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Misrepresentation of Islam: An overview

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Islam's religious law is viewed as an expression of God's command for Muslims and, in practice. It constitutes a system of duties that all Muslims are obligated to fulfill by virtue of their religious belief. 'Islamic law' alludes to the different overall sets of laws that have been and keep on being delivered with the goal of being in accordance with the Islamic confidence. The emergence of a functional approach to the part of the law in society has been the supreme achievement of Islamic justice over the last many decades. This article gives an outline of Islamic lawful history and a fundamental clarification of standard Islamic jurisprudential technique that shows the variety, adaptability, and expansiveness of Islamic general sets of laws.

Keywords: *fiqh, hadith, islam, jurisprudence, law.*

INTRODUCTION

On this very topic, Riz Ahmed additionally expressed that Hollywood's depiction of Muslims was 'harmful' and he is right too. For instance, despite the fact that Black Panther was one of the most 'woke' movies of now, it showed a Muslim as a terrorist and abducted a student. Words and expressions used to defame Muslim characters, including calling them 'Terrorists' or expressions like 'he has presumably got a bomb tied to his body'; reaffirm islamophobia

even in recent times.¹ Even now, when we talk about the term 'perpetrators of violence, it refers to terrorism, especially in the west.² And what's more is that, somewhat, the 9/11 terror attack and the ³Bush administration's 'War on Terror' also reaffirmed these stereotypes about the Muslim community.⁴

The ⁵Oscar-designated entertainer and 'Sound of Metal' star Riz Ahmed dispatched 'The Outline for Muslim Incorporation'. ⁶The drive was a stage towards empowering Muslim incorporation in Hollywood and traditional press by giving freedoms, for example, awards and direction for Muslim specialists around the world.⁷ The drive comes in the light of the report distributed in June this year upheld by Columns Asset, Passage Establishment, Riz Ahmed, and the ⁸USC Annenberg Consideration Drive, called 'Missing and Censured: The Truth of Muslims in Famous Worldwide Motion pictures'. The report featured a few realities about the portrayal of Muslims across 200 western films from the US, UK, Australia, and New Zealand from 2017 to 2019.⁹ As indicated by its discoveries, out of around 8500 talking characters, fewer than 2% were Muslims, as opposed to the Muslim worldwide populace, which is around 24 for every cent. Furthermore, it uncovered that they were generally depicted as outcasts, compromising or compliant in the films.¹⁰

Around 33% were culprits of violence, and 53.7 percent focused on essential or auxiliary brutality. Other than these, 19% of Muslim characters were associated with brutality. What's

¹ Peter L Bergen, 'September 11 attacks' (*Britannica*, 24 September 2021) <<https://www.britannica.com/event/September-11-attacks>> accessed 12 October 2021

² *Ibid*

³ 'The Global War on Terrorism: The First 100 Days' (*State.gov*) <<https://2001-2009.state.gov/s/ct/rls/wh/6947.htm>> accessed 12 October 2021

⁴ *Ibid*

⁵ Dr Jalal Baig, 'Oscars 2021 nominee Riz Ahmed in 'Sound of Metal' has already won by breaking stereotypes' (*NBC News*, 25 April 2021) <<https://www.nbcnews.com/think/opinion/oscars-2021-nominee-riz-ahmed-sound-metal-has-already-won-ncna1265184>> accessed 12 October 2021

⁶ Karam Dana and others, 'The Political Incorporation of Muslims in the United States: The Mobilizing Role of Religiosity in Islam' (*Cambridge*, 14 August 2017) <<https://www.cambridge.org/core/journals/journal-of-race-ethnicity-and-politics/article/abs/political-incorporation-of-muslims-in-the-united-states-the-mobilizing-role-of-religiosity-in-islam/OEA90DA4587839C175940C70A0978493>> accessed 12 October 2021

⁷ *Ibid*

⁸ Dr Katherine Pieper & Dr Stacy L Smith, 'Missing and Defamed the Truth of Muslims in well known Worldwide Films' [2021] USC Annenberg Incorporation Drive

⁹ *Ibid*

¹⁰ *Ibid*

more, the greater part of them kicked the bucket by the end. The report likewise recommended that around 66.7 percent of the Muslim characters were either Center East or Eastern/North African, which attests to racial deception and generalizations. Although the western portrayal of Muslims needs to be denounced, this article will not focus on the west's idea of Islamophobia and terrorism. Instead, this article will look at how Muslims could be somewhat complicit in supporting 'perpetrators of violence. Sadly, there have been examples where the motivation behind the Holy text has been deciphered brutally. For this reason, this article will break down the momentum of observational analysis on Muslims and their linkage with terrorism in well-known media projection.¹¹

MISREPRESENTATION OF ISLAMIC TEXTS

Before we dive into how terrorism collects support among the Muslim group, let's see how 'misinterpretation' perpetrates a violent image of a Muslim. The Arabic texts in the Holy Book are twisted and instrumentalized as per the ulterior thought processes of the fan. One such example is justifying "Suicide Terrorists" despite the fact that it is forbidden in Islam. Frequently, a create a violent ¹²narrative, exploiting¹³ and misconstruing Islamic concepts¹⁴.

For Instance¹⁵,

The Holy Quran 2: 192

"And kill them any place you meet them and drive them out from where they have driven you out for persecution is worse than killing. And fight them not in, and near, the sacred mosque until they fight you, therein. But if they fight you then fight them" ¹⁶

¹¹ *Ibid*

¹² 'GENERAL Get together 'Shocked' BY Order ON Obliteration OF AFGHAN Holy places; Emphatically URGES TALIBAN TO Stop Execution | Gatherings Inclusion and Official statements' (*United Nations*, 2 August 2018) <www.un.org> accessed 12 October 2021

¹³ *Ibid*

¹⁴ Reid Hutchins, 'Islam and Self destruction Illegal intimidation: Isolating Reality from Fiction 8' [2021] Worldwide Community for Political Viciousness and Psychological warfare Exploration

¹⁵ *Ibid*

¹⁶ Maulvi Sher Ali & Hazrat Mirza Tahir Ahmad, 'The Blessed Quran Arabic Text and English Interpretation' (2015) 45 Islamic Worldwide Distributions Ltd, UK

Here, 'kill them wherever you find them' has consistently been interpreted, sometimes on purpose, to justify terrorism. However, when perused without confining it from the remaining of the stanza, it is completely clear that the order is to battle when one is being abused and possibly to battle when they battle you.

Additionally, in the previous verse, 191 of Chapter 2, it is mentioned:

*“And fight in the cause of Allah against those who fight against you, **but do not transgress. Surely, Allah loves not transgressors.**”*

Most of the time, 'fight in the cause of Allah' is misinterpreted and fed to the community members to mobilize masses and gain support while totally disposing of the idea of 'Zulm' in Islam.

This verse is Chapter 50 Qaf, Verse 30:

*“And I am **not at all unjust** to my servants.”*

Zulm means denying or violating someone's fundamental rights. Hence, when one legitimizes terrorism in the name of Islam, it is an absolute misinterpretation as it is a Zulm even in Islam as it violates the right to life. Considering how broad Arabic text is, some confusion of the equivalent is normal. Notwithstanding, the issue emerges when a few Muslims who are accepted as the 'guided souls' inflict such ¹⁷misinterpretations. Their error of Islamic text likewise follows on the grounds that individuals trust them without actually looking at the uprightness of such articulations.¹⁸

DO THESE MISINTERPRETATIONS AFFECT PEOPLE'S PERCEPTIONS?

Islamic extremism is one of the main factors of terrorism and is regularly viewed as something which goes hand in hand with terrorism.¹⁹ ²⁰Pakistan's perspective on the Taliban, answerable

¹⁷ James Kanter & Judi Rudoren, 'European Association Adds Military Wing of Hezbollah to Rundown of Terrorist Associations' (*New York Times*, 4 September 2013) <<https://www.nytimes.com/international/>> accessed 15 October 2021

¹⁸ *Ibid*

¹⁹ *Ibid*

for several terror exercises like the Peshawar school slaughter, the shooting of ²¹Malala Yousafzai, annihilating the social landmarks of Buddha,²² etc. As per a ²³²⁴UN report, the Taliban has been responsible for several massacres and has been declared as a terrorist association.²⁵ Perceptions on Hezbollah who is considered another terrorist organization by the European Union and others.²⁶ Hezbollah is an extremist Shiite Muslim.²⁷

Unlike the past chapters, chapter 4 inspects individuals from nations with a Muslim minority, especially in West Africa, which has the possibility of spreading terrorism from Nigeria-based Boko Haram²⁸ and its branch. It is otherwise called the Islamic State-West Africa (IS-WA²⁹) in the region³⁰. The information is on the basis of an article remarking on ³¹Gallup Institute's Survey which analysis the 9/11 attacks in the United States of America.³²

CONCERN FOR ISLAMIC EXTREMISM AMONG MUSLIMS³³

A new Pew Research Center survey conducted among 14,244 respondents in 14 countries with significant Muslim populations from April 10 to May 25, 2014, posed a couple of questions that upraised the questions related to the popular perspectives among Muslims on Islamic

²⁰ James Landale, 'Afghanistan: What rise of Taliban means for Pakistan' (*BBC News*, 3 November 2021) <<https://www.bbc.com/news/world-asia-58443839>> accessed 05 November 2021

²¹ 'General Assembly 'Appalled' By Edict On Destruction Of Afghan Shrines; Strongly Urges Taliban To Halt Implementation | Meetings Coverage and Press Releases' (*United Nations*, 9 March 2001) <www.un.org> accessed 17 October 2021

²² *Ibid*

²³ M Jan Taqi Bakhtyari, 'Afghanistan- situation of Hazaras: Taliban slaughtered dozens and displaced thousands, the growing potential of massacre in Urozgan, Jaghuri, and Malistan' (*OHCHR*, 16 November 2018) <<https://www.ohchr.org/Documents/Issues/Racism/SR/Call/mhhasrat.pdf>> accessed 17 October 2021

²⁴ Edward Gargan, 'Taliban massacres outlined for UN' (*Chicago Tribune*, October 2001) <<https://www.chicagotribune.com/news/ct-xpm-2001-10-12-0110120312-story.html>> accessed 17 October 2021

²⁵ *Ibid*

²⁶ James Kanter (n 17)

²⁷ *Ibid*

²⁸ 'Boko Haram, Nigerian Islamic group' (*Britannica*, 29 October 2021) <<https://www.britannica.com/topic/Boko-Haram>> accessed 23 October 2021

²⁹ *Ibid*

³⁰ C Christine Fair & Samta Savla, "'Understanding Muslims'" Support for Suicide Bombing in West Africa: A Replication Study' (2019) 13(1) *Perspectives on Terrorism* 105-122

³¹ Arno Tausch, 'Arab Spring and the Future of Democracy: Developing a World Values Perspective' (*TELESscope*, 25 September 2017) <<http://www.telospress.com/how-many-muslims-still-support-terrorism/>> accessed 17 October 2021

³² *Ibid*

³³ 'Concerns about Islamic Extremism on the Rise in Middle East' [2014] Pew Research Centre

Extremism. One of the main questions was, “How concerned, if at all, are you about Islamic extremism in our country these days?”³⁴ The questions were not posed directly on terrorism but were indirect speech to understand the support of people on terrorism and Islamic extremism. Teacher Alex P. Schmid has additionally advanced a similar assessment concisely.³⁵ He says:

*“Due to the sensitive nature of the questions involved, and the problems encountered when trying to define ‘terrorism’, ‘extremism’ and ‘support for terrorism, most of the surveys draw inferences about support levels based on a series of pseudo-questions that are commonly believed to be good indicators of support. For example, many ask about the legitimacy of the 9/11 or 7/7 attacks, [in formulations like people having] ‘confidence in Osama Bin Laden to do the right thing’ [regarding world affairs], and the legitimacy of attacking civilian populations in the defence of Islam.”*³⁶

*The problem with such questions is that they are not necessarily good barometers of support for international terrorism per se, and all we can say with confidence is that they are, at best, possible indicators of support.”*³⁷ Considering it is the best marker of help by a wide margin, while the worry for 'extremism' has expanded, it still summarizes to 50 percent in Turkey.³⁸ The number of inhabitants in Turkey was 7.67 crores in 2014.³⁹ Even if we assume half of them were worried about developing extremism even then it actually leaves almost three crore individuals as the population who are not worried about the same.

Then again, Lebanon, Tunisia, and Egypt were impressively worried about Islamic extremism and further terrorism.⁴⁰ The global nexus and impact of terrorism extend beyond people's

³⁴ *Ibid*

³⁵ Alex Schmid, 'Public Opinion Survey Data to Measure Sympathy and Support for Islamist Terrorism: A Look at Muslim Opinions on Al Qaeda and IS' [2017] International Centre for Counterterrorism 11

³⁶ *Ibid*

³⁷ 'Islamic Extremism: Common Concern for Muslim and Western Publics' (Pew Research Organisation, 14 July 2005) <<https://www.pewresearch.org/global/2005/07/14/islamic-extremism-common-concern-for-muslim-and-western-publics/>> accessed 17 October 2021

³⁸ 'Population of Turkey' (World Bank) <<https://data.worldbank.org/indicator/SP.POP.TOTL?locations=TR>> accessed 19 October 2021

³⁹ *Ibid*

⁴⁰ 'Worries about Islamic Radicalism on the Ascent in Center East' [2014] Seat Exploration Centre

unwillingness and suffering therefore just the will and concern aren't enough to eradicate extremism or terrorism.⁴¹

PAKISTAN'S PERSPECTIVE ON THE TALIBAN

59% of Pakistan's population thinks about the Taliban in a negative light, while 8% are in indirect support of it. What is unusual for this situation is that 33% of the population has no perspective of the Taliban which raises a major issue of lack of perspective and no concern. As is the Islamic Republic of Pakistan, with 97 percent⁴²Muslims, it is still not aware of the basic tenet of Islam. In this way, it won't be wrong to assume that even though being a Muslim dominant country, the population of the same are not interested to gain knowledge and perspective on such serious issues and that they are reluctant to reject or support the Taliban transparently.⁴³

PERCEPTIONS ON HEZBOLLAH

Talking about yet another association of terrorists, around 16% of the population in Tunisia considered Hezbollah as favorable or supportive but another 16% found it unfavorable or harmful which leaves us with an ambiguous and indecisive nature of perspectives. The uncertainty of such perspectives is the most bothering stance, which was pretty visible throughout the nations. For example, 21% of individuals from Bangladesh found the association quite favorable and 23 percent found it to be unfavorable. The data and surveys are at many of times misleading, taking this stance that only 43% actually voted for something either be it favorable or unfavorable, which makes a lot of us assume that 56% of the Bangladesh Population (a Muslim larger part country) discards terrorism. The 'Don't Know' area in Pakistan and Malaysia is 81% and 52 percent respectively, which makes it more difficult to combat terrorism in such Muslim Majority countries.

ISLAMIC STATE-WEST AFRICA (IS-WA)

⁴¹ *Ibid*

⁴² 'Description: Muslim Population: Indonesia, Pakistan, India, Bangladesh, Egypt (Master, Doctorate)' (*Reingex*) <<http://en.reingex.com/Muslim-population-countries.asp>> accessed 20 October 2021

⁴³ *Ibid*

Up until now, the information was situated in Muslim larger part nations. Presently, considering information from Muslim-minority nations, including Cameroon, Ghana, Guinea Bissau, and Liberia, three of them have a Muslim minority populace of 21%, 18%, 45.1 percent, and 12 percent, respectively. This report tracked down that around 44-82% in Cameroon, 51% in Ghana, 51% in Guinea Bissau, and 63 percent in Liberia upheld self-destruction bombings.

Cameroon is of essential concern on the grounds that, as referenced, the Islamist assailant bunch working in the district is Nigeria-based Boko Haram. Its branch, Islamic State-West Africa (IS-WA), has entered Northern Cameroon lately. In Cameroon, most Islamist hostility and psychological oppression are amassed in the Lake Chad Bowl, which includes Northern Cameroon, and along the Cameroon-Nigeria border. Nonetheless, notwithstanding Boko Haram and its branch IS-WA, the impact from other provincial fear-monger bunches keeps on spreading. Thus, it just improves the probability of overflow struggle in adjoining states.⁴⁵

Al-Qaeda in the Islamic Maghreb (AQIM),⁴⁶ Ansar Eat, and the Development for Unity and Jihad in West Africa (MUJAO) are three dynamic Islamist bunches in the area who represent a danger of trite radicalism. AQIM started in Algeria and is dynamic in Mali, Niger, Libya, Ivory Coast, Burkina Faso, Mauritania, Morocco, and Tunisia. Ansar Feast is essentially dynamic in Mali, and MUJAO works in Mali, Niger, Algeria, and Burkina Faso.⁴⁷

In 2008, the Gallup Foundation distributed their review as a book named 'Who Represents Islam? What a Billion Muslims Truly Think? The book depended on 90% delegated Muslim populace on the planet. It tried to request the assessment from the example size in regard to the 9/11 fear assault on America.

The book's writers, John L. Esposito, Dalia Mogahed, asserted that main 7% of Muslims upheld psychological oppression. Nonetheless, in a discussion over their review, they surrendered

⁴⁴ C Christine Fair (n 30)

⁴⁵ *Ibid*

⁴⁶ 'Incidents Over Time' (*National Consortium for the Study of Terrorism and Responses to Terrorism*) <<https://www.start.umd.edu/gtd/search/Results.aspx?expanded=no&search=MUJAO&ob=GTIDID&od=desc&page=1&count=100#resultstable>> accessed 20 October 2021

⁴⁷ *Ibid*

that 7% were the individuals who totally upheld fear assaults. There was likewise other 6.5 percent of worldwide Muslims who 'legitimized the assaults'.⁴⁸ What's more, around 23.1 percent thought they were to some degree legitimized. When added, it sums to around 36.6 percent of Muslims who were not totally against the September Dread assaults. This is a considerable figure, whenever assessed, 36.6 percent is 585 million of 1.6 billion.⁴⁹

CONCLUSION

Based on the information⁵⁰ presented in this article, one can conclude that the Muslim population is divided into three groups based on their appreciation of "cognitive warfare" that it completely dismisses illegal intimidation, that it staunchly defends illegal intimidation, and that it is equivocal. It's gotten that there is terrible deception and translation free from what the Sacred Quran says. The individuals, who accept viciousness is essential for Islam, have faith in a misshaped thought of the Islamic message, directed by a third-individual mediator's barbarism. Furthermore, the third classification is likewise of concern. The uncertainty around the people who are uncertain with regards to how they see dread, viciousness, and strict radicalism lay in an in-between state. While some might wonder whether or not to decry or support such savagery, their reactions could be founded on dread or certifiable faith in 'Islamic fanaticism'. Popular sentiments matter since they are instrumental in purposely or unwittingly supporting a savage movement.⁵¹ Also, on occasion, fear-based oppressor associations look for monetary and HR from the thoughtful populace to seek after their goals. Religion is intricate, and the composed, changed, and deciphered strict text has experienced a few subtleties and seeing, fortunate or unfortunate.⁵²

However, one can't shoot the mediator alone- the space each hallowed text loans for translation factors how it is indicated. Further, it could boil down to a few social and financial

⁴⁸ Tausch (n 31)

⁴⁹ *Ibid*

⁵⁰ Sabahat Wali Khan, 'Misinterpretation of Islamic Text: Why There Is a Need to Introspect?' (*Lawoctopus*, 26 August 2021) <https://www.lawoctopus.com/academike/misinterpretation-of-islamic-text/#_ftn20> accessed 20 October 2021

⁵¹ *Ibid*

⁵² *Ibid*

components, similar to proficiency, destitution, and safe house. In this manner, while no religion executes viciousness, most likely in its making, certain angles should be called out for change. Accordingly, as much as Islamophobic portrayal in the western film is risky, the people who support 'culprits of brutality' are likewise tricky.