



مجلة كلية التربية للعلوم الانسانية

مجلة علمية فصلية محكمة تصدرها كلية
التربية للعلوم الانسانية - جامعة ذي قار

ISSN:2707-5672

المجلد (12) العدد (2) 2022

جامعة ذي قار – كلية التربية للعلوم الانسانية- مجلة كلية التربية للعلوم الانسانية

Vol (12) No.(2) 2022

✉ educationhumanities1@gmail.com
<https://iasj.net/iasj/journal/366/about>
utjedh@utq.edu.iq

هيئة التحرير			
أ.د انعام قاسم خفيف رئيس هيئة التحرير		ا.م.د احمد عبد الكاظم لجلاج مدير التحرير	
ت	الاسم	الجامعة	الاختصاص
1	أ.د. سعد علي زاير	جامعة بغداد	طرائق تدريس
2	أ.د. مصطفى لطيف عارف	جامعة ذي قار	اللغة العربية
3	أ.د. حيدر حسن اليعقوبي	جامعة كربلاء	علم النفس
4	أ.د. عماد ابراهيم داود	جامعة ذي قار	اللغة الانكليزية
5	أ.د. صلاح الدين احمد	جامعة عمان	علم النفس
6	أ.د. حسام الدين جاد الرب احمد	جامعة اسيوط	الجغرافية
7	أ.د. عثمان برهومي	جامعة صفاقس/تونس	التاريخ
8	أ.م.د. حيدر عبد الجليل عبد الحسين	جامعة ذي قار	التاريخ
9	أ.د. فاضل عبد الزهرة مزعل	جامعة البصرة	ارشاد تربوي
10	أ.م. انتصار سكر خيون	جامعة ذي قار	الجغرافية
الاشراف اللغوي			
م.د اسعد رزاق يوسف		اللغة العربية	
م.د حسن كاظم حسن		اللغة الانجليزية	
ادارة النظام الالكتروني: محمد كاظم			
الاخراج الفني: م. علي سلمان الشويلي			

المحتويات

ت	اسم الباحث و عنوان البحث
1	نمذجة العلاقات السببية بين الانفعالات الاكاديمية (السارة وغير السارة) المصاحبة للتعليم الإلكتروني لدى طلبة المرحلة الاعدادية م.د. ابراهيم خليل عيدان الجارالله
2	الشعراء الرواد العراقيون نقادًا للغة الشعر الحر م.م. نغم عدنان ناجي أ.د. علي حسين جلود
3	القرآنيّة التوافقية في شعر مهدي النّهيري 1 م.م. عبد الأمير دلي مجباس 2- أ.د. أحمد رضا حيدر يان شهري 3- أ.م.د. يحيى حسن خضير
4	التحولات الفكرية والتوجهات السياسية عند بدر شاكر السياب م . د سلمان رشيد محمد الهلالي
5	قضية الكردية في بيانات حزب البعث والحزب الشيوعي (السرية والعلنية) 1968-1973 (دراسة وثائقية) م . د . مناف جاسب محمد علي
6	شعرية الانزياح في شعر الجواهري م. د. جواد هادي حسين الفضلي
7	الاتجاه الاجتماعي في دراسات الأمثال العربية الحديثة أ.د. عباس جخيور سدخان م.م. وسام مهدي أحمد
8	البعد المكاني للنمو السكاني وتأثيره على المعيار المستدام للمناطق الخضراء في مركز مدينة الناصرية أ.د. حسن جبار هميم سعود خمات صكبان

أثر عمليات التجوية على الطرق البرية في محافظة ذي قار أ . د سرحان نعيم الخفاجي - ابتهاج حامد حسن	9
معاني المدن العراقية الكبرى في معجم البلدان م.م. محمد قاسم فرحان	10
المشاركة السياسية للأمة عند العلامة الشيخ محمد مهدي الآصفي دراسة فقهية ا.م.د. رعد كاظم كاكه الله	11
لغة النقد في التراث الأدبي كتاب (الوشى المرقوم في حل المنظوم) لضياء الدين بن الأثير (ت 637هـ) أنموذجاً م.د. صباح حسن عبيد التميمي	12
موقف الأحزاب السياسية العراقية من القضايا الدولية في العهد الملكي م . م . أبازر راضي كريدي العامري	13
طرق المعرفة الاجرائية وعلاقتها بمهارات ما وراء الذاكرة م. فاطمة عادل داخل	14
القلق من المستقبل وعلاقته باتخاذ القرار لدى طلبة المرحلة الإعدادية م . د علي رسن شندوخ	15
أسلوب التعظيم في التعبير القرآني/ دراسة دلالية م. د . خالد خضير عباس	16
المقدس التاريخي وأثره في تصدع الظاهرة النقدية للاستشراق مقاربات في كتابات النقد الإسلامية أ.م. د شهيد كريم محمد	17
العلاقات البريطانية - الليبية من الاحتلال الايطالي لنهاية الحرب العالمية الاولى (1911 - 1918) م.م. فلاح علي دليل	18
روايات سالم حميد وخطاب التفكيك ومظاهر التجريب م.د. مسار غازي شناوه	19

المهدية وأحداثها الداخلية والخارجية في عهد عبد الله المهدي الفاطمي	20
303-322هـ / 915-933م ا.م. د. علي فيصل عبد النبي العامري	
موجّهات التّلقّي النصّيّة في الخطاب التّفسيري "مواهب الرحمن اختياراً ا.د. حسين علي عبد الحسين الدخيلي د. علياء حميد الغرابي	21
العلاقات التجارية الأمريكية غير الرسمية مع الاتحاد السوفيتي 1922-1933 ا.م.د. حيدر سلام لازم عزيز	22
الأنا المنكسرة ونسق التعويض في (ما ينقص شاعراً) لعمر الدليمي أ.م.د. حسين علي جبار القاصد	23
التوزيع المكاني للمرائب في محافظة ذي قار لعام 2020-2021 م. م علي عبد الكريم جواد الحجامي	24
شجاعة الرسول (ص) عند شعراء صدر الإسلام م.د. وضاح حسن خضر الحديدي	25
الأبعاد الجغرافية لظاهرة الهجرة الداخلية للسكان في محافظات الفرات الأوسط للمدة 2003 - 2020 م. د. حسام صبار هادي الزيايدي	26
رواية الحفيدة الأمريكية، دراسة في النقد الايديولوجي م. د. واثق حسن مجهول الحساوي	27
العلاقات الأمريكية - الألبانية 1912 - 1939 م. محمد عبود مهاوش	28

رينيه معوض ودوره السياسي في لبنان (1925 - 1989) م.د.قاسم جبّاري لطيف زاحم المرشدي	29
Misordered Words: A Study in Iraqi EFL Learners' Written Production م. رانية عدنان عزيز م. وفاء حسين جبر التميمي	30
Supporting Communicative Approach Using YouTube to Teach the Apology Strategies to Secondary School Students: An Experimental Study م.م. امال صبار جليد م.م. احمد ابراهيم الطيف	31
The Contextual Uses of the Impoliteness in Ernst Hemingway's <i>The Snow of Kilimanjaro</i> Sahab Salih Fenjan	32
A Discourse Analysis of Sectarian Discourse on Some Selected News Websites Asst. Prof. Saddam Salim Hmood	33
Translation Students Mistakes in translating commonly used English sentences and phrases into Arabic (comparing graduates of the scientific branch with graduates of literary branch) م.م. شهلاء خالد جاسم	34

A Discourse Analysis of Sectarian Discourse on Some Selected News Websites

تحليل خطابي للخطاب الطائفي لبعض المواقع الاخبارية المنتقاة

ا. م. صدام سالم حمود Asst. Prof. Saddam Salim Hmood

**Department of English - College of Education for Humanities-
University of Thi-Qar, Thi-Qar, Iraq
Saddam-s@ utq.edu.iq**

قسم اللغة الانكليزية – كلية التربية للعلوم الانسانية – جامعة ذي قار- ذي قار- العراق

ا. م. د. محمد كاظم علي Asst. Prof. Dr. Mohammed Kadhim Ali

dr.Mohammed.academic2021@utq.edu.iq

**Department of English - College of Education for Humanities-
University of Thi-Qar, Thi-Qar, Iraq**

قسم اللغة الانكليزية – كلية التربية للعلوم الانسانية – جامعة ذي قار- ذي قار- العراق

Keywords : Discourse Analysis , Islamophobia , Sectarianism

الكلمات المفتاحية : تحليل الخطاب اسلاموفوبيا الطائفية

Abstract

The new sensational difference in occasions on the planet , especially eleventh Sept. , Pleasant Assault and the presence of ISIS, have made Islam, Muslims, and matters relating to them "news today" , I.e., one of the most significant and appealing themes. Occasions and activities occurring for the sake of Islam or by the people who misjudge Islam have given media goliath stories for depicting Islam and Muslims adversely . So , media have begun to utilize different phonetic means to accomplish their political , philosophical , or financial objectives . However, the current study is a discourse analysis aims at investigating

the Islamophobic talk that media are leaned to use in addressing Islam and Muslims ; accordingly, it likewise targets exploring the portrayal of against Islam belief systems on Western news sites . To achieve these aims , the study hypothesizes that (1) a biased negative technique of selection of materials is used in representing Islam and Muslims on news websites and (2) the linguistic tools mostly used and the ideas given focus to on British and American news websites are almost similar reflecting similar ideologies in dealing with Islam and Muslims.

To carry out the study , six articles from two websites are selected . The articles are analyzed linguistically and ideologically according to Fairclough's three dimensional approach (2010) which ,in turn, employs the notion of thematization in addition to Halliday's systemic functional tools.

The main conclusions of the current study are as follows :
(i) all the hypotheses set for the study have been verified , (ii) Islamophobia on Western news websites is taking a grave direction which is looked at as a representation of Islam and Muslims, that is , mainly the generalization of every negative incident or feature about Islam as a faith and on the majority of pacifist Muslims (iii) anti-Islam bias ideologies are represented on Western news websites through five primary themes (the theme of violence ,the theme of Muslim women, the theme of Sharia Law , the theme of the prophet Muhammad (PBUH) and the theme of Muslim/Non Muslim relationship).

المخلص

تصاعد الاحداث في العالم ولعل ابرزها احداث الحادي عشر من سبتمبر ، و بروز وجود داعش ، جعل الإسلام والمسلمين والأمور المتعلقة بهم "أخباراً اليوم" ، أي ، أحد أهم الموضوعات وأكثرها جاذبية. المناسبات والأنشطة التي تحدث من أجل الإسلام أو من قبل الأشخاص الذين يسيئون الحكم على الإسلام قد قدمت قصصاً إعلامية كبيرة لتصوير الإسلام والمسلمين بشكل سلبي. لذلك ، بدأت

وسائل الإعلام في استخدام وسائل صوتية مختلفة لتحقيق أهدافها السياسية أو الفلسفية أو المالية. ومع ذلك ، فإن الدراسة الحالية عبارة عن تحليل للخطاب يهدف إلى التحقيق في الأحاديث المعادية للإسلام التي تميل وسائل الإعلام لاستخدامها في مخاطبة الإسلام والمسلمين. وفقاً لذلك ، فهي تستهدف أيضاً استكشاف تصوير أنظمة الإيمان ضد الإسلام على المواقع الإخبارية الغربية. ولتحقيق هذه الأهداف تفترض الدراسة (1) استخدام أسلوب سلبي متحيز لاختيار المواد في تمثيل الإسلام والمسلمين في المواقع الإخبارية و (2) الأدوات اللغوية المستخدمة في الغالب والأفكار المعطاة للتركيز على الأخبار البريطانية والأمريكية. علاوة على ذلك تتشابه المواقع تقريباً وتعكس أيديولوجيات متشابهة في التعامل مع الإسلام والمسلمين.

لإجراء الدراسة ، تم اختيار ستة مقالات من موقعين على شبكة الإنترنت. يتم تحليل المقالات ثلاثي الأبعاد (2010) والذي يستخدم بدوره مفهوم Fairclough لغوياً وأيديولوجياً وفقاً لمنهج التخصص بالإضافة إلى أدوات الاستنتاجات الرئيسية للدراسة الحالية هي كما يلي: (1) تم التحقق من جميع الفرضيات الموضوعة للدراسة ، (2) تتخذ الإسلاموفوبيا على المواقع الإخبارية الغربية اتجاهاً خطيراً يُنظر إليه على أنه تمثيل للإسلام والمسلمون ، أي بشكل أساسي تعميم كل حادثة أو سمة سلبية عن الإسلام كدين وعلى غالبية المسلمين المسالمين (3) يتم تمثيل الإيديولوجيات المتحيزة ضد الإسلام في مواقع الأخبار الغربية من خلال خمسة مواضيع أساسية (موضوع العنف ، موضوع المرأة المسلمة وموضوع الشريعة الوظيفية المنهجية. Halliday

1.Introduction

Islamophobia is a biased portrayal of the perspectives about Islam and Muslims or anything relating to them; it is likewise a feeling of dread toward Islam and Muslims.

Despite the fact that news media are viewed as method for passing truth and reality and considered on to be founded on such ordinances as "keeping up with a majority rules system" , looking for truth and announcing it , limiting mischief , spreading harmony , remaining against segregation , serving public interest and so forth , these standards, actually, are not trailed by a large portion of the writers , henceforth news sites, especially, with regards to the inclusion of Islam and Muslims matters don't act appropriately. The majority of , while possibly not all, Western news

media, these days , are heavily influenced by strong elements, for example, individuals or associations financing them , lawmakers , sponsors ,and some of the time under the impact of , for example , their own workers“ Islamophobic character which too has impacts over the validity of information.

This study attempts to show how grave bearings Islamophobic mentalities are taking using specific types of language on news sites . It additionally attempts to show how much likenesses that American and British news sites share in their tendencies towards one-sided portrayal of Islam and Muslims (that is , addressing Islamophobic talks). The review follows Fairclough's methodology , the three layered approach (2010) , which, thusly , uses Halliday's SFL(systemic practical phonetics) devices (lexical decisions , mind-set , methodology , transitivity , nominalization and passivization) and Fairclough's idea of thematization .

To accomplish the points , an outline of basic talk examination, Fairclough's methodology and SFL as its toolbox for investigation and a few related ideas are introduced . Information are examined straightforwardly through addressing the principle topics of Islamophobic talks.

2 . Critical Discourse Analysis: Definitions and Key Issues

Discourse is considered as "an opaque power object in modern societies"(Blommaert,2001,p.14). Accordingly, CDA stood out in the late 1980s in Europe. Many critical discourse analysts like Fairclough, Van Dijk and Ruth Wodak inspired approaches for analyzing discourse critically(Blommaert & Bulcaen, 2000). CDA is a field of study that places great emphasis on some key issues affecting society via discourse. According to Wodak(2007, p.209), CDA is concerned with "analyzing opaque as well as transparent structural relationships of dominance, discrimination, power and control, as they are manifested in language". CDA aims to detect representations and power relations which can be manifested in language use or communication practices when they are related to their contexts(Khosravinki, 2014). Van Dijk (2001, p.352) sees CDA as " a type of discourse analytical research that primarily studies the way social power abuse , dominance, and inequality are enacted, reproduced , and resisted by text and talk in the social and political context".

There are some key issues that are related to CDA; among them are power relations, ideology, racism and sexism. The relationship of social power to discourse is one of the tasks that CDA aims to achieve to give an

explanation for legitimizing, enacting or reproducing power abuse when those in power practice it in text and talk. In practicing social power abuse, the dominant group control the dominated group to influence their cognition and limit their actions for their benefit. Such social power abuse results in dominance which in turn results in social inequality (Van Dijk, 1995). Ideology is another issue which critical discourse analysts and scholars have investigated from different viewpoints. Zheng (2015) states that Fairclough touches ideology from a political standpoint. He (1995, p.44) says "ideology involves the representation of 'the world' from the perspective of a particular interest" (cited in Zheng, 2015, p.44). Unlike other scholars, Van Dijk (2006) gives a comprehensive understanding of ideology in which three core components which are cognition, society and discourse are combined.

Racism is another issue of interest to critical discourse analysts. Memmi (1992, p.103) sees that racism "refers to the generalized and absolute evaluation of real or fictitious differences that is advantageous to the accuser and detrimental to his or her victim" (cited in Wodak & Reisigl, 1999, p.178). Carlos (2012) considers racism as a form of prejudice in which one in advance adopts false beliefs about any member affiliating to a certain race. Sexism is also an important issue handled by different scholars, especially feminists to reveal and reduce forms of gender discrimination. Ruether (1993) states that sexism is a belief system in which physical differences between a man and a woman establish concepts that a woman is inferior to a man and determine gender roles. Such beliefs are perpetuated ideologically and legally by a man because they serve his interests (cited in Chen, 2016).

3. Fairclough's Approach

Norman Fairclough is the most influential practitioner in CDA and his approach is the one that provided the most significant contribution to CDA studies. In 1989, he presented an approach that he called Critical Language Study (or CLS for short) (Fairclough, 1989:5). In his introduction (ibid:1), he states that his work is built on two main objectives: one is theoretical and the other practical. The theoretical objective is to highlight the tight relationship between language and power, and how one can achieve the latter by a particular way of use of the former. The practical objective, on the other hand, is to "help increase consciousness" of the role language plays in constructing social relationships because he believes that consciousness is the way to "emancipation".

According to Fairclough (2010:3) , CDA has three basic properties . Firstly, it is “relational” , in the sense that social life is constructed of a set of complex relations . Secondly , it is "dialectical" ; he states that those relations can be described as dialectical in the sense that , if we take the relation between discourse and power as an example , they are " separate but not discrete " . Thirdly , it is interdisciplinary/transdisciplinary ,i.e., it draws on works from different fields.

Fairclough (2010:94) states that ,in analyzing any communicative event , there are three analytical focuses:

- "It is a spoken or written language text".
- "It is an instance of discourse practice involving the production and interpretation of text ; and" • "It is a piece of social practice"

These analytical focuses require a three dimensional framework .The part of the procedure which deals with the analysis of texts is called "description " , the part which deals with the analysis of interaction (or discursive practice) is called "interpretation " , and the part which deals with the analysis of social practice is called "explanation".

A. Textual Analysis (Description) : Fairclough (1992:75) mentions that in analyzing texts , one's focus goes on four main headings which are ascended on a scale: vocabulary which deals with individual words , grammar which deals with words combined into clauses and sentences, cohesion which deals with how clauses and sentences are linked together , and text structure which deals with " large scale organizational properties of texts".

In his textual analysis, Fairclough makes use of Halliday's SFL . He uses SFL as a toolkit for analysis because as it is mentioned in Chouliaraki and Fairclough (1999:134) "SFL theorizes language in a way which harmonizes far more with the perspectives of critical social science than the other theories of language". Fairclough's idea of language multifunctionality corresponds to that of Halliday's. While Fairclough (1999:64) mentions the identity function , relational function , and ideational function , Halliday groups Fairclough's identity function and relational function into his

interpersonal function and highlights "textual function " which can usefully be added to Fairclough's , (the ideational is the same in both) .

B. Discursive practice (Interpretation) :this is the second dimension of this approach and it is what distinguishes Fairclough's approach from others" . It involves three main processes : " production, distribution , and consumption " . Every type of discourse has its own shape of these processes . They differ as a result of social factors differences.

However , within discursive analysis , three main headings are offered for investigation . These are : intertextuality , force , and coherence . In this study , intertextuality is chosen as it is applicable to interpreting news websites articles investigated by analyzing the use of Reported speeches . Reported speeches in news take two forms . They are either direct (used verbally) or indirect (summarized) and they "may or may not be attributed to specific voices" (ibid:39) . Reported speeches , specifically direct ones , serve different functions . Van Dijk (1991:151-75) and Allen (2000:116) discuss them saying that they (i) make the information trustworthy , newsworthy , and much more living , (ii) enhance authenticity and credibility of the information quoted , (iii) show neutrality and objectivity , and (iv) convey the account as fact and align the reporter distance , but Van Dijk (1993:252) says that the reporter's voice and orientation can be revealed through the words s/he uses to present the quotation . However , reported speech and intertextuality as a whole are a significant strategy to make news more persuasive , trustworthy and easily acceptable .

The source of reported speeches (direct or indirect), in this study, can be speeches associated with other people or reference to particular persons, other current events ,historical events, idioms , quoted materials from different fields, or Quranic verses .

C. Social practice (Explanation) : this is the third dimension of Fairclough's approach and it deals with things other than discourse and language . It analyzes discourse in relation to power and ideology , viewing power as a means for hegemony (Fairclough , 1992:86)

C. Social practice (Explanation) : this is the third dimension of Fairclough's approach and it deals with things other than discourse and language . It analyzes discourse in relation to power and ideology , viewing power as a means for hegemony (ibid, 1992: 86)

4. SFL Tools : A Toolkit for Analysis

Coming up next are the apparatuses utilized in the literary investigation :

A. Transitivity : from a foundational - practical view , the ideational metafunction , or the experiential importance , is acknowledged by a framework called transitivity . Transitivity in this sense, instead of that of conventional sentence structure , demonstrates something beyond the differentiation among transitive and intransitive action words. Halliday

(1985:101) states that language is an impression of the real world , sentiments and encounters , subsequently assembling a "psychological image of the real world" and figuring out inward as well as outside encounters are finished by the utilization of language . Doing so , various sorts of provisos and constructions containing various kinds of cycles (i.e., action words) are utilized . These different accessible syntactic and semantic decisions are determined by a framework alluded to as transitivity . Halliday makes reference to 6 primary cycles of transitivity: 1. Material , 2. Social , 3.Mental , 4.Behavioural , 5. Verbal , and Existential .

B. Passivization and Nominalization : passivization is the utilization of uninvolved voice as opposed to the dynamic one . It is set apart by introducing the object of the sentence at the underlying situation as well as either moving the subject (i.e., the specialist expression) to a situation after the action word (i.e., the cycle) presented with "by" or erasing it (Fairclough , 1989:124-25) . Accordingly passivization serves two capacities . The first,the primary one, as indicated by Fairclough (1992:27), is taking into consideration the specialist of a proviso to be erased , hence less data addressed and the organization beguiled . It makes who does what to whom understood . The other , as indicated by Pang and Wu (2009:150) and which is more uncommon, is underlining the article and debilitating the way of behaving and the activity.

Nominalization alongside passivization has philosophical importance. It has a comparative capacity to passivization . It is depicted by Fairclough as a course of "transformation" (ibid:179) and "the prohibition of members" (ibid:144) . Nominalization , as Bin refered to in (Weiwei and Weihua , 2015:3) states, implies the utilization of thing phrases rather than verb(structures) to depict something specific . Nominalization is built by either utilizing derivational joins (e.g/blast) or subbing a thing expression with an action word structure (e.g/"the terminating of three authorities"). Both of these ways are cycles of "change"

C. Mood and Modality :the relational capacity is conveyed by temperament and methodology . Hence , disposition and methodology serve capacities, for example, : characterizing jobs of discourse , giving and requesting "labor and products" , and giving and requesting data (Halliday ,1994:68) .

Fairclough (1989:125) specifies the three characterized mind-sets of English :

- a. Declarative : S + V
- b. Imperative : begins with V , has no S.

c. Question : either Wh-Q which starts with (what , who , where ,and so on) or Yes/No Q which starts with a V and necessities a short response with 'yes' or 'no'.

Fairclough (1989:125-26) proceeds to say that these temperaments address the subject position diversely ; hence , as Bery(1975:160) accepts , the author can pick between them to choose a job for him and for the others , so these decisions will be made philosophically .

Methodology , then again , is made sense of by Simpson (1993:47) saying that it "alludes comprehensively to a speaker's mentality towards, or assessment on, the reality of a suggestion communicated by a sentence. It likewise reaches out to their demeanor towards the circumstance or occasion depicted by a sentence."

The table below shows the distinctions and sub-distinctions of categories of modality :

Table (1) : Modalization and Its Realizations

Adopted from Shukri (2015 :47) Which is Originally of Halliday and Matthiessen

(2004:612) With

Modifications

Domain of Manifestation				Types of Modality	
Modal Operator	Adjective	Modal Adjunct	Clause (Mental/Verbal/Relational)		
May , can, could , might	Possible , probable , certain	Perhaps, probably , certainly	I guess / think / know /...	Probability	Modalization
Will , would , should	Usual , common	Sometimes, often, always , never		Usuality	
	Willing to, anxious to, determined to	Definitely, absolutely, by all means	I am willing / keen / eager ...	Inclination	Modulation
Must , should , ought to , have to	Allowed to, supposed to , require to		I want ... you to ..	Obligation	

D. Lexical decisions : continuing on toward the ideational metafunction , lexical decisions are inspected. In building any degree of sentence structure , decisions are made, hence suggesting that there are elective decisions , and thus , this infers that there are explanations behind settling on specific decisions as opposed to other people . These reasons , as CDA puts them ,are philosophical . Fowler (1991:81) sees lexis as a significant piece of the proliferation of philosophies in news stories , on the grounds that it tends to be viewed as an impression of culture . Fairclough (1989:116) specifies that social connections between members make (and are made by) "a text decision of phrasing" . As indicated by Van Dijk (2001:99) , lexical decisions convey "convictions" and impact "the assessments and mentalities of beneficiaries". Subsequently , Fairclough (2001:95) says that the talk type that text draws upon is shown by the sort of lexical decisions .

5. Some Important Related Concepts

A. **CDA and Media** : media language is of a great interest to CDA , and in turn a CDA of media discourse is intensively required , according to O' Donnell and Henriksen (2002:89) , social issues are enacted discursively through discourses on the media and the discursiveness of the discourse is derived from an ideological view of the reporter .O Keeffe (2006:1) defines "media" as a "term which refers to totality of how reality is represented in broadcast and printed media" . He (ibid :441) adds that media discourse can be written (e.g articles on news websites) or spoken (e.g TV news) and it is oriented to a non-present audience , or as Fairclough (1992:52) puts it "to an ideal reader/listener"

B. Ideology : as indicated by the Marxist point of view , philosophy is essentially the investigation of thoughts and convictions (Richardson,2007:134) . Along these lines , Eagleton (1991:30) states that philosophy "connotes thoughts and convictions" and assists with legitimating the interests of a decision gathering or class explicitly by twisting and dissimulation . It "holds an accentuation on misleading and tricky convictions" .

C. Power : there is generally a reason for a specific utilization of language . In this way , individuals generally pursue an exact decision while saying/composing something . The particular method of language utilize made by individuals makes a language strong ,i.e., it isn't strong fundamentally (Weiss and Wodak , 2003: 14) . What is "genuine" of our experience is developed by talk and the design of force in the public arena is reflected in talks as well (Lather , 1991:25). Power is one of the focal ideas of CDA in light of the fact that CDA frequently , while perhaps not

consistently , targets examining "language utilization of people with significant influence" . A CD investigator tries to feature "the power maltreatment of one gathering over another " ,i.e., a portrayal of social control , and the digressive way utilized in addressing these maltreatments in the talk (Wodak , 2008:9) .

D. Thematization : a method Fairclough uses to make sense of the way a specific issue , occasion or gathering is addressed. These issues, occasions or gatherings are placed into a bunch of philosophical subjects ,i.e., he addresses them regarding topical investigation (1995:5) . This is finished by placing the text based components into a sound entire (on the same page) . This approach to addressing philosophies can give an understanding into the level of conspicuousness of each topic implanted in the text being broke down (Teo,2000:30) . These topics are for the most part naturalized and addressed as a sound judgment to accomplish authority (Fairclough , 1995:42) .

E. Agenda: an issue attracting the attention of the ruling groups , thus media , and is taken into a serious consideration . (Princen,2009:19)

6. Data Collection

As the center of the flow study is a social issue and as the review manages media, the peruser (news peruser) is viewed as the beginning stage for the course of information assortment .Thus, an inquiry on Google, which is a well known internet based web crawler and probably the greatest one - www.google.com , for the "top news sites in 2015 and 2016" has brought about presenting arrangements of the most compelling and renowned news sites. Out of those , two sites are chosen haphazardly; one is American which is named "Fox news"(F) , and the other is British which is named "The Sun" (S) . The two of them have a printed structure (paper) notwithstanding the internet based one (site) spreading the word about them much for the peruser.

Additionally, unique news stories - distributed during the period from 1\1\2015 till 10\10\2016 - are picked: six news stories from F and another six structure S . In picking the articles , the assortment of the examples has been thought about , that is , a quest for the words "Islam " , "Muslim" , "Muslim ladies" , "Hijab" , " Jihad" , "Sharia" , "prophet" , and "Quran" has been directed. The articles utilized in the investigation are icluded inside informative supplement (1) toward the finish of this paper. Reference will be made to these numbered articles by utilizing the initials F and S to allude to Fox news and Sun news separately with the letter A for article along with the quantity of the article to represent the different intermittent instances of the portrayal of Islam and Muslims inside these articles.

7. Data Analysis :

For improved outcomes and as per the ongoing concentrate needs, Fairclough's thought of thematization is utilized to show the topics that are found to shape the Islamophobic talks on news sites. Fairclough (1995:5) considers thematization as a huge means in distinguishing specific philosophical subjects that are utilized in specific portrayals of points , issues, and events. Thus, it tends to be utilized to manage issues like those connected with Islam and Muslims. In this way, by picking specific subjects relying upon their repetitive use and afterward connecting them together in a rational entire to frame "topics", the accompanying subjects are viewed as most predominant and accessible in Western news sites : the topic of brutality , the subject of Sharia regulation , the topic of ladies , the topic of the prophet Muhammad(PBUH) , and the subject of Muslim/Non-Muslim relationship. What follows is an investigation of the different intermittent occurrences of the reference cases portraying Islam and Muslims in the previously mentioned articles.

A. Theme of Violence

After the events of 11 September, the appearance of ISIS, Nice Attack and other violent events that happened in the name of Islam, the theme of violence has been one of the most dominant ones which news articles hover around.

Western media have decided to cover these events, and the other similar ones, which are not selected here, from only one side, as true Islamic violent events. They have generalized the actions and the ideologies of individual extremists or groups about the overwhelming majority of pacifist Muslims and about Islam as a religion. It has also been a great opportunity to those who seek political gains to capture the events in that way. The *violent, barbaric, and extreme* image of Islam is seen:

- When Islam is represented as having violent ideologies (in S.A2 "violent Islam ideologies ")
- The use of the lexis "a lie" as a collocation to "peaceful" when it's related to Islam (in F.A3)
- The use of the Lexis "Islamic dress" creates "suicide bombers " and " terrorists" (in S.A1).

Also , as a way to widen the cycle of "violent Islam ideologies" and as an assessment to the picture they want to draw for people about Islam , they have taken the Islamic notion "Jihad" to make people believe that every single Muslim is as violent and extremist as those who carry the bloody actions in the name of Islam :

- Lexis: "violent jihadism" and " Muslims" duty" (in S.A2).

Moreover, it was not enough for the media to enclose the violent picture of Islam and Muslims within the limits of terrorist actions, but they have widened it to reach the social life of Muslims. That is , it was not enough for them to convey that actions like committing suicide bombings , killing others , and making explosions and blasts are the main features of Islam and Muslim ideologies , but they have gone on to describe the Muslim community and culture, as a whole, as a violent one. They have characterized it with many negative /violent features, such as: -Muslim people have no respect for freedom of speech or freedom of choice in and outside their communities, (F.A1 lexis / F.A5 lexis); -Muslim people feel honorable about killing their daughters and abusing their wives ,(F.A4 lexis) ; -Muslim people feel okay with bloody scenes; they are "bloodthirsty". Moreover, media states that Muslims mark one of their most important festival "Eid al-Edha" by "killing animals", (S.A3 lexis / S.A4 lexis, and passivization such as : firstly , in "Terrible drainage in Dhaka means the ritual's macabre byproduct has been washed ankle deep through the Bangladeshi capital by raging floodwater." , which is used here to bring the focus to the subject "terrible drainage ..." and secondly , in "The meat is shared among family and friends and also donated to the poor." , which is used to mystify the agent and weakening the action .)

So, Western media in a biased negative selection and in a certain way of covering are highlighting particular points to represent Islam as a violent religion and, in turn, Muslims as violent people.

B. Theme of Sharia Law

As another weapon to hit the Islamic faith, Sharia law threat myth and excess has been brought into focus. In the last decades, when Islam and Muslim matters started to be among the most controversial topics and, in turn, started to attract people's curiosity, the myth of Sharia law threat and the exaggerated representation of the Sharia rules from the very strict side have begun to be very common on Western news websites.

Sharia law is introduced to the West as the rules that push Muslims and which are derived from the Islamic perceptions, either from Quran or from the Prophet Muhammad's (PBUH) Traditions. Generally, they are presented as rules that are bad for Muslim and non-Muslim societies for being excessive and never straightforward. The situation, once again, has been represented negatively from only one side, with no considerations of the fact that the two communities totally differ in what is considered

forbidden and what is not, and as Martin Luther King had once said, "true peace is not merely the absence of tension; it is the presence of justice".

However , the articles concerned with highlighting the theme of Sharia law are represented in a certain way that serves to depict Islam as a horrifying faith that does not even have any little tolerance or sympathy and as a faith that does not respect its followers , particularly women . They are set to show Islam as nothing but punishments , see (lexis in F.A2,A4 and S. A3) , (passivization in F.A2,A6,and S.A3 , many uses of passivization are indicated ; all of them are employed to bring those elements that can help in getting readers sympathy into focus , that is , the victims as they call them) , (transitivity in F.A2 and S.A3 : as the "victims" of Sharia law are expressed as Materials 5times and Relationals 6

times showing that they can do nothing , they are helpless and powerless).

The articles are also set to implicate a threat myth represented by *imposing* the Islamic law on Western societies because Muslims, in recent years, started to infiltrate heavily into Europe, see (reported speech in F.A6: "A rule that passed last year now allows officials in that region to enforce Sharia law on non-Muslims" which is a direct speech consisting of a phrase associated with other people. It is taken as evidence to validate the threat myth in these articles)

In fact, this way of representing Sharia law has given its fruit quickly; lots of movements have appeared calling to ban Sharia law all around the world, and one of those movements has a website on the internet which is "www.banSharialaw.com".

C.Theme of Muslim Women

With the storm of negative coverage of Islam and Muslim, Muslim women have become "news today" on media as a means to attack the Islamic faith.

Once again , Western media , particularly news websites, have used the strategy of negative biased selection giving a continuous focus on certain incidents or aspects of Muslim women to depict them as victims of Islam oppression in addition to showing that

Islam hinders Muslim women's success and achievement.

Western media reportage of Muslim women hovers around the concepts of victimization, backwardness, and oppression. They are represented as having no rights, that is, wives are allowed to be forcibly disciplined by their husbands and daughters are allowed to be killed by their families when they disobey their orders. Women are even liable to be killed in case of deciding not to wear hijab. (See reported speech in F.A4 "Islam and Sharia law are inherently gender-biased against women," which

is a direct speech representing the results of a poll conducted in America showing Americans' stand regarding the bias of Islam as "Fifty-nine percent said they strongly agree", "only 5 percent said they strongly

disagree." and "16 percent said they somewhat disagree". These opinions are phrases associated with other people) and (lexis in lexis and transitivity in F.A1,)

There is a heavy focus on depicting Muslim women as having the least right, or as having no right at all in Muslim communities which, in turn, highlights the idea that Western society or any non-Muslim society is considered as the best place for women. Thus, the stereotype of Muslim-non-Muslim societies and the comparison of people has become one of the most common stereotypes in asserting Muslim women victimization and non-Muslim women liberation (see lexis in F.A1, lexis S.A1). Furthermore, media often motivate feminism movements against Islam claiming that they want to help women to be free, (see lexis in F.A1).

Moreover, one of the main pillars that Muslim women theme relies on is the issue of Islamic dress in its different forms "hijab", "niqab", and "burkinis". Western media, particularly news websites, create irrational claims about the effect of Islamic dress such as claiming that it can radicalize women! (See transitivity in S.A1, reported speech in S.A1 and S.A4), or it is claimed that it shows Muslim women's support to ISIS. They depict it as a sign of terrorism and this is another way for lumping the majority of pacifist Muslims into the same category of those extremists who act in the name of Islam. (See reported speech in S.A5 where the instances of reported speech is represented by *phrase associated with other people*)

Table (2) Reported speeches in S.A1

TYPE & RELEVANCE	DISCOURSE REPRESENTATION
Phrase associated with other people.	"women can become radicalised by wearing Islamic dress"
Phrase associated with other people, history	"Our women have been wearing miniskirts since 1950s, and they never thought about wearing an explosive belt."
Phrase associated with other people	"Poor people! Where are we heading to?"

Phrase associated with other people	"When we erected banners some smart people appeared and started pointing at miniskirts."
Phrase associated with other people	"“You can wear even tarpaulin boots on your head, but do not organise bombings. This is not religion."
Phrase associated with other people	"Let them wear even miniskirts but there must not be any blasts."

Phrase associated with other people	"Terrorists are insane people. Clothes also can change one's thoughts sometimes"
Phrase associated with other events	"When we were searching for prisoners who had escaped a detention centre, Melis Turganbayev (the former interior minister) came to me and said that they had been eavesdropping on telephone conversations of wives and mistresses of criminals."
Phrase associated with other events	"Their wives and mistresses wore sacks on their heads and they wanted to organise bombings."
Phrase associated with other people	"If you do not like Kyrgyzstan you can leave our country and go wherever you want."
Phrase associated with other people	"We can pay your travel expenses, even to Syria."
Phrase associated with other people	"it was not the Islamic traditions he had a problem with"
Phrase associated with other people	"Arabisation of society [and the] deprivation of the Kyrgyz nation of its language and traditions"

They also insist on describing Islamic dresses as the style that calls women to march backwards 1300 years B.C. (see lexis in F.A1). They convince the readers that Muslim women dress hijab (or any other Islamic dress) because of the social repercussions and / or sometimes legal repercussions (Sharia law) , and not because of inner conviction of Islamic rules ; as a result , readers see it as a matter of oppression and chain .(see lexis and F.A1) , and in turn , Muslim women are seen as weak and coward people who need to fight their society and backward beliefs to deserve being called brave.

Finally, the biased negative selection of Muslim women issues is clearly seen as that Western media do not give as much attention and space to the positive aspects of Muslim women and their positive life, and to

those Muslim women who have achieved a lot as the attention and space given to the exceptional negative aspects of women or to the exaggerated and/or false representations.

D. Theme of the Prophet Muhammad (PBUH)

The prophet Muhammad (PBUH) is another significant theme as he is the most important figure in Islam, thus targeting him will be leading to the distortion of his traditions which represent a huge and main part of Islamic faith. Only one sample is chosen for this theme in the current study analysis which is F.A5 because this issue has been previously tackled by Abed (2015).

Abed (ibid:373) states that "the icon of the Prophet (PBUH) has taken a very deformed and fragmented form not only by using different terms to address, but also by using many negative and offensive features to characterize and collocate ". In his study , he highlights some of those negative features such as : (i) characterizing the prophet with brutal nature and violence , (ii) characterizing him as a womanizer since he has married more than one woman , and (iii) as a person who has no respect to childhood and marries a child . He also mentions a dangerous result of the unfair negative reportage of the prophet (PBUH) stating that there have recently been "increasing calls for specifying Sept. 11th an international day for judging our prophet ". He mentions that targeting the prophet (PBUH) is not a newly born theme , but it is the facilities and feasibility of media tools and the development of people's awareness of making language powerful what make it (the theme of prophet)really effective .

Suffice to say that since the very beginning of targeting the prophet (PBUH), and up till now, such a practice has been justified under "free speech defense" codification. (See lexis, and mood and modality in F.A5)

E.Theme of Muslim/Non-Muslim Relationship

Before setting a particular form for the Muslim and NonMuslim relationship, Western media have started to divide people all around the Islamic world and the West into Muslim and No- Muslim rather than West and East as "Them" and "Us" respectively. Explicit lexical choices have been used to serve this purpose, (see lexis in S.A1). After that , and by using all the available means , they have characterized Muslim people and communities with lots of negative and offensive features ; even those Non-Muslims, who have shown little acceptance of Muslim people freedom in living the way they want, have been criticized and described negatively , (see lexis in F.A1 , modality in F.A3 , and transitivity in FA1-A3-A6 , S.A1-A6). Table (3) Transitivity in F Website

CIRCUMSTANCES	PROCESS	ACTIVITY	PARTICIPANTS	A.NO.

"SOMEHOW a victory for diversity and freedom"	Relational	Is	Muslim Women	A1
"The need to cover their forearms to play a beach sport"	Mental	Felt		
"Suit and helmet are not modest enough for a woman"	Mental	Think		
"With conservative Muslims"	Behavioral	Are allyin g up	Non-Muslims having no problems with Muslims	
"Convince us"	Material (doing)	Trying		
"The spectacle marvelous "	Mental	Thought		
"It is normal to compete in an athletic sport in near 100 degree heat covered head to food"	Material (doing)	Are pretending		
Them (the Christian) With jihad	Material (actional)	Will reach	Muslim	A3
"We are peaceful, it’s a lie."	Verbal (process)	Say		
Unbelievers (which is meant , in this article, to refer to Christians)	Material (actional)	Must fight and kill		
(Muslims) With love	Material	Reach	Christians	
	(actional)			
In such a way	Material (event)	Punished)	Non-Muslim (Christian violating Sharia law	A6
.....	Relational (attributive)	Was caught		
Nearly 30 times	Relational (attributive)	Was whipped		
100 times	Relational (attributive)	Was whipped		

In recent decades, it has become a trump for media to enforce an idea of antagonism between Muslims and the non-Muslims. They mostly depict the relation in the form of enmity, (see lexis in S.A6) declaring that Muslims hate non-Muslims and want to kill them; they hold aggression towards them and consider them infidels.

Furthermore, a heavy focus is being given particularly to Muslim – Christian relationship convincing Christians that Muslims are planning to reach them with violence, (lexis in F.A3, A6). However, this way of depicting the relationship and the increasing violent events occurring in the name of Islam have made lots of Western people conceive Islam and Muslims as well negatively.

8. Discussion A. From A linguistic point of view :

(i) Concerning transitivity, every participant (actor, identified, behavior, sensor or phenomenon, and receiver) whether doing a process material (17times), relational(13times), behavioral (13times), mental (7times), or verbal (once) respectively, is stated in one fixed manner, that is, every Muslim participant of whatever type is associated with negative circumstances. On the contrary, non-Muslim participants are associated with positive ones. (ii) Passivization is used whenever it is related to the representations of victims of Sharia law for the purpose of bringing into focus the identity of the victims and thus working on conveying particular views contributing to the themes of violence and Sharia law (See the theme of Sharia law above).

(iii) A heavy use of reported speech is indicated. However, it is not a strange thing to use reported speeches in media content as it has been the case from the very early beginning of media, but it is the source of the speech itself is what matters. In the current study, it has been noticed that Western media rely heavily on reported speeches attributed to other (ordinary) people (39 times of reported speeches out of total 46 are related to other people which represents 84% of the total reported speeches). This is the best way if media is meant to make the reader feel trustworthy about what is being represented in an issue like "Islam and Muslims" which has been considered as most controversial among ordinary people recently. By this, the anti-Islamic ideologies are represented as if they are something that most ordinary people feel the same as the reporter feels about.

B.Ideological :

A continuous focus on the representation of particular ideology leads to making people believe that there is no alternative view or another narrative of the issue. The ideology in the corpus of the current study is an anti-Islamic one depicting Muslim people, communities, traditions, customs,

and beliefs completely negatively and generalizing them about the majority of pacifist Muslims. However, the following anti-Islamic ideological views are worth discussing:

(i) Although some people, politicians, and media, when criticizing Islam and Muslims, divide Muslim people into moderate and extremist/radical trying to reveal that it is not Muslim people as a whole or Islam as a religion is what they are referring to or standing against, the current study reveals that in the two last years (2015/2016), news websites have not used such a distinction. Going back to the themes , processes of generalization and lumping are done concerning violence , women , and Muslim-Non-Muslim relationship; Islam as a faith and Muslims as a whole are

characterized negatively .This indicates that anti-Islamic ideologies are taking a very dangerous direction .

(ii) Muslim women dress is classified into ostentatious (or conservative) and moderate, niqab vs. hijab or niqab vs. burkini respectively. lately ,and as it has been indicated in the data selected , even burkini (which is completely a moderate style of clothes) has started to be considered as an ostentatious display of Islamic religion and a mark of having link to terrorism just for being dressed by Muslim women . This, however, may indicate that it is not the piece of clothes or garb that they have problems with, but it is Islam as a religion and Muslim people as adherents to that religion.

(iii) The theme of Muslim women has been heavily covered by news websites giving continuous focus on Muslim women oppression and the backward treatments that have been applied to them by Islam and Muslim communities. When it is related to Muslim women, Western media are mostly claiming that they are defending Muslim women rights and sympathizing with them and that Islam itself is not the target; they are claiming that their attitude is a matter of being humane. On the contrary, for instance, Jewish women are not given such a heavy focus though there can be found many points in their holy book, The Old Testament , indicating real woman oppression; women in judicial rules are considered impure and given no rights at all in addition to lots of punishments that are set for different cases ranging from cutting off their hands to killing them (the Old Testament, Deuteronomy, 25:12 and Leviticus,20:16)

(iv) In the recent centuries after the increase of people's conscious about what is called "freedom of speech" and/or "freedom", this concept has been used in lots of situations to cover anti-Islamic attitudes. For instance , when it comes to prophet Muhammad (PBUH) , he has been targeted in two

different ways: (i) by misrepresenting and misinterpreting his biography and traditions , and (ii) by offending him using "freedom of speech " as a

justification , and this latter form of offence has witnessed a dramatic increase . Thus, "freedom" claims can be considered as one of the significant strategies in targeting Islam; it is worth wondering why this claim has never been assimilated in a way that stands as a justification for Muslim people to live the way they want, that is for Muslim woman to be Muslim and wear hijab or any costume!

9.Statistical Facts

Concerning the five themes of Islamophobic discourses , a search on the two selected news websites, namely F and S , has introduced some statistical facts; during the period (1/1/2015-10/10/2016 which the current study is limited to), it is found that :

1. on F, there are more than 1160 articles contributing to the theme of violence, more than 531 articles to Sharia law ,more than 232 articles to Muslim women , more than 686 articles to the prophet Muhammad (PBUH) , and more than 48 articles to the Muslim/Non-Muslim relationship;
2. on S , there are more than 560 articles contributing to the theme of violence , more than 394 to Sharia law , more than 323 to Muslim women , more than 114 to the Prophet Muhammad (PBUH) and more than 138 to the Muslim/Non-Muslim relationship.

These different articles have dealt with different issues related to Islam and Muslims within the above mentioned themes reflecting the same ideology in dealing with such issues.

10. English VS American News Websites

It has been seen that there are a few distinctions and similitudes between the two news sites concerning Islamophobic talk to the extent that the chose information is concerned . The principle distinctions are :

- 1.Articles on S will quite often be longer than articles on F; this ,thus , shows that a lot more lexical decisions are being made on S than on F.
- 2.An significant and clear distinction among S and F is that the previous utilizes detailed discourses (especially those addresses related with others) than the last option; S contains 33 examples , though F contains just 12 occurrences .

3.The quantitative examination shows another significant distinction . S and F dole out various spaces for the topics of Islam and Muslim inclination portrayal (see table 4) The principle likenesses are :

1.Both S and F advance for similar five topics , however they (the subjects) are offered various spaces and measure of consideration in every site.

2.The two sites , the American and the British , can be viewed as under a similar social power (self - inclination, government , different lawmakers , sponsors , associations ,and so forth) prompting address Islamophobic talks. .

3.Both of them depend totally on the decisive mind-set in expressing their thoughts and utilize similar measure of modalities .

11. Conclusions

The following conclusions have been arrived at :

1. Islamophobia is taking a grave bearing on news sites . This should be visible in overstating extraordinary issues and occurrences in Muslim social orders and revealing them in a swelled way ,the predisposition determination of materials , lumping the tumultuous and vicious occasions on most of radical Muslims and Islam as a religion , and the deliberate ignoring of the genuine goals and convictions of Islam.

2. Hostile to Islam is communicated through 5 principle topics , The subject of savagery, the topic of Sharia regulation , the topic of Muslim ladies , the topic of the prophet Muhammad (PBUH) , and the topic of Muslim/non-Muslim relationship. The topics work on assaulting Islam's' fundamental support points, its disciples and networks.

3. The examination of the various issues connected with Islam and Muslims inside these five subjects mirrors the feasibility and practicability of Fairclough's way to deal with such issues.

4. Islam is addressed on Western news sites as a fierce political philosophy that can be considered as a hazardous one to individuals all over the place .

5. Islam is additionally addressed as depending on a framework called "Sharia Law" that is totally ruthless , low , and over the top . Along these

lines , it is addressed as a confidence that incorporates only discipline , unjustifiable disciplines , as the main thing that rules the religion .

6.Muslim ladies are portrayed as totally not quite the same as the Western with high spotlight on regrettable contrasts . They are portrayed as feeble , mistreated , having no freedoms , manhandled , and having no nobility.

7. Muslim individuals are likewise portrayed as not the same as the Western , that is , as "others" . Likewise , they are portrayed as considering any non-Muslim as a foe that ought to be killed and embarrassed . An expansive line is explicitly drawn among Christians and Muslims by featuring the idea of opposition .

8. A bigger number of likenesses than contrasts in the negative predisposition portrayal of Islam, Muslims and matters relating to them are seen on American and British news sites , in particular F and S .

References

- Abed ,A. (2015). A Critical Discourse Analysis of The Representation of Anti-Prophet Muhammed Media in Selected British and American Newspapers. Berlin: Lambert Academic Publishing.
- Allen, G. (2000). Intertextuality . London : Routledge.
- Allen,C.(2010). Islamophobia. Farnham : Ashgate.
- Bery, M. (1975). An Introduction to Systemic Linguistics : Structures and Systems. London: Batsford.
- Chouliaraki, L. & Fairclough , N. (1999). Discourse in Late Modernity: Rethinking Critical Discourse Analysis . Edinburgh : Edinburgh University Press .
- Eagleton, T.(1991).Ideology: An Introduction . London : Verso .
- Fairclough, N. (1989). Language and Power. Harlow: Pearson Education Limited.
- (1992). Discourse and Social Change. Cambridge: Polity.
- (1995) .Critical Discourse Analysis: The Critical Study of Language, (1st ed.) . London: Longman.
- (1999) Discourse and Social Change. Cambridge: polity Press.
- (2003). Analysing Discourse: Textual Analysis of Social Research. London: Routledge.

----- (2010). Critical Discourse Analysis :The Critical Study of Language (2nd ed). London: Longman.

- & Wodak, R. (1997). "Critical Discourse Analysis". In Van Dijk (Ed.) (1997). Discourse as Social Interaction. London: Sage, 258-284.
- Fowler, R. (1991). Language in the News: Discourse and Ideology in the Press. London: Routledge.
- Halliday, M.A.K. (1985). An Introduction to Functional Grammar. London: Edward Arnold.
- (1994). An Introduction to Functional Grammar, (2nd ed.) London: Arnold.
- & Mathiessen, C. (2004). An Introduction to Functional Grammar. London: Hodder.
- Hyland, K. (2005). Metadiscourse :Exploring Interaction in Writing.
- Lather, P. (1991). Getting Smart : Feminists Research and Redogogy Within The Postmodern (1st ed.). New York: Routledge.
- McQuail, D. (1979). *"The Influence and Effects of Mass Media"*. In Curran, J, Gurevitch, M. and Woolacott, J (Eds) Mass Communication and Society. Thousand Oaks: Sage, 70-93. □ O' Donnell, D. & Henriksen, L. (2002). " Philosophical foundations for a critical evaluation of the social impact of ICT". Journal of Information Technology, 17. Routledge: Routledge press, 89-99
- (1979) Old Testament. Salt Lake City, Utah: Intellectual Reserve, Inc. The Church of Jesus Christ of Latter-day Saints.
- O'Keeffe, A. (2006). Investigating Media Discourse. London: Routledge
- Pang, H. & Wu, S. (2009). " Critical Instance Analysis of News English Discourse". CCSE English Language Teaching. Vol. 2. No2, 148-151.

Princen, S. (2009). Agenda-Setting in the European Union. Hampshire: Palgrave.

- Richardson, J. (2004). (Mis)Representing Islam : The Racism and Rhetoric of British. Amsterdam : John Benjamins Publishing □ ----- (2007). An Approach From Critical Discourse Analysis. London: Palgrave.
- Rogers, R. (2004). An Introduction to Critical Discourse Analysis in Education. Mahwah: Lawrence Erlbaum Associates, Inc., Publishers

- Shukri , A.(2015) . "A Critical Discourse Analysis of Feminist Language In English and Arabic Novels : A Contrastive Study". Unpublished Ph.D. Dissertation .University of Baghdad : College of Arts .
- Simpson , P.(1993). Language , Ideology , and Point of View. London: Routledge.
- Sutar,G.(2013). "„Islamophobia“, exploring the concept and its manifestation among the Dutch in the Hague". Unpublished M.A. Thesis. Erasmus University Rotterdam. Netherlands.
- Teo,P. (2000)." Racism in The News : A Critical Discourse Analysis of News Reporting Two Australian Newspapers ". Discourse & Society . Vol.11, 7-49.
- Van Dijk, T (1991). Racism and The Press . Barcelona : Paidós Communication .
- (1993). "Principles of Critical Discourse Analysis". Discourse & Society,4(2), 249-283.
- (1998). Ideology: A Multidisciplinary Approach. London: Sage.
- (2001). "Multidisciplinary CDA : a Plea for Diversity ". In Wodak, R. & Meyer , M. (eds.) Methods of Critical Discourse Analysis . London : Sage , 95-120
- Weiss,G. & Wodak ,R.(2003). Critical Discourse Analysis: Theory and Interdisciplinary. London: Palgrave.
- Weiwei, W. & Weihua , L. (2015)."Critical Discourse Analysis of News Reports on China's Bullet-Train Crash". CS Canada Studies in Literature and Language . Vol.1 No2, 1-8 .
- Wodak, R.(2001). “ What CDA is about- a summary of its history, important concepts, and its developments”. In Wodak & Meyer (Eds.) Methods of Critical Discourse Analysis. London : Sage,1-14.
- Wodak, R. (2008). "Critical Discourse Analysis: History, Agenda, Theory, and Methodology". In Wodak & Meyer (eds) Methods of CDA. London: Sage , 1-33.
- & Meyer,M.(Eds.) (2001). Methods of Critical Discourse Analysis. London: Sage. **Internet References:**
- McClure, J. (2008). Journal of New Communications Research.Vol.II , Iss.2 retrieved from <https://books.google.iq/books?id=0t1E->

oihkDkC&pg=PA8&lpg=PA8&dq=jennifer+McClure+2008&source=bl&ots=lNur9Lrg-9&sig=woZqQHniMBQ0PjzYwysHi4-CLtw&hl=ar&sa=X&ved=2ahUKEwiO8KfGwrveAhWLWywKHcR2BSgQ6AEwB3oECAQQAQ#v=onepage&q=jennifer%20McClure%202008&f=false