islam, per se, is a religion that is violent and incites terrorism, which is the cause of the fact that the vast majority of Muslims reject such violent ways. Those images set up a situation where the Muslim immigrants are being treated unfairly and viewed as threats to security (Hancock, 2018).

As an extension, there is a continuation of the presence of an irrational fear that Muslim adolescents quickly receive a violent jihadist education and for that reason are not safe. This problem is in most cases related to the stereotypical images of the Muslim community as the pool for violent extremist ideologies. The fear of Islam is usually expressed by illustrators of the enemy being violent while the broader

social, political, economic issues that fuel extremism are ignored. These judgements that generate an atmosphere of doubt and hostility towards Muslims go on to legitimize and implement discriminatory policies (Roose& Turner, 2015).

Chapter 03

3.   RESEARCH METHODOLOGY

3.1   Research Design

Research design is basically a framework of research methods and techniques employed by the researcher to accomplish any research. This study will be based on discourse analysis. There are the three dominant approaches in the field of discourse analysis. Discourse analysis is broader research methodology. The three dominant approaches have their own views and ideologies. The three dominant approaches are the Focault approach, Teun. A Van Dijk approach and the third approach is Wodak approach.

In discourse analysis the first dominant approach is Focault approach. Michel Focault participated in the postmodernist extension of the critical social theorist, critique of the application of empirical analytic science to the human sciences. The emphasis in Foucaultlater work is on the concept of power in specific local human situation. Michel Foucault's approach to discourse analysis focuses on understanding power relationships within society through the examination of language and discourse. He emphasizes how discourse shapes and reflects power structures, social norms, and knowledge.So according toFoucault approach of discourse analysis is the notion of power also termed biopower is the most important notion in Foucault work. According to Foucault first power must be understood as a network of interacting forces that are goal driven relational and self-organized. There are following steps with power relation are the power and knowledge, discursive formation, historical context, knowledge nexus and genealogy by which they analyze the discourses (Khan, 2021).

The second dominant approach in the field of discourse analysis of Teun . A Van Dijk approach. Teun. A.Van Dijk is the prominent scholar in the field of discourse analysis and his work is very much understandable. According to Vandyke approach of socio-cognitive it explores the relationship between language use and socio-cognition. Some key elements of this approach includes analyzing how discourses shapes individual understandings of social phenomena, influences perception of social groups and contribution to the reproduction of social in equalities. Vandyke approach has some linguistics devices which the social cognition, contextualization, power and ideology, discourse structures and social categorization(Salma, 2013).

The third dominant approach in the field of discourse analysis is of Ruth Wodak approach. This study will adopt and apply this approach. RuthWodak is indeed a prominent scholar in the field of discourse analysis, particularly known for her contributions to Critical Discourse Analysis. The Discourse-Historical Approach is one of the methods associated with her work (Wodak, 2017).

The DHA, developed by Wodak focuses on analyzing the discursive aspects of social and political phenomena, aiming to uncover power relations, ideologies, and historical contexts embedded in language use. It emphasizes the importance of historical context and how language reflects and constructs social realities(Wodak,2017).

There are several discursive strategies but the approach of Wodak discuss and write five of them in this book. The different linguistic or rhetorical means by which person are discriminated against in an ethicists or racist manner. The five discursive strategies including referential strategy or nomination strategy, predicational strategy,

argumentation strategy, perspectification framing or discourse representation strategy and intensifying strategy. So these are the five discursive strategies but this study will apply the first two strategies of this approach to construct the Islamophobic discourses to be present on the the social media site X(formerly Twitter) while collecting tweets of BJP leaders. So further while applying the two strategies we detect using different tools or linguistic devices by which find out the dominant discourses of BJP against Islam and Muslims (Wodak, 2001).

Table 1 Wodak's (2005) Discursive Strategies

DiscursiveStrategies	Meanings
Referential Nomination	This strategy is concerned with the speaker's attempt to categorize people into in-group and out-group
Predication	The strategy refers to the intention of speakers to describe social actors negatively and positively. Metaphorical expressions are used in describing people.
Argumentation	This strategy explores the arguments and claims made within a discourse.

Table 2 Wodak (2005) Discursive Strategies, objectives and linguistic Devices

S.No	Strategies	Objectives	Devices
1	Referential Nomination	Construction of in groups and out groups	the membership categorization, biological, naturalizing and depersonalized metaphors and metonymies and synecdoche (pars pro toto, tatum pro pars) and Verb and nouns to denote process and actions
2	Predication	Labeling social actors more or less positively or negatively, deprecatorily or appreciatively	Stereotypical, evaluative attribution of negative traits and implicit and explicit predicate

These analytical devices serve as tools for researchers to systematically explore and interpret the complexities of discursive practices in various social, political, and historical contexts(Wodak ,2001).

This study specifically selects the five leaders of BJP. So in the first step examine the tweets through three predefined categories. Which is positive, negative and neutral. While this study analyzes the tweets through tables and pie chart in which find out the percentage of the BJP leaders tweets with three predefined categories.

This study adopts Critical Discourse Analysis (CDA) within the framework of Ruth Wodak's Discourse-Historical Approach (DHA). The DHA focuses on uncovering power relations, ideologies, and historical contexts embedded in discourse. Specifically, the study will apply the following two discursive strategies.

i.   Referential or Nomination Strategy

This strategy involves categorizing individuals into in-groups and out-groups through linguistic devices such as membership categorization, metaphors, and metonymies. It aims to understand how BJP leaders construct and reinforce Islamophobic discourse on X (Jamal, 2021).

ii.   Predication Strategy

This strategy focuses on evaluating social actors (Muslims and Islam) positively or negatively through explicit or implicit predicates and attributions. It seeks to analyze the portrayal of Muslims and Islam by BJP leaders in their tweets (Jamal, 2021).

So at last by using these two discursive strategy of discourse historical analysis with help of using different tools and analytical devices to detect from the tweets. And find out the dominant Islamophobic discourses as well how muslims are constructed in these discourses on twitter. While using BJP Leaders twitter and posted a tweets against Islam and Muslims. Because this study mainly focus on the

Islamophobic discourses on X(formerly Twitter) by BJP. And this study adopts and apply the third approach of Wodak. Wodak is prominent scholar in the field of discourse analysis (ibid, 2021).

iii.   Argumentation:

This strategy explores the arguments and claims made within a discourse. It examines how arguments are constructed, justified, and used to persuade or influence audiences.

3.2   Data Collection

This study at the outset we decided to analyze the tweets posted by following five BJP leaders during December 1stto 31stDecember2023. During this time frame these five BJP leaders posted 191 tweets. Out of these 191 tweets, during the process data cleansing the researcher went to all 191 tweets and finally collecting 21 tweets which were relevant to the objectives of the study. So, the researcher purposively during the selected period of time selected a sample of 21 tweets from all the five BJP leaders for the purpose of data analysis (Ghauri, 2017).

3.3   Sample

Keeping in view the objectives of the study the researcher applied purposive sampling technique. It is a non-probability sampling technique where researchers select participants based on specific criteria or characteristics relevant to the study. It's often used when researchers want to target individuals with particular knowledge, experiences, or perspectives. The research focuses specifically on tweets by a limited group ofBJP leaders. Purposive sampling allows researchers to select a specific subset of a population that is particularly relevant to their research question. In this case, the researchers are interested in understanding Islamophobia within the BJP, and BJP

leader tweets provide a targeted source to investigate this phenomenon(Rai & Thapa, 2015).

3.4   Time Frame

This study has selected the time period from December first 2023 to December 31 2023. the researcher purposively during the selected period of time selected a sample of 21 tweets from all the five BJP leaders for the purpose of data analysis.

3.5   Data Analysis

This study analyses Islamophobic discourses on X(formerly Twitter) by BJP and discus the Islamophobic tweets by BJP leaders. While, this study attempts to examine that what are the dominant discourses in the anti-Muslims tweets by BJP and how Muslims are constructed in these tweets. As well this study using the research methodology while using the first two discursive strategies of DHA approach of Ruth Wodak. These strategies construct the Islamophobic discourses from the tweets. For constructing Islamophobia, they apply different devices or tool to detect from tweets(Taylor, 2013).

The selection of these five prominent Bharatiya Janata Party (BJP) leaders is predicated on their influential positions within the party and Indian politics. An analysis of their social media activity, particularly on the platform X (formerly Twitter), suggests a disproportionate focus on Muslim and Islamic topics. Furthermore, these leaders are perceived by some as exhibiting Islamophobic tendencies, with their public statements and online communications demonstrating a heightened level of hostility towards Islam and the Muslim community. This necessitates a critical examination of their rhetoric and its potential impact on intergroup relations and social cohesion within India.

The selection of these five prominent BJP leaders is predicated on their influential positions within the party and Indian politics. An analysis of their social media activity, particularly on the platform X suggest a disproportionate focus on Muslims and Islamic topics. Furthermore, these leaders are perceived by some as exhibiting Islamophobic tendencies, with their public statement and online communications demonstrating a heightened level of hostility towards Islam and the Muslim community.

Chapter 04

4.   RESULTS AND FINDING

This chapter investigate the analysis of the Bharatiya Janata Party (BJP) leadership's discourses on social media. By examining the tweets of five prominent BJP leaders, this study aims to uncover the dominant discourses employed by the party dominant leaders during the specified period.To achieve this objective, the research focuses on the platform X (formerly Twitter), a widely used social media platform with significant political influence. The data collection process involved manually gathering tweets from the verified accounts of the selected BJP leaders, covering the timeframe from December 1, 2023, to December 31, 2023. Both relevant and irrelevant tweets were considered to provide a holistic understanding of the discourse.Toanalyze the collected tweets, a predefined framework was utilized. Tweets were classified into three categories: positive, negative, and neutral. This categorization allowed for the identification of the prevailing sentiment and the dominant discourses within the BJP leadership's discourse.

S.No.	BJP Leader Name	Total Tweets	Positive Tweets	NegativeTweets	Neutral Tweets
1	Narendra Modi	43	2	4	37
2	Amith Shah	28	1	3	25
3	Naveen Kr Jindal	32	1	6	25
4	Ramesh Bidhari	49	0	3	46
5	Dr Sudha Yadav	39	2	5	32
6	Total Tweets	191	6	21	165

This study analyzes the tweets of the top five BJP leaders to investigate the nature of Islamophobia present in Indian society. Specifically, it aims to identify the dominant discourses about Muslims in these tweets and understand how Muslims are represented and constructed. The study employs the discourse-historical approach (DHA) developed by Wodak, utilizing the first two strategies of this method to

conduct a detailed discourse analysis. The analysis reveals that the tweets portray Muslims and Islam in three distinct ways: positively, negatively, and neutrally. By categorizing the tweets into these three groups, the study aims to construct a comprehensive understanding of Islamophobic discourses. Although all tweet categories are considered, the primary focus is on the negative tweets, as Islamophobia is predominantly manifested through negative attitudes and sentiments toward Islam and Muslims. The findings of the study indicate that 12% of the tweets from BJP leaders are explicitly against Islam and Muslims, showcasing various types of Islamophobia. These tweets reveal how BJP leaders target Islam and Muslims in multiple ways. The application of Wodak's discursive strategies highlights that Islamophobia in these tweets has two primary dimensions: prejudice and racism. Prejudice in the tweets is demonstrated by the portrayal of Muslims as a threat to Indian society in several aspects. The tweets suggest that Muslims pose a danger to the Hindu religion, the economic and political systems, and the national security of India. The representation of Muslims as prejudiced and racist is another form of Islamophobia identified in the tweets. By analyzing the tweets through the discourse-historical approach, this study concludes that Islamophobia is a significant element in the social media communications of BJP leaders. The negative tweets reflect deep-seated biases and contribute to the construction of Muslims as the 'other' in Indian society. Consequently, this study underscores the role of political discourse in perpetuating Islamophobic sentiments and highlights the need for further research to explore the broader societal implications of these findings. But this study finding through tweets of BJP leaders that what are the dominant discourses on Twitter. Let's analyze and explain.

The analysis of the data reveals several key themes and narratives that dominate BJP leaders' discourses about Muslims on X

This framing of Muslims as inherent security risks underpins a dominant discourse where their religious identity is inextricably linked to violence and disloyalty to the state. That way, it contributes to building Muslims as outsiders by constantly posing threats to India's unity and integrity. By positioning Hindu identity and national pride as central to India's development, Muslims are cast as the "other" – a group whose presence is at odds with the ideal Hindu state. These thoughts stem from Islamophobic ideologies where Muslim communities are seen as alienated from different national streams further marginalizing them politically. This discourse illustrates how Muslims are often portrayed as barriers to socio-political integration, necessitating stringent control and policies to ensure their alignment with the national mainstream. Hence this strengthens demarcation between Muslims and non-Muslims which thereby exacerbates their religious differences for no reason other than mere formality. The consistent portrayal of Muslims as the "other" in opposition to the national identity reinforces a deeply entrenched Islamophobic discourse. It also characterizes not only anti-Muslim sentiment but provides justification for discriminatory practices against this population segment even when such practice is condemned by Indian law.

This research on X reveals that the primary discourses by BJP leaders on X is about construction of Muslims as security threats, insurgents and people who do not belong to the nation. Thus, such discourses are responsible for 'othering' the Muslim population as they construct discourses based on national security, religious politics and political inclusion. Hence, these discourses help these discourses facilitate

Islamophobia and assist in socially excluding Muslims in India. Lastly, answering your research question, these observations help comprehend further the prevailing discourse of the BJP towards Muslims on X, bringing more clarity as to the questions concerning Islamophobia in India more broadly.

4.1 RQ 1: What are the dominant discourses about Muslims on X (formerly twitter) by the BJP?

Thequestion included in this study aim to investigate the nature of Islamophobia with in the theoretical framework of Islamophobia. It has using the discourse historic approach by using different methods of research methodology. The following section present question by question analysis.

This question presents the dominant discourses about Muslims on X(formerly Twitter) by BJP leaders while using discourse historic approach methodology. The dominant discourses are as under,

The country has taken some giant steps in the education sector toward universal access to quality education. Indeed, the Right to Education Act in 2009 proved to be a landmark moment for compulsory education among children aged 6 through 14 years. The other remarkable initiative taken up recently is the introduction of the National Education Policy 2020 to usher in comprehensive change in the education sector with holistic development, critical thinking, and vocational education. It will, therefore, reform the curriculum, introduce multilingualism in schools, and bring technology into classrooms to equip the children with skills for the 21st century. Literacy rates have gone up due to a myriad of initiatives of the government like Beti Bachao Beti Padhao and Samagra Shiksha Abhiyan, amongst others, which have ushered in changes in the field of education and better

infrastructure in schools across the country. The Indian Railways is one of the biggest railway networks in the world, which has been modernized and expanded massively.

Induction of high-speed trains like Vande Bharat Express, thus, is a quantum jump in the direction towards fast and efficient rail travel. Another significant step would be the Dedicated Freight Corridors decongesting the existing rail network, facilitating hassle-free movement of goods. Besides, some other initiatives, like redevelopment of stations, works related to TPWS, and track electrification, have been done to achieve the aforesaid goals pertaining to safety, sustainability, and passenger experience. Truly, the infrastructure development has played an important role in accelerating economic growth in India. The intention of the government regarding smart cities, expansion of road network, and better infrastructure in urban areas has come out very clearly in these two years through various initiatives like the Smart Cities Mission and Pradhan Mantri Gram Sadak Yojana.

Besides, most of the metropolitan towns have immense connectivity improvement through the formation of highways, expressways, and metro rail projects, which in turn have reduced travel time by a reasonable percentage. Strong impulses on renewable energy infrastructure, for example, the International Solar Alliance, have shown the commitment of India to this kind of sustainable development. The overall vision of India toward education, railways, and infrastructure thus is one of all-encompassing growth and development. Physical transformation of the country goes with the socio-economic amelioration of citizens, which basically stamps the positioning of India as a dynamic and forward-looking nation across the globe.

The dominant discourses about Muslims on X (formerly Twitter) by BJP leaders unveil the complex interplay of national security, religious nationalism, and socio-political integration. Reference to Muslims in these discourses is often in terms of their connection with terrorism and secessionist activities and, in most cases, as threats to national unity and integrity. For instance, there is a trend for outlawing Muslim organizations in Jammu and Kashmir under the UAPA. It is accused that such organizations engage in anti-national and secessionist activities in the name of establishing rule based on Islam, which further characterizes Muslims as enemies of the Indian state. It is not merely restrained from the organizational activities, but extends to portraying individual leaders and communities as intrinsically problematic and disloyal.

The rhetoric further reflects a no-name, move position on issues related to terrorism and national sovereignty. Zero tolerance against terrorism is reiterated in terms of stringent and immediate action against any individual or organization involved in anti-India activities. This kind of rhetoric serves to reinforce the framing of Muslims as a security threat through religious identity, relating this aspect with terrorism and separatism. The message is clear that the unity, sovereignty, and integrity of India are uppermost, and any perceived threat to these, much more from Muslim organizations or persons, would not be endured and would invite stringent legal and administrative measures.

In addition, the discourses are impregnated with religious nationalism. The laying of the foundation and the construction of the Ram temple in Ayodhya have been pointed out as milestones symbolizing Ram Rajya or the ideal Hindu state. It is juxtaposed with the Hindu identity, national pride, and development, wittingly pitting

the Muslim identity as the "other." The Ram Temple becomes the unifying symbol for the majority community, which overlooks the Muslim community whose religious and cultural symbols are absent in these narratives.

The other area of focus in these discourses is the abrogation of Article 370, projected as aimed at bringing Jammu and Kashmir into the national mainstream of development. It is touted as an initiative to get rid of "red terror" and bring on an age of peace and development. According to this narrative, the previous special status of Jammu and Kashmir was certainly a barrier to the development and integration of this territory. Indirectly, the narrative points its finger at the Muslim majority character of the local population as being responsible for such special status. By resorting to development and peace in the post-abrogation period, the implication that comes across through the discourse is that Muslim-majority areas need tight control and integration into the national mainstream in order to progress.

What also feels COMM integral to these discourses is the use of a dichotomy between "us" and "them," within which the Muslim identity is pitted against the national identity. This is reflected in the characterization of Muslim leaders and organizations as anti-national or serving foreign enemies. Indeed, Muslims have been referred to as Pakistani sympathizers or sympathizers of terrorism for their alleged support to such activities, thus questioning their loyalty to India. It also stigmatizes the Muslim community and creates distrust and hatred toward this community in the larger scheme of things.

Table of Islamophobic Tweets Of BJP leader Ramesh Bidhuri

Tweet category	DHA Approach Strategy	Discourse
Negative/Islamophobic	Nomination and Predicational strategy	Cultural Threat

Negative	Nomination Stratagy	Political Threat
Negative	Nomination Strategy	Cultural Threat
Cultural Threat	Political Threat	Security Threat
02	**01**	**00**

Examining Ramesh Bidhuri's tweets in terms of the Discourse Historical Approach indicates a trend of negative, and Islamophobic, rhetoric. The "Negative/Islamophobic" and "Negative" categories of tweets indicate a persistent negative construction. Invoking the "Nomination and Predication strategy" indicates how Bidhuri names and ascribes negative traits to Muslims, creating an "other" and reinforcing stereotypes. "Nomination Strategy" by itself also occurs, which points towards naming Muslims in a derogatory manner. "Cultural Threat" discourse is strong, which implies that Bidhuri depicts Muslims as a threat to cultural values and norms. "Political Threat" also occurs, exhibiting an attempt to present Muslims as a threat to the political establishment. Interestingly, "Security Threat" does not appear in this analysis, as it is more about cultural and political fears than actual security threats. The frequency distribution indicates that threats to culture are most common, followed by threats to politics.

Table f Islamophobic Tweets of BJP leader DR Sudha Yadav

Tweet Category	DHA Approach Strategy	Discourse
Negative/Islamophobic	Nomination Strategy	Cultural Threat
Negative/Islamophobic	Nomination Strategy	Security Threat
Negative/Islamophobic	Nomination and Predicational	Security Threat
Negative/Islamophobic	Nominational and Predicational Strategy	Political & Security Threat
Negative/Islamophobic	Predicational Strategy	Political Threat
Cultural Threat	Political Threat	Security Threat
01	**02**	**03**

Analyzing DR Sudha Yadav's tweets through the Discourse Historical Approach reveals a consistent pattern of Islamophobic rhetoric. The

"Negative/Islamophobic" tweet category confirms that all analyzed tweets share this harmful sentiment. The frequent use of "Nomination Strategy" points to a tendency to label and categorize Muslims in ways that create an "other," often with negative connotations. The combination of "Nomination and Predication" strategies further illustrates how Yadav attributes negative characteristics and actions to Muslims, reinforcing stereotypes. The "Security Threat" discourse dominates, indicating a focus on portraying Muslims as a danger to the state and public safety. Additionally, the emergence of "Political Threat" discourse, and the overlap of "Political & Security Threat" highlight the way she frames Muslims as threat to the political structure. While "Cultural Threat" is present, the emphasis on security and political threat suggests a primary focus on those domains in her Islamophobic rhetoric.

Table of Islamophobic Tweets of Pm of India Narendra Modi

Tweet Category	DHA Approach Strategy	Discourse
Negative/Islamophobic	Nomination Strategy	Cultural Threat
Negative/Islamophobic	Nomination Strategy	Cultural Threat
Negative/Islamophobic	Nomination and Predicational Startagies	Security Threat
Negative/Islamophobic	Nomination and Predicational Startagies	Security Threat
Cultural Threat	Socio Political Threat	Security Threat
02	**00**	**02**

Based on the table, a pattern can be identified in the analysis of Prime Minister Narendra Modi's tweets with the use of the DHA method. Tweets that were labeled as negative/Islamophobic primarily utilize nomination and predicational strategies in employing cultural and security threat discourse. In particular, the data shows that such tweets habitually employ nomination strategies to nominate and name Muslims as something bringing about a perception of "Cultural Threat." In addition, the predication strategies employed depict Muslims as a "Security Threat."

Table of Islamophobic Tweets of BJP leader Amit shah

Tweet Category	DHA Approach Strategy	Discourse
Negative/Islamophobic	Nomination Strategy	Cultural Threat
Negative/Islamophobic	Predicational Strategy	Security Threat
Negative/Islamophobic	Nomination Strategy	Security threat
Cultural Threat	Socio Political Threat	Security Threat
01	**00**	**02**

Based on the table, an analysis of BJP leader Amit Shah's tweets using the DHA approach reveals the following: The tweets categorized as negative/Islamophobic primarily utilize nomination and predication strategies, shaping the discourse around cultural and security threats. The data suggests that these tweets employ nomination strategies to label Muslims, contributing to a perception of "Cultural Threat." Additionally, predication strategies are used to portray Muslims as a "Security Threat." The table also indicates a connection between cultural and security threat discourses.

Table of Islamophobic Tweets of BJP leader Naveen Kr Jindal

Tweet Category	DHA Approach Strategy	Discourse
Negative/Islamophobic	Nomination strategy	Cultural Threat
Negative/Islamophobic	Nomination strategy	Security Threat
Negative/Islamophobic	Nomination & Predicational Strategy	Security Threat
Negative/Islamophobic	Predicational Strategy	Security Threat
Negative/Islamophobic	Nomination strategy	Cultural Threat
Negative/Islamophobic	Nomination & Predicational Strategy	Security Threat
Cultural Threat	Socio Political Threat	Security Threat
02	**00**	**05**

Based on the Discourse Historical Approach (DHA), this table reveals how BJP leader Naveen Kr Jindal's tweets construct negative representations of Muslims. The consistent "Negative/Islamophobic" tweet category emphasize the overall prejudiced framing. The repeated use of "Nomination strategy" suggests a tendency to label and categorize Muslims in ways that establish negative out-groups. Coupled

with the "Predication Strategy," these tweets likely attribute negative characteristics and actions to Muslims, reinforcing harmful stereotypes. The prevalence of "Security Threat" discourse, indicated by its higher frequency, highlights a strategy of portraying Muslims as a danger to the state and public order. While "Cultural Threat" narratives also appear, the emphasis on security suggests a dominant frame in Jindal's Islamophobic rhetoric.

Last but not least, the relevant dominant discourses regarding Muslims for BJP leaders across X were the representation of Muslims as security threats, secessionists, and outsiders to the national mainstream. At the core of these discourses lay ideas about national security concerns, religious nationalism, and socio-political integration that went on to sideline and stigmatize the Muslim community. These discourses guide the framing of Muslims in opposition to the national identity and assign attributes like terrorism and separatism to their religious and cultural identity, thereby furthering Islamophobic sentiments and reinforcing the socio-political marginalization of Muslims in India.

4.2 RQ 2: How areMuslims constructed in the discourses on X (formerly Twitter) shared by the BJP leaders?

The principal tropes through which Muslims are constructed in these BJP leadership discourses on X (formerly Twitter) are situated within a broader framework of national security, religious nationalism, and the politics of socio-political integration, all of which frame the communal entity as threats to the unity and stability of India. Most dominant is the construction of the identity of Muslims with reference to terrorism and anti-national activities. This is evident from the assertions in respect of outfits such as the Muslim League Jammu Kashmir, headed by Masarat Alam, and Tehreek-e-Hurriyat, now declared as unlawful organizations under

the UAPA for being involved in secessionist activities and funding terrorism to foment and enforce Islamic rule in Jammu and Kashmir. This frames such groups as threats to national sovereignty and unity, enforcing the Muslim discourse by making the Muslim identity synonymous with violence, separatism, and extremism. It just perpetuates the message that Muslims, more so in conflict-prone regions such as Jammu and Kashmir, are fundamentally opposed to the idea of an Indian state.

It is first pointed out by the rhetoric of zero tolerance towards terrorism, relating Muslim organizations and individuals with anti-national behavior. Secondly, it is notably underscored by statements pointing out the commitment of the government to take very stringent action against those involved in anti-India activities. The repeated linking of Muslims with such unlawful activities and presenting them as security threats fosters a perception of the Muslims in India as the "other" who are not fully integrated into the national fabric through the discourse.

Another important dimension in which Muslims are constructed in these discourses is through religious nationalism. The "Ram Rajya"—a celebration of the construction and inauguration of the Ram Temple in Ayodhya—is taken to be symbolic of the 'ideal' state and nationalism. The Hindu identity is centered in this rhetoric at the very core of the nation and sidelines other religious identities, most particularly Islam. Thus, the Ram temple unites the majority community on shared cultural and religious issues and at the same time alienates the Muslims who are outside this cultural heritage. This marginalization is further enhanced by the absence of positive representations of Muslim cultural and religious symbols in the discourse.

Abrogation of Article 370: This is a keyed position taken by the political class to present itself as a landmark decision that integrated Jammu and Kashmir with the

center-stage mainstream process. The move to abrogate special status to the State has been presented as an action of ending "red terror" to promote development, with the implicative justification being that the Muslim majority made the special status inimical. This discourse implies instability and terrorism in the region's earlier times of autonomy, and pledges its integration into the national mainstream for peace and progress. This particular framing of the abrogation in terms of something good and necessary, according to the discourse, comprises the figure of a Muslim in Jammu and Kashmir who requires strong governance and integration to step into the national development narrative.

The us-versus-them dichotomy also comes out as a heavy reliance in the discourses, where "us" is the national mainstream and "them" refers to Muslims. Many a time, Muslims have been constituted as going against the conception of the national identity. Statements like the ones from Naveen Kr Jindal, contrasting the actions of Prime Minister Modi with that of Muslim leaders, reinforce this. Jindal's depiction of Muslim leaders as problematic and disloyal, suggesting that they are more aligned with Pakistan than with India, only serves to further entrench the perception of Muslims as outsiders and potential threats. This construction not only stigmatizes the Muslim community; it also increases distrust and hostility toward them.

Added to these themes is the recurring motif of difference and incompatibility: Muslims by nature being fundamentally incompatible with the mainstream national identity. For instance, this discourse constantly frames persons and organizations within the Muslim community as having leanings toward or being directly involved in activities against the Indian state. A framing that furthers a narrative of the

aforementioned group of Muslims as a monolithic whole whose interests and actions are contrary to the nation's welfare.

The same phenomenon is at play in the responses to the threats of terrorism and violence. Dr Sudha Yadav's tribute to soldiers martyred in terrorist attacks, where she hastened to add restoration of peace in Jammu and Kashmir as being due to abrogation of Article 370, insinuates that the Muslim majority state of the region was a big contributor to terrorism and instability. This broad-brush approach overlooks the diversity of the Muslim community and constructs an image of Muslims as being collectively responsible for violence and terrorism.

In these discourses, the Muslims are portrayed as threats to national security, separatists, and outsiders who need to integrate into the national mainstream through strict governance and legal measures. This rhetoric's raise a vigilance quotient and strong action against perceived Muslim threats, stereotyping and adding to the socio-political marginalization of Muslims in this country. These discourses are located within Islamophobic sentiments whereby Muslims are positioned in opposition to the national identity and then yoked with terrorism and anti-national activities-what hurts the prospects for communal harmony and inclusivity in India.

4.3   Results:

The dominant discourse about Muslims on X (formerly Twitter) by BJP leaders revolves around three primary themes: security threat, cultural threat, and socio-political integration. This discourse often associates Muslims with terrorism, separatism, and anti-national activities, while also portraying them as outsiders who do not share the same cultural values as Hindus.

4.3.1 Security threat

The discourse surrounding Muslims on X (formerly Twitter) by BJP leaders often frames them as a security threat due to their perceived connections with terrorism and separatism. Muslims are frequently linked to terrorist activities in regions like Jammu and Kashmir, and Muslim organizations and individuals are portrayed as engaging in anti-national activities that threaten India's unity and integrity. This narrative creates a sense of fear and distrust towards the Muslim community, casting them as a potential danger to the nation.

4.3.2 Cultural threat

The discourse on X (formerly Twitter) by BJP leaders often presents Muslims as a cultural threat, emphasizing the importance of Hindu nationalism and positioning Muslims as outsiders or "others" who do not share the same cultural values. The construction of the Ram Temple in Ayodhya is used as a symbol of Hindu identity and nationalism, excluding Muslims and their cultural symbols. Additionally, the abrogation of Article 370 is presented as a necessary step to integrate Jammu and Kashmir and eliminate "red terror," implying that the Muslim-majority population is responsible for instability. This discourse contributes to the marginalization and stigmatization of Muslims, portraying them as incompatible with the dominant Hindu culture and a threat to national unity.

4.3.3 Socio-Political threat

The discourse on X (formerly Twitter) by BJP leaders often portrays Muslims as "them," opposing the national identity and serving foreign enemies. This narrative stigmatizes Muslims, creating distrust and hatred towards the community, leading to their socio-political marginalization. Muslims are constructed as outsiders who need to be integrated into the national mainstream through strict governance and legal

measures. This discourse reinforces the idea that Muslims are a threat to the nation's unity and that they must conform to the dominant Hindu culture in order to be accepted.

The dominant discourse about Muslims on X (formerly Twitter) by BJP leaders is characterized by three primary themes: security threat, cultural threat, and socio-political integration. This discourse perpetuates a negative narrative that marginalizes and stigmatizes the Muslim community in India, contributing to a climate of fear, distrust, and discrimination

Chapter 05

5.   CONCLUSION, DISCUSSIONS AND RECOMMENDATIONS

In order to examine Islamophobic discourses on X (formerly Twitter), the BJP, this research conducts an extensive study using discourse analysis as its primary methodology. The objective of this study is to reveal both underlying and evident features of such discourses that contribute to the wider narrative of Islamophobia. As depicted in the theoretical framework, Islamophobia ceases being a personal prejudice but becomes a systemic problem which pervades media portrayals, societal structures and political rhetoric.

Islamophobia manifests itself in various ways including verbal and physical assaults as well as systematic discrimination in employment, housing and access to services. Such prejudices are often informed by negative images or generalizations about Muslims and their faith which are further boosted by media discourses connecting Islam with terrorisms and violence. This kind of discrimination is also

reinforced by radicalizing Muslims through conflation of religious identity with racial/ethnic stereotypes.

This expression can be motivated by different factors such as cultural threats, social threats, political threats or security threats which are also complex. Such challenges are usually seen as threats to the dominant culture and politics leading to mistrust of Islam and Muslims.

This study concludes the analysis of Islamophobic discourses on Twitter by BJP leaders from First December to 31 December 2023 revels the nature of Islamophobia, dominant discourses and construction of Muslims on Twitter by BJP. This study findsout the different dimensions of Islamophobia. An analysis of the dominant discourses concerning Muslims by BJP leaders on X (formerly Twitter) shows a complex and multifaceted construction characterized essentially by themes germane to concerns such as national security, religious nationalism, and socio-political integration. Most often, these narratives relate or associate Muslims with terrorism and secessionist activities as threats to national unity and integrity. This framing comes out very clearly in the case of Muslim organizations in Jammu and Kashmir, who are often dubbed unlawful under the UAPA. It taints these organizations as indulging in anti-national and secessionist activities to undermine the Indian state with the establishment of Islamic rule, thereby constructing the image of Muslims as enemies of the Indian state. This discursive trap extends to organizational activities, individual leaders, and the community, portraying them as innately problematic and disloyal. The repeated use of such terms as fighting terrorism and taking all measures to safeguard national sovereignty reinforces the portrayal of Muslims as a security problem. Zero tolerance toward terrorism is rhetorical, with

promises of swift and stringent action against any individual or organization involved in anti-India activities. This story not only connects the identity of Muslims to terrorism and separatism but also nurtures a perception whereby Muslims in India are monolithic against the Indian state. Religious nationalism thus becomes an intrinsic constituent of these discourses. The much-talked-about construction and inauguration of the Ram temple in Ayodhya have been presented as milestone achievements signifying the fulfillment of "Ram Rajya," or the ideal Hindu state. This storyline places the Hindu identity at the heart of national pride and progress and marginally displaces the Muslim identity. The Ram temple evocation is a unifying signification for the majority community, while the Muslim cultural and religious symbols are absent in these telling narratives. Therefore, there is an additional insult to the alienation of the Muslim community. The abrogation of Article 370 is another issue of contention in these discourses, which has been presented as one of the integration processes of Jammu and Kashmir with the national mainstream. It is presented as a measure to remove the "red terror" and bring peace and development in the region. Its underlying message is that special status was the one that thwarted development and integration of erstwhile state of Jammu and Kashmir. This discourse questions Jammu and Kashmir's special status indirectly with blame on the Muslim-majority population of that region. So, it has put across the message through this discourse that only through strict control and integration with the national mainstream can any Muslim-majority area progress with development and peace since post-abrogation, after an escalation of violence as a parallel process. It has also been common in these discourses that a new perspective of "us versus them" is often invoked wherein the Muslim identity is pitted against the national identity. This is seen in the portrayal of Muslim leadership and organizations as opposing national interests or aligning

themselves with external enemies. In such rhetoric, Muslims become Pakistanis or terrorist apologists, insinuating that they cannot be loyal Indians. Thus, framing stigmatizes not only the Muslim community but also creates an aura of distrust, animosity, and Jameson's 'other' among the larger public. This has placed a burden on the shoulders of Muslims, as they are stereotyped as a monolithic grouping. Statements wishing to honor the martyred soldiers who lost their lives in terrorist strikes and considering that peace has been restored in Jammu and Kashmir due to the abrogation of Article 370 are a way of saying that this Muslim-majority region was a very big reason for terrorism and disturbance. This, no doubt, is an extremely broad-brushed approach where it merges an extremely variegated entity, as it were, named the 'Muslim community' and thereby defines Muslims as collectively responsible for violence and terrorism.Equally, dominant discourses over Muslims by BJP leaders on X stigmatize Muslims as potential security threats, secessionists, and outsiders to the mainstream of the nation. Drawing on concerns related to national security, religious nationalism, and socio-political integration, such narratives stigmatize the Muslim community. These discourses are located within a framework of oppositional conception of Muslims to national identity and attribution of traits which associate their religious and cultural identity with terrorism and separatism; in doing so, they sustain Islamophobic sentiments and continue to assist in the socio-political marginalization of Muslims in India. Rhetorical emphasis underlines the fact that vigilance and strong action concerning perceived Muslim threats work to sustain stereotypes and further undermine the prospects for communal harmony and inclusivity in India.

5.1   Conclusion

The analysis of dominant discourses about Muslims on X (formerly Twitter) by the BJP leaders showcases their consistent pattern of Islamophobic rhetoric, framing Muslims as a security threat, as secessionists, and as outsiders to the national mainstream. These are deeply entrenched in discourses related to national security, religious nationalism, and socio-political integration since the discourses of Muslims have often been presented in relation to terrorism and anti-national activities. In these stories, the articulation of Muslims as a category aligns them with violence, extremism, and disloyalty, further marginalizing the community and reinforcing the negative stereotypes. This framing stigmatizes not only Muslims themselves but also feeds into their socio-political exclusion, which bodes ill for communal harmony and inclusivity in India. Such a setting of an "us-versus-them" dichotomy, with Muslims serving as the "other" against a perceived national identity, further divides and entrenches Islamophobic sentiment within the public discourse.

5.2   Recommendations

The next study should aim to understand the causes of variation in hate speech patterns during different events, within "Islamophobic discourses on Twitter by BJP" as a case.This research has shown various distinctions regarding Islamophobic rhetoric that follows certain political or social happenings, therefore, there is a need for further details on why this occurs, who it targets and how these things affect the intensity and dissemination of these type utterances. This can let us know what makes hate speeches like Islamophobia languages get louder.

In addition, the current research while seeking an all-inclusive nature through optimization of data collection across multiple classification dimensions must be wary about potential biases stemming from the specified words or phrases used for identifying Islamophobic content. This would make it possible that some expressions or narrations are not listed here in error so narrowing down the scope of analysis. Future studies must use more nuanced and adaptive ways of tracing complete

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