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*How Muslims are represented in the press:
a corpus-driven analysis
of American and Pakistani online newspaper articles*

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Abstract

In the present work the issue is addressed of how Muslims and Islam are linguistically represented by US and Pakistani media. Previous studies on this topic show that journalists tend to represent Islam in negative terms, talking about Muslim men mostly as terrorists, Muslim women as victims of their own culture and all Muslims as a monolithic group of ‘others’ (i.e. *them* contrasting with *us*). The aim of this study is to identify recurrent linguist patterns in how Muslims and Islam are talked about in online articles from the American newspaper *New York Times* and the Pakistani newspaper *The Dawn*.

The data were collected through the *Sketch Engine* platform (www.SketchEngine.eu), which also serves as corpus-building software, directly from the newspapers’ websites (www.nytimes.com and www.dawn.com). By adopting a corpus-driven approach, recurrent word combinations are identified so as to determine what the texts are about and what stance or viewpoint they convey.

The research questions addressed are the following: 1) what are the most recurrent topics/notions mentioned? 2) How are Islam and Muslims talked about? 3) Do media mostly report good news or bad news about Islam and Muslims? 4) How similarly or differently are Islam and Muslims characterized in the two corpora?

The results provide partial support for the findings of previous studies. That is, on the one hand, both in the *New York Times* and *The Dawn* newspapers, Islam and Muslims were often represented in negative terms, within a discourse of violence and conflict, a distinction was often made between us (non-Muslims) and them (Muslims), and most of the collocates of the words referring to Muslims carried negative semantic prosody. On the other hand, one unexpected pattern emerged, that is, although *The Dawn* newspaper is supposed to be the Muslim League mouthpiece, the phenomenon of ‘othering’ was detected there, too, with regard to the collocates of the word *Muslim*. Some marked differences in line with the findings of previous studies emerged as well: in the American paper, the semantic fields of conflict and violence were more frequent than in the Pakistani paper; the Pakistani paper focused on politics more than the American paper; and the American paper focused on radical Islam, while the Pakistani paper focused on liberal Islam.

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1. Introduction

1.1 Statement of the problem

In the present work the issue is addressed of how Muslims and Islam are linguistically represented by US and Pakistani media.

Previous studies on this topic have examined how Western media portray Islam. Their findings show that journalists tend to represent Islam in negative terms, framing it within a discourse of conflict or violence, conservativity or backwardness, and especially harsh contrast with the values of Western civilization. In particular, Muslim men are mostly talked about as terrorists, Muslim women as victims of their own culture, and all Muslims as a monolithic group of ‘others’ (i.e. *them* contrasting with *us*). All of this contributes to a biased image of Muslims and/or Islam.

1.2 Purpose of the study

The aim of the present work is to identify recurrent linguistic patterns in how Muslims and Islam are represented in online articles from the American newspaper *New York Times* and the Pakistani newspaper *The Dawn*. Adopting a corpus-driven approach, recurrent word combinations are identified so as to determine what the texts are about, and what stance or viewpoint they convey.

The specific issues addressed are the following:

- 1) What are the most recurrent topics/notions mentioned?
- 2) How are Islam and Muslims talked about?
- 3) Do media mostly report good news or bad news about Islam and Muslims?
- 4) How similarly or differently are Islam and Muslims characterized in the two corpora?

The above research questions are then operationalized as follows:

- 1) What are the most frequent content words, word combinations and keywords in the *New York Times* and in *The Dawn* as identifiable through the ‘frequency wordlist’, ‘*N-grams*’ and ‘*keyword*’ list function in Sketch Engine (www.sketchengine.eu)?

2) What is the lexical, semantic and grammatical co-text of use of the most frequent words and the top keywords in the *New York Times* and in *The Dawn* as revealed by ‘concordances’ and the ‘Word Sketch’ function in Sketch Engine?

3) Do the five most frequent words and the top five keywords carry positive or negative semantic prosody, considering the positive or negative meaning of their collocates?

4) Finally, what are the collocates of the words *Islam*, *Muslim* and *Islamic* in the two newspapers considered, as revealed by the ‘Word Sketch Difference’ function in Sketch Engine?

The idea for this study came to me immediately after the withdrawal of the US army from Afghanistan (30th August, 2021) and the consequent occupation of this country by Taliban. Being in Italy, I was exposed to news regarding this subject only by Western media, which focused on the negative consequences of the Talibans’ occupation of Afghanistan due to their religious extremism. I started to think that in the Western world, media frame the religion of Islam mostly within a discourse of bad news and I wondered whether Middle-Eastern media talked about it in a different way. Moreover, I noticed that I frequently associated terrorism to Islamic people, and so I started wondering where and how this nexus came about, and whether a different representation of Islamic people and/or events in a country with a Muslim majority may emerge or even become prominent. For these reasons I decided to compare a Western newspaper and a Middle-Eastern newspaper, namely the *New York Times* and *The Dawn*.

1.3 Overview of chapters

Chapter 2, *Literature review*, provides an overview of recent studies about how mass media verbally represent people and/or events perceived to be socially and cognitively distant from “the Western world”. Most of these works focus on the portrayal of Islam and Muslims, but a few which focus on media representation of other social groups are included. Chapter 3, *Methodological approach*, presents the research approach adopted in the present study. In particular, it outlines the theoretical framework in which the study is set, the datasets investigated, and the main focus of the present work. Chapter 4, *Findings*, presents the results of the analysis conducted on the *New York Times* and *The*

Dawn corpora. Lastly, Chapter 5, *Conclusion*, discusses and draws the implications from the findings.

2. Literature review

2.1 Introduction

The following section provides an overview of recent studies about how mass media linguistically represent people and/or events perceived, or assumed to be, socially and cognitively distant from the “the Western world”. Since the focus of my research is the portrayal of Islam and Muslims, most of the reported studies focus on this subject. The works summarized here were selected from academic databases, repositories and platforms (i.e. Padua University *Galileo Discovery* (<https://galileodiscovery.unipd.it>), Padua University *Padua@Thesis* (<https://tesi.cab.unipd.it>), *EBSCO* (<https://ebSCO.com>), *Google Scholar* (<https://scholar.google.com>), and *Proquest* (<https://proquest.com>). More precisely, searches were carried with the following phrases: *linguistic representation Islam*, *linguistic representation Muslims*, *press representation Islam*, *press representation Muslims*, *media representation Islam* and *media representation Muslims* such that one or more of their component terms should appear anywhere in given bibliographic records. These searches returned hundreds of results. From these, I read those works whose titles and/or abstracts appeared to me to be directly relevant to the subject matter of my research (Islam and Muslims), and which appeared to have a linguistic slant. I also considered other studies, namely those which discussed other subject matters than Islam and Muslims, but which similarly reported on linguistic research about media representation of given social groups so as to gain possibly useful insights into their research approach. They comprise analytical studies, which examine one source of data, and comparative studies, which analyze two or more sources. The purpose of this overview is to take stock of what has already been discovered about media’s representation of Islam and Muslims and to show the main methodologies used in this kind of works. Such findings will provide the background to the present study.

2.2. Analytic studies

Lemmouh (2008) analyzed recurring linguistic features that contributed to a stereotyped image of out-groups, notably Muslims, in *New York Times* articles from the years 1990, 1995 and 2000. More specifically, he examined: 1) the lexical items referring

to or co-occurring with the terms *Muslim/Muslims*; 2) the frequency with which terms denoting Muslims and other individuals or groups of people occurred as subjects and agents in active and passive clauses; and 3) the types of actions represented as carried out by Muslims as opposed as to those carried out by other individuals or groups of people. The findings showed that: 1) the terms *Muslim/Muslims* occurred in sentences representing conflicting or even violent situations; 2) the terms denoting Muslims occurred in subject position in transitive active clauses more often than terms denoting other individuals or groups of people, thus contributing to a representation of Muslims as intentional actors; and 3) terms denoting Muslims represented their referents as engaged in violent acts more often than other individuals or groups of people. The results pointed to a systematic ‘othering’ and stereotyping of Muslims as compared to other participants.

In Baker et al.’s article (2012), a collocational analysis of the word *Muslim* was carried out in a 143-million-word corpus of British newspaper articles published between 1998 and 2009. Findings revealed that the word *Muslim* tended to be used in adjectival form collocating most frequently with nouns, the latter categorized into the following semantic groups: 1) Conflict (e.g. *extremist, fanatic, terrorist, fundamentalist*); 2) Religion (e.g. *cleric, faith, festival, preacher*); 3) Culture (e.g. *dress, culture, teaching, opinion*); 4) Ethnic/national identity (e.g. *community, population, country, state, leader, voter*); 5) Attributes specifying class membership (e.g. *woman, man, family, officer, Briton, shop*); and 6) Group/organization (e.g. *group, organization, association*). By analyzing these collocates more in-depth, the authors made the following observations: 1) collocates belonging to the categories Religion, Culture and Group/organization, although they appear to be neutral terms, were used in discussions related to conflict; 2) collocates belonging to the category Ethnic/national identity were treated as interchangeable with terms referring to religious notions, for example, *Somalian community* and *Muslim community* were used interchangeably; and 3) collocates belonging to the category Attributes specifying class membership were typically used to differentiate Muslim attributes from British or Western ones. Furthermore, quantitative analysis of the frequency of the categories of use revealed that: 1) collocates indexing references to religious aspects were a minority; 2) the two most frequent categories were those presenting *Muslim* as an attribute of ethnicity or nationality or as an attribute specifying class membership. Lastly, the authors affirmed that, through the use of the

adjective *Muslim*, Muslims were presented as a homogeneous group of people characterized by negative traits because attributes associated to Muslims were contrasted with those attributed to non-Muslims and because Muslims were presented within a discourse of conflict.

Acim (2015) studied the ideological discourse of the *New York Times* Op-eds about Islam and Muslims published between 2007 and 2015. The author observed that, through the use of passive structures and nominal structures, writers reported events in which they omitted reference to agency to the benefit of those individuals or groups of people who committed reprehensible actions (e.g. *The years before the attacks have been thoroughly hashed out through the report of the 9/11 commission and by memoirs and histories*). Furthermore, the author noticed an excessive use of synonymous (including pejorative terms) for the same referents (e.g. *extreme Muslim groups, Sunni extremists, Sunni Islam, conservative Muslim*) through which the audience's attention was directed toward the negative aspects of Muslims and Islam. The author concluded that the presence of nominalizations, passivization and (over)lexicalization contributed to the propagation of certain perceptions about Islam and Muslims.

The work of Mahmoud and Bahareh (2017) analyzed how the US media represented Islam and Muslims, taking into consideration a 670,000-word corpus of news stories published between 2001 and 2015, which included the words *Muslim, Muslims, Islam* or *Islamic* in their titles. In particular, the authors analysed the concordances of their key terms to determine what topics were frequently mentioned in the representation of Islam and Muslims. Results showed that: 1) the most recurrent collocates of the terms *Islam* and *Muslims* were terms associated with negative concepts (e.g. *Radical, War, Isis, Violence, Jihad, Group*, etc.); 2) Muslims were generally described as rebellious groups of people threatening the lives of innocent people for religious reasons; 3) most of the occurrences of the word *we* excluded Muslims as potential readers or addressees; 4) the word *Government* was used to refer to the governments of the countries of Middle East, United States, and Europe, thus highlighting the involvement of diverse nations with the issues of Islam and Muslims; 5) the word *Police* had the highest frequency of occurrences with the word *Muslim*; and 6) the three top collocates of the word *women* were *Muslim, Rights* and *Children*. Moreover, women were principally portrayed as victims of war who

were being abused. Overall, these results reinforce the discussions of previous studies which indicate a biased representation of Islam and Muslim in media.

Abdul-Rakkz and Khalil (2020) studied the way in which the world perceived Islamophobic incidents (i.e. acts of discrimination and violence committed towards Muslims) by analyzing data of 12 news reports selected from three news agencies: the *BBC*, *Independent*, and *Fox News*. Through the linguistic framework of Appraisal Theory, the authors analyzed three aspects of news reports: 1) attitude, which has to do with evaluating feelings; 2) engagement, which deals with the linguistic resources through which writers express their involvement toward what is referred to in the text; and 3) graduation, which is about the use of intensifiers, downtoners, boosters and hedges, namely, mechanisms by which writers present themselves as more or less aligned with the information offered in the text. The authors found that: 1) most of the attitudes towards Islamophobic incidents were negative, thus condemning the behavior of the people committing these crimes; 2) the forms of engagement used by reporters were highly heteroglossic rather than monoglossic, that is, reference was made to other voices and viewpoints other than the writer's; and 3) writers adopted a neutral position most of the time. In summary, the findings revealed that reporters tended to portray Islamophobic incidents as the actions of aggressors whose negative conduct was generally condemned by societies.

2.3 Comparative studies

Saifuddin and Jörd (2016) carried out a meta-analysis of 345 studies about media representations of Muslims and Islam published between 2000 and 2015 to examine the media's role in the construction of a Muslim and Islamic identity. Their quantitative analysis revealed the following: 1) scholars have been increasingly interested in this area of research; 2) most of the studies covered Western countries, while Muslim countries and Muslim media were neglected; 3) authors from the USA were the most numerous, followed by those from UK and those from Australia; 4) most of the studies favored a quantitative as opposed to a qualitative approach; 5) more than half of the studies built their research on a theoretical framework, with the Theory of Framing being the most commonly used; 5) approximately 90% of the studies focused on analyzing media content, while the rest of the studies explored media and audience perspective; 6) half of

the studies focused on analyzing newspapers, followed by those which focused on television content, the Internet, and just one study on the radio; 7) most of the studies analyzed media content over a time period, and those that did, largely examined media content spanning less than a month; and 8) a small part of the studies incorporated Muslim audiences or pro-Muslim media institutions in their analysis.

The authors pointed out the following findings about their qualitative analysis: 1) a worldwide change in the patterns of representations of Muslims since the attacks of 11 September 2001: post 9/11 portrayals of Muslims and Islam were mostly negative, a common theme used by the US media being that Muslims are terrorists, extremists, fundamentalists, radicals, and fanatics; 2) Muslims were strongly associated with terrorism; 3) Muslim women were mostly presented as victims of their own culture and religion; 4) the US media used pro-war and anti-Muslim frames, while non-US media were anti-war in their portrayals; 5) Muslim migrants were largely presented as a threat to national cultures; 6) in non-Western countries, foreign media, rather than national media, perpetuated higher negative attitudes against Muslims; and 7) several studies showed that the representation of Islam in news media content influenced mosque-building debates, since it infused fear towards Islam. Furthermore, the authors of the meta-study highlighted a lack of comparative research and a dearth of research on online media.

A comparative-contrastive work on two editorials of the *New York Times* and *The Dawn* was carried out by Mahmood et al. (2018), who examined the portrayal of the people involved in the Army Public School, Peshawar Attack, namely the Taliban terrorists vs. the victims killed and injured. The analysis showed that: 1) the *New York Times* editorial referred to the attackers with terms denoting Taliban, like *Pakistani Taliban*, *The Taliban*, *A Taliban spokesman*, *Taliban gunman*, *The group*, while *The Dawn* editorial referred to the attackers as *militants* only; 2) in the *New York Times* editorial, the terms denoting Taliban appeared as subject agents in most of the sentences, thus emphasizing their responsibility for carnages, while *The Dawn* editorial tended to omit the responsibility of the attackers by using agentless sentences; and 3) in the *New York Times* editorial, focus was placed on the attackers, who appeared as subjects in active sentences, while in *The Dawn* editorial, focus shifted toward the victims of the attack, who appeared as subjects in passive sentences. The results revealed that in the *New York*

Times editorial, the Taliban were criticized, and the victims were represented in a way inspiring solidarity with them. The findings also showed that *The Dawn* editorial was predominantly concerned with the plight of the victims and their families, represented as part of “us”, expressing only weak criticism towards “them”, that is, the Taliban, who were not explicitly held responsible for the attack.

In Muhammad and Salma (2019) a comparative-contrastive analysis is offered about the representation of Islam and Muslims in the editorials of two Australian newspapers having opposite political stances: *The Age*, which is considered a left-leaning newspaper that favors multiculturalism and supports migration in Australia, and *The Australian*, which is considered a right-wing newspaper that supports anti-immigration policies. The authors collected data on *Islam* and *Muslim* as key terms during a time period January 1, 2016 to March 31, 2018. Adopting the framework of Critical Discourse Analysis, the authors focused on the lexical choices that writers made at the time of reporting facts about Islam and Muslims. The results revealed that: 1) out of total 11 selected editorials of *The Age*, seven contained supportive and positive themes regarding Islam and Muslims, that is, words like *targeted Muslims*, *asylum seeker*, *rights of these people* were used; three contained neutral contents combining positive terms such as *grievous errors*, *regrettable*, and *extraordinary refugee crisis* with negative terms such as *Islamic State fighters*, *atrocities* and *chief perpetrator*; and only one editorial contained negative themes regarding Islam and Muslims expressed by words such as *hardline Muslims*, *religious extremists*, *threat of terrorism*; 2) out of total 11 selected editorials of *The Australian*, there was not a single editorial containing positive themes regarding Islam and Muslims; none of the editorial could be categorized as neutral and all the editorials contained explicitly negative themes against Islam and Muslims, that is, words like *Islamist terrorism*, *exporters of terrorism*, *Islamic militants*, *the threat*, *Islamic extremists*, *patriarchal religion*, *sexist code*, *jihadists* were used. The results reported here suggest that *The Age* and *The Australian* portrayed Muslims in an entirely different way: *The Age* portrayed Islam and Muslims favorably, while *The Australian* constructed Islam and Muslims in a critical way. The authors concluded by highlighting the importance of a positive portrayal of Islam and Muslims by press in order to reduce the already existing dichotomy between Muslims and mainstream Australians, and help Muslims integrate in the country.

Younes et al. (2020) conducted an analysis of Islam-related terminologies in Eastern media (*The Jordan Times* and *Al-Jazeera*) and Western mass media (*BBC* and *The Guardian*) published between March 2018 and October 2019. By applying Halliday's Systemic functional linguistic theory, the authors revealed that remarkable differences exist between Eastern and Western mass media outlets in their use of Islam-related terms: 1) a total of nine different terms – including *Islamic extremist*, *Islamic militancy*, and *Islamic extremism* – appeared only in the Western mass media, while only three terms – *Islamic movement*, *Islamic incarnations*, and *Muslim attackers* – appeared only in the Eastern media; 2) the most frequently used Islam-related term was *Islamist*, which was more commonly used in Western media than in Eastern media, and was mostly used in negative contexts, co-occurring with words like *extremism*, *terrorism*, *violence*, and *militancy*; 3) a number of adjectives, such as *Islamic*, *Jihadist*, and *Islamist*, were used to describe the terrorists; and 4) the term *Allahu Akbar*, which is considered holy among the Muslims, was mostly perceived in a negative way by the non-Muslims. In summary, the Islam-related terms used in both Western media discourse and Eastern media discourse on terrorism were mostly used in negative contexts. To conclude, the authors of the study pointed out that there is a lack of comparative research in this field of study, and highlighted that only few studies focused on media in Muslim-majority nations.

Dheskali (2020) offered a corpus-based comparison of framing devices used in the representation of the Israeli-Palestine conflict by the media in American journals (*CNN International*, *New York Times*), Arab-speaking networks (*AlJazeera*, *AlArabiya*), Israeli journals (*Jerusalem Post*, *Times of Israel*) and a Palestinian online journal (*Palestine Chronicle*). By *framing devices* Dheskali means all the resources that writers use in order to focus their audience's attention towards specific themes, and thus “promote a particular problem definition, causal interpretation, moral evaluation and/or treatment recommendation for the item described” (Entman 1993: 52, quoted in Dheskali 2020: 53). Framing devices may include: values, pictures, lexical choices, syntactic structures, hedging other's sources, boosting one's own sources. The results of the analysis indicated that the Israeli and American media made opposite lexical choices compared to Palestinian and Arab-speaking networks to represent the same entities (e.g. *occupation forces* vs. *Israeli Defence Forces*, respectively). Moreover, all reporters tended to hedge others' report of sources (e.g. “According to Hamas officials, the soldiers were from

Sayeret Matkal” in *Times of Israel*) and instead to boost and extensively represent the news coming from their own sources (e.g. “The UN General Assembly later voted *overwhelmingly* to demand Israel to comply with the UN’s highest legal body” in *AlJazeera*). The Palestinian perspective was supported by the Arab-speaking networks, while the Israeli perspective was supported by American journals. The analysis showed that there is no single truth, but rather multiple or even conflicting truths produced by the media of the different online journals.

Media’s tendency to use different framing devices depending on their country’s perspective was made clear also in Ming (2020). This article reported a corpus-assisted discourse study of the representations of post-colonial Hong Kong from 2000 to 2017 in one Chinese English newspaper, *China Daily*, and two American newspapers, the *New York Times*, and the *Washington Post*. The findings revealed that *China Daily* preferred to represent Hong Kong within an economic frame, thus, using words which referred to the semantic field of economics, for example *development, prosperity, products*, and so on; on the other hand, the *New York Times* tended to represent Hong Kong within a political frame, using words referring to the semantic field of politics, for example *democracy, demonstrations, liberties*, and so on. These lexical differences were attributed to the different ideological positions of these newspapers: American newspapers tended to align with the national interests of the US, thus emphasizing Hong Kong’s autonomy rather than the growing integration of Hong Kong with the Chinese mainland; in contrast, *China Daily* highlighted the economic cooperation and prosperity of Hong Kong and downplayed political disputes to demonstrate the success of the integration of Hong Kong with mainland China.

Fumo (2021) conducted a comparative-contrastive study on how the Italian and Spanish press depicted immigration during the period from 2017 to 2020. In particular, she focused on the semantic prosody of the terms *immigrante* and *migrante*. Findings revealed that: 1) the most widely used modifiers in both languages were *irregolare, illegale* and *indocumentado*; 2) the verbs occurring frequently in association with the above nouns were *rimpatriare, detenere* and *intercettare* in the Italian corpus, and *detener, deportar* and *retener* in the Spanish corpus; and 3) a high recurrence of digits preceded the words in question. According to Fumo, through these linguistic features, migrants were represented by the media more as a commodity than as human beings.

In Cervi et Al. (2021) a comparative-contrastive analysis on how Muslims and Islam were represented in Italian and Spanish media was carried out, taking into consideration the online version of the two most influential conservative and left-leaning newspapers in each country (respectively, *Il Corriere della Sera* and *La Repubblica* for Italy, and *El Mundo* and *El País* for Spain) from 2015 to 2020. The keywords *Islam*, *Islamic Muslim/Muslims* in both languages were used to build the corpus. Quantitative analysis revealed the following results: 1) the most widely used Islam-related word was *Islamic*, followed by *Islam*, while *Muslim* was the least frequently used word; 2) left-leaning newspapers (*La Repubblica* and *El País*) dedicated more space to Islam-related topics than conservative newspapers; 3) Islam-related content increased immediately after a terroristic event; 4) Islam and Muslims were almost uniquely mentioned in hard news; 5) the most recurrent topic was terrorism; 6) the Italian media mostly used the definition *Islamic terrorism* referring to terrorism, while the Spanish media used terms or expressions related to *Jihad* (e.g. *jihadism*, *jihadist*, *jihadi terrorism*); 7) terrorism was mostly discussed in international news in Italy, while in Spain it was discussed almost evenly in international and national news; 8) the second recurrent topic was radicalization, which was connected to immigration and the problem of integration; and 9) both Spanish newspapers often framed Israel within the Israeli-Palestinian conflict, while the nation was not mentioned in Italy.

The qualitative analysis revealed the following results: 1) Islamophobic content was strongly present in all the newspapers; 2) Islamic civilization was represented as a monolithic world characterized by violence, thus clashing with Western civilization; 3) the issue of foreign fighters was treated more in Italian newspapers than in Spanish newspapers; 4) left-leaning newspapers tended to make a distinction between moderate and radical Muslims, while conservative newspapers did not; 5) as for soft news, most of the content was about Islamic traditions and, in particular, in left-leaning newspapers of both countries most of the articles referred to women's headscarves (e.g. *La Repubblica* framed the female veil as oppressive towards women); 6) Islamophobic content decreased over time; 7) Islamophobia was mainly represented by the construction of the relationship between Islam and terrorism; 7) conservative newspapers of both countries openly referred to the impossibility of coexistence between Muslims and non-Muslims; and 8) headlines showed a greater amount of explicit Islamophobia as opposed to texts.

According to the authors, these results confirm previous studies which showed that Islamophobia was predominant in media portrayals of Islam and Muslims in Italy and Spain. The authors also reached the conclusion that conservative media tend to represent Islam and Muslims more negatively than left-leaning media.

2.4 Conclusion

Overall, what emerges from these studies is that media tend to frame Islam and Muslims within a discourse of conflict and violence: Muslims are mostly presented as terrorists and Muslim women are portrayed as victims of their own culture. This negative representation of Islam and Muslims is based on recurrent linguistic choices (e.g. the choice of the active vs passive voice in sentences, the choice of different terms to refer to the same referent). In addition, media contribute to a representation of Muslims as a monolithic group of people whose values clash with Western civilization, thus making it difficult for them to integrate within non-Islamic countries. All these studies show that most of the articles exclude Muslims as potential readers, making a distinction between “us” (non-Muslims) and “them” (Muslims). Similarly, those studies which discuss other subject matters than Islam or Muslims show that: 1) media tend to make a distinction between “us” (natives) and “them” (migrants); and 2) media discourse produced in countries with opposing ideologies tend to use different terms to represent the same entities and phenomena.

This section has shown that most of the scholars conducted comparative-contrastive studies, using a mixed-method (i.e. qualitative and quantitative) approach. The data usually consisted of journalistic texts, but occasionally included magazine and radio or television data. The main focus was on news produced by US media, contrasted with that coming from varied sources: Middle Eastern, UK, Italian and Spanish, Australian and Chinese news. The results of these studies broaden our understanding of Western representation of “other” people and/or events. An analysis which has not been carried out yet, though, is a comparative mixed-method study of media’s representation of Islam and Muslims in the US media vs Pakistani media. This is the focus of the present work, in which I intend to investigate how newspapers from these two countries discuss Islam and Muslims.

3. Methodological approach

3.1 Introduction

The aim of this chapter is to give an overview of the methodological approach of the present study. Firstly, the theoretical framework adopted to design the research project will be outlined, including a brief description of the specific types of analysis that it supports. Secondly, the corpora investigated will be presented, specifying how they were collected and organized, and pointing out their main characteristics. Thirdly, the focus of the present work will be specified, presenting the research questions and how they were operationalized. Each section of this chapter therefore introduces key notions that set the context for the analysis whose results are reported in the following chapter.

3.2 Theoretical framework

In the present work, data will be analyzed through a *corpus-driven* approach, as outlined in Tognini-Bonelli (2001: 17): “the corpus driven approach builds up the theory step-by-step in the presence of evidence. The observation of certain patterns leads to a hypothesis, which in turn leads to the generalization in terms of rules of usage and finally finds unification in a theoretical statement” [“sic”]. That is, a text or collection of texts is examined with a bottom-up approach, so as to identify recurrent phraseological patterns in it/them. These patterns (i.e. recurrent word combinations) enable a researcher to formulate a theory about what the text(s) is/are about, what it/they is/are like, and about the cultural frames which they trigger (Stubbs 2002: 17).

For example, in his *corpus-driven* analysis of a large corpus, Stubbs (2002: 16) discovered that the words for different days of the week differed considerably in frequency: “the category days-of-the-week is culturally constructed, and there are cultural reasons why people talk most often about the weekend, less often about the beginning and end of the working week, and less often again about the days in the middle of the week” (Stubbs 2002: 17). He also noticed that the seven words tend to occur in different phrases, such as: *Friday night*; *Saturday night*; *Sunday afternoon*; *Monday morning*; *that Monday morning feeling*; *Monday morning blues* (Stubbs 2002: 17). He pointed out that

“it is formally possible (i.e. grammatical) to say *Sunday night*, but *Saturday night* is more frequent, and this is a fact with cultural significance (Stubbs 2002: 17).

The *corpus-driven* approach can be distinguished from the *corpus-based* approach, whose methodology “avails itself of the corpus mainly to expound, test or exemplify theories and descriptions that were formulated before large corpora became available to inform language study” (Tognini-Bonelli 2001: 65). That is, starting with a set of preconceived ideas about the behaviour of linguistic categories, texts are analyzed in order to validate these assumptions. An example of the *corpus-based* approach can be found in Baker’s (2006: 14-15) analysis of the meanings of the word *blind* in corpora of different periods (1960s and 1990s). The author found that in the 1960s corpus, the word *blind* almost always appeared in a literal sense, referring to people or animals who cannot see, while in the 1990s corpus, in about half its occurrences, *blind* was used in a range of metaphorical ways: *turn a blind eye*, *blind ambition*, *sheer blind anger*, *blind panic*, *blind patriotism*, *the blind lead the blind*, *blind to change* (Baker 2006: 15). The author concluded that the negative metaphorical meaning of *blind* appeared to have increased in written British English over time (Baker 2006: 15).

The main advantage of the *corpus-driven* approach is that it leads an analyst to uncover new grounds, posit new hypotheses and not always support old ones; in contrast, the *corpus-based* approach works always within accepted frameworks.

In terms of Saussure’s famous distinction between *langue* and *parole*, in the *corpus-driven* approach, the starting point is *parole*, that is, the individual linguistic manifestation of the abstract system of grammar, while in the *corpus-based* approach, the starting point is *langue*, namely, the whole set of linguistic habits which enables the speaker to understand and to make him/herself understood (Tognini-Bonelli 2001: 169).

Both in the *corpus-driven* and in the *corpus-based* approach, data are typically stored in electronic format and specific text-analysis software programmes are used in order to search and process data. In particular, with corpus analysis software, it is possible to retrieve many kinds of information about the lexical make-up of texts. In the following illustrative descriptions, examples are drawn from the Sketch Engine platform (www.sketchengine.eu), which contains many ready-made corpora:

1) *word frequency lists* can be retrieved, that is, lists of the words that make up a corpus, in decreasing order of frequency. For example, Figure 3.1 shows a word frequency list of the ‘*Christmas jumpers*’ corpus.

Figure 3.1: wordlist of the Christmas jumpers corpus

WORDLIST Christmas jumpers (1,209 items | 5,084 total frequency)

Word	Frequency ?	Word	Frequency ?	Word	Frequency ?
1 christmas	184 ...	18 that	34 ...	35 or	19 ...
2 the	176 ...	19 knitted	34 ...	36 do	19 ...
3 jumper	147 ...	20 design	34 ...	37 season	18 ...
4 and	141 ...	21 sweater	33 ...	38 red	18 ...
5 a	127 ...	22 acrylic	32 ...	39 not	18 ...
6 to	105 ...	23 our	31 ...	40 features	18 ...
7 this	95 ...	24 we	28 ...	41 made	18 ...
8 with	86 ...	25 from	25 ...	42 front	18 ...
9 in	82 ...	26 be	24 ...	43 reindeer	18 ...
10 is	76 ...	27 ribbed	23 ...	44 crew	17 ...
11 for	61 ...	28 size	23 ...	45 ugly	17 ...
12 you	59 ...	29 will	22 ...	46 washable	17 ...
13 of	57 ...	30 jumpers	21 ...	47 are	17 ...
14 on	44 ...	31 get	20 ...	48 can	16 ...
15 festive	40 ...	32 all	20 ...	49 length	16 ...
16 it	39 ...	33 fit	20 ...	50 out	16 ...
17 your	35 ...	34 neck	19 ...		

Rows per page: 50 1-50 of 1,209 1 / 25

2) *keyword lists* can also be compiled, namely, lists of words which are unexpectedly frequent/infrequent in one, usually smaller, corpus when compared to another, usually much larger corpus, called a *reference corpus*. For example, Figure 3.2 shows a keyword list retrieved from a comparison between the *Christmas jumpers* corpus, a relatively small and specialized corpus, and the English *Web 2013 (enTenTen13)* corpus, a larger and more general corpus.

Figure 3.2: keyword list of the Christmas jumpers corpus compared to the English Web 2013 (enTenTen13) corpus

KEYWORDS Christmas jumpers

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SINGLE-WORDS ✓ MULTI-WORD TERMS ✓

reference corpus: English Web 2013 (enTenTen13) (items: 1,146)

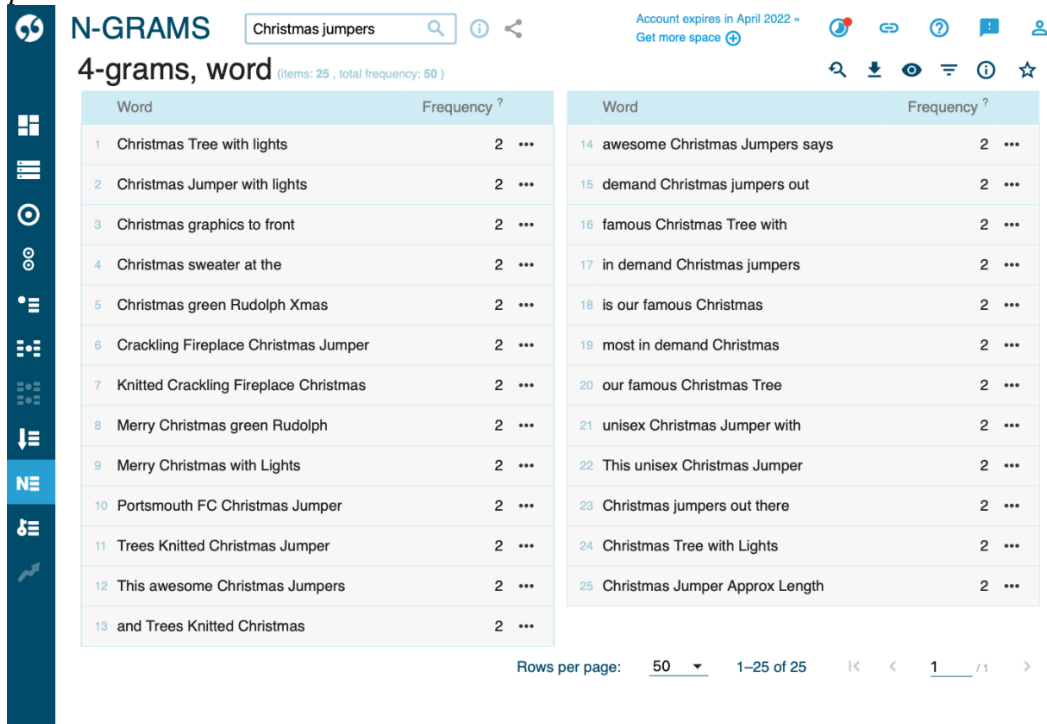
Word	Word	Word	Word	Word
1 jumper	11 acrylic	21 prosecco	31 approx	41 xlarge
2 ribbed	12 hemline	22 hooped	32 novelty	42 knitwear
3 knitted	13 sweater	23 xmas	33 emoji	43 embellished
4 washable	14 swans	24 elastane	34 xs	44 sweaters
5 jumpers	15 unisex	25 cosy	35 d555	45 polyester
6 pom	16 neckline	26 cadbury	36 geekcore	46 elf
7 sequin	17 ryandeer	27 christmas	37 precilla	47 snowflake
8 reindeer	18 baa	28 humbug	38 tubridy	48 leia
9 rudolph	19 selfie	29 moda	39 crackling	49 sweatshirt
10 festive	20 knit	30 vero	40 cuffs	50 xma

Rows per page: 50 1-50 of 1,000 1 / 20

Both word frequency lists and keyword lists are useful for identifying the main topics/notions mentioned in a corpus. The former suggests what a given corpus is about, that is, its prominent topics; the latter show what is more distinctive about it, when compared to another, similar corpus relevant to the same subject matter.

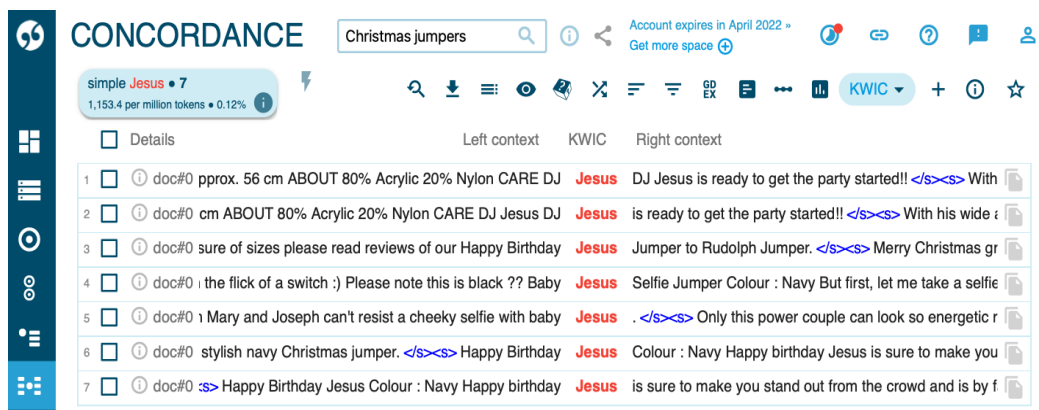
3) *Clusters* can also be identified with corpus software. They are recurrent multi-word units built around given node words. For example, Figure 3.3 shows a frequency list of 4-words units containing the word *Christmas* in the *Christmas jumper* corpus.

Figure 3.3: 4-words units containing the word 'Christmas' in the Christmas jumper corpus



4) *Concordances* are the output of corpus searches in which a chosen node word/phrase is presented in the centre of the computer screen, with the words that come before and after it to the left and to the right (Hunston 2002: 39). For example, Figure 3.4 shows the concordances of the word *Jesus* in the *Christmas jumper* corpus.

Figure 3.4: concordances of the word 'Jesus' in the Christmas jumpers corpus



Concordance lines allow a researcher to observe: 1) the ‘central and typical’; 2) meaning distinctions; 3) meaning and pattern; and 4) detail (Hunston 2002: 42). I will illustrate these notions by drawing on Hunston’s (2002) examples.

1) The ‘central and typical’ is the group of the most frequent meanings or patterns of an individual word or phrase (Hunston 2002: 42-43). For example, the phrase *recipe for* typically has a metaphoric rather than literal meaning, is more likely to be followed by negative terms (e.g. *damage, failure, chaos, slump*) and to be preceded by the verb *be*, thus being characteristic of the sequence “something *is a recipe for* something bad” (Hunston 2002: 43).

2) Meaning distinctions. As observed by Hunston (2002: 45), ‘many words have meaning that are similar, and yet the words are not able to be substituted one for the other’. Differences in meaning can be retrieved from concordances: for example, the adjectives *sheer, pure, complete, utter* and *absolute* are regarded as synonyms by many dictionaries (Hunston 2002: 45). However, *sheer* is used with nouns of degree or magnitude (*sheer weight, sheer number*), while the other adjectives do not collocate with these nouns (Hunston 2002: 45).

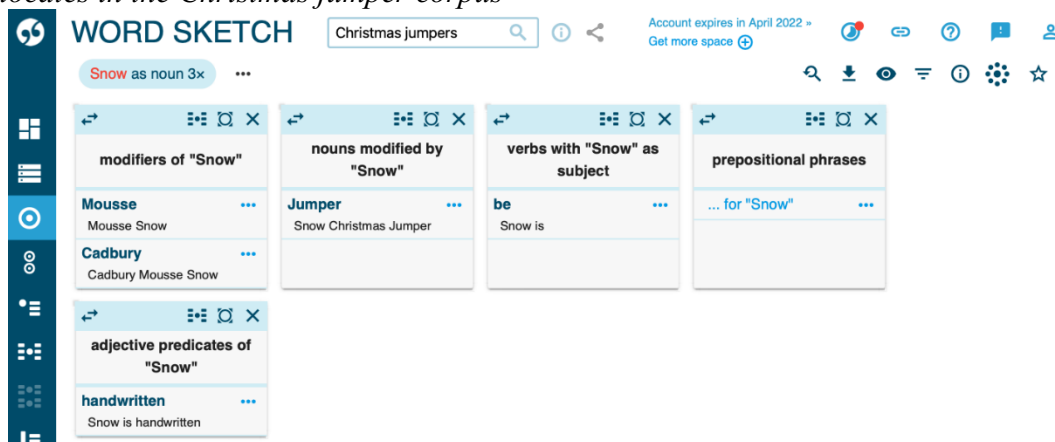
3) Meaning and pattern. According to Hunston (2002: 47-48), words which share patterns tend to have similar meanings, and vice versa. For example, she found that the verb *condemn* has several meanings which are associated with different patterns: the ‘criticize’ meaning is associated with the pattern ‘condemn something as something’, as in ‘*The Fable of the Bees was tried and condemned as a public nuisance by the Grand*’; the ‘pass sentence’ meaning and the ‘make something bad happen’ meaning are associated with the pattern ‘condemn something to something’, as in ‘*people who a few days before had condemned him to death*’, and ‘*Four decades ago, Asia seemed condemned to poverty*’ (Hunston 2002: 47).

4) Observing detail. For example, Hunston (2002: 51) found that the nouns *advice* and *answer* are often followed by *as to* and a clause beginning with a *wh*-word. However, more detail can be added to this patterning: *advice as to* often follows a verb indicating ‘getting’, ‘giving’, ‘wanting’, or ‘offering’, (as in ‘*I would need his advice as to how to cut around his ears*’ (Hunston, 2002: 51)).

5) More generally, concordances show *collocations*, that is, the words with which a word most characteristically occurs. For example, Figure 3.4 shows the words

and classes of words with which the lemma¹ *snow* frequently collocates in the *Christmas jumper* corpus.

Figure 3.4: words and classes of words with which the lemma ‘snow’ frequently collocates in the *Christmas jumper* corpus



The lemma *snow* is the ‘node’, that is, the word-form being investigated; the lemmas *Mousse*, *Cadbury*, *Jumper*, *be*, *for*, *handwritten* are ‘collocates’ of the node, namely, the word forms with which the node co-occurs in the corpus (Stubbs 2002: 29). *Collocation* makes it possible to: 1) give a semantic profile of the word involved. For example, Stubbs (1995; 1996, quoted in Hunston 2002: 76) found that *cause* is typically used with nouns indicating ‘something bad’ (*anxiety*, *concern*, *AIDS*, *cancer*, etc.); and 2) determine if it belongs to a given semantic field(s). For example, the collocates of *bribe* and *bribery* show their relevance to the fields of wrong-doing (e.g. *allegations*, *scandal*, *corruption*), money (e.g. *dollar*, *money*, *tax*) and sport (e.g. *players*, *referee*) (Orpin 1997, quoted in Hunston 2002: 78).

A collocational analysis is important because:

it gives the most salient and obvious lexical patterns surrounding a subject, from which a number of discourses can be obtained. When two words frequently collocate, there is evidence that the discourses surrounding them are particularly powerful. [...] Collocates can therefore act as triggers, suggesting unconscious associations through which discourses are maintained (Baker 2006: 114).

¹ A form of a word that appears as an entry in a dictionary and is used to represent all the other possible forms. For example, the lemma “build” represents “builds”, “building”, “built”, etc.’ (<https://dictionary.cambridge.org/it/dizionario/inglese/lemma>).

In other words, collocations can reveal: 1) if the searched word is used in specific contexts and 2) speakers and writers' unconscious attitudes and ideologies. For these two aspects collocation can be regarded as the basis for the identifying other patterns, that is, 1) *colligation*; 2) *semantic preference*; and 3) *semantic prosody*.

Colligation refers to “the syntactic constraints, or indeed preferences, that a specific word, seen as a unique lexical item rather than as member of its class, entertains with its environment” (Tognini-Bonelli 2001: 89), that is, the grammatical relations that a word establishes with other words in its surroundings. For example, Stubbs (2002: 65) noted that the word-form *cases* frequently occurs with the grammatical category of quantifiers, such as *in some cases*, *in many cases*, and Sinclair (quoted in Tognini-Bonelli 2001: 104) observed how *naked eye* is used preceded by the preposition *to* or *with* and the definite article *to/with the naked eye*.

Semantic preference refers to the relation between a lemma or word-form and a set of semantically related words. For example, Stubbs (2002: 64) found that the word-form *commit* is likely to co-occur with words like *suicide*, *crime*, *murder*, which share the same semantic field, namely violence. Investigating the semantic preference of a lemma in a corpus can reveal if the lemma is used in specific contexts.

The last pattern that can be explored with corpus software is *semantic prosody* (also called *discourse prosody* by Baker (2006: 87)), which is defined by Louw as “a consistent aura of meaning with which a form is imbued by its collocates” (Tognini-Bonelli, 2001: 111-12). In other words, if a word is regularly used in contexts of good news or bad news, it carries this kind of meaning around with it even outside its context. For example, Tognini-Bonelli (2001: 111) reports how Sinclair (1987f, 1991) investigated the pattern associated with the phrasal verb *set in*, noticing how its typical subject is something unpleasant, and listed *rot*, *decay*, *malaise*, *despair*, *ill-will*, *decadence*, *impoverishment*, *infection*, *prejudice*, *vicious (circle)*, as a result of which it has acquired an aura of negative meaning. Semantic prosodies reveal speakers and writers' unconscious attitudes and ideologies.

The difference between semantic preference and semantic prosody is not always clear cut: it depends on how open-ended the list of collocates is. As Baker (2006: 87) points out, a list of all of the words for ‘drinks’ indicates a semantic preference, but an

open-ended category such as ‘unpleasant things’ might be seen as a discourse prosody. In addition, semantic preference is independent of speakers, whereas discourse prosody focuses on the relationship of a word to speakers and hearers (Baker 2006: 87).

3.3 Data collection and description

The corpora considered for this study are made up of data downloaded from the online versions of the *New York Times* and *The Dawn* newspapers. These newspapers were chosen as data sources because they are amongst the leading newspapers in the USA and Pakistan, respectively. To have access to and download *New York Times* news articles, a €1 subscription fee is required. Instead, *The Dawn* gives its readers full access to its news articles for free.

The data were collected through the *Sketch Engine* platform (<https://www.sketchengine.eu>), which also serves as corpus-building software: they were downloaded directly from the newspapers’ websites (www.nytimes.com and dawn.com) by using the following combination of search words: *Islam, Islamic, Islamically, Muslim* and *Muslims*. *Sketch Engine*’s default settings regarding the choice of search words and relevant sites – which can be specified under the *Web search settings* menu – were used for the search. Therefore, data were cleaned and non-text was eliminated automatically by *Sketch Engine*, as explained in the user guide. Since the data obtained sometimes contained pairs of texts with very similar or even identical content, I used the *Remove duplicated content* function so as to only keep one instance of each text.

As can be seen in Table 3.1, the final version of *The Dawn* corpus consisted of 138,542 tokens and 31 documents, while that of the *New York Times* consisted of 204,843 tokens and 106 documents. It thus appears that *The Dawn*’s articles are fewer than, but longer than, those of the *New York Times*. Moreover, it is interesting that there is an almost equal number of sentences and paragraphs in both newspapers (i.e. 9,509 sentences in *The Dawn* corpus and 8,787 sentences in the *New York Times* corpus; 5,917 paragraphs in *The Dawn* corpus and 3,918 paragraphs in the *New York Times* corpus). Given the different size of the corpora, this indicates that the sentences and paragraphs in *The Dawn* corpus are shorter than those in the *New York Times* corpus.

Table 3.1: Size of the corpora

	<i>The Dawn</i> corpus	<i>New York Times</i> corpus
Tokens	138,542	204,843
Words	114,977	175,756
Sentences	9,509	8,787
Paragraphs	5,917	3,918
Documents	31	106

3.4 Focus of the present study

The focus of this study is the representation of Islam and Muslims in the *New York Times* and *The Dawn* newspapers. The questions addressed are the following:

- 1) What are the most recurrent topics/notions mentioned?
- 2) How are Islam and/or Muslims talked about?
- 3) Do media mostly report good news or bad news about Islam and Muslims?
- 4) How similarly or differently are Islam and/or Muslims characterized in the two corpora?

In order to answer these questions, the following corpus-driven analyses will be carried out by using the corpus analysis tools available on the *Sketch Engine* platform:

- 1) The ‘frequency *wordlist*’ and the ‘*N-grams*’ will show the most frequent words and multi-word units, respectively in each corpus; while the ‘*keyword*’ lists obtained by comparing one corpus against the other and both against the *EnglishWeb enTenTen2020* corpus will identify the most unusually frequent words in each corpus, thus revealing the most recurrent topics/notions mentioned in the corpora;
- 2) The ‘*Concordances*’ and the ‘*Word Sketch*’ of the five most frequent words and the top five keywords will detect collocations and possible colligations and semantic preferences of those terms;
- 3) The results of the previous operation will be analyzed in depth to see if the terms which refer to Islam and Muslims carry particular discourse prosodies;
- 4) Finally, the ‘*Word Sketch Difference*’ function will serve to highlight shared and unshared collocations of *Islam*, *Muslim* and *Islamic* in the two corpora.

The next chapter will report the results of the above analyses, which will then be discussed in Chapter 5

4. Findings

4.1 Introduction

In this chapter I am going to present the findings of my analysis of the *New York Times* and *The Dawn* corpora. Sections 4.2 and 4.3 will outline the most recurrent topics and notions mentioned in the *New York Times* and in *The Dawn* corpora respectively, identified by examining word frequency lists and keyword lists. It will also present the semantic preferences and semantic prosodies of the five most frequent words and the top five keywords, explored through an analysis of their concordances as well through the *Word Sketch* and the *Word Sketch Difference* functions available in Sketch Engine.

4.2 Findings about the *New York Times* Corpus

In order to find the most recurrent topics and notions mentioned in the *New York Times* corpus, first of all, it is useful to look at word frequency lists. Figures 4.1-A-B-C-D show the 200 most frequent words in the *New York Times* corpus listed in order of decreasing frequency.

Figure 4.1-A: word frequency list of the New York Times corpus, Part A

WORDLIST Account expires in April 2022 - Get more space

word (16,312 items | 175,756 total frequency)

Word	Frequency ? ↓	DOCF ?	Word	Frequency ? ↓	DOCF ?
1 the	10,901	106 ***	26 an	778	105 ***
2 of	5,567	106 ***	27 at	778	103 ***
3 and	4,785	106 ***	28 their	761	99 ***
4 in	4,551	106 ***	29 mr.	760	67 ***
5 to	4,533	106 ***	30 has	748	101 ***
6 a	4,291	106 ***	31 muslim	736	96 ***
7 that	2,172	106 ***	32 islam	689	95 ***
8 is	1,791	105 ***	33 or	682	104 ***
9 for	1,500	106 ***	34 be	653	103 ***
10 as	1,327	106 ***	35 islamic	645	95 ***
11 he	1,310	94 ***	36 muslims	622	93 ***
12 it	1,232	105 ***	37 i	606	64 ***
13 with	1,126	106 ***	38 this	577	103 ***
14 on	1,125	104 ***	39 were	518	95 ***
15 was	1,086	99 ***	40 had	512	88 ***
16 said	985	86 ***	41 about	467	99 ***
17 they	982	100 ***	42 you	467	82 ***
18 are	977	105 ***	43 one	458	95 ***
19 by	947	106 ***	44 more	456	97 ***
20 have	881	103 ***	45 we	434	87 ***
21 from	874	106 ***	46 she	405	44 ***
22 but	874	106 ***	47 religious	387	87 ***
23 who	837	104 ***	48 its	387	89 ***
24 not	826	104 ***	49 when	381	86 ***
25 his	815	95 ***	50 what	373	90 ***

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Figure 4.1-B: word frequency list of the New York Times corpus, Part B

WORDLIST Account expires in April 2022 - Get more space

word (16,312 items | 175,756 total frequency)

Word	Frequency ?	DOCF ?	Word	Frequency ?	DOCF ?
51 been	371	89 ...	76 world	274	78 ...
52 there	354	94 ...	77 new	270	77 ...
53 them	346	86 ...	78 no	258	73 ...
54 all	344	88 ...	79 than	257	80 ...
55 some	337	93 ...	80 out	247	83 ...
56 her	336	34 ...	81 against	240	72 ...
57 which	330	94 ...	82 years	239	72 ...
58 people	324	84 ...	83 american	235	54 ...
59 also	324	92 ...	84 only	231	85 ...
60 like	323	91 ...	85 these	223	74 ...
61 n't	314	70 ...	86 now	217	77 ...
62 will	313	77 ...	87 government	203	59 ...
63 many	310	91 ...	88 where	203	71 ...
64 if	298	82 ...	89 because	200	74 ...
65 other	298	90 ...	90 over	196	72 ...
66 do	297	88 ...	91 did	191	66 ...
67 most	293	83 ...	92 political	191	60 ...
68 women	291	50 ...	93 our	189	63 ...
69 up	290	78 ...	94 how	187	69 ...
70 can	290	80 ...	95 two	185	77 ...
71 after	287	77 ...	96 religion	183	60 ...
72 even	286	84 ...	97 could	183	64 ...
73 would	284	76 ...	98 last	180	75 ...
74 so	281	84 ...	99 first	174	65 ...
75 into	280	80 ...	100 mosque	171	40 ...

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Figure 4.1-C: word frequency list of the New York Times corpus, Part C

WORDLIST Account expires in April 2022 - Get more space

word (16,312 items | 175,756 total frequency)

Word	Frequency ? ↓	DOCF ?	Word	Frequency ? ↓	DOCF ?
101 state	169	60 ***	126 country	139	56 ***
102 those	168	66 ***	127 law	136	51 ***
103 iran	165	23 ***	128 under	135	57 ***
104 him	164	57 ***	129 young	135	51 ***
105 just	161	59 ***	130 me	135	30 ***
106 say	161	60 ***	131 since	133	64 ***
107 group	160	59 ***	132 around	133	56 ***
108 such	158	67 ***	133 year	131	53 ***
109 time	157	68 ***	134 through	130	57 ***
110 states	155	59 ***	135 may	130	56 ***
111 al	155	34 ***	136 here	129	54 ***
112 while	154	73 ***	137 attacks	128	49 ***
113 my	152	36 ***	138 officials	128	44 ***
114 before	152	66 ***	139 says	126	38 ***
115 among	150	67 ***	140 see	126	65 ***
116 should	149	56 ***	141 power	125	40 ***
117 united	149	52 ***	142 imam	123	28 ***
118 then	148	64 ***	143 own	122	61 ***
119 any	148	70 ***	144 party	122	31 ***
120 saudi	145	40 ***	145 us	121	48 ***
121 middle	145	44 ***	146 your	121	38 ***
122 men	144	50 ***	147 does	120	57 ***
123 being	140	68 ***	148 often	120	55 ***
124 public	140	55 ***	149 faith	119	45 ***
125 between	139	64 ***	150 told	118	45 ***

Rows per page: 50 101-150 of 16,312 3 / 327

Figure 4.1-D: word frequency list of the New York Times corpus, Part D

Word	Frequency [?]	DOCF [?]	Word	Frequency [?]	DOCF [?]
151 read	116	64	176 made	106	50
152 family	116	40	177 during	105	55
153 dr.	115	14	178 iranian	105	17
154 much	115	51	179 western	104	41
155 way	115	52	180 war	102	41
156 violence	114	46	181 times	102	57
157 long	114	54	182 man	101	45
158 life	113	52	183 university	100	42
159 home	113	49	184 both	100	59
160 east	113	42	185 become	100	52
161 xinjiang	111	6	186 groups	100	41
162 society	111	48	187 few	99	51
163 leaders	111	46	188 city	99	38
164 black	111	26	189 french	97	21
165 community	111	46	190 center	97	47
166 part	109	61	191 three	97	50
167 god	109	43	192 recent	96	52
168 must	108	48	193 members	96	52
169 president	108	51	194 day	95	40
170 school	108	42	195 well	95	49
171 including	107	53	196 too	95	43
172 children	107	38	197 take	94	48
173 called	107	54	198 come	94	49
174 iraq	107	27	199 still	92	48
175 percent	106	43	200 according	92	39

Rows per page: 50 151-200 of 16,312 4 / 327

The most frequent words shown in Figures 4.1-A-B-C-D which are relevant to the Islamic world can be grouped into the following semantic categories: RELIGION (*faith, god, imam, islam, islamic, mosque, muslim, muslims, religion, religious*), POLITICS (*government, law, leaders, party, political, power, president, state, states, war*), GEOGRAPHICAL ORIGIN (*american, country, east, french, iran, iranian, iraq, middle², saudi, states, united, xinjiang, western*) and VIOLENCE (*attacks, violence, war*).

² This term is found in geographic expressions such as *Middle East, Middle Eastern, middle of a salt desert, middle of the floor*. However, the term is also found in a relatively small group of non-geographic expressions, such as *middle class, Middle Ages, middle finger, middle school, middle of the game, middle*

Other terms which appear in the frequency word list can be grouped into the following semantic categories: PEOPLE (*black, children, community, family, men, officials, people, public, young, members, women*), EDUCATION (*school, university*), SOCIETY (*group, home, society, world*) and OTHER (*center, life, time*). Although these words seem to cover other topics, they are actually relevant to the Islamic world too, because they collocate with words from that semantic field (e.g. *Muslim, Islamic, religious, observant, etc.*). The extent to which this occurs is specified next: *members*: 44.8% of the time; *world*: 43.4%; *community*: 36.1%; *society*: 32.6%; *group*: 31%; *university*: 30.6%; *young*: 26.7%; *women*: 24.8%; *center*: 23.9%; *black*: 23.3%; *school*: 22.6%; *home*: 22.4%; *officials*: 12.5%; *men*: 12.5%; *family*: 10.2%; *public*: 7.8%; *children*: 7.5%; *life*: 7.2%; *time*: 6%; *people*: 5.3%.

In order to have a more contextualized view of the discourse on Muslims and Islam, it is useful to identify recurrent phrases in the corpora, as can be retrieved through the *N-gram* function: Figures 4.2-A-B-C-D show the 200 most frequent sequences of four tokens with a minimum frequency of two occurrences in the *New York Times* corpus, listed in order of decreasing frequency.

of the traffic, middle of the night, middle of the winter, critical middle, middle of a deal, middle school's traffic, The Middle East Journal, middle of the 13th century.

Figure 4.2-A: most frequent 4-word n-grams in the New York Times corpus, Part A

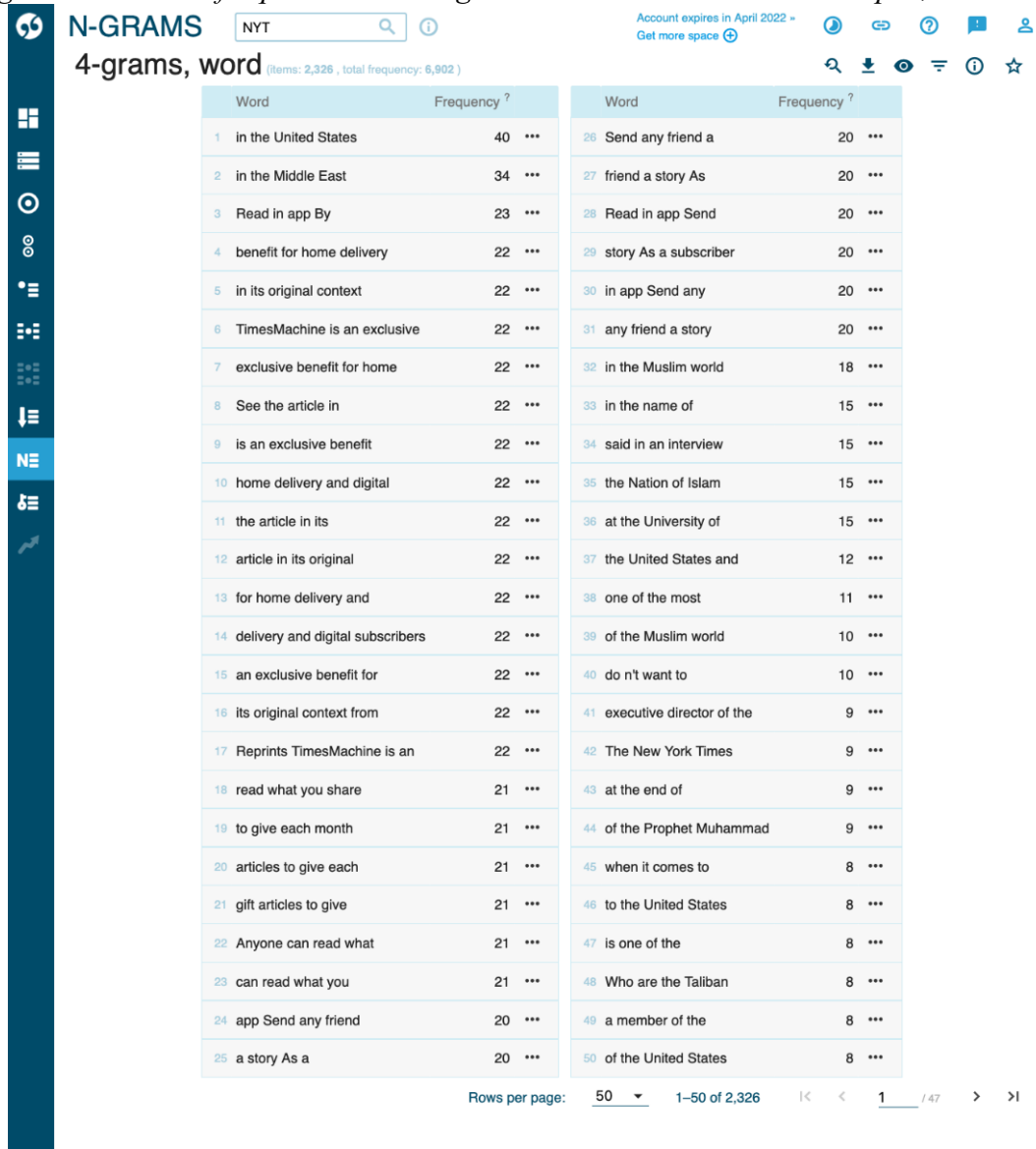


Figure 4.2-B: most frequent 4-word n-grams in the New York Times corpus, Part B

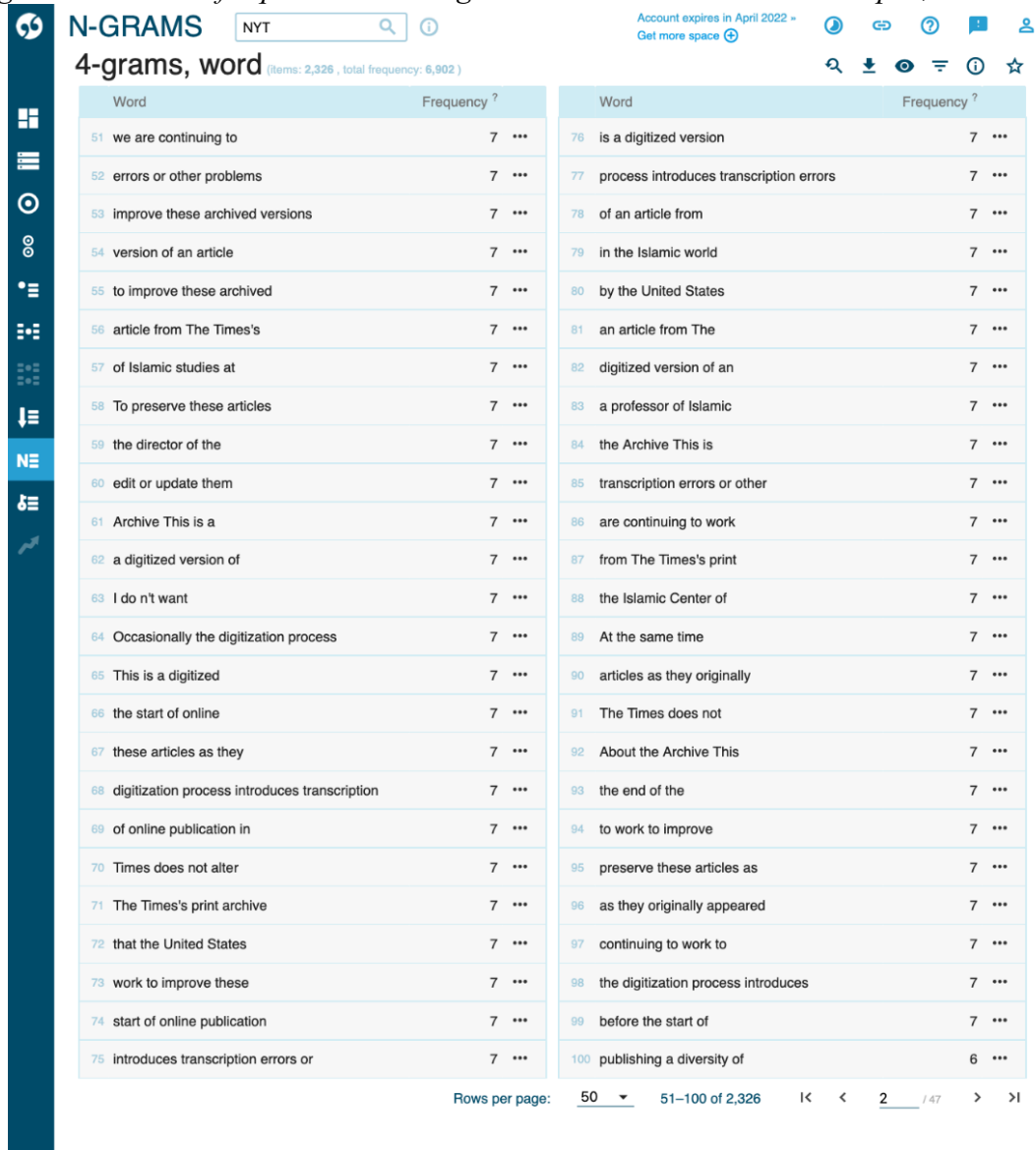


Figure 4.2-C: most frequent 4-word n-grams in the New York Times corpus, Part C

N-GRAMS Account expires in April 2022 - Get more space

4-grams, word (Items: 2,326 , total frequency: 6,902)

Word	Frequency ?	Word	Frequency ?
101 the heart of the	6	126 like to hear what	6
102 committed to publishing a	6	127 a diversity of letters	6
103 diversity of letters to	6	128 professor of Islamic studies	6
104 hear what you think	6	129 about this or any	6
105 original context from February	6	130 think about this or	6
106 to hear what you	6	131 Muslims in the United	6
107 Times is committed to	6	132 letters to the editor	6
108 for the first time	6	133 any of our articles	6
109 the executive director of	6	134 The Times is committed	6
110 what you think about	6	135 of the Muslim Brotherhood	6
111 Here are some tips	6	136 of letters to the	6
112 at the same time	6	137 one of the few	6
113 the Muslim world and	6	138 or any of our	6
114 this or any of	6	139 of the Nation of	6
115 Mr. bin Laden and	6	140 in Federal District Court	5
116 you think about this	6	141 Al Qaeda and the	5
117 Mashari and Abdullah Bejad	6	142 to Mr. bin Laden	5
118 the rest of the	6	143 a growing number of	5
119 is committed to publishing	6	144 with Mr. bin Laden	5
120 to publishing a diversity	6	145 is a senior fellow	5
121 the center of the	6	146 as well as the	5
122 was one of the	6	147 the American Embassy in	5
123 and the Middle East	6	148 the words of the	5
124 the World Trade Center	6	149 the son of a	5
125 and the United States	6	150 the president of the	5

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Figure 4.2-D: most frequent 4-word n-grams in the New York Times corpus, Part D

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4-grams, word (Items: 2,326 , total frequency: 6,902)

Word	Frequency ?	Word	Frequency ?
151 that there would be	5	176 at the Cato Institute	5
152 in the Muslim community	5	177 of Islam in the	5
153 Federal District Court in	5	178 of Mr. bin Laden	5
154 I do n't think	5	179 The last time the	5
155 one of the world's	5	180 of the Atlanta masjid	5
156 there are signs that	5	181 Islamic Center of Long	5
157 in the middle of	5	182 policy in the region	4
158 Mohamed Rashed Daoud al	5	183 pulled between cooperation and	4
159 Council on American-Islamic Relations	5	184 reassure women that things	4
160 resistance to Chinese rule	5	185 What happens to the	4
161 I did n't know	5	186 converted to Islam in	4
162 have the right to	5	187 currency reserves that are	4
163 they claim to be	5	188 since the Taliban were	4
164 the past two decades	5	189 the United States government	4
165 the Middle East and	5	190 take up the pandemic	4
166 the middle of the	5	191 did the Taliban gain	4
167 the name of Islam	5	192 dive into the lives	4
168 in the face of	5	193 Gary Shteyngart are on	4
169 percent of the population	5	194 Check out these seven	4
170 in the wake of	5	195 amid the turmoil that	4
171 is not a religion	5	196 that things will be	4
172 the New York Times	5	197 enabled them to do	4
173 five times a day	5	198 with the Muslim world	4
174 Center of Long Island	5	199 them or how they	4
175 as part of a	5	200 after the withdrawal of	4

Rows per page: 50 151-200 of 2,326 4 / 47

The output of the n-gram analysis comprises both sequences of words that form complete phrases (e.g. *of the Muslim, in the United States, mr. bin Laden*) and others that do not (e.g. *one of the, as well as, part of the*).

A great number of n-grams found in the corpus can be classified according to the following semantic categories: RELIGION (n= 19; *in the Muslim world, Muslims in the United, of the Muslim Brotherhood, in the Muslim community, with the Muslim world, the nation of Islam, of the Nation of, in the Islamic world, of the Prophet Muhammad, a professor of Islamic, the Islamic center of, the Muslim world and, the name of Islam, is not a religion, of Islam in the, Islamic Center of Long, converted to Islam in, of the Atlanta*

*masjid*³, *five times a day*⁴), GEOGRAPHICAL LOCATIONS (n=18; *in the United States, the United States and, to the United States, of the United States, that the United States, by the United States, and the United States, the United States government, the American Embassy in, in the Middle East, and the Middle East, the Middle East and, at the University of, the World Trade Center, in Federal District Court, Federal District Court in, at the Cato Institute, Center of Long Island*), and NAMES OF INDIVIDUAL MUSLIMS AND/OR NAMES OF ISLAMIC GROUPS, often associated to discourse about terrorism (n=10; *Who are the Taliban, did the Taliban gain, since the Taliban were, Mr. bin Laden and, to Mr. bin Laden, with Mr. bin Laden, of Mr. bin Laden, Al Qaeda and the, Mohamed Rashed Daoud al, Mashari and Abdullah Bejad*).

Other n-grams found in the corpus refer to more varied subjects, each of which is, however, exemplified only once or a few times: POLITICS (*the president of the, resistance to Chinese rule, policy in the region*), WORK (*is a senior fellow, executive director of the, the director of the*), TIME (*the past two decades*), QUANTITY (*a growing number of, percent of the population, check out these seven*), PERSONAL RELATIONSHIPS (*the son of a*) and OTHER (*errors or other problems, have the right to, said in an interview, they claim to be, take up the pandemic, reassure women that things, dive into the lives*).

Finally, there are n-grams that exemplify the newspaper's metadiscourse, whose function is to guide the reader through the text, such as *Read in app by, read what you share, can read what you, Anyone can read what, for home delivery and*⁵.

A complementary view on the lexical make-up of the *New York Times* corpus can be gained by identifying its most unusually frequent, and thus its most distinctive, words, as can be revealed through the *keyword* function. Figures 4.3-A-B show the top 200 keywords of the *New York Times* corpus (i.e. those that are much more frequent than might be expected considering the type/token ratio of the corpus), obtained by comparing it against the *English Web 2020 (enTenTen20)* corpus, used as a reference corpus⁶.

³ Majid: 'a mosque in an Arab country' (<https://www.collinsdictionary.com/it/dizionario/inglese/masjid>).

⁴ This n-gram refers to the requirement of a practicing Muslim to pray five times per day.

⁵ The presence of these n-grams shows that Sketch Engine only cleaned data from advertisement texts but not from words or phrases that exemplify the newspaper's metadiscourse.

⁶ The keyness score of a word in Sketch Engine is calculated according to the following formula: $fpm_{focus} + n / fpm_{ref} + n$, where fpm_{focus} is the normalized (per million) frequency of the word in the focus corpus, fpm_{ref} is the normalized (per million) frequency of the word in the reference corpus, n is the simple Maths (smoothing) parameter ($n = 1$ is the default value).

Figure 4.3-A: top 200 keywords from the New York Times corpus compared against the English Web 2020 (EnTenTen20) corpus, Part A

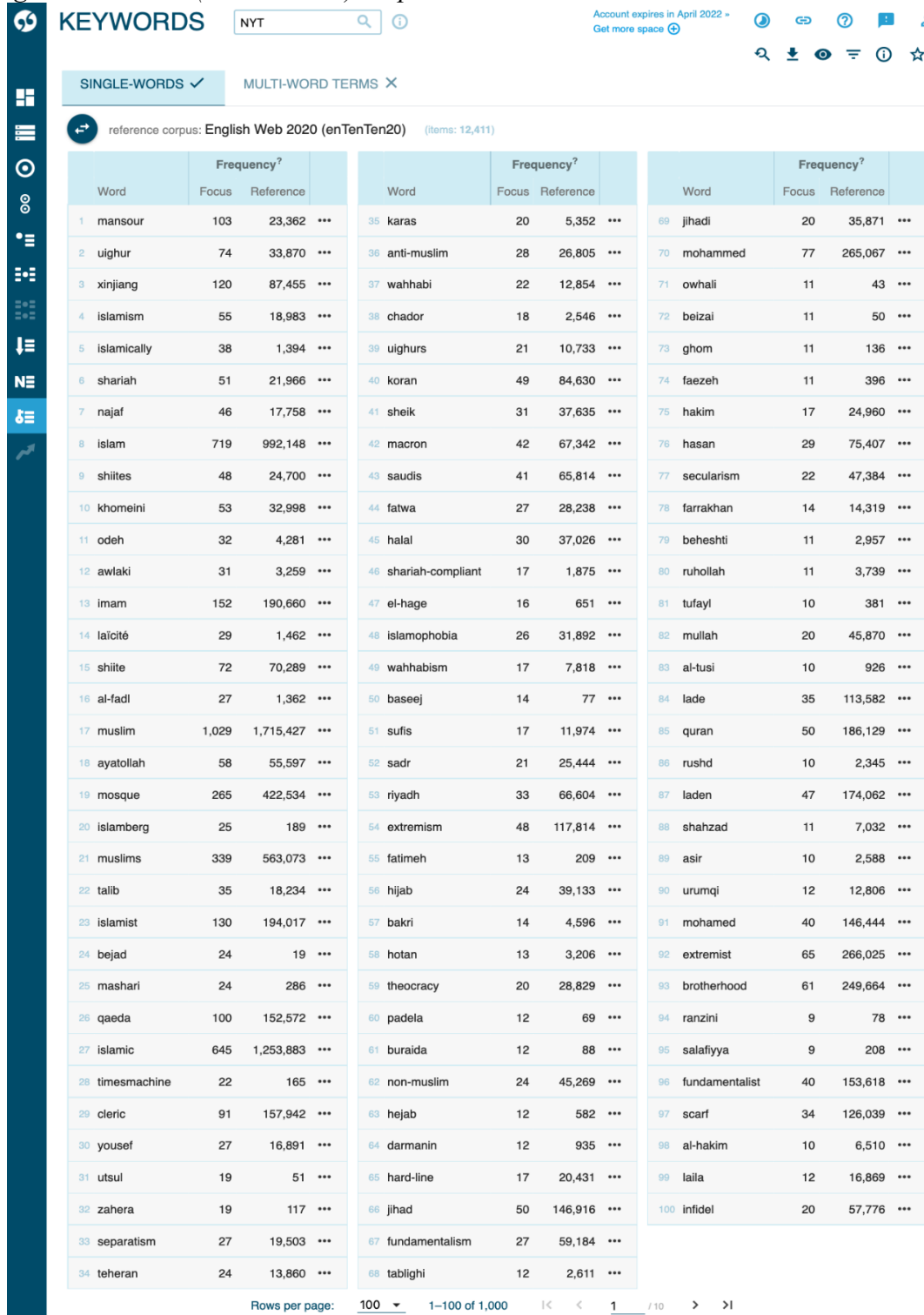


Figure 4.3-B: top 200 keywords from the New York Times corpus compared against the English Web 2020 (EnTenTen20) corpus, Part B

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reference corpus: English Web 2020 (enTenTen20) (items: 12,411)

Word	Frequency?		Word	Frequency?		Word	Frequency?	
	Focus	Reference		Focus	Reference		Focus	Reference
101 sanya	11	12,721	135 abdu-salaam	7	291	169 xi	48	313,772
102 sunni	40	162,837	136 koranic	8	6,577	170 anti-western	7	8,697
103 abdullah	38	152,825	137 radicalism	13	38,987	171 polytheist	7	8,719
104 crackdown	31	118,308	138 thabet	7	1,135	172 mila	9	23,652
105 sufism	12	20,973	139 akyol	7	1,170	173 ressam	6	1,429
106 non-muslims	13	26,939	140 khalfan	7	1,222	174 bakr	10	31,492
107 sufi	19	59,934	141 ningxia	8	8,150	175 osama	21	114,091
108 ramadan	23	82,063	142 yarkand	7	1,751	176 fahd	7	9,076
109 anticep	8	0	143 córdoba	10	21,384	177 franzen	7	9,739
110 suweidi	8	59	144 salam	11	28,011	178 shah	46	307,145
111 montaseri	8	75	145 pipes	13	41,743	179 hijacker	12	48,365
112 juhayman	8	262	146 radicalization	10	22,513	180 samir	9	25,442
113 iranian	137	712,017	147 hamad	10	22,746	181 al-sistani	6	2,669
114 muslim-majority	10	11,402	148 andalusian	9	17,433	182 baugh	7	10,364
115 khatami	10	11,641	149 andalusia	10	24,238	183 baqir	6	2,863
116 salafi	10	12,246	150 umayyad	9	17,892	184 worshiper	10	33,717
117 jamaat	10	12,389	151 westernize	8	12,112	185 indoctrination	11	42,247
118 headscarf	10	12,883	152 joko	8	12,562	186 al-amin	6	3,466
119 nabila	8	2,057	153 belabbas	6	14	187 paty	6	3,505
120 blasphemy	21	77,574	154 muppie	6	16	188 congregant	8	19,583
121 taliban	64	328,160	155 eldina	6	17	189 ahmed	36	240,722
122 uffizi	9	9,578	156 muktada	6	34	190 arabia	78	573,968
123 african-americans	19	69,077	157 al-hesbah	6	44	191 scarves	13	59,655
124 saudi	146	829,571	158 kherchtou	6	77	192 far-right	14	68,051
125 saud	12	28,368	159 hindu	83	560,092	193 puritanical	7	12,639
126 mecca	28	125,988	160 kerbela	6	194	194 internment	12	52,633
127 eamon	10	17,452	161 akrid	6	257	195 iran	230	1,824,386
128 reformist	17	60,905	162 hebdo	8	14,896	196 anwar	11	46,032
129 muhammad	78	442,558	163 ivry-sur-seine	6	335	197 khalid	13	62,949
130 maleky	7	3	164 mughniyah	6	527	198 tyagi	6	5,989
131 esada	7	54	165 ibn	41	257,194	199 fervor	11	47,990
132 dasjerdj	7	204	166 militant	67	449,413	200 sistani	6	7,380
133 khameni	7	219	167 hayy	6	772			
134 counterterrorism	15	50,494	168 el-amin	6	1,076			

Rows per page: 100 101-200 of 1,000 < 2 / 10 >

The top 200 keywords include PERSONAL NAMES TYPICAL OF MIDDLE-EASTERN AND NORTH AFRICAN COUNTRIES (e.g. *mansour, odeh, khomeini,*

awlaki, talib, bejad, mashari, qaeda, yousef, zahera, karas, el-hage), terms which refer to ISLAMIC RELIGION AND THE ISLAMIC WORLD IN GENERAL (e.g. *islamism, islamically, shariah, islam, shiite(s), imam, muslim*), POLITICS (e.g. *westernize, anti-western, macron*⁷, *hard-line, reformist, militant, far-right*), LAW AND ORDER (e.g. *theocracy, counterterrorism, crackdown, hijacker, internment*), GEOGRAPHICAL LOCATIONS (e.g. *Córdoba, andalusia, ivry-sur-seine, arabia, iran*), ETHNIC GROUPS (e.g. *Uighur(s), al-fadl, utsul, saudis, hindu, andalusian, Iranian*) and OTHER (e.g. *lacid, mashari, padela, sadr, riyadh, fatimeh, hijab, bakri, hotan, buraida*)⁸.

Figure 4.27-A-B show the top 200 keywords of the *New York Times* corpus obtained by comparing it against *The Dawn* corpus, used as a reference corpus.

⁷ This is the name of the current President of France, elected in 2017.

⁸ For comparative purposes, I also had the top 200 keywords of the corpus automatically classified by the UCREL semantic tagger (<http://ucrel-api.lancaster.ac.uk/usas/tagger.html>). This identified the following semantic categories: RELIGION (*islam, imam, muslim, ayatollah, mosque, muslims, islamic, cleric, anti-muslim, fundamentalism, mullah, fundamentalist, sunni, ramadan, blasphemy, hindu, congregant*), POLITICS (*separatism, extremism, extremist, radicalism, far-right*), GEOGRAPHICAL NAMES (*teheran, Saudis, Iranian, saudi, blasphemy, hindu, congregant*), PEOPLE (*sheik, african-americans, shah, arabia*), GROUPS AND AFFILIATIONS (*brotherhood, Taliban*), CONSTRAINT (*hard-line, crackdown, internment*), PERSONAL NAMES (*mohammed, abdullah, salam, fahd, khalid, ahmed*), QUANTITIES (*laden*), CLOTHES AND PERSONAL BELONGINGS (*scarf, headscarf, scarves*), OBJECTS (*pipes*), CRIME, LAW AND ORDER (*militant, hijacker, puritanical*) and EDUCATION (*indoctrination*). A few words were incorrectly classified (i.e. *blasphemy, congregant* and *laden*, the last one being part of a name). In addition, the classification was not complete, in the sense that the software could not assign a semantic category to the following words, which were therefore tagged as UNMATCHED: *mansour, uighur, uighurs, xinjiang, andalusian, islamism, islamically, islamist, islamberg, islamophobia, koran, koranic, quran, halal, infidel, sufi, sufis, sufism, shariah, shariah-complaint, jihad, jihadi, non-muslim, non-muslims, muslim-majority, polytheist, worshiper, theocracy, reformist, secularism, radicalization, counterterrorism, westernize, anti-western, shiites, shiite, khomeini, odeh, awlaki, lacit, al-fadl, el-hage, osama, talib, mohamed, Muhammad, bejad, mashari, qaeda, yousef, padela, macron, timesmachine, utsul, zahera, karas, wahhabi, wahhabism, chador, fatwa, baseej, sadr, riyadh, fatimeh, hijab, bakri, hotan, buraida, hejab, darmain, tablighi, owhali, beizai, ghom, faezeh, hakim, hasan, farrakhan, beheshti, ruhollah, tufayl, al-tusi, lade, rushd, shahzad, asid, urumqi, ranzini, salafiyya, al-hakim, laila, sanya, anticep, suweidi, montaseri, juhayman, khatami, salafi, jamaat, nabila, uffizi, saud, eamon, maleky, esada, dastjerdi, khameni, abdu-salaam, thabet, akyol, khalfan, ningxia, yarkand, crdoba, hamad, umayyad, joko, belabbas, muppie, eldina, muktada, al-hesbah, kherchtou, kerbela, akrid, hebdo, ivry-sur-seine, mughniyah, ibn, hayy, el-amin, mila, ressam, bakr, franzen, samir, al-sistani, baugh, baqir, al-amin, paty, anwar, tyagi, fervor, najaf, sistani*.

Figure 4.4-A: Top 200 keywords from the New York Times corpus compared against The Dawn corpus, part A

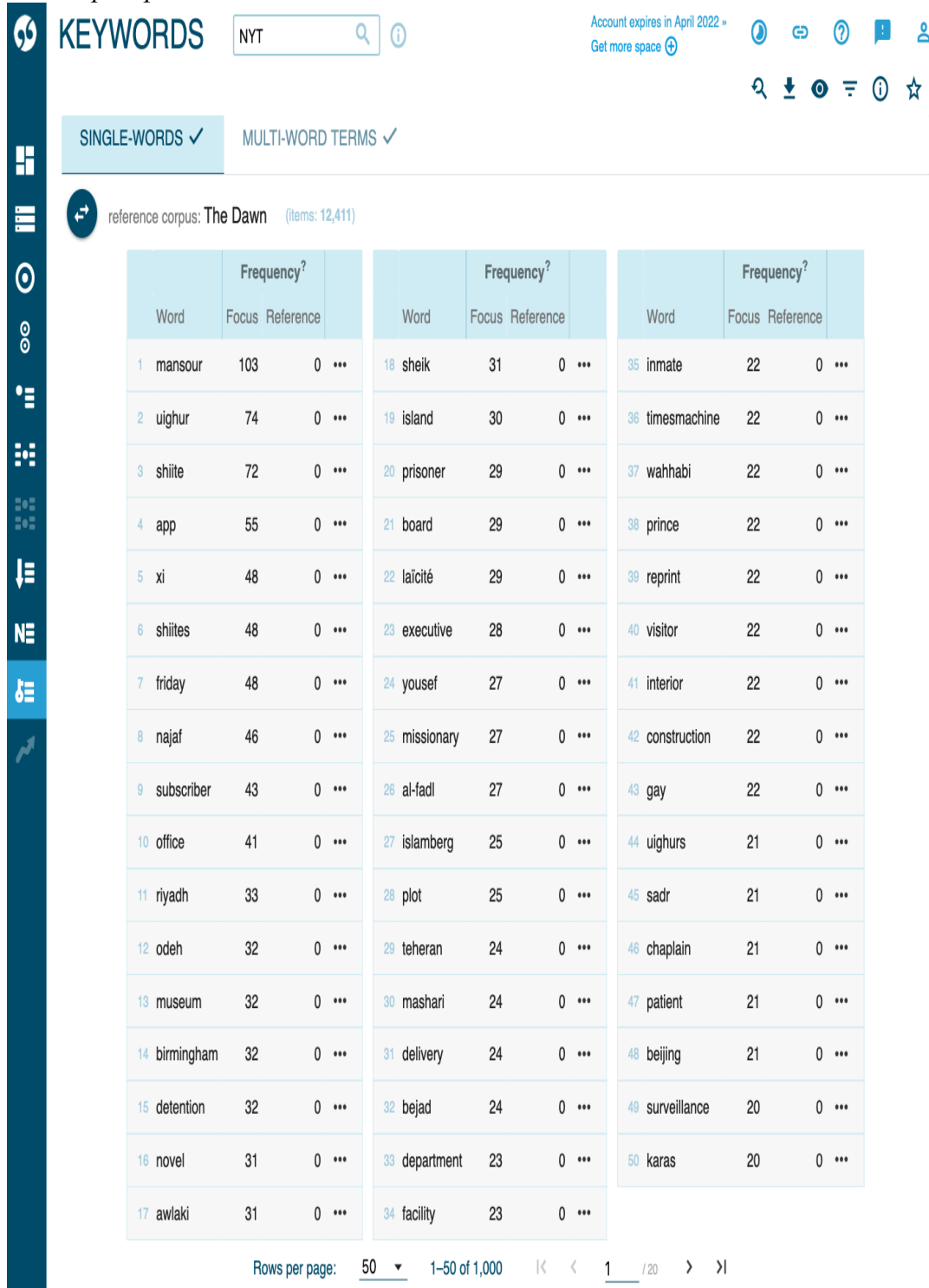


Figure 4.4-B: Top 200 keywords from the New York Times corpus compared against The Dawn corpus, part B



Most of the keywords shown in Figures 4.4-A-B can be assigned to the same semantic groups that were previously identified by comparing the *New York Times* corpus against *English Web 2020 (enTenTen20)* corpus, namely PERSONAL NAMES

TYPICAL OF MIDDLE-EASTERN AND NORTH AFRICAN COUNTRIES (*Mansour, Odeh, Awlaki, Yousef, Al-Fadl, mashari, bejad, sadr, Beijing, karas, zahera, el-hage, cooper, wang, Farrakhan, bakri, baseej*), terms which refer to the ISLAMIC RELIGION AND THE ISLAMIC WORLD IN GENERAL (*Shiite, Shiites, laïcité, missionary, islamberg, Wahhabi, Wahhabism, chaplain, shariah-complaint, shrine, chador*), POLITICS (*sheik, deputy, Xi⁹*), LAW AND ORDER (*theocracy, detention, surveillance, prisoner, inmate, defendant, investigator*), GEOGRAPHICAL LOCATIONS (*Najaf, Riyadh, Birmingham, island, Teheran, atlanta, suburb, Florence, Brooklyn, Chicago, southeast, virginia, xinjiang*), ETHNIC GROUPS (*Uighur, uighurs, utsul, african-americans, african-american, Italian*) and OTHER (*plot, interior, estimate, directive, secret, favor, review, opening, October, evening, trip, predominantly, soccer, encounter, stereotype*). But, in addition I assigned some words to new semantic fields (e.g. not previously identified), namely PEOPLE (*executive, prince, visitor, gay, patient, spokesman, committee*), PLACES (*department, facility, construction, office, store, floor, shop, campus*) and CULTURE (*museum, novel, board¹⁰*). Finally, as in the n-grams analysis, some words that exemplify the newspaper's metadiscourse, whose function is to guide the reader through the text, were identified (*app, Friday, subscriber, archive, timesmachine, reprint, delivery*).

Next, I analysed the collocates of the five most frequent lexical words (*muslim, islam, islamic, religious, american*) and the top five keywords obtained by comparing the *New York Times* corpus against the *English Web2020 enTenTen20* corpus (*uighur, xinjiang, islamism, islamically, shariah*) through the *Concordance* and *Word Sketch* functions.

In order to keep the analysis of concordances to a manageable size, I considered a random sample of only 200 concordance lines for each of the above-mentioned words. When I retrieved the concordances, I sorted them alphabetically by one, two and three tokens to the left and one, two and three tokens to the right of the searched word.

Figure 4.4-A shows a sample of 50 random concordance lines of the word *Muslim*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

⁹ This is the name of the current President of China (Xi Jinping), elected in 2013.

¹⁰ As in 'Boarding schools'.

Figure 4.4-A: 50 sample concordance lines of the word “Muslim”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "Muslim" in the New York Times (NYT) corpus. The interface includes a search bar with "NYT" entered, a sample size of 200, and a sort order of "word, word, word". The concordance lines are sorted by one, two, and three tokens to the left of the word "Muslim".

Key elements of the interface include:

- Search Bar:** "CONCORDANCE" with "NYT" in the search field.
- Filters:** "simple Muslim • 1,029" (5,023.36 per million tokens • 0.5%), "Sample 200 • 200" (976.36 per million tokens • 0.098%), and "Sort word, word, word".
- Navigation:** "Left context ↓" and "Right context" options, with "KWIC" selected.
- Concordance Lines:** A list of 50 lines, each starting with a line number and a search icon. The word "Muslim" is highlighted in red in each line.
- Footer:** "SORTED. JUMP TO..." and "Rows per page: 50 1-50 of 200" with navigation arrows.

Sample concordance lines (lines 1-50):

- nytimes.com | here.' </s></s> " </s></s> Muslim Americans 'Seismic Change' </s></s> Muslim Americans 'Seismic Change' </s></s> The aftermath of Sept. 11 has bro
- nytimes.com rthical time of purity associated with the prophet before, as they believe, Muslims deviated from God's plan. </s></s> As Muhammad promises the follower
- nytimes.com sat. </s></s> They despise us, and they call that laïcité. </s></s> In fact, Muslim ministers can visit Muslim inmates in their cells but usually don't do it for
- nytimes.com sometimes even helped the Hindu mobs. </s></s> In many villages now, Muslim traders are barred from entering simply because of their faith. </s></s> "
- nytimes.com s estimated 800,000 to one million Muslims. </s></s> But all year round, Muslim teenagers must negotiate between the world of their parents and life out
- nytimes.com be abandoned – in Pakistan and elsewhere. </s></s> At the same time, Muslim opinion leaders should help their societies understand that these laws se
- nytimes.com of the type that exist in hospitals in Muslim countries, said Dr. Padela, a Muslim who devotes most of his time to research on Islamic medical ethics. </s></s>
- nytimes.com he added: "Why would I deprive myself of being healthy because I am a Muslim and I choose to cover? </s></s> It's very important to take care of myself
- nytimes.com self-consciously when she laughs -- are complicated by her position as a Muslim girl coming of age in New York. </s></s> Nabila was raised among Keny
- nytimes.com ." </s></s> But even at an Islamic school, defining what it means to be a Muslim girl is not always simple. </s></s> In a morning religion class, a young te
- nytimes.com North Carolina two weeks earlier, Duke University's plan to broadcast a Muslim call to prayer was abandoned amid threats of violence. </s></s> Meanw
- nytimes.com Los Angeles International Airport to protest with a group organized by a Muslim civil rights organization. </s></s> We expected to find maybe a few hund
- nytimes.com because I was missing the prayer." </s></s> Whether they come from a Muslim country like Pakistan, or grew up the only student wearing a head scarf f
- nytimes.com st three versions of the Nation of Islam, said Aminah McCloud, herself a Muslim and a professor of Islamic Studies at DePaul University in Chicago. </s></s>
- nytimes.com e report, "the question is, 'Who am I?' </s></s> And the answer is, 'I'm a Muslim.'" </s></s> He added: "They're going to want to make the religi
- nytimes.com ular player from northern France, converted to Islam in 2006 to marry a Muslim woman, Wahiba, and took the name Bilal Yusuf Mohammed. </s></s> Bt
- nytimes.com rahim said she would like to see exercise become as natural a part of a Muslim woman's life as praying. </s></s> In July, about 120 women from around
- nytimes.com Center. </s></s> Opponents of the Park51 project say the presence of a Muslim center dishonors the victims of the Islamic extremists who flew two jets i
- nytimes.com e attacks on freedom for anyone will hurt everyone. </s></s> "If you're a Muslim in this community, as the leader of Facebook I want you to know that yo
- nytimes.com on; religious awakening and radicalization; and an initiatory journey to a Muslim country like Syria, Afghanistan or Yemen to train for jihad. </s></s> Stints
- nytimes.com can be hard to fathom. </s></s> "My father, when I told him there was a Muslim chaplain, didn't believe me," said Corporal Lyllia, 22, who attended Frida
- nytimes.com n the part of the political elite. </s></s> The government's concern about Muslim "separatism" also is problematic for conflating two distinct phenomena: I
- nytimes.com ndus have been forced out. </s></s> There is Shah Bano," which allows Muslims to invoke Sharia rather than civil law in divorce cases. </s></s> "This wa
- nytimes.com a masjid, or mosque, one of the largest and most active black American Muslim communities, can loosely be called orthodox Sunni Muslims, as are the i
- nytimes.com ty of the world's Muslims. </s></s> But by no means are black American Muslims monolithic in Atlanta or elsewhere. </s></s> In this city alone, there are a
- nytimes.com arf isn't Islamically mandated, we received verbal abuse from American Muslim leaders and academics, calling us "despicable," "clinically delusional," "c
- nytimes.com n. </s></s> The Orthodox and Coptic churches, which have lived among Muslims for centuries, know how to cultivate their own flocks without threatening i
- nytimes.com rage are available at: </s></s> Arts/Anti-Semitism Is Deepening Among Muslims ; Hateful Images of Jews Are Embedded In Islamic Popular Culture </s></s>
- nytimes.com ay? </s></s> Opinion Guest Essay </s></s> To Be Young, American and Muslim After 9/11 </s></s> By Meher Ahmad </s></s> What does it mean to be M
- nytimes.com eads an umbrella organization representing some 130 prayer halls and Muslim associations across Italy -- reported episodes of Islamophobia across Ita
- nytimes.com xample comes from literature. </s></s> Millions of Christian, Jewish and Muslim readers across the world have read that famed tale of the man stranded
- nytimes.com according to his public schedule, the president has yet to meet with any Muslim American groups. </s></s> Another hitch came last year when Mr. Trum
- nytimes.com ion -- has blown the lid off some long simmering frustrations in the Arab Muslim world. </s></s> As an outsider, I can't say how widespread this is. </s></s>
- nytimes.com ey continue to feel victimized and trapped. </s></s> Very few guards are Muslim , and prison officials, who tend to be hypersecular, have little understand
- nytimes.com onth. </s></s> In recent times the most spectacular refusal to identify as Muslim , if not to reject Islam altogether, came during the terrorist attacks in Ban
- nytimes.com that .9 percent of first-year students nationwide identified themselves as Muslims last year, up from .4 percent in 1990 and .1 percent in 1974. </s></s> (Je
- nytimes.com t more entitled to label Islam an "enemy from within." </s></s> "As Muslims ," she said, "we pay the damages of those two forms of extremism." </s></s>
- nytimes.com to Muslim communities in 2009. </s></s> All at once, what it meant to be Muslim was defined by other people, she said, and persistent hostility took a trei
- nytimes.com isaid by senior Muslims, but understood by many Muppies, is that being Muslim can be an asset for one's employer and clients. </s></s> Muslim bankers
- nytimes.com ps parents detect radicalization in their children, is the mistrust between Muslim communities and the authorities. </s></s> "It doesn't help when the comr
- nytimes.com ent of all Muslims, or 150 million people out of a total of about 1.3 billion Muslims . </s></s> However, they are disproportionately feared in the West. </s></s>
- nytimes.com paign denouncing the group's black separatist doctrine. </s></s> Black Muslim leaders denied any connection with the slayings. </s></s> • The followi
- nytimes.com e appealed to American blacks as religions and "a way of life," the Black Muslim doctrine calling for a separate black state has been generally more politi
- nytimes.com rfs. </s></s> To many outsiders, the segregation is striking. </s></s> But Muslim residents, particularly women, speak of their neighborhoods as safe hav
- nytimes.com since last fall when the City Council unanimously rejected a proposal by Muslim leaders to hand ownership of their unfinished mosque to the governm
- nytimes.com , "while an equally if not more important trend is the ongoing struggle by Muslim clerics to redefine what Islamic law has to say about society and politics
- nytimes.com s were entertaining friends in their cramped triple. </s></s> A committed Muslim who covers her hair around men outside her family, Ms. Ibrahim feared s
- nytimes.com y go too far. </s></s> For example, Rashid Dar, a thoughtfully committed Muslim academic, fears the prospect of an irreversible transformation in his com
- nytimes.com ulgating these xenophobic sentiments. </s></s> Nor does he compare Muslims' fates with the predicament of other migrants -- Polish workers in Englan
- nytimes.com ice (the Union of Islamic Organizations in France), a major conservative Muslim group, stated, about a controversial new law banning "ostentatious" expi

The analysis of the concordances led to the following observations:

1) *Muslim* is mostly used as a premodifier in noun phrases (e.g. *Black Muslims leaders denied any connection with the slayings, scholars have noted Muslim names, no Muslim societies offer their people rule of law*);

2) there is a frequent use of third person pronouns and possessives to the left of the word *Muslim* (*her position as a Muslim girl, they come from a Muslim country, herself a Muslim, their imagined Muslim takeover, n=2: many of them Muslims, they are neither Brothers nor are they Muslims*). On the other hand, the use of first person pronouns and/or other determiners is limited to those cases in which direct speech is reported (*I am a Muslim, Our Muslim minister*);

3) a distinction can be made between (groups of) words to the left of *Muslim* which carry NEGATIVE SEMANTIC PROSODY (*concern about, The mistrust between, despotic, starker problems in, the malaise of, oppression, Crackdown on, the problems of poor, ban several, silencing, disappointment with the, fear of us, we received verbal abuse from American Muslim leaders*) which are more frequent, and those which carry POSITIVE SEMANTIC PROSODY (*engaging, noteworthy, a successful practicing, Respecting, enable the, catering to the, integrated, integrating, reassures, win for the, unite, a group organized by a Muslim civil rights organization*) which are less frequent;

4) the (groups of) words to the left of *Muslim* can be classified into the following semantic groups: QUANTITY/AMOUNT (n=2: *1.3 billion, 200 billion, 6 million, 6.1 percent, one, n=2: two, three, the only, n=2: every, n=4: largest, n=7: many, n=2: most, n=4: predominantly, n=2: several, n=3: some, vast, in much of the, much of the, most parts of the, the rest of the, for the whole, the number of*), RELIGION (n=2: *conservative, faithful, fundamentalist, militant, n=3: observant, pious, practicing, Koran, secularism*), GEOGRAPHICAL ORIGIN (*Arab, Egyptian, n=2: French, Turks and other, local, American, India's 200 million*), PEOPLE (*young, no Muslim societies, n=3: immigrant*), POLITICS (*authoritarianism across the, minister to, banning forms of*), ETHNIC GROUPS (n=2: *black American, n=2: Black*), EVALUATION (*mainstream, good, true*), and OTHER (*rationalist, magazine, director, fixture, hallmark, life, handing out, designate, worldwide call to, thanks to, traditional, shot two*).

Figure 4.4-B shows a sample of 50 random concordance lines of the word *Muslim*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.4-B: 50 sample concordance lines of the word “Muslim”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "Muslim" in the New York Times corpus. The interface includes a search bar with "NYT" entered, a sample size of 200, and a sorting option set to "word, word, word". The concordance lines are sorted by one, two, and three tokens to the right of the word. The interface also shows a sidebar with navigation icons and a bottom section with sorting and pagination options.

Line	Context	Word	Context
1	nytimes.com political elite.	Muslim	"separatism" also is problematic for conflating two distinct
2	nytimes.com China.	Muslims	," he said. "Everyone will be harmed by it."
3	nytimes.com actions.	Muslims	," he said. In the 1960s, a small circle of Muslim
4	nytimes.com is fear: Since the Sept. 11 tragedy, there is a fear of us	Muslims	," he said. As a result, Florence's main Muslim
5	nytimes.com titled to label Islam an "enemy from within."	Muslims	," she said, "we pay the damages of those two forms of
6	nytimes.com	Muslims	, and many of them lifelong residents of India – were left
7	nytimes.com el victimized and trapped.	Muslim	, and prison officials, who tend to be hypersecular, have
8	nytimes.com	Muslims	, are referring to such sources in the Islamic tradition to
9	nytimes.com mera inside the cell."	Muslims	, Children Have Not Been Spared Nearly half a
10	nytimes.com recent times the most spectacular refusal to identify as	Muslim	, if not to reject Islam altogether, came during the terroris
11	nytimes.com ght it offers into the up-and-coming mind-set of so many	Muslims	, is that it evolved due to the demands of average custo
12	nytimes.com vest moral transgressions.	Muslims	, it could be our own escape from the sin of arrogance to
13	nytimes.com of the institutions that has most successfully integrated	Muslims	, military officials and outside experts said, adding that it
14	nytimes.com y of America's enemies.	Muslims	, nor Islamists who espoused violence, but generic "evilk
15	nytimes.com arty to make second-class citizens of India's 200 million	Muslims	, one of the largest Muslim populations in the world, and
16	nytimes.com d on social media, was taken seriously by many French	Muslims	, some of whom reacted with anger. "I receive 2
17	nytimes.com in the 1999 police shooting of Amadou Diallo, who was	Muslim	. "What we've found is when domestic issues ju
18	nytimes.com uestion is, "Who am I?"	Muslim	." He added: "They're going to want to
19	nytimes.com nd universities have hired part-time imams to minister to	Muslims	. At least 75 colleges have dedicated space for
20	nytimes.com borders more closely -- while not alienating mainstream	Muslims	. But he cannot avoid raising the question of wh
21	nytimes.com is, or 150 million people out of a total of about 1.3 billion	Muslims	. However, they are disproportionately feared in
22	nytimes.com	Muslim	. I moved to Minnesota in 2013. The ol
23	nytimes.com ias just over one billion daily active users, many of them	Muslims	. In the past, Mr. Zuckerberg had mainly used h
24	nytimes.com an decision-making on security and law, alarming many	Muslims	. Mr. Trump has insisted that the executive orde
25	nytimes.com ble at:	Muslims	; Hateful Images of Jews Are Embedded In Islamic Popu
26	nytimes.com 70, only 4 percent of the professionals in Malaysia were	Muslim	; today, that figure is closer to 40 percent. Since
27	nytimes.com	Muslim	academic, fears the prospect of an irreversible reform
28	nytimes.com isy Khan, executive director of the American Society for	Muslim	Advancement. "The physicality of our prayer fo
29	nytimes.com slims.	Muslim	Advocates, said her nonprofit used to "believe in engage
30	nytimes.com inion Guest Essay	Muslim	After 9/11 By Meher Ahmad What does
31	nytimes.com Soon after, black leaders announced the creation of the	Muslim	Alliance in North America, their first national "indigenous
32	nytimes.com for who apparently was not there: representatives from	Muslim	American groups. The night highlighted a parad
33	nytimes.com public schedule, the president has yet to meet with any	Muslim	American groups. Another hitch came last year
34	nytimes.com " Muslim Americans' 'Seismic Change'	Muslim	Americans' 'Seismic Change' The aftermath of t
35	nytimes.com idents have also used the dinner to highlight noteworthy	Muslim	Americans. Mr. Bush made a point in 2006 of in
36	nytimes.com of the Nation of Islam, said Aminah McCloud, herself a	Muslim	and a professor of Islamic Studies at DePaul University i
37	nytimes.com would I deprive myself of being healthy because I am a	Muslim	and I choose to cover? It's very important to tak
38	nytimes.com use.	Muslims	and scholars of Islam, since Muslims make up about 1 p
39	nytimes.com ut of curiosity," he said.	Muslim	areas, even non-Muslims observe Ramadan, the Muslim
40	nytimes.com lla organization representing some 130 prayer halls and	Muslim	associations across Italy – reported episodes of Islamop
41	nytimes.com revolved around the Sun, expressed ideas similar to the	Muslim	astronomers in his early writings. This has led s
42	nytimes.com ple are quick to accommodate." The number of	Muslims	at American colleges and universities has more than dou
43	nytimes.com l but Jews and Muslims still observe.	Muslim	believes such apocalyptic prophecies, most of which dor
44	nytimes.com bad for the Middle East, but it would be a big win for the	Muslim	Brotherhood," he said, "a clear statement from a court th
45	nytimes.com roup? President Trump wants to designate the	Muslim	Brotherhood, an international Islamist movement, as a te
46	nytimes.com s And a second action, which would designate the	Muslim	Brotherhood, the Islamist political movement in the Midd
47	nytimes.com ence. Here's a brief guide. What is the	Muslim	Brotherhood? The Muslim Brotherhood is a mis
48	nytimes.com therhood. Some of these groups use the name	Muslim	Brotherhood and others do not. Political parties
49	nytimes.com mbings and rocket attacks on civilian targets, which the	Muslim	Brotherhood considers legitimate resistance to Israeli oc
50	nytimes.com No. The administration must show that the	Muslim	Brotherhood engages in terrorist activity that threatens t

The analysis of the concordances led to the following observations:

- 1) the word *Muslim* is occasionally (n=9) followed by a quotative expression like *he/she/someone said*, which serves to report direct speech;
- 2) some words and phrases to the right of *Muslim* carry NEGATIVE SEMANTIC PROSODY (*hostages, monolithic, the Muslim Brotherhood engages in terrorist activity*), while others carry POSITIVE SEMANTIC PROSODY (*being Muslim can be an asset, immigrant Muslims have been brotherly toward us*), the latter being less frequent;
- 3) the (groups of) words to the right of *Muslim* can be classified into the following semantic fields: GEOGRAPHICAL LOCATIONS (n=5: *in the United States, in North America, in Atlanta, areas, associations across Italy, in Egypt, across the world*, n=6: *country, countries of Southeast Asia (Indonesia and Malaysia), country like Pakistan, country like Syria, Afghanistan or Yemen, in the Xinjiang region, Middle East, nations, to travel to Afghanistan*, n=17: *world*), RELIGION (*chaplain, and scholars of Islam, believes such apocalyptic prophecies, call to prayer, deviated from God's plan, from Jew or Christian, clerics, doctrine, faith, names and Islamic*, n=4: *leaders, missionaries, prayers, preachers, religious practice, to invoke Sharia*), SOCIAL GROUPS (n=2: *American groups*, n=2: *Americans, readers*, n=2: *patients, Users, gun owners*, n=6: *community*, n=2: *group, societies, opinion leaders*, n=3: *immigrants, migrants, astronomers, customers, on the job, professionals, traders*), PEOPLE (*residents*, n=8: *woman, teenagers, Children*, n=2: *girl, man, person*, n=2: *population*), INSTITUTIONS (*American Society for Muslim Advancement, Muslim Alliance, Muslim associations*, n=10: *Muslim Brotherhood*, n=2: *civil rights organization, center*), EDUCATION (*schools, students*, n=2: *academic, and a professor, at American colleges, friends at school*), CLOTHES AND PERSONAL BELONGINGS (*head covering, traditional religious garb, veil, carpets, veiling, scarf*), QUANTITY (*one of the largest, some of whom*), POLITICS (*congresswomen*, n=3: *minister, endorsed George W. Bush¹¹*), POWER (*rulers, takeover of America, prison officials*), SCIENCE (*science, to science, Islamic science*), TERRORISM (*Terrorism, Muslim Brotherhood terrorist*), CULTURE

¹¹ He was President of the United States from 2001 to 2009.

(*culture, customs, literature*) and OTHER (*discourse, n=2: empires, fates, n=2: neighborhoods, traders are barred, call, endorsed, say*).

Figure 4.5-A shows a sample of 50 random concordance lines of the word *Islam*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.5-A: 50 sample concordance lines of the word “Islam”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot shows a concordance tool interface for the word "Islam" in the New York Times (NYT) corpus. The tool displays 50 sample concordance lines, sorted by one, two, and three tokens to the left of the word. The interface includes a search bar, filters for sample size (200) and tokens (3), and a table of results with columns for left context, KWIC (the word "Islam"), and right context. The results are numbered 1 through 50, and the interface includes navigation controls like "SORTED. JUMP TO..." and "Rows per page: 50".

	Left context	KWIC	Right context
1	nytimes.com rring to the violence of the Islamic Revolution. </s></s>	Islam	ruined the lives, dreams, hopes and aspirations of three
2	nytimes.com t "But Indonesia is also not a secular state." </s></s>	Islam	arrived in Indonesia through Arab and Indian merchants.
3	nytimes.com t clearer distinction between men and women. </s></s>	Islam	has a peaceful effect on the converts," Mr. Amghar said.
4	nytimes.com slam in the country and help develop what he called an "	Islam	of France" compatible with the nation's republican values
5	nytimes.com </s></s> Even as Mr. Macron has pledged to nurture an "	Islam	of France," followers of the faith suffer from an acute sho
6	nytimes.com n and modernity at the Cato Institute, and the author of "	Islam	Without Extremes: A Muslim Case for Liberty." </s></s> T
7	nytimes.com ining ourselves. </s></s> Mustafa Akyol is the author of "	Islam	Without Extremes: A Muslim Case for Liberty." </s></s> N
8	nytimes.com u going to talk about women's empowerment?" </s></s>	Islam's	Evolution </s></s> Her frustration says much about the e
9	nytimes.com re with rejecting God) and believed in a new "humanist"	Islam	, and they asked God to destroy him. </s></s> "If there is
10	nytimes.com ocieties of the Arabian Peninsula in the seventh century,	Islam	vastly improved the lot of women of that time. </s></s> It
11	nytimes.com r's estate. </s></s> As codified over the years, however,	Islam	eventually institutionalized the inferiority of women. </s>
12	nytimes.com for those in the West to grasp is that for this population,	Islam	is a powerful supporter of the drive to modernity. </s></s>
13	nytimes.com mage cast by recent world events. </s></s> Traditionally,	Islam	has encouraged science and learning. </s></s> "There is
14	nytimes.com : challenge, or fall into complaining and despair. </s></s>	Islam	and the Quran teach us that when we encounter a challe
15	nytimes.com be true to Islam only by appearing to forsake it. </s></s>	Islam	Teaches Us That Life Is a Test. </s></s> So Is This Presik
16	nytimes.com rering to her religious principles about modesty. </s></s>	Islam	does not restrict women from exercising in fact all Muslim
17	nytimes.com oduce mass secularization in Muslim societies. </s></s>	Islam	may still count as the fastest-growing religion in the work
18	nytimes.com izations like the United Nations to rescue Syria. </s></s>	Islam	is the only weapon required, he said. </s></s> "The Kora
19	nytimes.com tters@nytimes.com. </s></s> A NATION CHALLENGED: ISLAM	Islam	; Where Muslim Traditions Meet Modernity </s></s> Reac
20	nytimes.com ews, Mr. Bannon said, "Islam is not a religion of peace –	Islam	is a religion of submission," and he warned of Muslim infl
21	nytimes.com slims Leave Islam." </s></s> The process of abandoning	Islam	accelerated in most cases, Mr. Cottee told me, when you
22	nytimes.com l." </s></s> No matter how anxious people may be about	Islam	, the notion of a Muslim invasion of this majority Christia
23	nytimes.com id from class after rebutting derogatory comments about	Islam	; that a college employee poured glue in the shoe of a M
24	nytimes.com igrants, and earlier this year voiced strong doubts about	Islam's	compatibility with the country's values. </s></s> Asked by
25	nytimes.com ring has helped stoke and perpetuate moral panic about	Islam	taking over America and subverting American values. </s>
26	nytimes.com general impression we sometimes get in the West about	Islam	is one of radicalization," said Raphaël Lefèvre, a nonresi
27	nytimes.com t and nonoppressive stance in the face of insults against	Islam	. </s></s> That sort of instruction could also help their mc
28	nytimes.com squarely against those who consider yoga a sin against	Islam	. </s></s> In New York City, where yoga has become as
29	nytimes.com w miles away between the Lebanese Army and Fatah al	Islam	, a group inspired by Al Qaeda, Mr. Bakri presented hims
30	nytimes.com k who had been part of earlier negotiations with Fatah al	Islam	, warning that the group was planning to strike the Army
31	nytimes.com æm worried about a creeping liberalism within American	Islam	. </s></s> Read Mikaeel Ahmed Smith, for example. </s>
32	nytimes.com at we need on our territory for the serene practice of an	Islam	of France." </s></s> Silvia Camara-Tombini, a Socialist cr
33	nytimes.com ti-Semitic horrors that occurred in Christian Europe, and	Islam	as a religion accepts many of the revelations embodied i
34	nytimes.com Revolution, the failed alliance between Communism and	Islam	continues to shape the politics of the Muslim world. </s>
35	nytimes.com re revolutionary potential of combining Communism and	Islam	that Tan Malaka made an appearance at the Fourth Com
36	nytimes.com æ Russian Revolution, the prospects of Communism and	Islam	joining forces seemed very bright. </s></s> They were pe
37	nytimes.com s to mobilize under the joint banner of Communism and	Islam	was to deeply divide Muslims, weakening their capacity f
38	nytimes.com obedient, modest women dedicated to motherhood and	Islam	. </s></s> But in another sense, it is remarkable that the
39	nytimes.com eed to come by here more often." </s></s> Muslims and	Islam	Were Part of Twin Towers' Life </s></s> Sometime in 199
40	nytimes.com atement on Wednesday night in support of Muslims and	Islam	. </s></s> Granted, his statement also made good busine
41	nytimes.com </s></s> The "war on terror" – which singled out Muslims and	Islam	as a civilizational threat to "the West" – created the cond
42	nytimes.com aling of hate, the rising of a fear-based narrative around	Islam	," she said. </s></s> For Asmaa Abdeldaiem, 19, who gre
43	nytimes.com / the Communist Party. </s></s> The officials did not ban	Islam	but dictated very narrow limits for how it should be practi
44	nytimes.com d about your thrones and your financial assets, because	Islam	will stay forever and no power on earth, whatever it does
45	nytimes.com olleagues from attending department meetings because	Islam	dictates that men should hear a woman's voice only wh
46	nytimes.com ining true to their religious principles. </s></s> "Because	Islam	tends not to distinguish between the temporal and the rei
47	nytimes.com g jihadist and Shariah law in America. </s></s> Because	Islam	is not a religion, the argument went, the mosque constru
48	nytimes.com g 4 percent) thought there was a "natural conflict between	Islam	and democracy." </s></s> The fear is so real that in 2010
49	nytimes.com ere could be some more differentiation" drawn between	Islam	and the terrorists. </s></s> They also said the rest of the
50	nytimes.com antagonists to the prophet Muhammad's efforts to bring	Islam	to the people of the Arabian Peninsula. </s></s> Of the tr

The analysis of the concordances led to the following observations:

1) the word *Islam* is a noun and is mostly used in prepositional phrases (e.g. *On Islam Trump takes a different approach, of Islam, between Islam and democracy, around Islam*);

2) a distinction can be made between (groups of) words to the left of *Islam* which carry NEGATIVE SEMANTIC PROSODY (*derogatory comments about, strong doubts about Islam's compatibility with the country's values, moral panic about, insults against, singled out Muslims and Islam as a civilizational threat, fear-based narrative around, conflict between Islam and democracy, criticized, criticizing, defaming, a vile vulgarity to describe, destroy, to eliminate, impose, the problem of Islamism, an irrational fear of, a general mistrust of, n=2: dark view of, hateful ideology of, hostile of, animosity toward, fanatic, ferocious, dangerous strain within*) which are more frequent, and those which carry POSITIVE SEMANTIC PROSODY (*to nurture an "Islam of France", "humanist", serene practice of, in support of, business-friendly, a struggle to defend, Reinforcing and Improving, Liberal, modernized, "insults" of, the integration of, a peaceful version of, respect*) which are less frequent;

3) the (groups of) words to the right of *Islam* can be divided into the following semantic categories: RELIGION (n=3: *Muslims and, n=2: the Nation of Islam, conversion, converts, n=3: converted to, converting to, devotion to, blasphemers, The Apostates, Liberal, n=2: moderate, the sacred shrines, holy book of, Shiite branch of, mystical form of, scholars of, fundamentalist strain of, religious validity of, n=4: orthodox, n=5: radical, Christians and Jews, Sunni and Shia, Shiite, Sufi, n=2: Sunni, conservative Wahhabi, Muhammad, the prophet Muhammad, a sin against*), COMMUNICATION (*called, criticized, criticizing, declared, n=2: argued that, assertion that, contradict, confirm that, deny that, do not define*), POLITICS (n=4: *Communism and, figurehead, n=2: militant, n=2: political, public attitudes toward*), GEOGRAPHICAL ORIGIN (*Arabian Peninsula, American, Indonesian, n=2: Sarekat*), PERIOD (*in the seventh century, contemporary, medieval*), WAR (*an attack on, reform, at war with, soldier of*), PEOPLE (*women, population, senior fellow on*), TERRORISM (*ISIL, n=2: Fatah al Islam, soldier of*), ETHNIC GROUPS (*the Bolsheviks of, Italians, African-Americans*), SEPARATION (*abandoning, Leave/Leaving, to renounce, to separate*), REFLECTION (*Discussion of, n=2: interpretation of, the treatment of, understanding of, as proof that,*

misapprehensions connected to) and OTHER (*Traditionally, traditional, radiating, n=2: brand of, enemies of, the evolution of, n=3: in the name of, the picture of, resonant pieces of, the uncontested place of, the prescriptions of, the role of, “Sinicization of Islam”, source of, The story of, did not ban*).

Figure 4.5-B shows a sample of 50 random concordance lines of the word *Islam*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.5-B: 50 sample concordance lines of the word “Islam”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a web-based concordance tool interface. At the top, there is a search bar containing 'NYT' and a search icon. Below the search bar, there are statistics for the search: 'simple Islam • 719' and 'Sample 200 • 200'. The interface is divided into sections: 'Details', 'Left context', 'KWIC', and 'Right context'. The main area shows 50 concordance lines, each with a checkbox, a search icon, and a snippet of text from the New York Times corpus. The word 'Islam' is highlighted in red in the KWIC column. The text snippets are sorted by one, two, and three tokens to the right of the search term. At the bottom, there is a 'SORTED. JUMP TO...' button and a 'Rows per page: 50' dropdown menu.

Line	Left context	KWIC	Right context
1	nytimes.com f is associated with many of the most resonant pieces of	Islam's	"golden age," lasting from roughly the eighth through 13t
2	nytimes.com rs, he retreated from his incendiary language and called	Islam	"one of the world's great faiths." </s></s> Speaking before
3	nytimes.com ney, Andrew C. McCarthy, wrote in National Review that	Islam	"should be understood as conveying a belief system that
4	nytimes.com "I used to fear that this might lead to widespread 'reform	Islam	' movements. </s></s> What I fear now is widespread nih
5	nytimes.com nto to them later. </s></s> Abdelkarim, who converted to	Islam	(and adopted an Arabic name) about a decade before I r
6	nytimes.com s were needed. </s></s> "The hateful ideology of radical	Islam	," he told supporters, must not be "allowed to reside or st
7	nytimes.com changed about me is I now live with people who respect	Islam	," Mr. Bakri said, as young men trickled into his library to
8	nytimes.com irst raised the issue of what he called the "Sinicization of	Islam	," saying all faiths should be subordinate to Chinese cultu
9	nytimes.com alling of hate, the rising of a fear-based narrative around	Islam	," she said. </s></s> For Asmaa Abdeldaima, 19, who gre
10	nytimes.com furt, pointed out in his book "Astronomy in the Service of	Islam	," published in 1993. </s></s> Arabs had always been kn
11	nytimes.com w miles away between the Lebanese Army and Fatah al	Islam	," a group inspired by Al Qaeda, Mr. Bakri presented him
12	nytimes.com armists Hate Them? </s></s> Sufism is a mystical form of	Islam	," a school of practice that emphasizes the inward search
13	nytimes.com romulgated puritanical interpretations of Sunni and Shia	Islam	," after the 1970s Saudi oil boom and the 1979 Iranian Re
14	nytimes.com /s></s> In particular, members began to join the Sarekat	Islam	," an organization founded in 1912 as a Muslim batik tradi
15	nytimes.com ddle East, however, practices the conservative Wahhabi	Islam	," and its government does not officially recognize any of I
16	nytimes.com a university that is a revered center of learning in Sunni	Islam	," and speak at a peace conference organized by the mos
17	nytimes.com ise seeking change as Western stooges and enemies of	Islam	," and they have seized on resistance to women's rights a
18	nytimes.com ire with rejecting God) and believed in a new "humanist"	Islam	," and they asked God to destroy him. </s></s> "If there is
19	nytimes.com ia Muslims make up the two main branches of orthodox	Islam	," are themselves divided into four schools which mutually
20	nytimes.com see the reverence for saints, which is common in Shiite	Islam	," as a form of idolatry, because in their view it shows dev
21	nytimes.com open an institute to teach Arabic to Western converts of	Islam	," he says. </s></s> But after a brief period when many of
22	nytimes.com relatives are receiving "treatment" for exposure to radical	Islam	," its title refers to family members who are being "dealt w
23	nytimes.com t in France's colonies, coupled with a general mistrust of	Islam	," put the efforts on hold. </s></s> The issue could no long
24	nytimes.com t that draws eye rolls from most Muslims and scholars of	Islam	," since Muslims make up about 1 percent of the United S
25	nytimes.com s in Murfreesboro argued against the religious validity of	Islam	," the Department of Justice filed an amicus brief explaini
26	nytimes.com t." </s></s> No matter how anxious people may be about	Islam	," the notion of a Muslim invasion of this majority Christia
27	nytimes.com slamic theology. </s></s> (The Quran is the holy book of	Islam	," the religion). </s></s> Yet still, her comment, which quic
28	nytimes.com sist on condemning gays should recall that according to	Islam	," there are many sins, including arrogance, which the Qu
29	nytimes.com elt not just in Iraq but also around the world. </s></s> On	Islam	," Trump Takes a Different Approach at Home and Abroad
30	nytimes.com k who had been part of earlier negotiations with Fatah al	Islam	," warning that the group was planning to strike the Army
31	nytimes.com Prophet Mohammed and founder of the Shiite branch of	Islam	," was stabbed to death while praying in nearby Kufa and
32	nytimes.com is approach. </s></s> As he wended his way deeper into	Islam	," whenever he bumped into an inconsistency, he had to s
33	nytimes.com /s></s> Most of all, a puritanical Salafist interpretation of	Islam	," which draws inspiration from the age of the Prophet Mu
34	nytimes.com x></s> To the extent there is public debate over the role of	Islam	-- as armor or emancipator -- that debate often turns on t
35	nytimes.com alled for a caliphate, which is a central doctrine in Sunni	Islam	." </s></s> He continued: "I ask you, Mr. President, to sto
36	nytimes.com st Islamic social organization, which promotes moderate	Islam	." </s></s> "Now, political parties are aiming to get more v
37	nytimes.com cing the jihadist line that the United States is at war with	Islam	." </s></s> "The White House is a huge soapbox," she sai
38	nytimes.com lms for his book, "The Apostates: When Muslims Leave	Islam	." </s></s> The process of abandoning Islam accelerated
39	nytimes.com one who saw his efforts "as a jihad, a struggle to defend	Islam	." </s></s> The video, which is narrated by the NBC New
40	nytimes.com t as a braggart and idolator in the theological councils of	Islam	." </s></s> 'Call of Khomeini' Wristwatch </s></s> They are
41	nytimes.com r of the recent book "Unholy War: Terror in the Name of	Islam	." </s></s> Islamic fundamentalists frequently refer to Jev
42	nytimes.com nam. </s></s> I have spent more than 20 years studying	Islam	.... I can tell you with confidence that ISIL speaks for Isla
43	nytimes.com am. ... I can tell you with confidence that ISIL speaks for	Islam	.... ISIL's 10,000 members are all Muslims. ... They com
44	nytimes.com id but from America, who'd come to steal oil and destroy	Islam	." </s></s> Abdullah Bejad and Mashari shared a house in
45	nytimes.com eleased. </s></s> The goal is to remove any devotion to	Islam	." </s></s> Abdusalam Muhemet, 41, said the police detai
46	nytimes.com /s></s> Her frustration says much about the evolution of	Islam	." </s></s> Born in the tribal societies of the Arabian Penin
47	nytimes.com e wines -- may seem an unlikely figurehead for hard-line	Islam	." </s></s> But he is an astute politician who has shouted
48	nytimes.com obedient, modest women dedicated to motherhood and	Islam	." </s></s> But in another sense, it is remarkable that the
49	nytimes.com t to kill all blasphemers, real or perceived, do not define	Islam	." </s></s> But they do define a fanatic, ferocious, danger
50	nytimes.com > One was that of the revolutionaries -- the Bolsheviks of	Islam	." </s></s> For them all Muslim societies had sunk into a s

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words which carry NEGATIVE SEMANTIC PROSODY (*was stabbed to death, and the terrorists, as a civilizational threat, can take revenge, conversion from Islam is punishable, ruined the lives, is anti-American*) which are more frequent, and those which carry POSITIVE SEMANTIC PROSODY (*a great favor, has a peaceful effect, has encouraged science, in a brighter light, is promoted*) which are less frequent;

2) the (groups of) words to the right of *Islam* can be divided into the following semantic categories: RELIGION (*Muslim, Muslims, or Muslims, the black Muslims, the religion, as a religion, as the religion, n=2: is a religion, n=2: is not a religion, n=2: the Quran, holy book, apostates, Abrahamic past*), GEOGRAPHICAL LOCATION (*in New York City, and Harlem, India, Indonesia, n=2: in China, in America, in early America, Middle-East heartlands, in France, n=3: of France, in prison*), POLITICS (*government, Western governments, the Department of Justice, Trump¹², and democracy, taking over America*) and OTHER (*as armor or emancipator, ISIL¹³*).

Figure 4.6-A shows a sample of 50 random concordance lines of the word *Islamic*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

¹² He was President of the United States from 2017 to 2021.

¹³ 'ISIL' stands for 'Islamic State of Iraq and the Levant'.

Figure 4.6-A: 50 sample concordance lines of the word “Islamic”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "Islamic" in the New York Times (NYT) corpus. The interface includes a search bar with "NYT" entered, a sample size of 200, and sorting options. The concordance lines are sorted by one, two, and three tokens to the left of the word "Islamic". The word "Islamic" is highlighted in red in each line. The interface also shows a sidebar with navigation icons and a bottom section with pagination and sorting controls.

Line	Context	Word	Context
1	nytimes.com specially a foreigner, to go too far.	Islamic	The Hejab ("Islamic Dress") Club, a huge state-run sports facility for women i
2	nytimes.com "Islam insisted on equality between everyone."	Islamic	jurisprudence is based on the Koran, which Muslims con
3	nytimes.com n on Earth has flourished that long in that way."	Islamic	Science Wars </s></s> Humiliating encounters with West
4	nytimes.com sitions, but women always do."	Islamic	dress" for all women in Iran, even female athletes, althou
5	nytimes.com ie into his teenage years just as an officially sponsored "	Islamic	Awakening" was flourishing. </s></s> Girls and boys had
6	nytimes.com nily resurrected the spirit of those "Brothers" during the "	Islamic	Awakening," and exploited the resulting Salafiyya moven
7	nytimes.com inker on religion and politics, observed in his 2016 book,	Islamic	Exceptionalism. </s></s> Yet nothing in human history is
8	nytimes.com ly that Washington, in effect, ignored, and even courted,	Islamic	groups that knowingly fostered terrorism abroad, as long
9	nytimes.com ast </s></s> Despite their awareness of Ptolemy's flaws,	Islamic	astronomers were a long ways from throwing out his mo
10	nytimes.com sage of "Journey Into Europe" is that throughout history,	Islamic	and European civilizations have often been not just comp
11	nytimes.com ale supervision. </s></s> To cater to this growing market,	Islamic	banks have been educating women in finance. </s></s> 1
12	nytimes.com ishment or even the death penalty. </s></s> Meanwhile,	Islamic	State militants implement the most extreme interpretator
13	nytimes.com have all religious lessons consolidated into one subject,	Islamic	studies, that would afford students more time for other le
14	nytimes.com s some of the nation's most prominent -- or most vocal --	Islamic	groups have defended and endorsed violence against Is
15	nytimes.com uld go, detaining those who made it back alive. </s></s>	Islamic	activists make up the biggest block of political prisoners,
16	nytimes.com re threat of renewed conflict in the Middle East. </s></s>	Islamic	banking is based on interpretations of the Sharia, the tra
17	nytimes.com like to point out that no Islamic bank has failed. </s></s>	Islamic	banks publicly deny that the convoluted politics of the Mi
18	nytimes.com g Organization for Islamic Financial Institutions. </s></s>	Islamic	scholars on lucrative retainers with financial institutions, 1
19	nytimes.com ended into the early post-independence period. </s></s>	Islamic	organizations actively participated in the anti-Communist
20	nytimes.com ed the deal as proof of a threat to U.S. security. </s></s>	Islamic	bonds were then unknown to most Americans, and the r
21	nytimes.com levision stations promulgate anti-Semitic views. </s></s>	Islamic	history, they say, contains nothing like the anti-Semitic hc
22	nytimes.com psi, Mecca Cola and Qibla Cola), and even vacations --	Islamic	cruises are a growth industry in Turkey, and the governoi
23	nytimes.com role of religion in government . </s></s> After Iran's 1979	Islamic	revolution, Ayatollah Ruhollah Khomeini founded a state
24	nytimes.com nds, rather than closing them. </s></s> The 19th-century	Islamic	scholar Muhammad Abduh, for example, argued that Jes
25	nytimes.com to Nigeria, one of whose federal states has just adopted	Islamic	law. </s></s> In Chechnya, a small band of bold Islamists
26	nytimes.com Awad, the executive director of the Council on American	Islamic	Relations, adding that this was not his personal opinion. .
27	nytimes.com at separate (a Jewish stricture) and avoiding alcohol (an	Islamic	rule). </s></s> This fall, organizers hope to arrange what
28	nytimes.com pable of applying what in theory was supposed to be an	Islamic	economy rooted in Islamic justice. </s></s> Traditionalist
29	nytimes.com Religious Hatred </s></s> Indian officials are blaming an	Islamic	group for spreading the virus, and Muslims have been ta
30	nytimes.com laz School Pre-K Through 12: Excellent Education in an	Islamic	Environment." </s></s> Near the front door, a sign requer
31	nytimes.com u are not a court that decides that. </s></s> This isn't an	Islamic	court." </s></s> He said Al Qaeda's aims were what matt
32	nytimes.com plished the fatwa, said to have originally appeared on an	Islamic	Web site. </s></s> Portions of the fatwa, which I translate
33	nytimes.com pus gates for an 8:30 class, the two of us must pass an	Islamic	dress inspection. </s></s> The day before, I had almost t
34	nytimes.com nian revolution disrupted all this. </s></s> It produced an	Islamic	Republic that imposed Shariah law and mandated veiling
35	nytimes.com e whole thing works better in theory than in practice, and	Islamic	financiers have had to develop entrepreneurial ways of w
36	nytimes.com ermined, she argues, by fundamentalism -- Catholic and	Islamic	alike. </s></s> But as many scholars have argued, this in
37	nytimes.com /s></s> In Indonesia, tensions between Communists and	Islamic	leaders had already begun to divide Sarekat Islam in the
38	nytimes.com ecurity and peace of our countries, and the national and	Islamic	interests. </s></s> Therefore, we call those responsible fr
39	nytimes.com e been no additional Irans, and the prospect that another	Islamic	state will arise -- whether through peaceful means or viol
40	nytimes.com are 10 Islamic mutual funds and more than 20 approved	Islamic	financial instruments. </s></s> Worldwide, the Islamic fin
41	nytimes.com creasingly Islamic finance is going global. </s></s> Arab	Islamic	banks are setting up shop in Europe and Southeast Asia
42	nytimes.com i suburbs or building Muslim ecosystems of sorts around	Islamic	schools, halal stores or mosques. </s></s> But this diagn
43	nytimes.com acceptable, or halal, financial instrument. </s></s> Asian	Islamic	finance officials tend to have more liberal interpretations
44	nytimes.com opele who do terrorist attacks but who also happen to be	Islamic	," said Adrian Cabrerros, 22, visiting with his mother from
45	nytimes.com hat he founded in 1997. </s></s> The philosophy behind	Islamic	saving and investing can be traced to the Quran and oth
46	nytimes.com o the same. </s></s> They argue that the Brotherhood's	Islamic	ideology makes it a threat to the idea of the nation-state :
47	nytimes.com l Islamic goods; not just halal food and headscarves, but	Islamic	housing, haute couture, banking, education, entertainme
48	nytimes.com c McKinsey & Co. estimates that by 2010, assets held by	Islamic	financial houses will total \$1 trillion, a fivefold growth in fi
49	nytimes.com held his National Dialogue, a petition written primarily by	Islamic	reformists advocating a constitutional monarchy was sub
50	nytimes.com thodox Islam." </s></s> Some interpretations of classical	Islamic	law teach that Muslims have a duty to seek out and fight

The analysis of the concordances led to the following observations:

1) the word *Islamic* is exclusively used as a premodifier and occurs in noun phrases (e.g. *Communists and Islamic leaders*, *Arab Islamic banks*, *Islamic Republic*, *Asian Islamic finance*) and prepositional phrases (e.g. *by Islamic financial reformists*, *in Islamic popular culture*, *for Islamic banks*, *of Islamic studies*, *within Islamic law*, *with Islamic scholarship*);

2) the word *Islamic* occurs with second and third person pronouns and possessives (n=2: *Their*, *them*, *your*), but not with first person pronouns and possessives. As in the case of the word *Muslim*, this could point to the phenomenon of “Othering”, that is, “treating people from another group as essentially different from and generally inferior to the group you belong to” (MacMillan Dictionary on line);

3) a distinction can be made between the (groups of) words to the left of *Islamic* which carry NEGATIVE SEMANTIC PROSODY (*are blaming an*, *Despotic*, *immobile*, *obscure*, *assault of*, *destroy the*, *fight for the*, *victims of the*, *failure of the*, *gap between the Islamic world and the West*) and those which carry POSITIVE SEMANTIC PROSODY (*growing specialty of*, *perfect*, *support for the*), the latter being less frequent;

4) the word *Islamic* tends to occur in binomial expressions, underlined in the following excerpts, with terms belonging to either the semantic field of religion or that of politics (*It was undermined*, *she argues*, *by fundamentalism – Catholic and Islamic alike*; *In Indonesia*, *tensions between Communists and Islamic leaders had already begun to divide Sarekat Islam in the early 1920s*);

5) the (groups of) words to the left of the word *Islamic* can be divided into the following semantic categories: RELIGION (*Catholic and*, *conservatives*, *caliph of*, *Sharia*, *Umma*, *orthodox*, *radical*, *Ramadan*, *imam*), POLITICS (*Communists and*, *governments with*, *immigrants*, *proposed*), TIME (*After Iran’s 1979*, *The 19th century*), EDUCATION (*Education in an*, n=2: *professor of*), GROUPS (*Indonesians*, *The Utsuls’*, *Arab*, *Asian*, *Al Qaeda*), COMMUNICATION (*Argues for*) and OTHER (*Fervent*, *fervor of the*, *immobile*, *players*, *interpreting*, *modern*, *most*, n=2: *new*, n=2: *head of*, *popular*, *private*, *proper*, *really*, *reinterpret*, *renowned*, *legitimacy of the*, *tenets of the*, n=2: *Traditional*, *Ptolemy’s flaws*, n=3: *Classical*, *dons*, *militant*).

Figure 4.6-B shows a sample of 50 concordance lines of the word *Islamic*, in the *New York Times*, sorted alphabetically by one, two and three tokens to the right.

Figure 4.6-B: 50 sample concordance lines of the word “Islamic”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "Islamic" in the New York Times (NYT) corpus. The tool shows search statistics: "simple Islamic • 645" (3,148.75 per million tokens • 0.31%) and "Sample 200 • 200" (976.36 per million tokens • 0.098%). The interface includes a search bar with "NYT", a toolbar with various icons, and a list of 50 concordance lines. Each line is numbered and includes a checkbox, a source link (nytimes.com), and the concordance text. The word "Islamic" is highlighted in red in the original image. The concordance lines are sorted by one, two, and three tokens to the right. At the bottom, there is a "SORTED. JUMP TO..." button and a "Rows per page: 50" dropdown menu.

Line	Source	Context
1	nytimes.com	was supranational, promoting the unity of the Umma, or Islamic "nation." </s></s> There was no directing bureau, no Con
2	nytimes.com	people who do terrorist attacks but who also happen to be Islamic ," said Adrian Cabrerros, 22, visiting with his mother from
3	nytimes.com	may also suffer from squabbles over just what is properly Islamic . </s></s> The Islamic bond market took a tumble – and e
4	nytimes.com	ded as anyone else's. </s></s> Only two things are really Islamic about a system that sought vainly to Islamize everything
5	nytimes.com	uld go, detaining those who made it back alive. </s></s> Islamic activists make up the biggest block of political prisoners,
6	nytimes.com	ermined, she argues, by fundamentalism -- Catholic and Islamic alike. </s></s> But as many scholars have argued, this in
7	nytimes.com	redentials. </s></s> Indeed, Tahir Mahmood, the head of Islamic and Comparative Studies at the Indian Institute of Islamic
8	nytimes.com	sage of "Journey Into Europe" is that throughout history, Islamic and European civilizations have often been not just comp
9	nytimes.com	state has been generally more political than the orthodox Islamic approach. </s></s> Orthodox Islam and the Black Muslim
10	nytimes.com	Dubai Islamic Bank or the Islamic Bank of Jordan, or the Islamic arm of local mainstream banks or global financial outfits i
11	nytimes.com	duced elsewhere, Italy had one of the world's greatest Islamic art collections. </s></s> Yet it had only staged one other I
12	nytimes.com	ast </s></s> Despite their awareness of Ptolemy's flaws, Islamic astronomers were a long ways from throwing out his mo
13	nytimes.com	ie into his teenage years just as an officially sponsored " Islamic Awakening" was flourishing. </s></s> Girls and boys had
14	nytimes.com	nily resurrected the spirit of those "Brothers" during the " Islamic Awakening," and exploited the resulting Salafiyya moven
15	nytimes.com	r center for Islamic finance. </s></s> The city saw its first Islamic bank open in 2004, and since then two more have opene
16	nytimes.com	ntal approach to money," said Mushtak Parker, editor of Islamic Banker, a monthly magazine that covers the industry. </s>
17	nytimes.com	re threat of renewed conflict in the Middle East. </s></s> Islamic banking is based on interpretations of the Sharia, the tra
18	nytimes.com	vr. Nor says, "is that our approach has always been that Islamic banking is not for the Muslims alone. </s></s> It is for eve
19	nytimes.com	ts now valued at \$160 billion. </s></s> A central tenet of Islamic banking is that financial transactions be free from interes
20	nytimes.com	ities. </s></s> Westerners Look at Risks and Rewards of Islamic Banking </s></s> Read in app </s></s> By Aline Sullivan,
21	nytimes.com	creasingly Islamic finance is going global. </s></s> Arab Islamic banks are setting up shop in Europe and Southeast Asia
22	nytimes.com	I spread, bankers said. </s></s> Another selling point for Islamic banks has been their strong financial backing. </s></s> B
23	nytimes.com	ale supervision. </s></s> To cater to this growing market, Islamic banks have been educating women in finance. </s></s> 1
24	nytimes.com	grown to 53 percent by 2007. </s></s> In 2008 the three Islamic banks in the kingdom accounted for 45 percent of all ban
25	nytimes.com	like to point out that no Islamic bank has failed. </s></s> Islamic banks publicly deny that the convoluted politics of the Mi
26	nytimes.com	nches across the Muslim world and competing with local Islamic banks such as the Dubai Islamic Bank or the Islamic Bar
27	nytimes.com	rics in Bahrain declared that most Islamic bonds are not Islamic because they fail to shift the ownership of collateral to bo
28	nytimes.com	so much hand in hand with the resurgence of traditional Islamic belief. </s></s> All over the Middle East, piety is shaping
29	nytimes.com	rate and the individualistic. </s></s> It has not only given Islamic blessing to market-oriented policies, but it has also encou
30	nytimes.com	in 2008 a group of clerics in Bahrain declared that most Islamic bonds are not Islamic because they fail to shift the owne
31	nytimes.com	ed the deal as proof of a threat to U.S. security. </s></s> Islamic bonds were then unknown to most Americans, and the r
32	nytimes.com	> Painful memory for Muslims: Outrage over a proposed Islamic center in Manhattan. </s></s> To the two men who envi
33	nytimes.com	d nicely. </s></s> But I know where I am." </s></s> At the Islamic Center of Long Island, Dr. Khan was also getting nervou
34	nytimes.com	on is catering to this exploding demand, and these rising Islamic consumers comprise as much as a sixth of humanity, spr
35	nytimes.com	u are not a court that decides that. </s></s> This isn't an Islamic court." </s></s> He said Al Qaeda's aims were what matt
36	nytimes.com	epsi, Mecca Cola and Qibla Cola), and even vacations -- Islamic cruises are a growth industry in Turkey, and the governi
37	nytimes.com	ute invitation to meet with hundreds of immigrants at the Islamic Cultural Center of New York, an opulent mosque on East
38	nytimes.com	e about and comprehension of other cultures, especially Islamic culture. </s></s> There are tensions that come out of the
39	nytimes.com	i half of the show, Renaissance-era Italy's admiration for Islamic culture is apparent from the very beginning. </s></s> In C
40	nytimes.com	sitions, but women always do." </s></s> She argues for " Islamic dress" for all women in Iran, even female athletes, althou
41	nytimes.com	opus gates for an 8:30 class, the two of us must pass an Islamic dress inspection. </s></s> The day before, I had almost t
42	nytimes.com	school. </s></s> Dastjerdi believes so strongly in proper Islamic dress that when she escorted Benazir Bhutto, who was t
43	nytimes.com	rangiz Kar, a 52-year-old, westernized lawyer who dons Islamic dress to represent female clients in divorce cases. </s></s>
44	nytimes.com	specially a foreigner, to go too far. </s></s> The Hejab (" Islamic Dress") Club, a huge state-run sports facility for women i
45	nytimes.com	nable of applying what in theory was supposed to be an Islamic economy rooted in Islamic justice. </s></s> Traditionalist
46	nytimes.com	nstellation of reasons. </s></s> Among other things, the Islamic empire began to be whittled away in the 13th century by
47	nytimes.com	hazi School Pre-K Through 12: Excellent Education in an Islamic Environment." </s></s> Near the front door, a sign requ
48	nytimes.com	Kleinwort Benson Securities in London, said Kleinwort's Islamic equity investments have outperformed most stock marke
49	nytimes.com	nce to tradition, maintaining modesty is the "overarching Islamic ethic" pertaining to interaction between the sexes, Dr. Pa
50	nytimes.com	inker on religion and politics, observed in his 2016 book, Islamic Exceptionalism. </s></s> Yet nothing in human history is

The analysis of the concordances led to the following observations:

1) the word *Islamic* is found in binomial expressions occurring with words referring to religion or culture (e.g. *Catholic and Islamic alike, Islamic and European civilization have often been not just compatible*);

2) a distinction can be made between the (groups of) words to the right of *Islamic* which carry NEGATIVE SEMANTIC PROSODY (*people killed, terrorists*), and those which carry POSITIVE SEMANTIC PROSODY (*awakening*), the latter being less frequent;

3) the (groups of) words to the right of *Islamic* can be divided into the following semantic categories: FINANCE (n=7: *bank, Banker*, n=4: *banking, economy, equity investments, investment banking unit, investment side*, n=10: *finance*, n=4: *financial, financiers, financing, fund, funds, market Empire*), GEOGRAPHICAL LOCATION (*center in Manhattan, Center of Long Island, Institute of Orange County, Republic of Iran, revolution in Iraq, school in Jamaica*, n=2: *Spain, State in Syria and Iraq, in Syria*), RELIGION (*blessing*, n=2: *extremists, reformists*, n=2: *fundamentalism, radicalism*, n=2: *guidance, Jesus*, n=12: *law*, n=2: *rule, mysticism, or Islamist, principles, religion, theological writing, theology*, n=2: *resurgence*), POLITICS (*political thought*, n=8: *republic, republics, insurgency*¹⁴, n=2: *revolution, State militants, Nation*, n=15: *State, Activists, terrorists*), EDUCATION (*higher education*, n=3: *school, student group*, n=3: *studies*, n=3: *teachings, University*, n=4: *Scholar*, n=2: *scholarship*), PEOPLE (n=2: *Leaders, man, people killed, Consumers, Astronomers*), CULTURE (*cultural*, n=2: *culture, popular culture*) and OTHER (*court*, n=2: *jurisprudence*, n=2: *History*, n=2: *Science*, n=3: *Identity*, n=7: *World, Arm, Art collections*, n=2: *bonds*, n=5: *dress*, n=2: *awakening*).

Figure 4.7-A shows a sample of 50 concordance lines of the word *religious*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

¹⁴ The complete sentence is 'In Libya, if Moammar Gadhafi falls it will probably be an obscure Islamic insurgency, in alliance with disaffected soldiers, that brings it about'.

Figure 4.7-A: 50 sample concordance lines of the word “religious”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "religious" in the New York Times (NYT) corpus. The interface includes a search bar with "NYT" entered, a sample size of 200, and a sort order of "word, word, word". The concordance lines are sorted by one, two, and three tokens to the left of the target word. The word "religious" is highlighted in red in each line. The interface also features a sidebar with navigation icons, a top navigation bar with account information, and a bottom navigation bar with sorting and pagination options.

Line	Context	Target Word	Context
1	nytimes.com , Mr. Macron said that to avoid "illegal schools" run by "	religious	extremists," home-schooling would be strictly limited to
2	nytimes.com rities in one village arranged for detainees accused of "	religious	extremism" to be denounced by their relatives at a publi
3	nytimes.com e official directive warns people to look for 75 signs of "	religious	extremism," including behavior that would be consider
4	nytimes.com more time for other learning. </s><s> A few years ago,	religious	fundamentalists were so influential in the university that
5	nytimes.com eizing more ground -- a reality confirmed by engineers,	religious	professors and civil servants whom I met in Buraida, As
6	nytimes.com ittees responsible for crucial areas: military operations,	religious	affairs, finances, and the production of false travel and i
7	nytimes.com gations to a 2016 international conference of scholars,	religious	leaders and clergy members in Morocco on protecting tl
8	nytimes.com n is a lawyer and an expert on religious liberty. </s><s> Religious	religious	liberty has become a particularly politicized topic in rece
9	nytimes.com ave been placed and we don't want to create a political/	religious	crisis. </s><s> But as far as the Southern Baptists are c
10	nytimes.com e another. </s><s> Women were to be de-Westernized:	religious	vigilantes began enforcing the black head-to-toe abaya
11	nytimes.com the American ummah" in his book "Out of Many Faiths:	Religious	Diversity and the American Promise." </s><s> In the wa
12	nytimes.com leads to prison, and then more crime and more prison;	religious	awakening and radicalization; and an initiatory journey t
13	nytimes.com h of cultures, Ahmed blames a loosening of identities –	religious	, national, tribal and cultural – on all sides that's further
14	nytimes.com s by jihadi scholars, clerics and youth. </s><s> Later, a	religious	dispute emerged between Zarqawi and Maqdisi, his spii
15	nytimes.com for curtailing religious liberty. </s><s> Asma T. Uddin, a	religious	liberty lawyer and scholar, is the author of the forthcomi
16	nytimes.com ck to the battle he has been waging since his days as a	religious	extremist. </s><s> "The core of what I used to write is th
17	nytimes.com suggest that Muslims who answered the call saw it as a	religious	appeal and were more apt to follow leaders who could p
18	nytimes.com ouse of Parliament passed a bill that would establish a	religious	test for migrants who want to become citizens, solidifyn
19	nytimes.com ization Harder for Muslims </s><s> A bill establishing a	religious	test for immigrants has passed the lower house of Parli
20	nytimes.com id the martyrs' deaths of its heroes transformed it into a	religious	movement. </s><s> The men who had so shamefully at
21	nytimes.com) live in a democratic, liberal and secular republic, not a	religious	state run by clerics." </s><s> Indeed, many have had er
22	nytimes.com station are known to have lived under the guidance of a	religious	leader who wrote a manuscript on Islamic law so that tr
23	nytimes.com /emen with his family as a child. </s><s> He received a	religious	education in Yemen and later earned degrees in engine
24	nytimes.com an American analyst said of the Saudis. </s><s> "It's a	religious	issue, and their credentials could not be firmer." </s><s>
25	nytimes.com seeds. </s><s> Hayy then leaves his island and visits a	religious	society. </s><s> He finds that the teachings of reason a
26	nytimes.com doer and the done!" </s><s> The "People of Lot" was a	religious	reference to gays, and the instruction to kill them on sig
27	nytimes.com) Among the enslaved Muslims in North Carolina was a	religious	teacher named Omar ibn Said. </s><s> Recaptured in 1
28	nytimes.com establish a registry of Muslims have stirred fears about	religious	discrimination. </s><s> But a more easily realized and I
29	nytimes.com ssources to combat it as part of a broader effort against	religious	discrimination. </s><s> A number of experts in hate crin
30	nytimes.com ut southern Xinjiang as the front line in his fight against	religious	extremism. </s><s> Uighurs make up close to 90 perce
31	nytimes.com tless there is a kind of longstanding oppression against	religious	people," he said. </s><s> "This kind of oppression does
32	nytimes.com /s><s> She and others like her are lobbying to have all	religious	lessons consolidated into one subject, Islamic studies, t
33	nytimes.com ny religious facilities. </s><s> But the law also made all	religious	buildings built before the statute was passed the proper
34	nytimes.com iving warnings? </s><s> In any event, the houses of all	religious	leaders in Najaf have now come to resemble heavily gu
35	nytimes.com nign view of Islam mostly because they assume that all	religious	ideas are arbitrary, that it doesn't matter what Muham
36	nytimes.com nent victim to date of the bloody power struggle among	religious	leaders in the holy city of Najaf. </s><s> As Iraq descen
37	nytimes.com ten by Arabs that gets right in the face of autocrats and	religious	extremists also check out freearabs.com. </s><s> Anot
38	nytimes.com g," said Eric Germain, an adviser on military ethics and	religious	issues at the ministry, who oversaw the report. </s><s>
39	nytimes.com ilation and eventual erasure of a vulnerable ethnic and	religious	minority group." </s><s> The 1948 Convention on the P
40	nytimes.com rism to target the expression of political ideologies and	religious	identities. </s><s> In practice, Muslims are treated as le
41	nytimes.com s, Mr. Al-Fadl acknowledged, they received military and	religious	training. </s><s> Mr. Herman appeared in part to want t
42	nytimes.com n," allowing it to veer easily into examining political and	religious	views. </s><s> Both the New York Police Department a
43	nytimes.com s who feel that their government-backed preachers and	religious	hierarchies have handed them a brand of Islam that doe
44	nytimes.com ury ideology by declaring himself both head of state and	religious	leader, or God's representative on earth, so to speak - a
45	nytimes.com eocracy has rejected the grandson. </s><s> State and	religious	, preaches the 45-year-old Khomeini who spent a portio
46	nytimes.com Xinjiang have curbed what it describes as terrorism and	religious	extremism. </s><s> But in the past two years, even in S
47	nytimes.com es have also denied them the critical thinking tools and	religious	space to imagine new interpretations. </s><s> So a few
48	nytimes.com s> Instead, their targets were mainly local warlords and	religious	adversaries within the Muslim faith. </s><s> However, ti
49	nytimes.com ical and intellectual views, restrict rights for women and	religious	minorities, ruin the economies of their countries and op
50	nytimes.com 5 law, no public funds can be spent toward building any	religious	facilities. </s><s> But the law also made all religious bui

The analysis of the concordances led to the following observations:

1) the word *religious* is exclusively used as a premodifier in noun phrases (e.g. *a religious appeal, some religious women, the religious debate, a religious dispute*);

2) the word *religious* mostly occurs with third person pronouns and possessives (*Their own, n=2: other, the party's, consider themselves, her, his, one*), while it occurs only once with a first person possessive (“*our*”). This could point to the phenomenon of “othering”;

3) a distinction can be made between the (groups of) words to the left of *religious* which carry NEGATIVE SEMANTIC PROSODY (*Accused of, fears about, fight against, oppression against, struggle among, terrorism and, infected by, eliminate, concern for, murdered his, illegal, “symptoms” of, captured by, curtailing, murdered his, illegal, idiocy of, dangerous rhetoric of, toxicity of, victims of, an attack on, raided by the, erode the, problems related to, curbing violent, modernity collides with*) and those which carry POSITIVE SEMANTIC PROSODY (*preserve her, protect, defended, respect the, confident of their, freedoms of their*), the latter being less frequent;

4) the (groups of) words to the left of *religious* can be divided into the following semantic categories: RELIGION (*preachers and, extremist, Islamic, n=4: Muslim, Muslims the, fatwa, puritanical, Shiite, Islam is the, Shiites is their*), POLITICS (*n=2: political, autocrats, federal, terrorism and*), GEOGRAPHICAL ORIGIN or LOCATION (*Iranian-style, n=2: local, Saudi, Najaf's, Yemen's*), PEOPLE (*lower-class, Muslim soldiers'*) and OTHER (*captured by, confronted by, motivated by, Coronavirus Fans, new, individual, issuing, n=2: other, n=2: freedom of, n=2: prominent, n=2: Highest, highly, a professor of*).

Figure 4.7-B shows a sample of 50 concordance lines of the word *religious*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.7-B: sample of 50 concordance lines of the word “religious”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "religious" in the New York Times corpus. The search results are sorted by one, two, and three tokens to the right. The interface includes a search bar with "NYT" entered, a sample size of 200, and a sort order of "word, word, word". The concordance lines are numbered 1 through 50, and the word "religious" is highlighted in red in each line. The interface also features a sidebar with navigation icons, a toolbar with various functions, and a footer with pagination information.

Line	Context	Word	Context
1	acting both wisdom and compassion while transcending	religious	, cultural and national boundaries."
2	States – while 19 percent did not consider themselves	religious	, in a country that punishes unbelief with death.
3	h of cultures, Ahmed blames a loosening of identities –	religious	, national, tribal and cultural – on all sides that's further
4	ocracy has rejected the grandson. State and	religious	, preaches the 45-year-old Khomeini who spent a portio
5	tends not to distinguish between the temporal and the	religious	, there is a perennial desire among Muslims to live all at
6	s in Arab markets. "Rightly or wrongly, if you're	religious	, you're considered to have a reasonable degree of inter
7	id. Those limitations are not merely political or	religious	. They are also financial. We couldn't
8	ed a statement accusing the mosques of holding illegal	religious	activities and classes. In one of the villages, Hu
9	sties of religious men have been extinguished - both by	religious	adversaries and malevolent tyrants. The bloodi
10	s> Instead, their targets were mainly local warlords and	religious	adversaries within the Muslim faith. However, ti
11	ie followers of this fiery young leader who murdered his	religious	adversary, who arrived in Iraq from London on April 10th
12	ittes responsible for crucial areas: military operations,	religious	affairs, finances, and the production of false travel and i
13	f fear but because of obligation." The sense of	religious	and communal obligation has its fiduciary advantages to
14	tain height," he said, "and suddenly problems related to	religious	and other affairs are being discovered." In the c
15	ousand years ago. We are also confronted by	religious	and political authorities whose institutions are deeply int
16	suggest that Muslims who answered the call saw it as a	religious	appeal and were more apt to follow leaders who could f
17	stricter financial controls, the government has said that	religious	associations will be allowed to generate income by leas
18	nity between Islam and Judaism, he added. "If	religious	authorities in both religions put the demands of God ab
19	cy made it freely available, the Quran was read by only	religious	authorities or recited by bored schoolboys. It w
20	gical seminary, the Hausa, he is considered the highest	religious	authority. So far he has managed to stay out of
21	ed "commander of the faithful," making him the highest	religious	authority in the country. King Mohammed VI ha
22	leads to prison, and then more crime and more prison;	religious	awakening and radicalization; and an initiatory journey t
23	ump the broad array of revolutionary groups under the	religious	banner. Khomeini had already won the hearts
24	idelines. "I chose halal investing based on my	religious	beliefs, and try to remain in compliance with those belie
25	ographically isolated for centuries and held firm to their	religious	beliefs. He noted that the Utsuls were similar in
26	Mr. Schneider portrayed Mr. Mohamed as motivated by	religious	beliefs and as the lowest-ranking person in a conspirac
27	example. "Our people naturally do respect the	religious	beliefs of others," said Mr. Rankin, "and they try to relat
28	, she developed a daily routine that let her preserve her	religious	beliefs while not missing a beat at work. She w
29	how they should respond to the new freedoms of their	religious	brethren in Iraq. They have embarked on their i
30	ita existed on how much taxpayer money was spent on	religious	buildings because local municipalities were in charge of
31	ny religious facilities. But the law also made all	religious	buildings built before the statute was passed the proper
32	lsace, where, for historical reasons, the construction of	religious	buildings can still qualify for government subsidies. <
33	ntry, Islamic financial instruments must be approved by	religious	committees, which use Sharia, or Islamic law, as their g
34	revali, but pronounced Syria free of that. "Our	religious	community in Syria is always under surveillance by the
35	lude intake questionnaires where patients can list their	religious	concerns and values, Dr. Padela said. They als
36	s it begged for an investigation. Yet, in a highly	religious	country, the technicians that operated the crane, the Sa
37	ve been placed and we don't want to create a political/	religious	crisis. But as far as the Southern Baptists are c
38	air youthful high spirits have few legal outlets in a Shiite	religious	culture whose calendar is dominated by commemoration
39	197. And traditionalists no longer control all the	religious	debate. "Educated women armed with compute
40	lso on these airwaves that some of the most interesting	religious	debates take place. Clerics are not the only on
41	ry Iraqi the right to be governed by the family law of the	religious	denomination of his or her choice. How then to
42	they have been seduced by Western ways or lost their	religious	devotion. "Do not write too many details -- wha
43	ts the germ of his vision of establishing an Iranian-style	religious	dictatorship in Iraq. Not all of the 3,000 Shiite c
44	resources to combat it as part of a broader effort against	religious	discrimination. A number of experts in hate crim
45	establish a registry of Muslims have stirred fears about	religious	discrimination. But a more easily realized and l
46	s by jihadi scholars, clerics and youth. Later, a	religious	dispute emerged between Zarqawi and Maqdisi, his spri
47	id their holy city into a miserable place. Najaf's	religious	district was left marred by the ruins of destroyed carava
48	the American ummah" in his book "Out of Many Faiths:	Religious	Diversity and the American Promise." In the wa
49	s, countless bottles of German vitamins, and a stack of	religious	documents. Whenever he shifts his position, he
50	emen with his family as a child. He received a	religious	education in Yemen and later earned degrees in engine

The analysis of the concordances led to the following observations:

1) a distinction can be made between the words to the right of *religious* which carry NEGATIVE SEMANTIC PROSODY (n=3: *adversary, concerns, crisis, dictatorship*, n=2: *discrimination, dispute, hatred, obscurantism*) and those which carry POSITIVE SEMANTIC PROSODY (*values, support*), the latter being less frequent;

2) the (groups of) words to the right of *religious* can be grouped into the following semantic categories: RELIGION (n=5: *beliefs, devotion*, n=8: *extremism*, n=2: *faith, fundamentalism, radicalism, ritual, validity of Islam*), POLITICS (n=13: *leader, reformer, and political authorities*, n=4: *authority*, n=3: *extremist, dictatorship, hierarchies, nationalism, party, policies*, n=2: *politics, fighters, awakening and radicalization*, n=2: *establishment*), SOCIAL GROUPS (*fundamentalists, geeks, elite, merchant class*, n=4: *minority, vigilantes, officials, men*, n=2: *people*, n=3: *women, committees, community*, n=3: *group*), LAW and ORDER (*jurisprudence*, n=2: *power*, n=3: *ruling/s*, n=4: *police*), EDUCATION (*education, professors*, n=2: *scholars, school, teacher/s*), GEOGRAPHICAL LOCATION (*brethren in Iraq, in Najaf*), and OTHER (*affairs, appeal*, n=3: *buildings, culture*, n=2: *debate, diversity*, n=2: *establishment, experience*, n=2: *fervor*, n=3: *freedom, guidance*, n=2: *identity, ideology*, n=3: *issue*, n=3: *law*, n=6: *liberty*, n=2: *movement*, n=4: *practice, purity, reference to gays, revival*, n=3: *adversary*).

Figure 4.8-A shows a sample of 50 concordance lines of the word *American*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.8-A: sample of 50 concordance lines of the word “American”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "American" in the New York Times corpus. The search results are sorted by one, two, and three tokens to the left of the word. The interface includes a search bar with "NYT" entered, a sidebar with navigation icons, and a toolbar with various tool options. The concordance lines are numbered 1 through 50, and each line shows a snippet of text with "American" highlighted in red. The text snippets are truncated on both sides, indicated by double arrows (</s></s>).

Key interface elements include:

- Search bar: "NYT" (Account expires in April 2022 - Get more space)
- Search results: "simple american • 237" (1,156.98 per million tokens • 0.12%) and "Sample 200 • 200" (976.36 per million tokens • 0.098%)
- Sort options: "Sort word, word, word" (KWIC)
- Navigation: "Details", "Left context", "KWIC", "Right context"
- Toolbar: Search, Download, Print, Copy, Paste, Find, Replace, Zoom, etc.
- Footer: "SORTED. JUMP TO..." and "Rows per page: 50 1-50 of 200 1 / 4"

Sample concordance lines (1-50):

- nytimes.com ple over Islam today." </s></s> But, Mr. Taylor added, " **American** Catholicism evolved and, in the process, changed worl
- nytimes.com ber included 11 percent who think "most" or "almost all" **American** Muslims are anti-American. </s></s> Fourteen percent tl
- nytimes.com ation in Iraq. </s></s> Their posters and banners read " **American** occupiers, leave our country immediately!" </s></s> or, s
- nytimes.com half of all American adults believed that "at least some" **American** Muslims are anti-American; this number included 11 per
- nytimes.com munity in the United States, what Mr. Patel called the " **American** ummah," can embrace that by reinterpreting its tradition
- nytimes.com ring signs calling for a theocracy and condemning the " **American** occupiers." </s></s> For theologians like Tübingen-base
- nytimes.com </s></s> Shouldn't some of those who call themselves " **American** nationalists" know this better than they seem to know th
- nytimes.com al precedent in an essay from 2011: In the 19th century, **American** Catholics were seen by the Protestant majority as "inas
- nytimes.com r how much parents and schools try to shelter the girls, **American** influences seep through. </s></s> Nabila's favorite telev
- nytimes.com as and all adulterers to death. </s></s> In this scenario, **American** Muslims, who make up only 1 percent of the population,
- nytimes.com h?" </s></s> Mr. Speedbey said. </s></s> To Be Young, **American** and Muslim After 9/11 </s></s> By Meher Ahmad Sept. 1
- nytimes.com /? </s></s> Opinion Guest Essay </s></s> To Be Young, **American** and Muslim After 9/11 </s></s> By Meher Ahmad </s></s>
- nytimes.com ingdom was in the grip of an Islamist rebellion. </s></s> **American** soldiers still hadn't pulled out. </s></s> The royal family,
- nytimes.com ulsions, missionaries aimed for softer targets. </s></s> **American** Protestant missionaries in the 19th century, for example
- nytimes.com slam and Muslims, but I do think he is concerned about **American** Muslims," Ms. Ahmed said. </s></s> "The fact that he's
- nytimes.com nd like a witch hunt that could ensnare politically active **American** Muslims and the civil society groups that work to protec
- nytimes.com dren of immigrants. </s></s> Twenty years ago, African **American** Muslims were among the most visible and had an estab
- nytimes.com e, starting with Keith Ellison and André Carson, African **American** converts, and then Rashida Tlaib, the daughter of Pales
- nytimes.com /Minneapolis. </s></s> Growing up, I identified as African **American** . </s></s> I didn't want to identify as a Somali or a Muslim
- nytimes.com the Atlanta Masjid of Al-Islam, a predominantly African **American** mosque that started in the 1970s. </s></s> With the rest
- nytimes.com Some scholars believe that the violent backlash against **American** Muslims is driven not only by the string of terrorist attac
- nytimes.com support radicalization." </s></s> As hate crimes against **American** Muslims soar, such a commission could further incite di
- nytimes.com a seemed to show "a real spike" in hate crimes against **American** Muslims, caused in part by candidates' "raising the spe
- nytimes.com /11 Era </s></s> WASHINGTON – Hate crimes against **American** Muslims have soared to their highest levels since the af
- nytimes.com in anti-Muslim platform, and a surge in violence against **American** Muslims led a rise in hate crimes against all groups. </s>
- nytimes.com hallenged data showing an increase in violence against **American** Muslims as a creation of liberal-leaning researchers. </s>
- nytimes.com edia complaints: "Outraged at a Muslim prayer at an all **American** event!" </s></s> "Cowboys don't want it!" </s></s> Vocal
- nytimes.com y the Pew Research Center found that almost half of all **American** adults believed that "at least some" American Muslims :
- nytimes.com ho sees alarming signs of "liberal individualism" among **American** Muslim women. </s></s> She thinks the hijab (the Islam
- nytimes.com s having a well-educated, professional clientele among **American** Muslims, he has customers for whom default would be :
- nytimes.com , which, as a 2017 poll showed, is now stronger among **American** Muslims than among white evangelical Christians. </s>
- nytimes.com also found little evidence of support for terrorism among **American** Muslims. </s></s> James Comey, the director of the F.B
- nytimes.com sue of the moment is being played on their territory," an **American** analyst said of the Saudis. </s></s> "It's a religious issu
- nytimes.com rrorism officials have had a wary eye on Mr. Awlaki, an **American** citizen now living in Yemen. </s></s> His contacts with tl
- nytimes.com One particularly influential one is Yusuf DeLorenzo, an **American** convert from Brooklyn. </s></s> In addition to advising h
- nytimes.com ong Muslims, according to Imam Feisal Abdul Rauf, an **American** Sufi cleric of Egyptian descent who preached in New Yc
- nytimes.com int book, "The Chosen Wars: How Judaism Became an **American** Religion." </s></s> Rabbinical authority waned, women l
- nytimes.com don't really think I have any special protection being an **American** . </s></s> Noha Thalib moved to the United States from
- nytimes.com </s></s> If something were to happen to me in Yemen by an **American** drone strike, it would just be a day's news. </s></s> I do
- nytimes.com ys, fearfully glancing at change as a euphemism for an **American** cultural invasion. </s></s> Many of the elderly princes --
- nytimes.com th of Riyadh. </s></s> Today it could almost pass for an **American** town, with its tall houses, leafy trees and highway strips
- nytimes.com The imam whom Major Hasan made contact with is an **American** citizen born in New Mexico to Yemeni parents. </s></s>
- nytimes.com After studying Islam in Yemen, Anwar, too, pursued an **American** education, earning a bachelor's degree in civil engineeri
- nytimes.com who was being carried out of an Islamic church, with an **American** flag draped over him," Mr. Kelly said. </s></s> "I think a
- nytimes.com n Reform Movement and author of "Standing Alone: An **American** Woman's Struggle for the Soul of Islam." </s></s> Hala :
- nytimes.com teach Islamic culture along with advanced algebra and **American** history. </s></s> And even though they are only a small
- nytimes.com quarters, where he was interviewed by the Kenyan and **American** authorities. </s></s> The officials presented Mr. Odeh w
- nytimes.com r Ahmad </s></s> What does it mean to be Muslim and **American** ? </s></s> Before Sept. 11, 2001, for children growing u
- nytimes.com e lie to those promises. </s></s> In a sense, Islam is as **American** as the rodeo. </s></s> It, too, was imported, but is now t
- nytimes.com ct to accommodate." </s></s> The number of Muslims at **American** colleges and universities has more than doubled over th

The analysis of the concordances led to the following observations:

1) the word *American* is mostly used as premodifier and occurs in noun phrases (e.g. *an American analyst, the American citizen, this American woman, the first American company*);

2) a distinction can be made between the (groups of) words which carry NEGATIVE SEMANTIC PROSODY (*condemning the, denounced, forgotten, verbal abuse from, hated, racism in, repression in, complicit, violent backlash against, n=2: hate crimes against, n=2: violence against, the attacks on, attacks against the, attack the, bomb the, n=2: bombings of the, destruction of the, subverting, opposition to, at odds with, condemning the, denounced, hated*) which are more frequent, and those which carry POSITIVE SEMANTIC PROSODY (*proud, to shoulder with*), which are less frequent;

3) the (groups of) words to the left of *American* can be divided into the following semantic categories: RELIGION (*Muslim and, Muslims at, Muslims in, Islam is as, Hindu and Jewish*), POLITICS (*politically active, Liberalism in, liberalism within*), PEOPLE (n=4: *African*, n=9: *black, middle-class, Muslim*, n=3: *naturalized*), GEOGRAPHICAL ORIGIN/LOCATION (*Lebanese, European cities*), QUANTITY (*half of all, n=2: most, a small number of, thousands of, three*) and OTHER (*authentic, colloquial, complicit, n=4: dodging, seismic change, modern, n=2: new, drawdown, porn-grade, standard, professor of, terrorism among*).

Figure 4.8-B shows a sample of 50 concordance lines of the word *American*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.8-B: sample of 50 concordance lines of the word “American”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "American" in the New York Times corpus. The search results are sorted by one, two, and three tokens to the right of the word. The interface includes a search bar with "NYT" entered, a sample size of 200, and a toolbar with various icons for navigation and editing. The concordance lines are numbered 1 to 50, and each line shows the word "American" in red, followed by the surrounding text. The interface also includes a sidebar with navigation icons and a footer with pagination information.

Line	Source	Context	Word	Context
1	nytimes.com	pent summers in Yemen, where he was known as "the	American	, " while back home in Illinois, kids called him "Osama."
2	nytimes.com	Yemen, and I asked my dad, "They always call me 'the	American	, 'al Amreeki,' and when I'm in America, they're always
3	nytimes.com	military attire as if to say, "We, as Muslims, are proud	Americans	, and we served our country." </s></s> I remember seei
4	nytimes.com	out radical ideas but not yet committed. </s></s> "He's	American	, he's funny, and he speaks in a very understandable w
5	nytimes.com	uslims who weren't in the U.S. military or who were not	American	, quote unquote, they treated them as if they were just t
6	nytimes.com	ut that, that there were Islamic people killed who were	Americans	." </s></s> Some visitors emerged from the museum ha
7	nytimes.com	the slopes of Vermont. </s></s> He is a first-generation	American	. </s></s> But in the turmoil that followed Sept. 11, the i
8	nytimes.com	times even for daughters who on other levels are very	American	. </s></s> Fahima Ahmed, a junior at Friends Seminary
9	nytimes.com	n my neighborhood helps make my neighborhood truly	American	. </s></s> I am so proud and so grateful you are here. <
10	nytimes.com	linneapolis. </s></s> Growing up, I identified as African	American	. </s></s> I didn't want to identify as a Somali or a Musl
11	nytimes.com	don't really think I have any special protection being an	American	. </s></s> Noha Thalib moved to the United States from
12	nytimes.com	r Ahmad </s></s> What does it mean to be Muslim and	American	? </s></s> Before Sept. 11, 2001, for children growing u
13	nytimes.com	the Pew Research Center found that almost half of all	American	adults believed that "at least some" American Muslims
14	nytimes.com	ainst the United States, but later acknowledged telling	American	agents that Mr. bin Laden "misinterprets certain portion
15	nytimes.com	official clerics, the royal family and even their complicit	American	allies: Wake up. </s></s> It's you who created us. </s>
16	nytimes.com	e whether the Biden administration will try to persuade	American	allies to support efforts to confront Beijing over its oppr
17	nytimes.com	ue of the moment is being played on their territory," an	American	analyst said of the Saudis. </s></s> "It's a religious issu
18	nytimes.com	1?" </s></s> Mr. Speedbey said. </s></s> To Be Young,	American	and Muslim After 9/11 </s></s> By Meher AhmadSept.
19	nytimes.com	? </s></s> Opinion Guest Essay </s></s> To Be Young,	American	and Muslim After 9/11 </s></s> By Meher Ahmad </s></s>
20	nytimes.com	malia and Chechnya, where Muslim forces confronted	American	and Russian troops respectively. </s></s> It emerged at
21	nytimes.com	lie to those promises. </s></s> In a sense, Islam is as	American	as the rodeo. </s></s> It, too, was imported, but is now
22	nytimes.com	ould be killed. </s></s> The eight were freed during the	American	attack on the Taliban, and later one acknowledged that
23	nytimes.com	quarters, where he was interviewed by the Kenyan and	American	authorities. </s></s> The officials presented Mr. Odeh v
24	nytimes.com	æ. </s></s> This year, the bank won an award from the	American	Bankers Association largely for its service to Muslim cli
25	nytimes.com	monthly pay. </s></s> And his accessories -- authentic	American	baseball caps and athletic shoes -- are unaffordable for
26	nytimes.com	and the Persian Gulf praying shoulder to shoulder with	American	blacks and recent converts like Jennifer DiMarzo, a fret
27	nytimes.com	converts. </s></s> While both groups have appealed to	American	blacks as religions and "a way of life," the Black Muslir
28	nytimes.com	Nation in 1930, W. D. Fard, spread the message that	American	blacks belonged to a lost Muslim tribe and were superi
29	nytimes.com	ple over Islam today." </s></s> But, Mr. Taylor added, "	American	Catholicism evolved and, in the process, changed work
30	nytimes.com	I precedent in an essay from 2011: In the 19th century,	American	Catholics were seen by the Protestant majority as "inas
31	nytimes.com	ity Council official. </s></s> Walid Phares, a Lebanese	American	Christian who has advised politicians on counterterroris
32	nytimes.com	edly, the prosecutor said. </s></s> "Wadih El-Hage, the	American	citizen, chose Al Qaeda and bin Laden over America,"
33	nytimes.com	by with her family, who are Kurds, and is a naturalized	American	citizen. </s></s> Ms. Muhammad said she decided to bi
34	nytimes.com	The imam whom Major Hasan made contact with is an	American	citizen born in New Mexico to Yemeni parents. </s></s>
35	nytimes.com	7 and 1998, Mr. Karas said, Mr. El-Hage, a naturalized	American	citizen from Lebanon, was called before federal grand j
36	nytimes.com	rorism officials have had a wary eye on Mr. Awlaki, an	American	citizen now living in Yemen. </s></s> His contacts with i
37	nytimes.com	the fourth defendant, Wadih El-Hage, 40, a naturalized	American	citizen who was born in Lebanon, acknowledged that h
38	nytimes.com	to accommodate." </s></s> The number of Muslims at	American	colleges and universities has more than doubled over t
39	nytimes.com	particularly Jews, who were among the first to diversify	American	colleges in the 1950's. </s></s> At Dartmouth, the presi
40	nytimes.com	ay celebrations with members of the Hindu and Jewish	American	communities. </s></s> But according to his public scher
41	nytimes.com	"There is absolutely zero engagement with the Muslim	American	community," said Ibrahim Hooper, a spokesman for the
42	nytimes.com	as enough to ring alarm bells. </s></s> Yet a number of	American	companies had already dipped their toes into these wa
43	nytimes.com	ised oil group East Cameron Partners became the first	American	company to issue Islamic bonds. </s></s> Recently, Foi
44	nytimes.com	le. </s></s> And for some of the devout living here, the	American	conception has overridden the beliefs with which they v
45	nytimes.com	One particularly influential one is Yusuf DeLorenzo, an	American	convert from Brooklyn. </s></s> In addition to advising i
46	nytimes.com	3, starting with Keith Ellison and André Carson, African	American	converts, and then Rashida Tlaib, the daughter of Pale
47	nytimes.com	: FAITH </s></s> In keeping with Islamic tradition, most	American	converts take Muslim names as a sign of their faith, oft
48	nytimes.com	ys, fearfully glancing at change as a euphemism for an	American	cultural invasion. </s></s> Many of the elderly princes --
49	nytimes.com	ed face. </s></s> But despite her smooth command of	American	culture (her family moved here from Bangladesh shortl
50	nytimes.com	Beethoven. </s></s> They had been led to believe that	American	culture was too crass to appreciate these things." </s>

The analysis of the concordances led to the following observations:

- 1) the word *American* is virtually always used as an attribute, except once, when it is used as a noun in the following phrase: *whether the American is a diplomat*;
- 2) a distinction can be made between the (groups of) words to the right of *American* which carry NEGATIVE SEMANTIC PROSODY (*cultural invasion, enemy, hurt game, Muslims are anti-American, n=4: occupiers*) and those which carry POSITIVE SEMANTIC PROSODY (*support for Israel*), the latter being less frequent;
- 3) the (groups of) words to the right of *American* can be grouped into the following semantic categories: GEOGRAPHICAL ORIGIN/LOCATION (*natives, root*¹⁵, *Embassies in Dar es Salaam, Embassies in Kenya, Embassies in Nairobi, Embassy in Kenya, Embassy in Riyadh, Embassy in Tanzania, suburbs, town, troops in Afghanistan, troops on Saudi soil, troops to Saudi Arabia*), RELIGION (*n=3: convert, Muslim women, Catholicism, Catholics, Christian, evangelicals, imam, n=2: Islam, Islamic Relations, Judaism, missionaries, mosque, n=36: Muslim, Protestant missionaries, Religion, Sufi cleric, ummah, and Muslim, n=3: Muslim community*), WAR (*allies, and Russian troops, attack, drone strike, n=2: drones, enemy, forces, n=2: intelligence, military presence, n=4: occupiers, onslaught, n=3: soldiers, n=4: troops*), PEOPLE (*adults, agents, analyst, n=6: citizen, woman, public, teen-agers, visitors, workers, groups*), POLITICS (*n=10: Embassy, democracy, government, imperialism, is a diplomat, n=3: leader, nationalists, n=2: policy, political establishment, Woman's Struggle*), EDUCATION (*n=2: colleges, curriculum, education, studies*), TIME (*before Sept. 11, 2001, n=2: and Muslim after 9/11, colleges in the 1950's, hands about 1996*), ETHNIC GROUPS (*n=3: blacks, and Russian, n=3: community*), INSTITUTIONS (*American Bankers Association, Center for American Progress*) and OTHER (*law, conception, n=2: culture, decision-making, event, eyes, films, n=2: flag, freedoms, n=4: history, identity, jeeps, n=3: life, teenage life, n=3: movie, pressure, Promise, sentiments, n=3: society, story, n=3: values, company, n=2: finance, journal, English, idioms, baseball caps, wears a uniform*).

I performed the same kind of analysis with the top five keywords, excluding proper names of individuals.

¹⁵ The complete sentence is 'Imam Talib and other Black Muslims trace their American roots to the arrival of Muslims from West Africa as slaves in the South'.

Figure 4.9-A shows a sample of 50 concordance lines (out of 74 total concordance lines) of the word *Uighur*, which refers to an ethnic group living in the Xinjiang, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.9-A: sample of 50 concordance lines of the word “Uighur”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot shows a web-based concordance tool interface. At the top, there's a search bar with 'NYT' entered. Below it, there are statistics for the word 'Uighur' in a sample of 200 tokens. The main area is a table of 50 concordance lines. Each line consists of a source (nytimes.com), a left context snippet, the word 'Uighur' in red, and a right context snippet. The table is sorted by one, two, and three tokens to the left of the word. At the bottom, there are controls for sorting and jumping to a specific row.

	Source	Left context	KWIC	Right context
1	nytimes.com	niversity in Canberra. </s></s>	Uighur	identity in particular, being singled out as this kind of patl
2	nytimes.com	'ont line in his fight against religious extremism. </s></s>	Uighurs	make up close to 90 percent of the population in the sou
3	nytimes.com	the Uighurs make up the largest ethnic groups. </s></s>	Uighurs	primarily live in Xinjiang, but the Hui live in enclaves scat
4	nytimes.com	l to carry out the crackdown with sufficient zeal. </s></s>	Uighur	officials were accused of protecting fellow Uighurs, and (
5	nytimes.com	ist takeover. </s></s> What is happening there? </s></s>	Uighurs	have long bridled at Chinese control of the region, which
6	nytimes.com	ments show. </s></s> A few months later, more than 100	Uighur	militants armed with axes and knives attacked a governm
7	nytimes.com	s without their consent. </s></s> Mahmutjan Niyaz, 33, a	Uighur	businessman who moved to Istanbul in 2016, said his 5-
8	nytimes.com	ught in their children to give themselves up." </s></s> A	Uighur	woman in her 20s who asked to be identified only by her
9	nytimes.com	nd after a visit to Xinjiang in April 2014, just weeks after	Uighur	militants stabbed more than 150 people at a train station
10	nytimes.com	ese government is teaching him to hate his parents and	Uighur	culture." </s></s> Beijing has sought for decades to supp
11	nytimes.com	relatives abroad; for possessing books about religion and	Uighur	culture; and even for wearing a T-shirt with a Muslim cre:
12	nytimes.com	Islamic head wrap and reading books about religion and	Uighur	history. </s></s> Local officials installed cameras at her fi
13	nytimes.com	rn Xinjiang where nearly all of the 900,000 residents are	Uighur	. </s></s> In the 2014 speeches, Mr. Xi had singled out s
14	nytimes.com	work teams." </s></s> The mass internments also break	Uighur	families by forcing members to disown their kin or by sep
15	nytimes.com	minority children, and many Uighurs agree. </s></s> But	Uighur	activists say the overall campaign amounts to an effort to
16	nytimes.com	39 in Urumqi, the regional capital, and deadly attacks by	Uighur	militants in 2014, Mr. Xi ordered the party to take a hard
17	nytimes.com	in the first half of the 20th century. </s></s> Violence by	Uighur	militants has never threatened Communist control of the
18	nytimes.com	ments indicate, the leadership settled on plans to detain	Uighurs	in large numbers. </s></s> Mr. Chen issued a sweeping c
19	nytimes.com	s. </s></s> The pressure on officials in Xinjiang to detain	Uighurs	and prevent fresh violence was relentless, and Mr. Wang
20	nytimes.com	f such signs, including common behavior among devout	Uighurs	such as wearing long beards, giving up smoking or drink
21	nytimes.com	unts were echoed in interviews with more than a dozen	Uighurs	with relatives who were in the camps or had disappeare
22	nytimes.com	t was a place that will breed vengeful feelings and erase	Uighur	identity." </s></s> This camp outside Hotan, an ancient o
23	nytimes.com	ttlement built as a symbol of friendship between ethnic	Uighurs	and the majority Han Chinese. </s></s> "I couldn't say ar
24	nytimes.com	rn Xinjiang region. </s></s> As many as a million ethnic	Uighurs	, Kazakhs and others have been sent to internment cam
25	nytimes.com	rs are not welcome. </s></s> Inside, hundreds of ethnic	Uighur	Muslims spend their days in a high-pressure indoctrinat
26	nytimes.com	ials in some places were indiscriminately sending ethnic	Uighurs	to the camps to meet numerical quotas. </s></s> The stu
27	nytimes.com	ckdown, orchestrating an unforgiving drive to turn ethnic	Uighurs	and other Muslim minorities into loyal citizens and suppo
28	nytimes.com	everal hundred thousand to perhaps a million, with exile	Uighur	groups saying the number is even higher. </s></s> About
29	nytimes.com	s></s> Uighur officials were accused of protecting fellow	Uighurs	, and Gu Wensheng, the Han leader of another southern
30	nytimes.com	acklash. </s></s> The authorities set numeric targets for	Uighur	detentions in parts of Xinjiang, and while it is unclear if tr
31	nytimes.com	lance and intelligence gathering to root out resistance in	Uighur	society, Mr. Xi argued. </s></s> He said new technology i
32	nytimes.com	ng, in part by using schools in the region to indoctrinate	Uighur	children. </s></s> Until recently, though, the government
33	nytimes.com	y the economic prospects of minority children, and many	Uighurs	agree. </s></s> But Uighur activists say the overall camp
34	nytimes.com	</s> He heard that his wife was sent to prison, like many	Uighurs	who have traveled abroad and returned to China. </s></s>
35	nytimes.com	rent a Muslim revival about a decade ago. </s></s> Most	Uighurs	have adhered to relatively relaxed forms of Sunni Islam,
36	nytimes.com	s of the Chinese Communist Party, the backwardness of	Uighur	culture and the advanced nature of Chinese culture." </s>
37	nytimes.com	e boarding schools as incubators of a new generation of	Uighurs	who are secular and more loyal to both the party and the
38	nytimes.com	ross China, with the goal of training a new generation of	Uighur	civil servants and teachers loyal to the party. </s></s> Th
39	nytimes.com	hes, Mr. Xi showed a deep familiarity with the history of	Uighur	resistance to Chinese rule, or at least Beijing's official ve
40	nytimes.com	small facilities at first, which held dozens or hundreds of	Uighurs	at a time for sessions intended to pressure them into dis
41	nytimes.com	d by Chinese leaders in public, including brief periods of	Uighur	self-rule in the first half of the 20th century. </s></s> Viol
42	nytimes.com	campaign has prompted concerns that the repression of	Uighur	Muslims in the western region of Xinjiang has begun to b
43	nytimes.com	that Islamic extremism had taken root across swaths of	Uighur	society. </s></s> In fact, the vast majority of Uighurs adhi
44	nytimes.com	</s> Public discussion in China of the trauma inflicted on	Uighur	children by separating them from their families is rare. </
45	nytimes.com	ected hair and blood samples. </s></s> The pressure on	Uighur	villages intensifies when party "work teams" arrive and te
46	nytimes.com	d literary critic who helped compile a set of textbooks on	Uighur	literature that were used for more than a decade. </s></s>
47	nytimes.com	f the camps and security checkpoints. </s></s> Ordinary	Uighurs	moving about Hotan sometimes shuffle on and off buses
48	nytimes.com	; the party's anchors in southern Xinjiang, watching over	Uighur	officials in more junior positions, and he seemed to enjoy
49	nytimes.com	us year's amount. </s></s> The campaign has polarized	Uighur	society. </s></s> Many of the ground-level enforcers are
50	nytimes.com	nant ethnic group. </s></s> At the same time, prominent	Uighur	educators have been imprisoned and teachers have bee

The analysis of the concordances led to the following observations:

1) the word *Uighur* is mostly used as a premodifier in prepositional phrases (e.g. *of Uighur culture, on Uighur villages, of Uighurs*);

2) a distinction can be made between collocates which carry NEGATIVE SEMANTIC PROSODY, which are more frequent (*deadly attacks by, violence by, the backwardness of, trauma inflicted on, smothering, traumatized, detain, exile, the repression of, n=3: suppress, erase*), and those which carry POSITIVE SEMANTIC PROSODY, which are less frequent (*protecting fellow, watching over, shield, support, better understand*);

3) the (groups of) words to the left of *Uighur* can be classified into the following semantic groups: QUANTITY (*more than 100, 900,000 residents are, more than a dozen, n=2: many, most, hundreds of, some, n=2: two*), ETHNICITY (*Hui and the, Xinjiang's brightest young, Ethnic identity, n=5: ethnic*), EDUCATION (*studies, textbooks on, teaching, taught in the*), TIME (*just weeks after, brief periods of*), RELIGION (*n=2: religion and, devout*), SOCIETY AND POLITICS (*numeric targets for, resistance in, indoctrinate*), and OTHER (*his parents and, break, n=2: control of the, the pressure on, a new generation of, the history, swaths of, ordinary, prominent, polarize, said, integrated than, the growth of, traditional, break up, interviews with, Mahmutjian Niyaz*).

Figure 4.9-B shows a sample of 50 concordance lines of the word *Uighur*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.9-B: sample of 50 concordance lines of the word “Uighur”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "Uighur" in the New York Times corpus. The interface includes a search bar with "NYT" entered, a sample size of 200, and a frequency of 74. The concordance lines are sorted by one, two, and three tokens to the right of the word. The word "Uighur" is highlighted in red in each line. The interface also features a sidebar with various navigation and search options, and a footer with pagination information.

CONCORDANCE NYT Account expires in April 2022 - Get more space

simple uighur • 74 361.25 per million tokens • 0.036% Sample 200 • 74 361.25 per million tokens • 0.036% Sort word, word, word

Left context KWIC Right context

- nytimes.com re also gathering biometric data and DNA. Two Uighurs , a former official and a student, said they were ordered t
- nytimes.com 's>> Uighur officials were accused of protecting fellow Uighurs , and Gu Wensheng, the Han leader of another southern
- nytimes.com ernal Xinjiang region. </s>> As many as a million ethnic Uighurs , Kazakhs and others have been sent to internment camp
- nytimes.com ernal Xinjiang where nearly all of the 900,000 residents are Uighur . </s>> In the 2014 speeches, Mr. Xi had singled out s
- nytimes.com minority children, and many Uighurs agree. </s>> But Uighur activists say the overall campaign amounts to an effort to
- nytimes.com t the economic prospects of minority children, and many Uighurs agree. </s>> But Uighur activists say the overall camp
- nytimes.com ckdown, orchestrating an unforgiving drive to turn ethnic Uighurs and other Muslim minorities into loyal citizens and suppo
- nytimes.com s. </s>> The pressure on officials in Xinjiang to detain Uighurs and prevent fresh violence was relentless, and Mr. Wang
- nytimes.com tlement built as a symbol of friendship between ethnic Uighurs and the majority Han Chinese. </s>> "I couldn't say ar
- nytimes.com small facilities at first, which held dozens or hundreds of Uighurs at a time for sessions intended to pressure them into dis
- nytimes.com s without their consent. </s>> Mahmutjan Niyaz, 33, a Uighur businessman who moved to Istanbul in 2016, said his 5-
- nytimes.com ing, in part by using schools in the region to indoctrinate Uighur children. </s>> Until recently, though, the government
- nytimes.com <> Public discussion in China of the trauma inflicted on Uighur children by separating them from their families is rare. </
- nytimes.com es in Philadelphia. </s>> There is evidence that some Uighur children have been sent to boarding schools far from the
- nytimes.com ross China, with the goal of training a new generation of Uighur civil servants and teachers loyal to the party. </s>> Th
- nytimes.com ese government is teaching him to hate his parents and Uighur culture." </s>> Beijing has sought for decades to supp
- nytimes.com relatives abroad; for possessing books about religion and Uighur culture; and even for wearing a T-shirt with a Muslim cre
- nytimes.com anthropologist at the University of Colorado who studies Uighur culture and society. </s>> Public discussion in China c
- nytimes.com s of the Chinese Communist Party, the backwardness of Uighur culture and the advanced nature of Chinese culture." </s
- nytimes.com acklash. </s>> The authorities set numeric targets for Uighur detentions in parts of Xinjiang, and while it is unclear if th
- nytimes.com ile women wore hijabs that were not a part of traditional Uighur dress. </s>> Now the beards and hijabs are gone, anc
- nytimes.com nant ethnic group. </s>> At the same time, prominent Uighur educators have been imprisoned and teachers have bee
- nytimes.com shington who has studied Chinese policies that break up Uighur families. </s>> To carry out the assimilation campaign,
- nytimes.com work teams." </s>> The mass internments also break Uighur families by forcing members to disown their kin or by sep
- nytimes.com veral hundred thousand to perhaps a million, with exile Uighur groups saying the number is even higher. </s>> About
- nytimes.com rent a Muslim revival about a decade ago. </s>> Most Uighurs have adhered to relatively relaxed forms of Sunni Islam,
- nytimes.com ist takeover. </s>> What is happening there? </s>> Uighurs have long bridled at Chinese control of the region, which
- nytimes.com Islamic head wrap and reading books about religion and Uighur history. </s>> Local officials installed cameras at her fi
- nytimes.com t was a place that will breed vengeful feelings and erase Uighur identity." </s>> This camp outside Hotan, an ancient o
- nytimes.com niversity in Canberra. </s>> "You have ethnic identity, Uighur identity in particular, being singled out as this kind of pat
- nytimes.com ments indicate, the leadership settled on plans to detain Uighurs in large numbers. </s>> Mr. Chen issued a sweeping c
- nytimes.com warned them not to embrace Islamic radicalism, support Uighur independence or defy the Communist Party. </s>> Thi
- nytimes.com and other Muslims who have been better integrated than Uighurs into Chinese society. </s>> Last year, a top party offici
- nytimes.com overnment had allowed most classes to be taught in the Uighur language, partly because of a shortage of Chinese-spea
- nytimes.com d literary critic who helped compile a set of textbooks on Uighur literature that were used for more than a decade. </s>
- nytimes.com ont line in his fight against religious extremism. </s>> Uighurs make up close to 90 percent of the population in the sou
- nytimes.com ntry of 1.4 billion. </s>> Among them, the Hui and the Uighurs make up the largest ethnic groups. </s>> Uighurs prim
- nytimes.com nents show. </s>> A few months later, more than 100 Uighur militants armed with axes and knives attacked a govern
- nytimes.com : in the first half of the 20th century. </s>> Violence by Uighur militants has never threatened Communist control of the
- nytimes.com 39 in Urumqi, the regional capital, and deadly attacks by Uighur militants in 2014, Mr. Xi ordered the party to take a harde
- nytimes.com and after a visit to Xinjiang in April 2014, just weeks after Uighur militants stabbed more than 150 people at a train station
- nytimes.com ur days in the region, and on the last day of the trip, two Uighur militants staged a suicide bombing outside a train station
- nytimes.com f the camps and security checkpoints. </s>> Ordinary Uighurs moving about Hotan sometimes shuffle on and off buses
- nytimes.com campaign has prompted concerns that the repression of Uighur Muslims in the western region of Xinjiang has begun to t
- nytimes.com rs are not welcome. </s>> Inside, hundreds of ethnic Uighur Muslims spend their days in a high-pressure indoctrinat
- nytimes.com ty, was jailed for trying to slow the detentions and shield Uighur officials, according to the documents. </s>> Secret tea
- nytimes.com ; the party's anchors in southern Xinjiang, watching over Uighur officials in more junior positions, and he seemed to enjoy
- nytimes.com t to carry out the crackdown with sufficient zeal. </s>> Uighur officials were accused of protecting fellow Uighurs, and
- nytimes.com icture of these institutions emerges from interviews with Uighur parents living in exile and a review of documents publish
- nytimes.com s> China has also attempted to control the growth of the Uighur population, and researchers say it has used repressive n

SORTED. JUMP TO ... Rows per page: 50 1-50 of 74 1 / 2

The analysis of the concordances led to the following observations:

1) one word and one phrase to the right of *Uighur* which carry NEGATIVE SEMANTIC PROSODY were identified (*detentions, have long bridled*); while no words or phrases characterized by a POSITIVE SEMANTIC PROSODY were found;

2) the (groups of) words to the right of *Uighur* can be grouped into the following semantic categories: PROFESSIONS (*A former official, n=3: officials, businessman, civil servants, educators*), ETHNIC GROUPS (*Kazakhs, and other Muslim minorities, n=2: Muslims, and the majority Han Chinese*), FAMILY (*n=2: families, parents, n=3: children, with relatives*), EDUCATION (*educators, students, to universities*), CULTURE (*history, language, literature, n=4: culture*), POLITICS (*activists, n=5: militants, independence, n=4: resistance to Chinese rule*), SOCIETY (*n=3: population, traditions, Chinese society, n=5: society, villages, n=2: identity*) and OTHER (*agree, and prevent, at a time, dress, groups, have adhered, self-rule, n=2: make up, primarily live, to the camps, who are secular, who have traveled, n=2: woman, moving about Hotan, in large numbers, and Gu Wensheng*).

Figure 4.10-A shows a sample of 50 concordance lines (out of 120 concordance lines) of the word *Xinjiang*, which refers to a geographical region in Northwest of China, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.10-A: sample of 50 concordance lines of the word “Xinjiang”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "Xinjiang" in the New York Times corpus. The tool shows 50 concordance lines, each with a checkbox, a source link (nytimes.com), and a snippet of text. The word "Xinjiang" is highlighted in red in each line. The interface includes a search bar at the top with "NYT" entered, a toolbar with various icons, and a sidebar on the left with navigation options. The concordance lines are sorted by one, two, and three tokens to the left of the word.

Line	Source	Left Context	Word	Right Context
1	nytimes.com	nto loyal citizens and supporters of the party.	Xinjiang	is in an active period of terrorist activities, intense strugg
2	nytimes.com	it took over control in 1949.	Xinjiang	is known as East Turkestan, a name shared by two sho
3	nytimes.com	r's approach in the speeches.	Xinjiang	has grown very quickly and the standard of living has c
4	nytimes.com	e is Xinjiang and why does it matter to China?	Xinjiang	, in the far northwestern region of China, has large num
5	nytimes.com	gency coordinating efforts to "maintain stability" across	Xinjiang	then distributed the guide across the region and urged c
6	nytimes.com	. Wang's confession were read aloud to officials across	Xinjiang	. The message was plain: The party would not
7	nytimes.com	thin months, indoctrination sites began opening across	Xinjiang	— mostly small facilities at first, which held dozens or hu
8	nytimes.com	ient.	Xinjiang	with an array of technology that has put the region on th
9	nytimes.com	ishment.	Xinjiang	, drafted the question-and-answer script after the regio
10	nytimes.com	hip conference in Beijing to set a new policy course for	Xinjiang	. Since 2017, the authorities in Xinjiang have d
11	nytimes.com	mple of "good practices" for achieving Mr. Xi's goals for	Xinjiang	. The crackdown appears to have smothered v
12	nytimes.com	d, he ignored the party central leadership's strategy for	Xinjiang	, and he went as far as brazen defiance." Both
13	nytimes.com	party launched an intensive effort to recruit teachers for	Xinjiang	from across China. Last year, nearly 90,000 we
14	nytimes.com	York Times interviewed four recent camp inmates from	Xinjiang	who described physical and verbal abuse by guards; gr
15	nytimes.com	en so, Mr. Xi warned that the violence was spilling from	Xinjiang	into other parts of China and could taint the party's ima
16	nytimes.com	nd Chen Quanguo was transferred from Tibet to govern	Xinjiang	. Within weeks, he called on local officials to "re
17	nytimes.com	ing the party central leadership's strategy for governing	Xinjiang	. The internal report on the investigation was r
18	nytimes.com	China has categorically denied reports of abuses in	Xinjiang	. At a meeting of a United Nations panel in Ger
19	nytimes.com	Why, in the U.S. view at least, do China's actions in	Xinjiang	amount to genocide? In his statement, Mr. Pon
20	nytimes.com	Before Mr. Xi, the party had often described attacks in	Xinjiang	as the work of a few fanatics inspired and orchestrated
21	nytimes.com	Afghanistan could at any time launch terrorist attacks in	Xinjiang	. Mr. Xi's predecessor, Hu Jintao, responded t
22	nytimes.com	"Whether consciously or unconsciously, authorities in	Xinjiang	have recognized the power of families as an alternative
23	nytimes.com	statement, Mr. Pompeo said the Chinese authorities in	Xinjiang	had committed crimes against humanity that include art
24	nytimes.com	o carry out the assimilation campaign, the authorities in	Xinjiang	have recruited tens of thousands of teachers from acro
25	nytimes.com	rse for Xinjiang.	Xinjiang	have detained many hundreds of thousands of Uighurs,
26	nytimes.com	— and highlight the key role that the new party boss in	Xinjiang	played in overcoming it. Mr. Chen led a campa
27	nytimes.com	held one million or more people in internment camps in	Xinjiang	, the country's most sweeping mass detention program
28	nytimes.com	the Sept. 11 attacks.	Xinjiang	expanded rapidly after the appointment in August 2016
29	nytimes.com	all middle-school and elementary-school age children in	Xinjiang	— or about 497,800 students — were boarding in schools
30	nytimes.com	ir education.	Xinjiang's	boarding schools are taught better hygiene and etiquett
31	nytimes.com	ent of facial recognition, genetic testing and big data in	Xinjiang	. But he also emphasized old-fashioned metho
32	nytimes.com	ls were to become an extension of the security drive in	Xinjiang	, with a new emphasis on the Chinese language, patriot
33	nytimes.com	Even as the government presented its efforts in	Xinjiang	to the public as benevolent and unexceptional, it discus
34	nytimes.com	niceties, he traced the origins of Islamic extremism in	Xinjiang	to the Middle East, and warned that turmoil in Syria and
35	nytimes.com	r local cadre is assigned to monitor every 10 families in	Xinjiang	, reporting on comings and goings and activities deeme
36	nytimes.com	strict the practice of Islam and maintain an iron grip in	Xinjiang	, a region almost as big as Alaska where more than hal
37	nytimes.com	iguage, culture and religion.	Xinjiang	Minority groups in
38	nytimes.com	population in the south, compared to just under half in	Xinjiang	over all, and Mr. Xi set a long-term goal of attracting mo
39	nytimes.com	h the tools of "dictatorship" to eradicate radical Islam in	Xinjiang	. Mr. Xi displayed a fixation with the issue that t
40	nytimes.com	ociety." It also complained of security lapses in	Xinjiang	, including sloppy investigations, malfunctions in surveil
41	nytimes.com	n 2014, Mr. Xi ordered the party to take a harder line in	Xinjiang	, according to internal documents leaked to The New Yc
42	nytimes.com	largest ethnic groups.	Xinjiang	, but the Hui live in enclaves scattered around the natio
43	nytimes.com	>About 1.5 percent of China's total population lives in	Xinjiang	. But the region accounted for more than 20 pe
44	nytimes.com	more than 12,000 investigations into party members in	Xinjiang	for infractions in the "fight against separatism," more th
45	nytimes.com	Uighurs, a Central Asian Muslim minority of 11 million in	Xinjiang	, many of whom have been held in mass detention cam
46	nytimes.com	utely no mercy." In free-flowing monologues in	Xinjiang	and at a subsequent leadership conference on Xinjiang
47	nytimes.com	diac arrest." China's Oppression of Muslims in	Xinjiang	, Explained In one of its last acts, the Trump ac
48	nytimes.com	iar this month, Chen Quanguo, the party's top official in	Xinjiang	, urged teachers to ensure children learn to "love the pa
49	nytimes.com	he whole prefecture." Thousands of officials in	Xinjiang	were punished for resisting or failing to carry out the cra
50	nytimes.com	ials and residents.	Xinjiang	to detain Uighurs and prevent fresh violence was relent

The analysis of the concordances led to the following observations:

- 1) the word *Xinjiang* is a noun mostly occurring in prepositional phrases (e.g. *in Xinjiang, for Xinjiang, across Xinjiang*);
- 2) a distinction can be made between the (groups of) words to the left of *Xinjiang* which carry NEGATIVE SEMANTIC PROSODY (*camp inmates, abuses in, n=2: attacks in, oppression of Muslims in, oppression in, n=2: repression in, stifle unrest in, violent unrest in, extremist violence in, the brutality of*), and those which carry POSITIVE SEMANTIC PROSODY (*reduce poverty in, ensuring stability in, a success of, praised*), the latter being less frequent;
- 3) the (groups of) words to the left of *Xinjiang* can be classified into the following semantic categories: POLITICS (*policy course for, leadership's strategy for, to govern, governing, party boss in, the party's top official in, party members in, policies in, n=2: leadership, conference on, the government sends, n=2: internment camps in, officials across, n=3: officials in, n=4: authorities in, authorities in the, "maintain stability" across, China's actions in¹⁶, iron grip in¹⁷, security lapses in, a harder line in¹⁸, n=2: operating in, indoctrination programs in, protests in, n=2: Chinese rule in, Mr. Xi's goals for*), ETHNIC GROUPS (*to many Uighurs, n=2: Uighur population in, Uighurs in, minority groups in, n=2: ethnic minorities in the, Uighur society in*), GEOGRAPHICAL LOCATIONS (*eastern, northern, in parts of, n=3: western region of, n=7: southern, n=2: western, towns across*), RELIGION (*Islamic extremism in, radical Islam in, Muslims in the*), EDUCATION (*teachers for, elementary-school age children in, n=2: schools in, scholar at the*), QUANTITY (*just under half in, 11 million in, many of them in, a fifth of*), and OTHER (*spilling from, n=2: children in, 10 families in, big data in, security drive in, efforts in, live in, free-flowing monologues in, prisons in, residents in, security in, underway in, n=2: left, image of, an expert on, transferred to, trip to, n=2: visit to, in recent years*).

Figure 4.10-B shows a sample of 50 concordance lines of the word *Xinjiang*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the right.

¹⁶ The complete sentence is 'Why, in the U.S. view at least, do China's actions in Xinjiang amount to genocide?'

¹⁷ The complete sentence is 'China has sought for decades to restrict the practice of Islam and maintain an iron grip in Xinjiang'.

¹⁸ The complete sentence is 'Mr. Xi ordered the party to take a harder line in Xinjiang'.

Figure 4.10-B: sample of 50 concordance lines of the word “Xinjiang”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "Xinjiang" in the New York Times (NYT) corpus. The interface includes a search bar with "NYT" entered, a sample size of 200, and a sort order of "word, word, word". The concordance lines are sorted by one, two, and three tokens to the right of the word "Xinjiang".

Key interface elements include:

- Search Bar:** "NYT" (New York Times)
- Sample Size:** "Sample 200 • 120" (585.81 per million tokens • 0.059%)
- Sort Order:** "Sort word, word, word"
- Navigation:** "KWIC" (Key Word In Context) button, "Details", "Left context", "KWIC", "Right context" tabs.
- Concordance Lines:** A list of 50 lines, each starting with a checkbox and a circular icon, followed by the text snippet containing "Xinjiang".
- Footer:** "SORTED. JUMP TO..." button, "Rows per page: 50", "1-50 of 120", and "1 / 3" page indicator.

Sample concordance lines (rows 1-5):

- 1 nytimes.com tile forces whine, or if hostile forces malign the image of **Xinjiang** , " he said. </s></s> 'Round Up Everyone' </s></s> The dk
- 2 nytimes.com restrict the practice of Islam and maintain an iron grip in **Xinjiang** , a region almost as big as Alaska where more than half
- 3 nytimes.com ps policymaking in secrecy, especially when it comes to **Xinjiang** , a resource-rich territory located on the sensitive frontier
- 4 nytimes.com t Xi Jinping's campaign to wipe out extremist violence in **Xinjiang** , a ruthless and far-reaching effort that also includes the
- 5 nytimes.com an altered, closed or destroyed entirely, many of them in **Xinjiang** , according to officials and news reports. </s></s> 'The M

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *Xinjiang* which carry NEGATIVE SEMANTIC PROSODY (*the current crackdown, the genocide declaration, amount to genocide, 800-plus townships, for infractions, had committed crimes, have curbed, have detained, mass detentions, now loom, to detain Uighurs, were punished*), and those which carry POSITIVE SEMANTIC PROSODY (*watching over, with an array of technology, without putting them at risk*), the latter being less frequent;

2) the (groups of) words to the right of *Xinjiang* can be classified into the following semantic categories: GEOGRAPHY (*in the far northwestern region of China, In Hotan alone, capital Urumqi, from across China, from Tibet, into other parts of China, to the Middle East, n=6: region, A region, a resource-rich territory*), EDUCATION (*urged teachers, at Australian National University, boarding schools, Party Schools, teachers*), PEOPLE (*Mr. Chen, Mr. Xi, Mr. Xi's predecessor, Before Mr. Xi, Mr. Xi displayed, to the public*), TIME (*Since 2017, Within weeks, in April 2014, in the summer of 2017, over the past three years*), POLITICS (*as China's leader, n=2: government, n=2: policy, Including sloppy investigations, new security controls, have recruited, top security official, where the authorities, According to officials, according to internal documents, the internal report, drafted¹⁹*), QUANTITY (*Many of whom, or about 497,800 students*), ETHNIC GROUPS (*but the Hui, brightest young Uighurs*), METADISCOURSE (*the message, and 44 pages*) and OTHER (*nestled, and immigrated, as the work, expanded, has begun to bleed, has grown, has soared, have recognized, is known as, is spreading to, overall, played in, overcoming it, prisons, Production and Construction Corps, to give birth, who described, would require, He said, reporting on*).

Figure 4.11-A shows a sample of 50 concordance lines (out of 55 concordance lines) of the word *Islamism*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

¹⁹ The complete sentence is 'Officials in Turpan, a city in eastern Xinjiang, drafted the question-and-answer script after the regional government warned local officials to prepare for the returning students'.

Figure 4.11-A: sample of 50 concordance lines of the word “Islamism”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "Islamism" in the New York Times (NYT) corpus. The tool shows 50 concordance lines, each with a checkbox, a source link (nytimes.com), and a snippet of text. The word "Islamism" is highlighted in red in each line. The interface includes a search bar with "NYT" entered, a filter for "simple islamism • 55" (268.5 per million tokens • 0.027%), and a sample size of "Sample 200 • 55" (268.5 per million tokens • 0.027%). The tool also has a "Sort word, word, word" option and a "KWIC" dropdown menu. The concordance lines are sorted by one, two, and three tokens to the left of the word. The text in the concordance lines includes phrases like "in Decline, Awaits a Wake-Up Call From Voters in Iran", "as it became known -- threatened the United States", "began by wholly rejecting: democracy.", "thrives on the failure and exhaustion of secular-modern", "has a tendency to gravitate toward its own most extrer", "has been \"on the ascendant for a full quarter-century.\",", "has not merely failed to supplant nationalism, or narrow", "is declining, and it owes that decline to its inherent shor", "was supranational, promoting the unity of the Umma, o", "does not exist in a political vacuum.", "by contrast, was a much broader and enduringly more", "in power was incapable of applying what in theory was", "could deepen the disparities.", "which is expected to get final approval in the Senate ii", "which he calls a 20th-century totalitarian ideology.", "hardened, dashing prospects for renewed experiments", "everywhere.", "by toughening rules on secularism and controls over re", ". By contrast, the military increasingly views re", "or deflect Islamists' animosity toward Jews, it is worth n", "everywhere.", "is in decline.", "– and even Islam itself.", "Drives Muslims to Convert", "rise, Pipes argues, are the moderate Muslims, who hav", "younger generation.", "which aims to impose its totalitarian law over the law of", ". It tells us even more about the state of conter", ". He prefigured five main features:", "in one country" until he was ready to promote it in other", "has been a persistent one in France, amid fears of the", "decline is convincing.", "from the Taliban to Hamas, from the Muslim Brotherhc", "must be eradicated from public institutions even as he:", "is inherent in Islam itself -- a profound issue on which tl", "a highly politicized interpretation of Islam, since the 19", ". Turkey, the Middle East's most democratic M", "and especially on the Islamists in the United States, h", "a source of anger to right-wing parties.", "within America, the administration misses the point.", "also rests on a problematic assumption: namely that th", "itself, particularly Islamism within America, the administ", "is not caused by poverty, citing Saudi Arabia, and he al", "defeat.", "in Turkey is associated in the public mind with corruptio", "Islamism", "first great fountainhead; it was there that the hypnotic c", "threatens, not a single one, not even the most democra", "has flourished, Chems-Eddine Hafiz, the rector of the C", "has triumphed.",

At the bottom of the interface, there is a "SORTED. JUMP TO..." button, a "Rows per page:" dropdown set to "50", and a pagination indicator "1-50 of 55" with navigation arrows.

The analysis of the concordances led to the following observations:

1) the word *Islamism* is always used as a head noun and mostly occurs in prepositional phrases (e.g. *of Islamism, for Islamism, toward Islamism*);

2) some (groups of) words to the left of *Islamism* which carry NEGATIVE SEMANTIC PROSODY were found (n=2: *law against, the fundamental contradiction that besets*, n=2: *to combat, would not destroy, complicit in, the problem of, terror on, is critical to, hostility toward*), while no (groups of) words which carry POSITIVE SEMANTIC PROSODY were found;

3) the (groups of) words to the left of *Islamism* can be classified into the following semantic categories: RELIGION (*militant Islam – or, Islam or, the Muslim world, Islam and of, the bible of, radical*), POLITICS (*Communism and, liberal strain of, Egypt was, the countries in which*) and OTHER (*Ideologically, crucial moment for, a drift away for, the target is, target, no “building of, the effects of, the evidence of, many forms of, influence of, the rise of, maintains that, today, the environment in which, explanation of why, Invoking, He says*).

Figure 4.11-B shows a sample of 50 concordance lines of the word *Islamism*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.11-B: sample of 50 concordance lines of the word “Islamism”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "Islamism" in the New York Times corpus. The interface is organized into several sections:

- Search and Filter Section:** At the top, there is a search bar with "NYT" entered. Below it, two filter boxes are visible: "simple islamism • 55" (268.5 per million tokens • 0.027%) and "Sample 200 • 55" (268.5 per million tokens • 0.027%). A "Sort word, word, word" dropdown is also present.
- Toolbar:** A horizontal toolbar contains various icons for search, download, list, eye, keyboard, and other functions. A "KWIC" dropdown menu is also visible.
- Table Headers:** The table has four columns: "Details", "Left context", "KWIC", and "Right context".
- Table Body:** The table contains 50 rows of concordance lines. Each row shows a snippet of text from the New York Times with the word "Islamism" highlighted in red. The text is sorted by one, two, and three tokens to the right of the word.
- Footer:** At the bottom, there is a "SORTED. JUMP TO..." button, a "Rows per page:" dropdown set to "50", and a page indicator "1-50 of 55".

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *Islamism* which carry NEGATIVE SEMANTIC PROSODY (*a source of anger, could deepen the disparities, decline, defeat, hardened, is declining, is in decline, is not caused, must be eradicated, or deflect, remains an opposition, threatens*), and those which carry POSITIVE SEMANTIC PROSODY (*grew and flourished, has flourished, has triumphed, is capable, thrives on*), the latter being less frequent;

2) the (groups of) words to the right of *Islamism* can be classified into the following semantic categories: POLITICS (*A highly politicized, as a political instrument, in one country, in power, Turkey, in Turkey*), RELIGION (*and even Islam, drives Muslims to*) and OTHER (*From the Taliban, An ideology, in Decline, also rests, began by, by toughening rules, n=2: everywhere, first great fountainhead, has a tendency, is inherent, rise*).

Figure 4.12-A shows the concordance lines of the 38 occurrences of the word *Islamically*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.12-A: list of 38 concordance lines of the word “Islamically”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot shows a concordance tool interface for the word "Islamically" in the New York Times (NYT) corpus. The interface includes a search bar with "NYT" entered, a filter for "simple Islamically • 38" (185.51 per million tokens • 0.019%), and a sample size of "Sample 200 • 38" (185.51 per million tokens • 0.019%). The tool is set to sort by "word, word, word" and is displaying 38 concordance lines. Each line shows a snippet of text from the NYT corpus with "Islamically" highlighted in red. The lines are sorted by one, two, and three tokens to the left of the word. The interface also includes navigation controls, a "KWIC" dropdown, and a "SORTED. JUMP TO..." button.

Line	Snippet
1	speaks of the country's future, vaguely referring to an Islamically characterized state," one that must orient itself toward t
2	but only to the extent that he believed that they were Islamically correct." </s><s> Mr. Odeh faces life in prison if he is c
3	d their upbringing as 100 percent Islamic, with a halal (Islamically pure) kitchen, daily prayers and fasting at Ramadan. </
4	<s> But one New York Sunni said Stoically, or perhaps, Islamically : "Allah has told us that in order to practice Islam as it r
5	ne fashionable boutique even sports a sign advertising Islamically modest bathing suits. </s><s> Syrian experts on religio
6	Suweidi's mosques and student hangouts "made us all Islamically excited and on our toes," he recalled. </s><s> Abdulla
7	y shirt and pants. </s><s> Now she was dressed in an Islamically correct headscarf and long coat. </s><s> When she rol
8	deaden her creamy-skinned bloom. </s><s> Over an Islamically required loose tunic, she flings a United States Army ja
9	erive from the exchange of underlying goods under an Islamically permissible contract," said Mr. Stewart, who is based in
10	<s> Mr. Bakri says the violence was both needless and Islamically illegitimate; he has worked to prod clerics in the area to
11	"We are going to try and demolish them politically and Islamically ," he said of the Iranians, as he leaned back comfortabl
12	vestments that can have a secondary market and are Islamically acceptable," Mr. Bahmia said. </s><s> Mortgage-backe
13	or garb they fervently hope can be attractive as well as Islamically acceptable. </s><s> "The basic condition for veiling is t
14	"bad advice" given to the United States government by Islamically correct scholars. </s><s> In another essay he maintain
15	y. </s><s> Now a sophomore, Ms. Ibrahim often cooks Islamically approved food, or halal, in the suite she shares with eig
16	<s> Mr. Awlaki added, "The only way a Muslim could Islamically justify serving as a soldier in the U.S. Army is if his inte
17	Hasan a hero. </s><s> "The only way a Muslim could Islamically justify serving as a soldier in the U.S. Army," he wrote c
18	Iranian government and some religious scholars deem Islamically incorrect. </s><s> In contrast, "Sistani uses the authori
19	<s> We cannot approve it nor accept it, and it is denied Islamically and politically." </s><s> Tartusi's fatwa drew angry resp
20	, or Shariah. </s><s> It has done nearly \$80 million in Islamically approvable "mortgage-alternative" financing for residen
21	then they found out what happened, they know that it is Islamically wrong," the chaplain said, referring to the killing of inno
22	<s> "There has been some discussion about what is Islamically correct," Mr. Karas told the jury. </s><s> "You are not a
23	"Satanic and perverse," and Iran has begun to market Islamically correct versions of Barbie and her boyfriend, Ken -- Sa
24	d, "because as a citizen of the United States, I was not Islamically allowed to give that material support to those who wag
25	n of command and would often do things that were not Islamically correct if ordered to do so." </s><s> After basic military
26	month, after writing an essay arguing the headscarf isn't Islamically mandated, we received verbal abuse from American M
27	> Malaysia's Securities Commission maintains a list of Islamically acceptable stocks. </s><s> Companies absent from thi
28	hurtful or politically sensitive or politically incorrect, or Islamically incorrect, is to deny one of the most important functio
29	> Arab and Muslim world has become more radicalized Islamically , people have become more aware of missionaries and
30	Kayseri in central Turkey, where many of the so-called Islamically conscious "Anatolian Tigers" come from, thinks so. </s>
31	urth graders are taught how to clean themselves in the Islamically acceptable manner after relieving themselves in the de
32	/s><s> He pays fleeting attention, or none at all, to the Islamically inflected writings of figures like Ali Shariati and Jalal Al-
33	ry hotel with a distinctly French name that caters to the Islamically conscious vacationing on Turkey's western coast. </s>
34	<s> "He said, compared to other groups, Al Qaeda was Islamically pure." </s><s> The statements by Mr. Odeh and two oc
35	nt hours debating what kinds of political activism were Islamically legal. </s><s> Mashari decided to take action by board
36	> extent that bin Laden would engage in acts that were Islamically correct," Mr. Ricco said. </s><s> He rejected the prose
37	> soon after the revolution to play characters who were Islamically correct. </s><s> Specifically, revolutionary actors and a
38	the shock troops of internal control, now endowed with Islamically sanctified immunity from any retribution in the case of s

The analysis of the concordances led to the following observations:

- 1) the word *Islamically* is always used as a premodifier of adjectives (e.g. *Islamically acceptable stocks*, *Islamically correct versions*, *what is Islamically correct*);

2) two words to the left of *Islamically* which carry NEGATIVE SEMANTIC PROSODY were found (*denied, incorrect*), while no words which carry POSITIVE SEMANTIC PROSODY were found;

3) the (groups of) words to the left of *Islamically* can be classified into the following semantic categories: POLITICS (*politically and, government by, politically incorrect or, political activism were*), RELIGION (n=2: *a Muslim could, religious scholars deem, more radicalized*), COOKING (*A halal, cooks*) CLOTHES (*dressed in an, the headscarf isn't*) and OTHER (*A sign advertising, over an, under an, needless and, market and are, to market, it is denied, \$80 million in, endowed with, a list of, the so-called, caters to the, Al Quaeda was, acts that were, characters who were, They were, Made us all, I was not*).

Figure 4.12-B shows 38 concordance lines of the word *Islamically*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.12-B: list of 38 concordance lines of the word “Islamically”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot shows a concordance tool interface for the word "Islamically" in the New York Times (NYT) corpus. The interface includes a search bar with "NYT" entered, a sample size of 200 (38 occurrences), and a sorting option set to "word, word, word". The concordance lines are sorted by one, two, and three tokens to the right of the word. The lines are numbered 1 through 38, and each line includes a checkbox, a document icon, and a snippet of text with "Islamically" highlighted in red. The interface also features a sidebar with navigation icons, a top navigation bar with "Details", "Left context", "KWIC", and "Right context" options, and a bottom status bar showing "SORTED. JUMP TO..." and "Rows per page: 50 1-38 of 38".

The analysis of the concordances led to the following observations:

- 1) a distinction can be made between the words to the right of *Islamically* which carry NEGATIVE SEMANTIC PROSODY (n=2: *incorrect, illegitimate, wrong*) and those which carry POSITIVE SEMANTIC PROSODY (*allowed, approvable,*

approved, n=4: *acceptable*, n=2: *pure*, n=8: *correct*, *sanctified*, *permissible*, *modest*, *legal*), the latter being more frequent;

2) the (groups of) words to the right of *Islamically* can be divided into the following semantic categories: EVALUATION (n=4: *acceptable*, *allowed*, n=2: *approvable*, n=8: *correct*, n=2: *incorrect*, *illegitimate*, *legal*, *mandated*, *permissible contract*, *pure*, *required*, *wrong*), RELIGION (“*Allah*, *sanctified loose tunic*) and OTHER (*He said*, *People have become*, *characterized state*, n=2: *conscious*, *excited*, *inflected writings*, n=2: *justify*, *modest bathing suits*, *pure kitchen*, and *politically*).

Figure 4.13-A shows a sample of 50 concordance lines (out of 51 total concordance lines) of the word *Shariah*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.13-A: sample of 50 concordance lines of the word “Shariah”, in the New York Times corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "Shariah" in the New York Times corpus. The interface includes a search bar with "NYT" entered, a sample size of 200, and a sorting option set to "word, word, word". The concordance results are presented in a table with 50 rows, each containing a line of text from the corpus with "Shariah" highlighted in red. The text is sorted by one, two, and three tokens to the left of the word. The interface also features a sidebar with navigation icons, a top navigation bar with account information, and a bottom navigation bar with pagination controls.

Line	Context	Word	Context
1	nytimes.com compatible with shariah rules and regulations.	Shariah	requires neither collecting nor paying interest on bank d
2	nytimes.com ill, this religious nationalism is guided by religious law –	Shariah	– that includes clauses about punishing blasphemy as a
3	nytimes.com mpanies.	Shariah	committee to ensure compliance.
4	nytimes.com isting reasons why Arabs and Muslims should abandon	Shariah	'Because there's not a single positive example
5	nytimes.com her a geopolitical system bent on instituting jihadist and	Shariah	law in America.
6	nytimes.com /s>> "Fiqh," or the body of jurisprudence that applies	Shariah	to everyday life, "explicitly rejects the possibility of non-
7	nytimes.com d creates starker problems in Muslim nations that apply	Shariah	In Saudi Arabia, Iran, Sudan or Afghanistan, f
8	nytimes.com ief shariah officer (rhymes with chief financial officer) at	Shariah	Capital, a Connecticut-based Islamic hedge fund.
9	nytimes.com governments with Islamic states, that is, states ruled by	Shariah	, or Islamic law, as the Islamists defined it.
10	nytimes.com j a few Muslim countries, the dapper sheikh is the chief	shariah	officer (rhymes with chief financial officer) at Shariah Ca
11	nytimes.com al theater of debating a restriction on judges' consulting	Shariah	, Muslims on a secluded plantation are known to have li
12	nytimes.com e in the far-right circles of America has been "creeping	Shariah	." It reflects the fear that Islamic law will silently
13	nytimes.com f Mecca." Instead of cheering for any creeping	Shariah	, they seem worried about a creeping liberalism within A
14	nytimes.com tacking nightclubs in Jakarta, the capital, and calling for	Shariah	law.
15	nytimes.com ecular laws to govern their relationship? And if	Shariah	as interpreted by one religious group makes it difficult o
16	nytimes.com ashtag which translates as 'why we reject implementing	Shariah	' has been used 5,000 times in 24 hours.
17	nytimes.com . It produced an Islamic Republic that imposed	Shariah	law and mandated veiling.
18	nytimes.com d exclusively of clerics, it does mandate that experts in	Shariah	will serve alongside lawyers trained in secular civil law.
19	nytimes.com of the blending of capitalism and Islam.	shariah	compliance has attracted many Muslims to investing wh
20	nytimes.com " later in life.	Shariah	, which guides Muslims through practical life decisions, i
21	nytimes.com al and financial concepts, the basis of Islamic finance is	Shariah's	forbidding of "riba," which can be variously translated as
22	nytimes.com ong many offered by major financial firms.	Shariah	itself, which varies in interpretation (known as ijihad), th
23	nytimes.com has tried to enforce standards by creating the National	Shariah	Board, and there is a broader international effort aimed
24	nytimes.com . On the religious side, he needed to appoint a board of	Shariah	scholars to certify the mortgage alternatives as "halal," c
25	nytimes.com ma's youth wing, known as Ansor, say that elements of	Shariah	, which Muslims consider divine law, are being manipule
26	nytimes.com l of an encampment governed by an oppressive form of	Shariah	law, which they claimed would encroach on broader soc
27	nytimes.com nversation in Arabic is calling for the implementation of	Shariah	, or Islamic law, to be abandoned.
28	nytimes.com militants implement the most extreme interpretation of	Shariah	by throwing gays from rooftops.
29	nytimes.com l that politically motivated expansion and toughening of	Shariah	, though, the Quran told early Muslims, who routinely fa
30	nytimes.com Muslims live, mosques dot the cityscape, some offering	Shariah	councils for family matters.
31	nytimes.com ay see corruption all around them and say that it is only	Shariah	and restoring a caliphate that will be able to fix society."
32	nytimes.com ncial products that comply with Muslim religious law, or	Shariah	It has done nearly \$80 million in Islamically ap
33	nytimes.com 43 states to ban the practice of Islamic religious law, or	Shariah	law; 24 bills were introduced in 2017 alone, according to
34	nytimes.com gambling, and thus are prohibited under Islamic law, or	Shariah	"The Islamic principles look to what you are di
35	nytimes.com ilms declaring their opposition to rule by Islamic law, or	Shariah	, and even proudly avowing their atheism.
36	nytimes.com d have persuaded several state legislatures to prohibit	Shariah's	use. It is a claim that draws eye rolls from most
37	nytimes.com the terms and conditions of someone's holdings, "since	Shariah	also speaks to procedure as well as to the substance of
38	nytimes.com eralism in American Islam	Shariah	, as Islamophobes have suggested, America's Muslim c
39	nytimes.com acies about government infiltration and the danger that	Shariah	, the legal code of Islam, may take over in the United St
40	nytimes.com Market Index when their debt levels hit 33 percent, the	Shariah	cutoff. Shares of both companies later lost their
41	nytimes.com monize his philosophical insights with Islamic law – the	Shariah	At the core of his effort was the vision of Ibn T
42	nytimes.com ns avoiding investment in ventures that may violate the	shariah	, such as businesses that serve alcohol, involve gambli
43	nytimes.com who wanted their business to be in compliance with the	shariah	The largest Islamic financial institution, Saudi
44	nytimes.com veeted. ... A Saudi woman commented: 'By adhering to	Shariah	we are adhering to inhumane laws.
45	nytimes.com nt ideologies over American law," clearly a reference to	Shariah	Rejected by most serious scholars of religion.
46	nytimes.com earlier, Mr. El-Sayed's father had had no choice under	Shariah	but to save up until he could buy a home with cash.
47	nytimes.com >>> The province of Aceh, for example, is now under	Shariah	, with public flogging for adulterers or those who drink al
48	nytimes.com r. They can begin by acknowledging that, while	Shariah	is rooted in the divine, the overwhelming majority of its i
49	nytimes.com t cards, and even derivatives – that are compatible with	shariah	rules and regulations. Shariah requires neither
50	nytimes.com and you earn interest on it, which is noncompliant with	Shariah	." In 1986, Dr. Mirza introduced the Amana Inc

The analysis of the concordances led to the following observations:

1) the word *Shariah*, which is a noun, occurs in noun phrases (e.g. *Shariah requires neither collecting nor paying, the Shariah*) and in prepositional phrases (e.g. *under Shariah, since Sharia, or Shariah*);

2) a distinction can be made between the (groups of) words to the left of *Shariah* which carry NEGATIVE SEMANTIC PROSODY (*abandon, n=2: creeping, imposed, toughening of, to prohibit, the danger that, violate the, no choice under, noncompliant with*), which are more frequent, and those which carry POSITIVE SEMANTIC PROSODY (*offering*²⁰, *compatible with*), which are less frequent;

3) the (groups of) words to the left of *Shariah* can be divided into the following semantic categories: POLITICS (*states ruled by, implementing, implementation of, imposed, calling for*²¹, *chief, abandon, applies, consulting, interpretation of, experts in, toughening of, to prohibit, violate the, compliance with the, by adhering to, noncompliant with, operating within*), RELIGION (*religious law -, regulations, jihadist and, hadith inform*²², *n=2: religious law or, n=2: Islamic law or, Islamic law – the*) and OTHER (*overseen, n=2: creeping, indeed, Islamic finance, like, since, elements of, offering, only, far from spreading, the danger that, a reference to, under, while, compatible with, National*²³, *a board of*).

Figure 4.13-B shows a sample of 50 concordance lines (out of 51 total concordance lines) of the word *Shariah*, in the *New York Times* corpus, sorted alphabetically by one, two and three tokens to the right.

²⁰ The complete sentence is ‘*In the neighborhoods of Sparkbrook, Washwood Heath and Alum Rock, where many of Birmingham’s Muslims live, Mosques dot the cityscape, some offering Shariah councils for family matters*’.

²¹ The complete sentence is ‘*But he is an astute politician who has shouted for jihad and vowed to welcome home from self-imposed exile Rizieq Shihab, the head of the Islamic Defenders Front, which gained notoriety for attacking nightclubs in Jakarta, the capital, and calling for Shariah law*’.

²² Hadith: ‘the body of tradition and legend about Mohammed and his followers, uses as a basic of Islamic law’ (<https://www.collinsdictionary.com/it/dizionario/inglese/hadith>).

²³ The complete phrase is ‘*National Shariah Board*’.

Figure 4.13-B: sample of 50 concordance lines of the word “Shariah”, in the New York Times corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "Shariah" in the New York Times (NYT) corpus. The search results are sorted by one, two, and three tokens to the right of the word. The interface includes a search bar with "NYT" entered, a toolbar with various icons, and a sidebar with navigation options. The concordance lines are numbered 1 through 50, and each line shows a snippet of text from the NYT corpus with "Shariah" highlighted in red. The text snippets are sorted by the number of tokens to the right of the word, with the first line showing "Shariah" followed by a period and a space, and the last line showing "Shariah" followed by a comma and a space.

1 nytimes.com ashtag which translates as 'why we reject implementing **Shariah** ' has been used 5,000 times in 24 hours. </s></s> The c

2 nytimes.com ilims declaring their opposition to rule by Islamic law, or **Shariah** , and even proudly avowing their atheism. </s></s> Nadi

3 nytimes.com ernalism in American Islam </s></s> Far from spreading **Shariah** , as Islamophobes have suggested, America's Muslim c

4 nytimes.com al theater of debating a restriction on judges' consulting **Shariah** , Muslims on a secluded plantation are known to have li

5 nytimes.com governments with Islamic states, that is, states ruled by **Shariah** , or Islamic law, as the Islamists defined it. </s></s> Busi

6 nytimes.com nversation in Arabic is calling for the implementation of **Shariah** , or Islamic law, to be abandoned. </s></s> Discussing n

7 nytimes.com ns avoiding investment in ventures that may violate the **shariah** , such as businesses that serve alcohol, involve gambli

8 nytimes.com acies about government infiltration and the danger that **Shariah** , the legal code of Islam, may take over in the United St

9 nytimes.com if Mecca." </s></s> Instead of cheering for any creeping **Shariah** , they seem worried about a creeping liberalism within A

10 nytimes.com l that politically motivated expansion and toughening of **Shariah** , though, the Quran told early Muslims, who routinely fai

11 nytimes.com " later in life. </s></s> Both the Quran and hadith inform **Shariah** , which guides Muslims through practical life decisions, l

12 nytimes.com ma's youth wing, known as Ansor, say that elements of **Shariah** , which Muslims consider divine law, are being manipule

13 nytimes.com >>> The province of Aceh, for example, is now under **Shariah** , with public flogging for adulterers or those who drink al

14 nytimes.com and you earn interest on it, which is noncompliant with **Shariah** ." </s></s> In 1986, Dr. Mirza introduced the Amana Inc

15 nytimes.com e in the far-right circles of America has been "creeping **Shariah** ." </s></s> It reflects the fear that Islamic law will silently

16 nytimes.com gambling, and thus are prohibited under Islamic law, or **Shariah** . </s></s> "The Islamic principles look to what you are di

17 nytimes.com isting reasons why Arabs and Muslims should abandon **Shariah** . </s></s> "Because there's not a single positive example

18 nytimes.com monize his philosophical insights with Islamic law – the **Shariah** . </s></s> At the core of his effort was the vision of Ibn T

19 nytimes.com d creates starker problems in Muslim nations that apply **Shariah** . </s></s> In Saudi Arabia, Iran, Sudan or Afghanistan, f

20 nytimes.com ncial products that comply with Muslim religious law, or **Shariah** . </s></s> It has done nearly \$80 million in Islamically ap

21 nytimes.com nt ideologies over American law," clearly a reference to **Shariah** . </s></s> Rejected by most serious scholars of religion.

22 nytimes.com who wanted their business to be in compliance with the **shariah** . </s></s> The largest Islamic financial institution, Saudi

23 nytimes.com ill, this religious nationalism is guided by religious law – **Shariah** – that includes clauses about punishing blasphemy as a

24 nytimes.com the terms and conditions of someone's holdings, "since **Shariah** also speaks to procedure as well as to the substance of

25 nytimes.com ay see corruption all around them and say that it is only **Shariah** and restoring a caliphate that will be able to fix society."

26 nytimes.com ecular laws to govern their relationship? </s></s> And if **Shariah** as interpreted by one religious group makes it difficult o

27 nytimes.com has tried to enforce standards by creating the National **Shariah** Board, and there is a broader international effort aimed

28 nytimes.com e earlier, Mr. El-Sayed's father had had no choice under **Shariah** but to save up until he could buy a home with cash. </s>

29 nytimes.com e militants implement the most extreme interpretation of **Shariah** by throwing gays from rooftops. </s></s> At the heart of

30 nytimes.com ef shariah officer (rhymes with chief financial officer) at **Shariah** Capital, a Connecticut-based Islamic hedge fund. </s></s>

31 nytimes.com mpanies. </s></s> They are also usually overseen by a **Shariah** committee to ensure compliance. </s></s> Saving for rei

32 nytimes.com of the blending of capitalism and Islam. </s></s> Indeed **shariah** compliance has attracted many Muslims to investing wh

33 nytimes.com Muslims live, mosques dot the cityscape, some offering **Shariah** councils for family matters. </s></s> After-school madra

34 nytimes.com Market Index when their debt levels hit 33 percent, the **Shariah** cutoff. </s></s> Shares of both companies later lost their

35 nytimes.com al and financial concepts, the basis of Islamic finance is **Shariah's** forbidding of "riba," which can be variously translated as

36 nytimes.com ructured like standard investments but operating within **Shariah** has likewise gained traction in the market. </s></s> Suki

37 nytimes.com e. </s></s> They can begin by acknowledging that, while **Shariah** is rooted in the divine, the overwhelming majority of its i

38 nytimes.com ong many offered by major financial firms. </s></s> Like **Shariah** itself, which varies in interpretation (known as ijihad), th

39 nytimes.com l of an encampment governed by an oppressive form of **Shariah** law, which they claimed would encroach on broader soc

40 nytimes.com tacking nightclubs in Jakarta, the capital, and calling for **Shariah** law. </s></s> "Political Islam has strengthened tremend

41 nytimes.com 43 states to ban the practice of Islamic religious law, or **Shariah** law; 24 bills were introduced in 2017 alone, according to

42 nytimes.com . </s></s> It produced an Islamic Republic that imposed **Shariah** law and mandated veiling. </s></s> But in the years that

43 nytimes.com her a geopolitical system bent on instituting jihadist and **Shariah** law in America. </s></s> Because Islam is not a religion,

44 nytimes.com t a few Muslim countries, the dapper sheikh is the chief **shariah** officer (rhymes with chief financial officer) at Shariah Ca

45 nytimes.com compatible with shariah rules and regulations. </s></s> **Shariah** requires neither collecting nor paying interest on bank d

46 nytimes.com t cards, and even derivatives – that are compatible with **shariah** rules and regulations. </s></s> Shariah requires neither

47 nytimes.com . On the religious side, he needed to appoint a board of **Shariah** scholars to certify the mortgage alternatives as "halal," (

48 nytimes.com /s></s> "Fiqh," or the body of jurisprudence that applies **Shariah** to everyday life, "explicitly rejects the possibility of non-f

49 nytimes.com d have persuaded several state legislatures to prohibit **Shariah's** use. </s></s> It is a claim that draws eye rolls from most

50 nytimes.com eeted. ... A Saudi woman commented: 'By adhering to **Shariah** ' we are adhering to inhumane laws. </s></s> Saudi Arab

SORTED. JUMP TO ... Rows per page: 50 1-50 of 51 1 / 2

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *Shariah* which carry NEGATIVE SEMANTIC PROSODY (*as Islamophobes, they seem worried, with public flogging, rejected by, by throwing gays*²⁴, *forbidding of “riba”*) which are more frequent, and that which carries POSITIVE SEMANTIC PROSODY (*compliance*), the latter being less frequent;

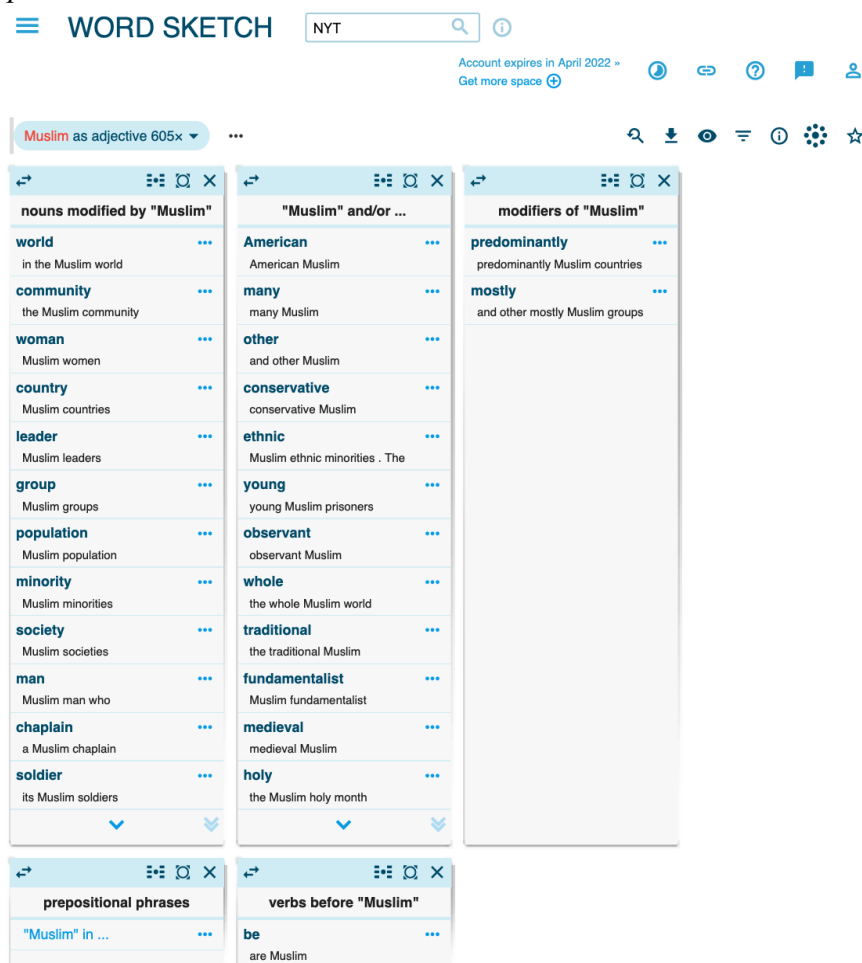
2) the (groups of) words to the right of *Shariah* can be divided into the following semantic categories: RELIGION (*as Islamophobes, Muslims, which guides Muslims, or Islamic law, the legal code, the Quran, “The Islamic principles, n=5: law*), POLITICS (*and restoring a caliphate, committee, councils, compliance, officer, rules and regulations*), FINANCE (*cutoff, forbidding of “riba”, The largest Islamic financial institution*) and OTHER (*such as businesses, they seem worried, with public flogging, In 1986, It reflects, At the core, rejected by, that includes clauses, also speaks to, as interpreted by, Board*²⁵, *by throwing gays, Capital, is rooted, itself, requires, scholars, to everyday life, use, we are adhering, will serve, In Saudi Arabia*).

The collocates that I identified of the five most frequent words and the top five key keywords were based on an examination of a small set of concordances. To corroborate my analysis, I considered the lexical profile of the same words on the basis of the entire data. To this end, I used the *Word Sketch* function in Sketch Engine. Figure 4.14-A shows part of the *Word Sketch* of the word *Muslim* used as adjective in the *New York Times* corpus.

²⁴ The complete sentence is ‘*Meanwhile, Islamic State militants implement the most extreme interpretation of Shariah by throwing gays from rooftops*’.

²⁵ The complete phrase is *National Shariah Board*.

Figure 4.14-A: Partial Word Sketch of “Muslim” used as adjective in the New York Times corpus



The analysis of the *Word Sketch* led to the following observations:

1) there is a tendency for the word *Muslim* to occur with words which refer to a particular ETHNIC GROUP (*American, ethnic minorities, immigrant, migrant, traditional, black, Indonesian, Hindu, Arab, mainstream*), thus indicating the existence of many different subgroups under the group ‘Muslims’;

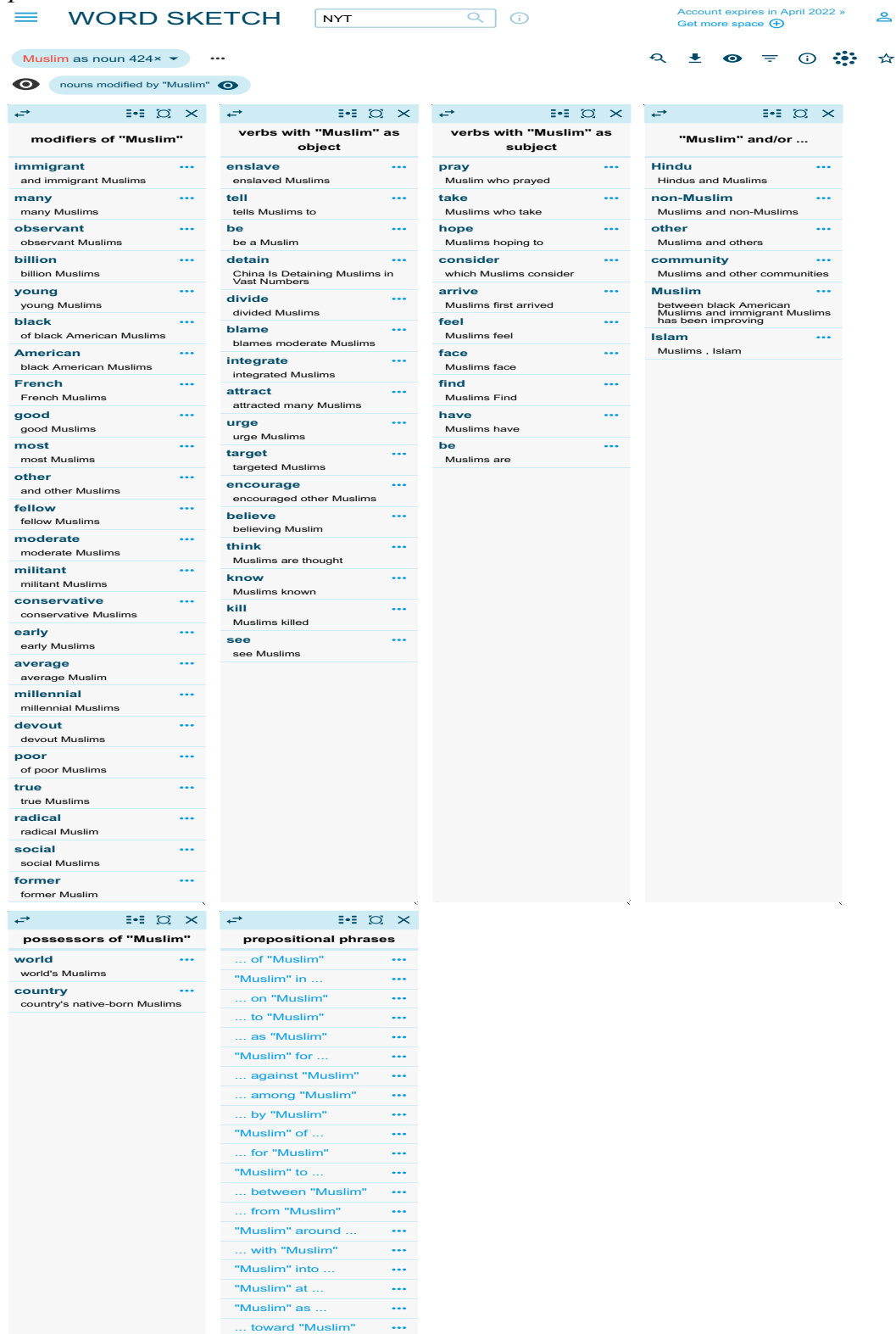
2) most of the collocates of the word *Muslim* used as an adjective can be divided into the same semantic fields identified through my concordance analysis, namely QUANTITY/AMOUNT (*many, whole, global, several, predominantly, mostly*), RELIGION (*world, chaplain, cleric, prayer, faith, radical, fundamentalist, fundamentalism, extremist, convert, religion, conservative, observant, holy, religious, pious, Christian*), GEOGRAPHICAL LOCATION (*enclave, land, area, neighborhood*), PEOPLE (*woman, man, girl, child, owner, young, respondent, family, people, adult*,

patient, resident, youth, friend, public), POLITICS (*country, leader, minister, nation, state, law, jurist, communism, advocate, movement, moderate, civil*), ETHNIC GROUPS (*American, ethnic, black, Indonesian, Hindu, Arab*), SOCIAL GROUPS (*group, population, minority, community, society, immigrant, migrant, organization, member, mainstream*), INSTITUTIONS (*association, center, Brotherhood*), POWER (*ruler, rule*), EDUCATION (*student, scholar*), PERSONAL BELONGINGS (*garb, veil*), TERRORISM (*soldier, terrorist*), CULTURE (*tradition, traditional, custom, identity*) and OTHER (*ban, greeting, holiday, name, case, month, life, other, medieval, lost, first*). However, I also assigned some words to two new semantic fields (i.e. different from those identified in my concordance analysis), namely WORK (*client, customer, merchant, employee, banker, worker*) and WAR (*prisoner, inmate*);

3) *Muslim* is often preceded by the verb *be*, as in *most of whom are Muslim, a man who wrongly assumed he was Muslim, I am Muslim, this is Muslim*.

Figure 4.14-B shows a part of the *Word Sketch* of *Muslim* used as noun in the *New York Times* corpus.

Figure 4.14-B: Partial Word Sketch of “Muslim” used as noun in the New York Times corpus



The analysis of the *Word Sketch* led to the following observations:

1) the collocates of *Muslim* used as noun can be assigned to the same semantic fields identified through collocations, namely POLITICS (*moderate, conservative, militant, radical, country*²⁶), ETHNIC GROUPS (*Hindu, non-Muslim, Muslim, black, American, French*), EVALUATION (*average, true, good*), RELIGION (*world, observant, devout, pray*), SOCIAL GROUPS (*fellows, community, social*), QUANTITY/AMOUNT (*many, billion, most*), and OTHER (*other, early, millennial, poor, immigrant, young, former*);

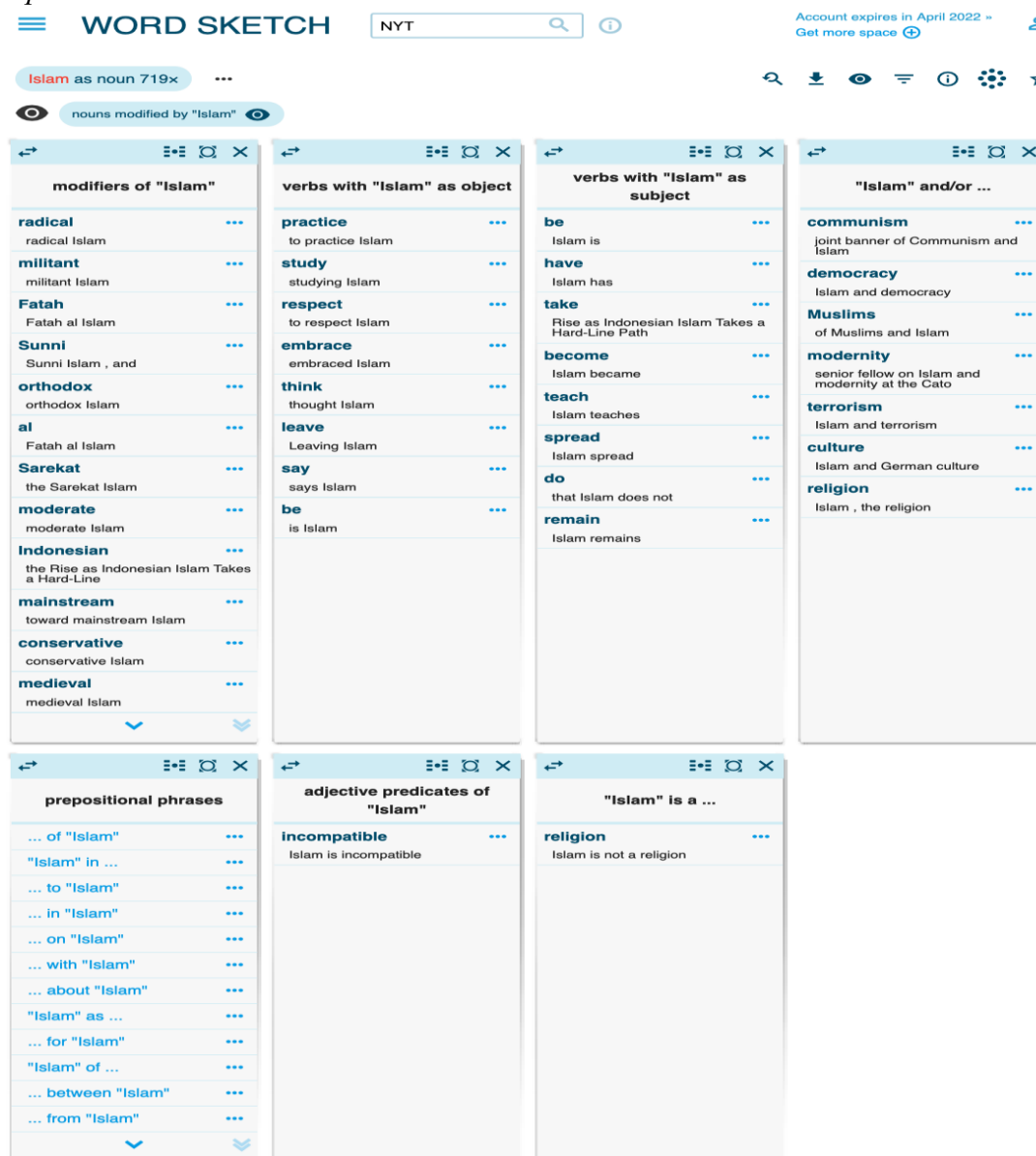
2) some collocates of the word *Muslim* not previously identified in my concordance analysis carry NEGATIVE SEMANTIC PROSODY (*enslave, detain, blame, kill*) and one collocate carries POSITIVE SEMANTIC PROSODY (*encourage*);

3) the verbs occurring with *Muslim* as a subject are fewer than those occurring with *Muslim* as an object, and the latter encode the notions of ‘persuasion’ (e.g. *integrate, attract, urge, encourage*) or ‘conflict’ (e.g. *detain, enslave, kill, blame*).

Figure 4.15 shows part of the *Word Sketch* of the word *Islam* used as noun in the *New York Times* corpus.

²⁶ Examples are: *For many African-American converts, Islam is an experience both spiritual and political, an expression of empowerment in a country they feel dominated by a white elite* and *I came here to build this country together.*

Figure 4.15: Partial Word Sketch of “Islam” used as noun in the New York Times corpus



The analysis of the *Word Sketch* led to the following observations:

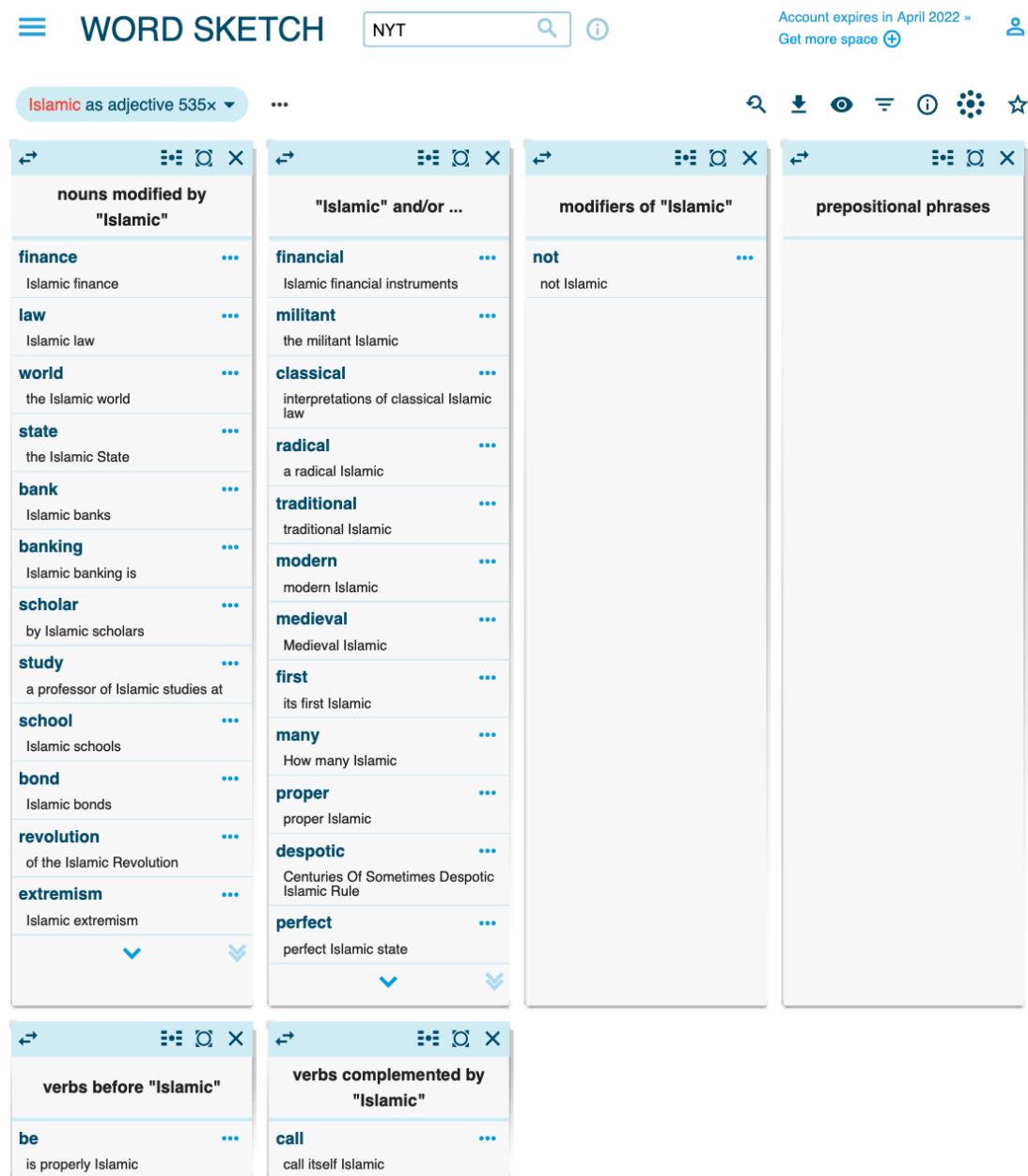
- 1) most of the collocates of the word *Islam* used as a noun can be assigned to the same semantic fields identified through concordance analysis, namely RELIGION (*radical, Fatah, Sunni, orthodox, al, conservative, Muslims, religion*), COMMUNICATION (*say*), POLITICS (*militant, Sarekat, moderate, political, communism, democracy*), PERIOD (*today, medieval, modernity*), PEOPLE (*mainstream*), TERRORISM (*terrorism*), ETHNIC GROUPS (*Indonesian*), SEPARATION (*incompatible*), OTHER (*practice, respect, embrace, think, leave, have, take, become,*

spread, do, remain, culture). Additionally, I identified some words which belong to a new semantic field, namely EDUCATION (*study, teach*);

2) the verbs occurring with *Islam* as the object mostly indicate people’s attitude and/or adherence to religion (*practice, study, respect, embrace, leave*).

Figure 4.16 shows part of the *Word Sketch* of the word *Islamic* in the *New York Times* corpus.

Figure 4.16: Partial *Word Sketch* of “Islamic” in the *New York Times* corpus

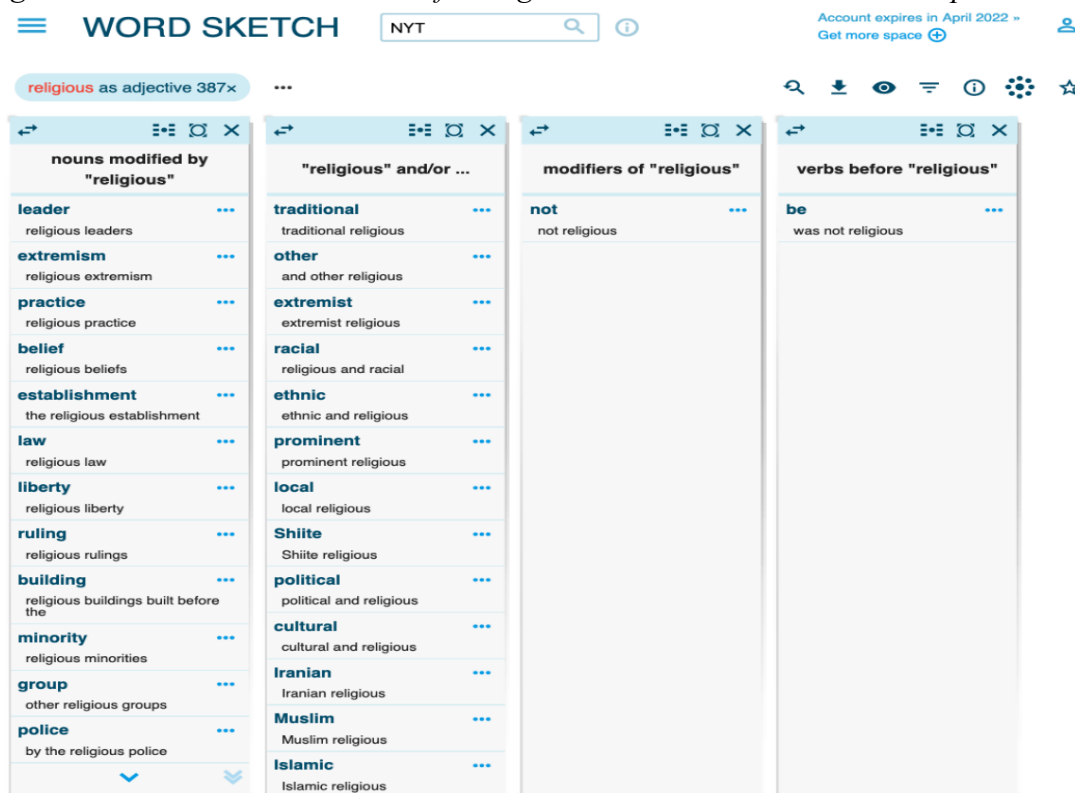


The analysis of the *Word Sketch* led to the following observations:

1) the collocates occurring after *Islamic* can be assigned to the same semantic fields identified through collocations, namely RELIGION (*world, mysticism, fundamentalism, religion, religious, theology, theological, piety, doctrine, faith, cleric, belief, guidance, ethic*), POLITICS (*law, state, revolution, extremism, jurisprudence, republic, rule, party, resurgence, leader, militant, despotic, political, radicalism, extremist, extremism*), TIME (*modern, medieval*), EDUCATION (*scholar, study, school, schooling, scholarship, teaching, text, history*), GROUPS (*group, European*), PEOPLE (*people*), CULTURE (*tradition, custom, identity, classical*), OTHER (*principle, science, organization, center, awakening, style, perspective, dress, view, apocalypticism, arm, astronomer, civilization, thinker, thought, influence, movement, first, many, proper, perfect, private, new, call, terrorist*), with a particular emphasis on the semantic field of FINANCE (*finance, financier, financing, bank, banking, banker, bond, fund, market, investment, instrument, product, system, consumer, sector, institutions, value*).

Figure 4.17 shows part of the *Word Sketch* of the word *religious* in the *New York Times* corpus.

Figure 4.17: Partial *Word Sketch* of “religious” in the *New York Times* corpus



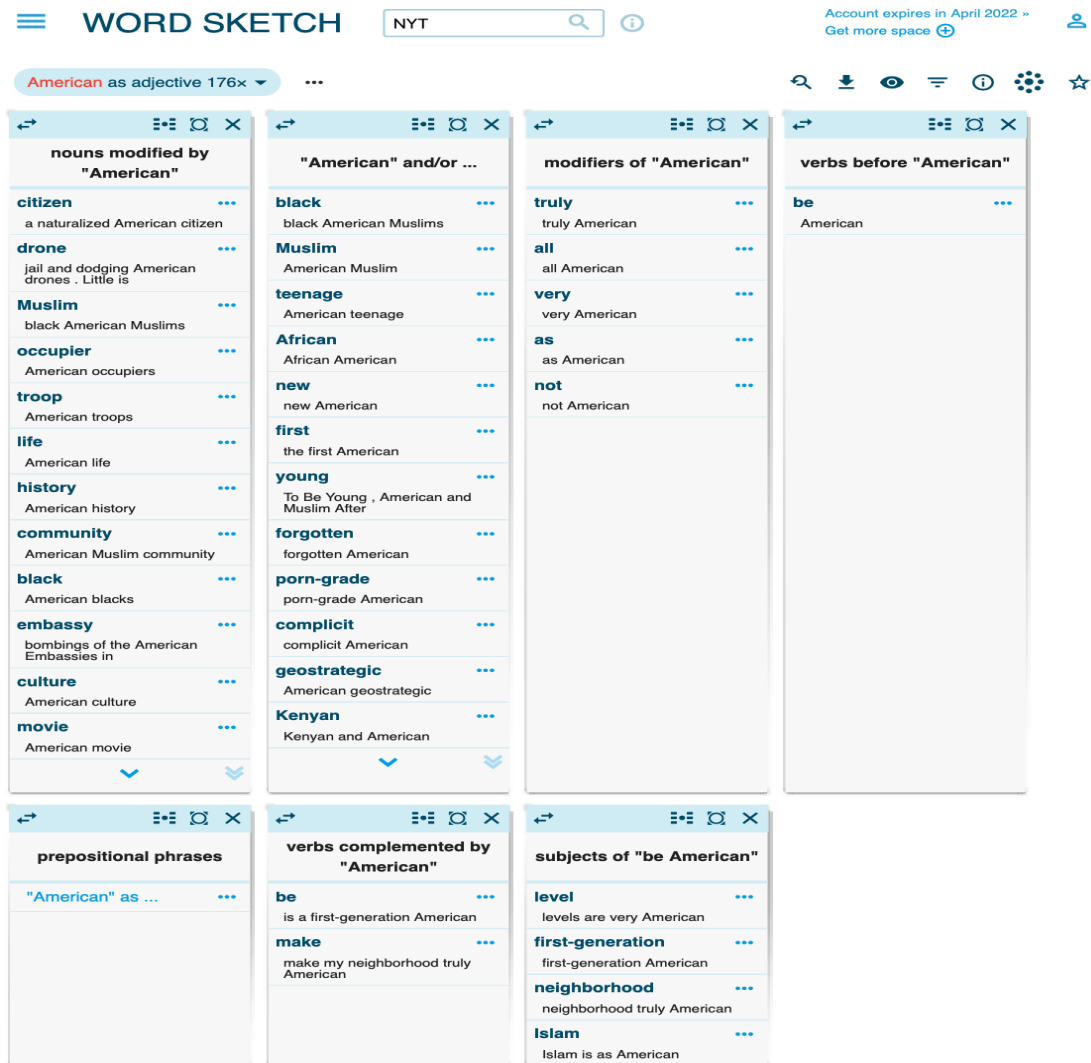
The analysis of the *Word Sketch* led to the following observations:

1) the word *religious* often occurs in binomial expressions with words referring to ETHNICITY, e.g. *religious and racial*, *ethnic and religious*, *cultural and religious*;

2) the collocates of *religious* belong to the same semantic field identified through concordance analysis, namely RELIGION (*extremism, belief, fervor, observance, extremist, commandment, devotion, tolerance, resurgence, fanatic, ritual, fundamentalism, fundamentalist, principle, faith, value, Shiite, Muslim, Islamic, practice*), POLITICS (*leader, establishment, ruling, police, authority, nationalism, hierarchy, politics, state, movement, political, war*), GEOGRAPHICAL ORIGIN or LOCATION (*local, Iranian*), PEOPLE (*people, man, woman*), SOCIAL GROUPS (*minority, group, organization, community, association, family*), LAW AND ORDER (*law*), EDUCATION (*education, study, student, teacher, text, scholar, school*) and OTHER (*liberty, building, adversary, freedom, identity, issue, revival, expression, activity, culture, need, discrimination, test, matter, affair, training, reason, idea, view, form, violence, debate, traditional, other, racial, ethnic, prominent, cultural*).

Figure 4.18 shows part of the *Word Sketch* of the word *American* in the *New York Times* corpus.

Figure 4.18: Partial Word Sketch of “American” in the New York Times corpus



The analysis of the *Word Sketch* led to the following observations:

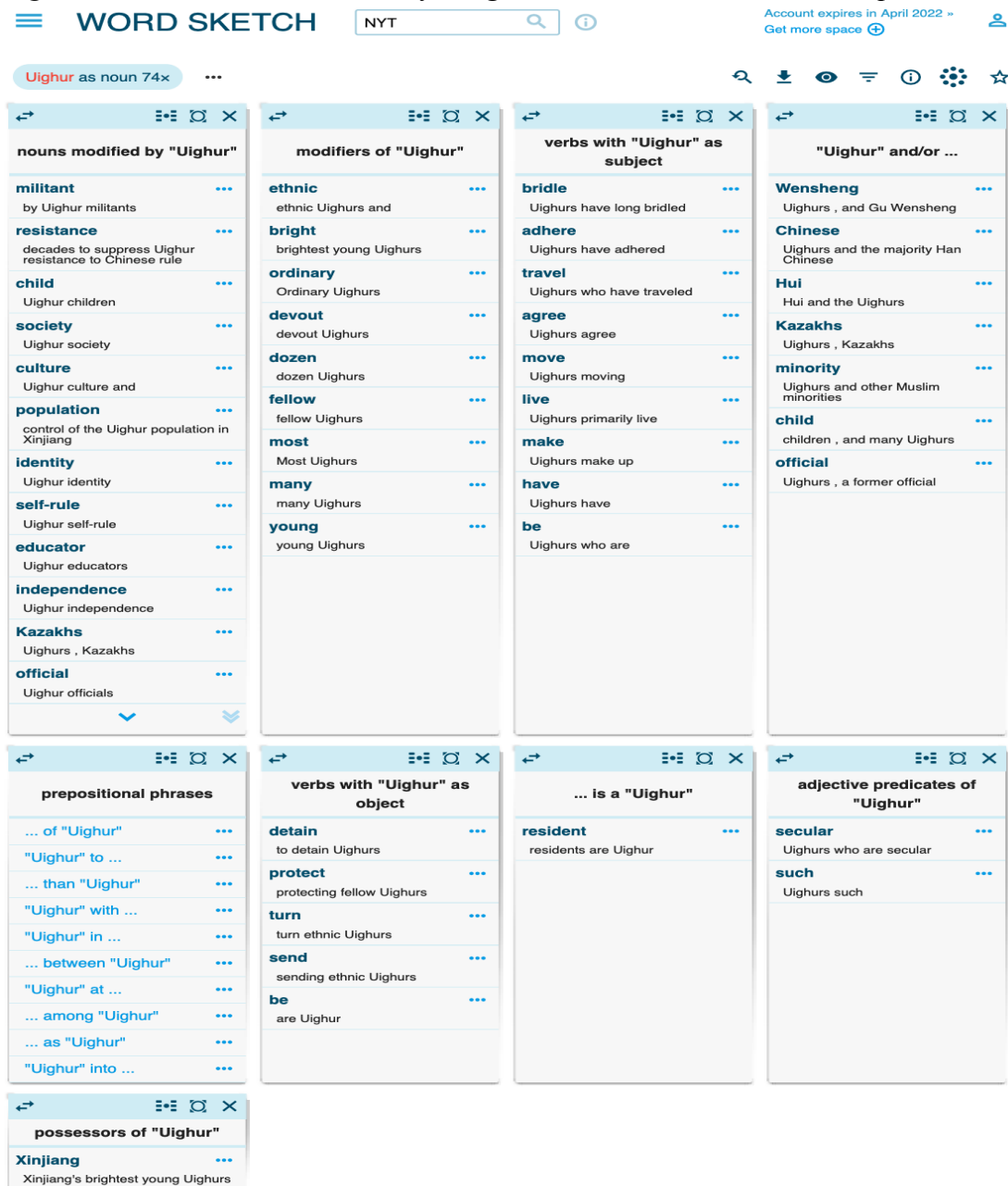
- 1) the word *American* tends to occur with words belonging to the semantic fields of WAR (*drone, occupier, soldier, force, ally, captor, onslaught, intelligence, strike*²⁷, *invasion, guard, enemy, attack, military*), RELIGION, especially Islam and Catholicism (*Muslim, ummah, imam, mosque, Jewish, convert, missionary, evangelicalism, evangelical, Catholicism, religion, Protestant*); and ETHNICITY (*Muslim, ummah black, African, Jewish*), thus indicating the existence of many different subgroups within the larger group ‘Americans’;

²⁷ A relevant example is: ‘*If something were to happen to me in Yemen by an American drone strike, it would be a day’s news*’.

2) on three occasions, the word *American* is preceded by emphasizees (*all*, *very*, *truly*), two of which (*all*, *truly*) present *American* as a gradable adjective: ‘*He was met with gasps from the audience and social media complaints: “Outraged at a Muslim prayer at an all American event!”*’; ‘*Not that some parents don’t choose their children’s mates, sometimes even for daughters who on other levels are very American*’.

As with concordances, I performed the same kind of analysis with the top five keywords, excluding proper names of individuals. Figure 4.19 shows part of the *Word Sketch* of the word *Uighur* in the *New York Times* corpus.

Figure 4.19: Partial Word Sketch of “Uighur” in the New York Times corpus



The analysis of the *Word Sketch* led to the following observations:

- 1) the *Word Sketch* shows that the word *Uighur* is used both as a head noun and as a premodifier (31% vs 69% of the time, respectively), while in the concordances I analysed I mostly identified cases in which the word *Uighur* is used as premodifier;
- 2) as found in the concordances, the words following *Uighur* tend to belong to the semantic field of POLITICS (*militant, resistance, official, detention, activist, self-rule, independence*);

3) as found in the concordances, most of the premodifiers of *Uighur* encode the notion of QUANTITY (*dozen, most, many*);

4) the verbs occurring with *Uighur* as the subject (*bridle, adhere, travel, agree, move, live, make, have, be*) are more varied and more numerous than the verbs with *Uighur* as object (*detain, protect, turn, send, be*);

5) the verbs with *Uighur* as object are action verbs presenting Uighurs as patients affected by others' paternalistic behavior toward them (*detain, protect, turn*²⁸, *send*²⁹);

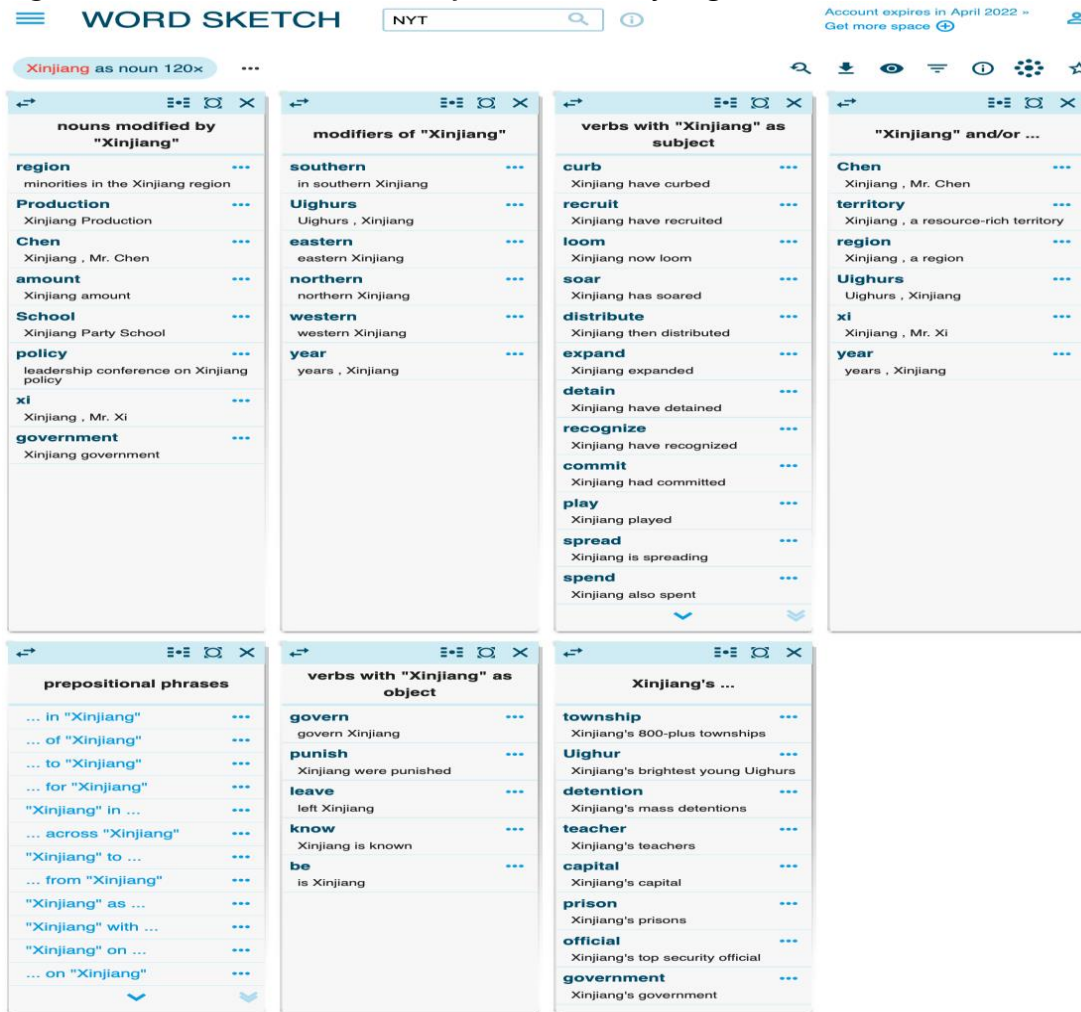
6) the word *Uighur* tends to occur in binomial expressions with words which refer to other ethnic groups (*Uighurs and the majority Han Chinese, Hui and the Uighurs, Uighurs, Kazakhs, Uighurs and other Muslim minorities*);

Figure 4.20 shows part of the *Word Sketch* of the word *Xinjiang*, which is a noun, in the *New York Times* corpus.

²⁸ The complete sentence is '*After a succession of violent antigovernment attacks reached a peak in 2014, the Communist Party chief, Xi Jinping, sharply escalated the crackdown, orchestrating an unforgiving drive to turn ethnic Uighurs and other Muslim minorities into loyal citizens and supporters of the party*'.

²⁹ The complete sentence is: '*The Times also discovered reports online written by teams of Chinese officials who were assigned to monitor families with detained relatives, and a study published last year that said officials in some places were indiscriminately sending ethnic Uighurs to the camps to meet numerical quotas*'.

Figure 4.20: Partial Word Sketch of the word “Xinjiang” in the New York Times corpus



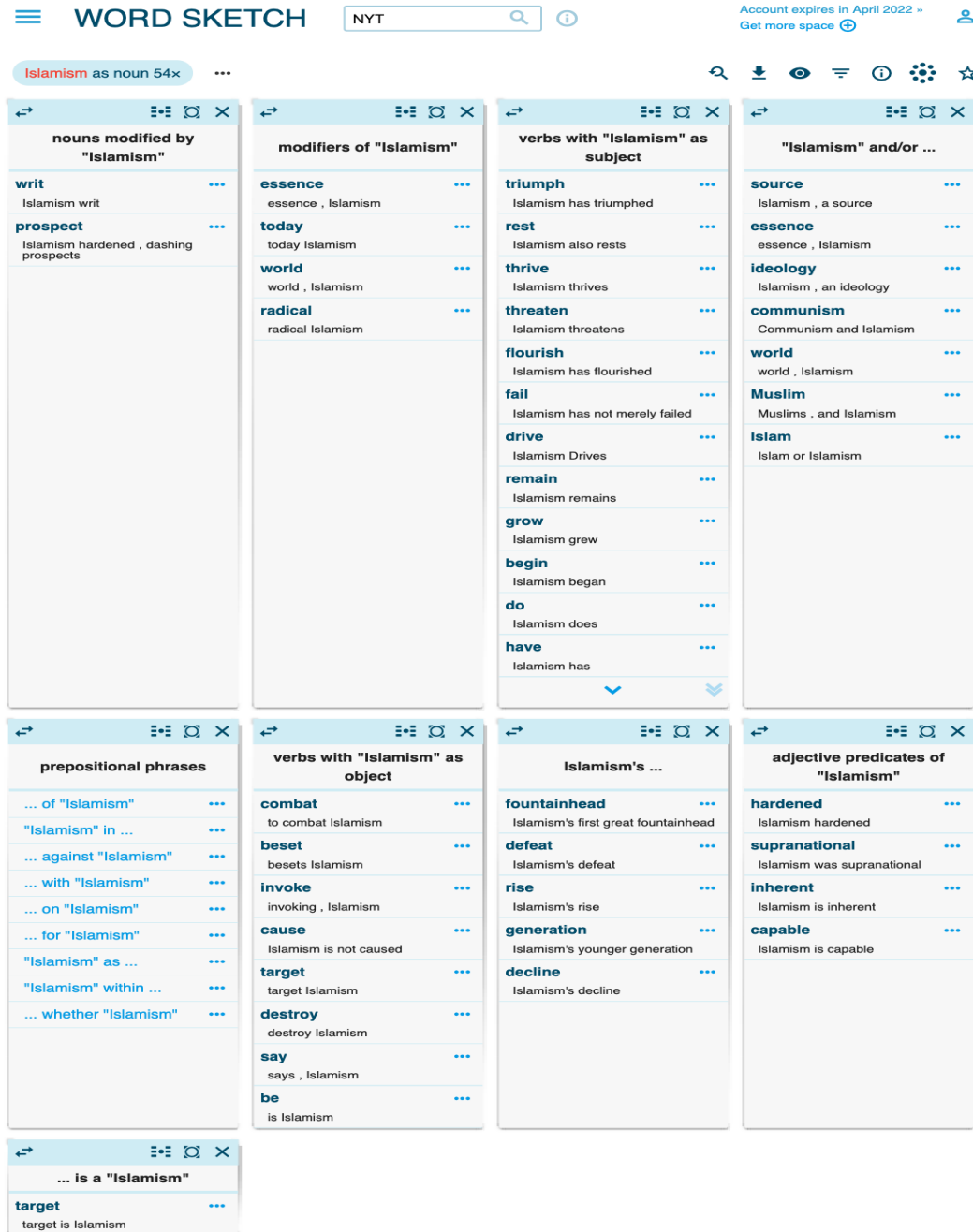
The analysis of the *Word Sketch* led to the following observations:

- 1) the only modifiers of *Xinjiang* encode GEOGRAPHICAL LOCATIONS (*eastern, western, southern, northern*)³⁰;
- 2) the verbs occurring with *Xinjiang* as the subject (*curb, recruit, loom, soar, distribute, expand, detain, recognize, commit, play, spread, spend, describe, grow, begin, have, say, be*) are more varied and more numerous than those occurring with *Xinjiang* as an object (*govern, punish, leave, know, be*). Moreover, among the verbs with *Xinjiang* as subject, there is a frequent presence of verbs which indicate expansion (*soar, expand, grow*).

³⁰ As you can see in the *Word Sketch*, the words *Uighurs* and *years* are not actually premodifiers of the word *Xinjiang*, since they occur before it, but are separated from it by a comma.

Figure 4.21 shows part of the *Word Sketch* of the word *Islamism* in the *New York Times* corpus.

Figure 4.21: Partial *Word Sketch* of the word “Islamism” in the *New York Times* corpus



The analysis of the *Word Sketch* led to the following observations:

- 1) the only modifier of the word *Islamism* is *radical*³¹;

³¹ The other words (*essence*, *today*, *world*) are not modifiers of *Islamism* although *Sketch Engine* classifies them as such simply because they occur before it.

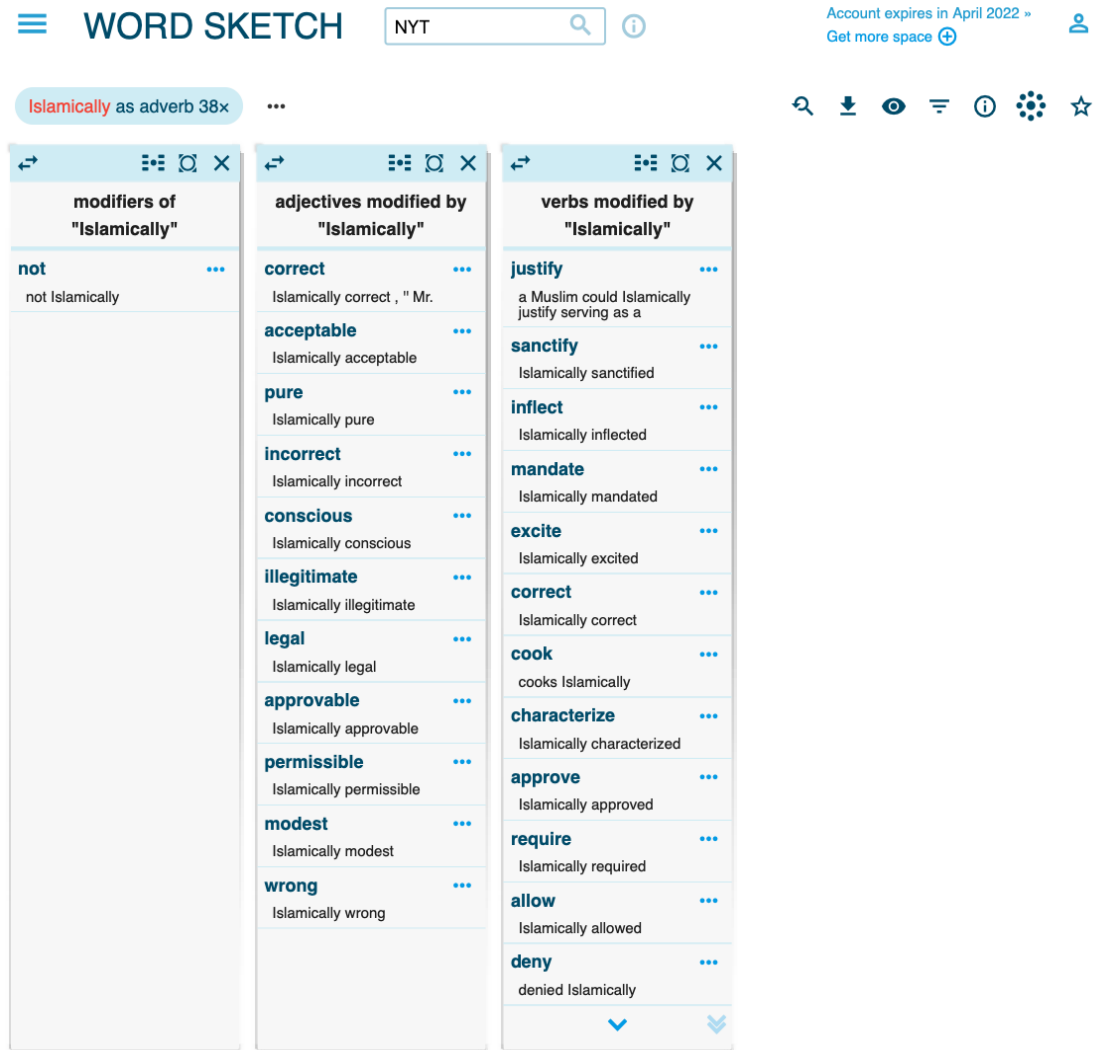
2) the verbs with *Islamism* as the subject (*triumph, rest, thrive, threaten, flourish, fail, drive, remain, grow, begin, do, have, be*) are more varied and more frequent than those with *Islamism* as an object (*combat, beset, invoke, cause, target, destroy, say, be*);

3) many verbs used with *Islamism* as subject carry POSITIVE SEMANTIC PROSODY (*triumph, thrive, flourish, grow*), while only two carry NEGATIVE SEMANTIC PROSODY (*threaten, fail*);

4) three verbs used with *Islamism* as object carry NEGATIVE SEMANTIC PROSODY (*combat, beset, destroy*), while none carry POSITIVE SEMANTIC PROSODY.

Figure 4.22 shows part of the *Word Sketch* of the word *Islamically* used as adverb in the *New York Times* corpus.

Figure 4.22: Partial Word Sketch of “Islamically” in the New York Times corpus



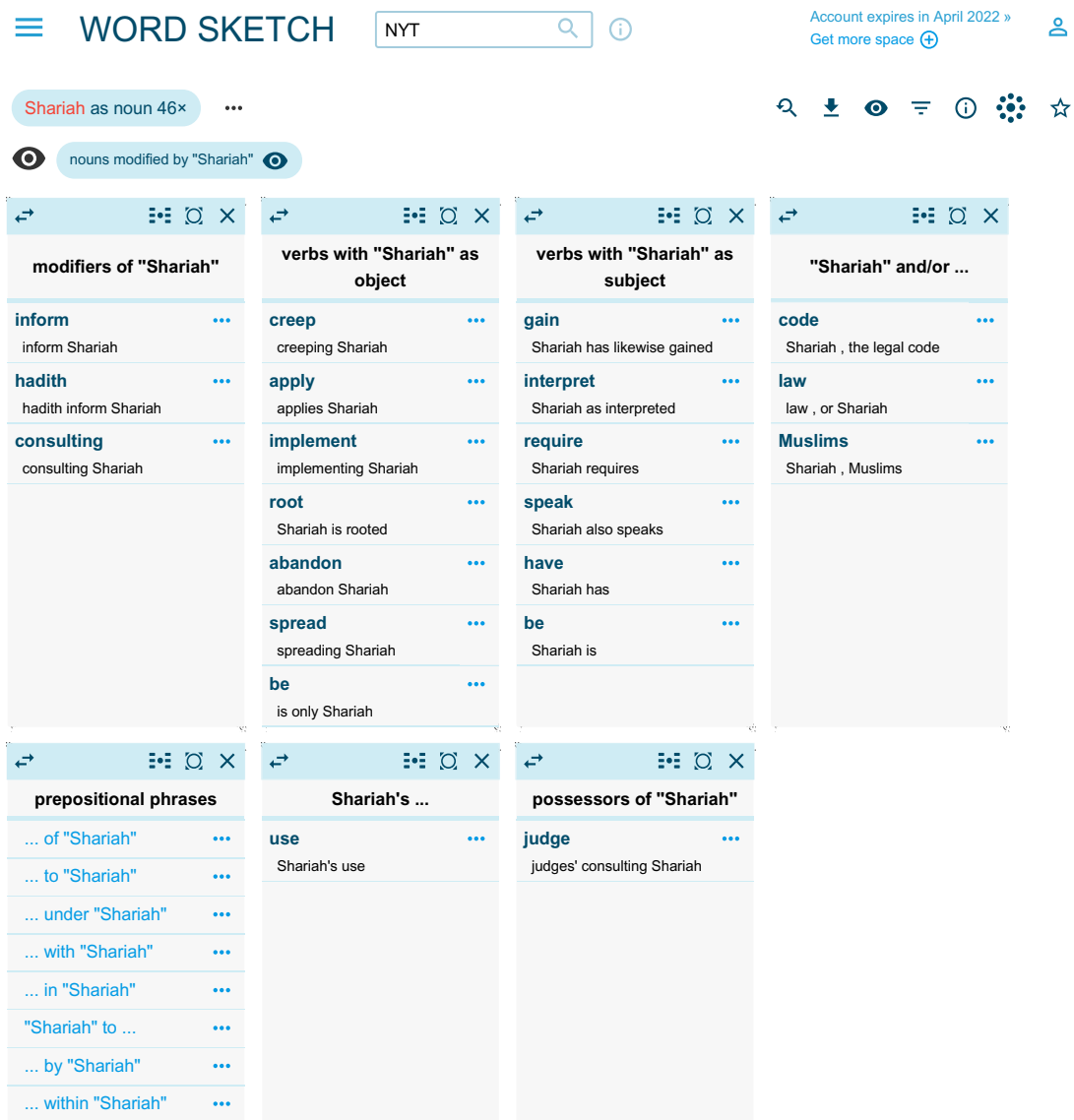
The analysis of the *Word Sketch* led to the following observations:

- 1) the word *Islamically* is used as a premodifier of adjectives (81.6% of the time; e.g. ‘“*There has been some discussion about what is Islamically correct,*” Mr. Karas told the jury’; ‘*Malaysia’s Securities Commission maintains a list of Islamically acceptable stocks*’; ‘*It has done nearly \$80 million in Islamically approvable “mortgage-alternative” financing for residential and commercial real estate in 15 estate*’) and verbs (18.4% of the time; e.g. ‘*The only way a Muslim could Islamically justify serving as a soldier in the U.S. Army is if his intention is to follow the footsteps of men like Nidal*’; ‘*Last month, after writing an essay arguing the headscarf isn’t Islamically mandated, we received verbal abuse*’; ‘*it is denied Islamically*’);

2) as found in the analysis of the concordances, a great number of collocates of *Islamically* belong to the semantic field of EVALUATION (*correct, incorrect, acceptable, illegitimate, approvable, modest, wrong*).

Figure 4.23 shows the complete *Word Sketch* of the word *Shariah* in the *New York Times* corpus.

Figure 4.23: complete *Word Sketch* of “*Shariah*” in the *New York Times* corpus



The analysis of the *Word Sketch* led to the following observations:

1) the verbs occurring with *Shariah* as object (*creep, apply, implement, root, abandon, spread, be*) are more varied and more numerous than the verbs with *Shariah* as subject (*gain, interpret, require, speak, have, be*);

2) many words which collocate with *Shariah* belong to the semantic field of LAW (*consulting, apply, implement, interpret, code, law, judge*).

4.3 Findings about *The Dawn* Corpus

In order to identify the most recurrent topics and notions mentioned in *The Dawn* corpus, first of all, it is useful to look at word frequency lists. Figures 4.24-A-B-C-D show the two hundred most frequent words in this corpus.

Figure 4.24-A: word frequency list of The Dawn corpus, Part A

WORDLIST Account expires in April 2022 » Get more space

word (11,381 items | 106,966 total frequency)

Word	Frequency ? ↓	DOCF ?	Word	Frequency ? ↓	DOCF ?
1 the	5,811	31 ***	26 they	496	29 ***
2 and	3,515	31 ***	27 i	495	23 ***
3 of	3,254	31 ***	28 but	493	28 ***
4 to	2,690	31 ***	29 or	466	29 ***
5 in	2,208	31 ***	30 muslims	464	28 ***
6 is	1,939	31 ***	31 from	456	29 ***
7 a	1,814	31 ***	32 their	424	28 ***
8 that	1,188	31 ***	33 all	407	29 ***
9 recommend	1,073	23 ***	34 an	396	30 ***
10 it	976	31 ***	35 we	379	26 ***
11 not	934	31 ***	36 he	360	26 ***
12 are	850	31 ***	37 has	346	29 ***
13 for	821	31 ***	38 pakistan	328	22 ***
14 as	798	30 ***	39 do	322	27 ***
15 islamic	703	31 ***	40 can	318	30 ***
16 be	647	31 ***	41 who	317	30 ***
17 by	638	31 ***	42 jul	312	6 ***
18 with	636	31 ***	43 what	310	28 ***
19 this	627	31 ***	44 if	303	25 ***
20 islam	610	31 ***	45 one	294	30 ***
21 you	581	23 ***	46 religion	289	27 ***
22 have	569	31 ***	47 world	282	27 ***
23 muslim	563	27 ***	48 there	282	29 ***
24 on	550	31 ***	49 his	273	26 ***
25 was	524	29 ***	50 were	268	24 ***

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Figure 4.24-B: word frequency list of The Dawn corpus, Part B

WORDLIST Account expires in April 2022 » Get more space

word (11,381 items | 106,966 total frequency)

Word	Frequency ? ↓	DOCF ?	Word	Frequency ? ↓	DOCF ?
51 will	266	24 ...	76 your	173	21 ...
52 at	261	31 ...	77 our	173	21 ...
53 so	256	26 ...	78 socialism	172	4 ...
54 its	250	28 ...	79 had	170	30 ...
55 about	248	28 ...	80 any	168	27 ...
56 political	246	17 ...	81 india	163	15 ...
57 people	245	27 ...	82 many	163	28 ...
58 also	245	29 ...	83 very	162	25 ...
59 which	241	29 ...	84 jan	162	3 ...
60 no	240	25 ...	85 state	162	20 ...
61 other	235	29 ...	86 most	160	27 ...
62 should	230	24 ...	87 out	154	25 ...
63 only	216	28 ...	88 been	154	26 ...
64 when	203	23 ...	89 some	151	27 ...
65 them	197	27 ...	90 well	150	25 ...
66 like	197	24 ...	91 science	149	12 ...
67 more	189	28 ...	92 against	148	25 ...
68 countries	188	24 ...	93 us	146	22 ...
69 these	187	24 ...	94 because	145	28 ...
70 sep	186	2 ...	95 history	142	16 ...
71 would	183	24 ...	96 may	142	22 ...
72 n't	182	24 ...	97 then	141	25 ...
73 religious	177	26 ...	98 being	140	26 ...
74 even	176	25 ...	99 good	139	23 ...
75 how	174	25 ...	100 such	136	27 ...

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Figure 4.24-C: word frequency list of *The Dawn* corpus, Part C

WORDLIST Account expires in April 2022 »
Get more space

word (11,381 items | 106,966 total frequency)

Word	Frequency ? ↓	DOCF ?	Word	Frequency ? ↓	DOCF ?
101 than	135	27 ...	126 feb	99	3 ...
102 just	135	24 ...	127 modern	98	15 ...
103 country	132	18 ...	128 think	97	18 ...
104 why	128	21 ...	129 century	97	16 ...
105 did	128	21 ...	130 now	96	21 ...
106 where	126	25 ...	131 over	94	22 ...
107 western	124	21 ...	132 education	94	18 ...
108 article	122	19 ...	133 socialist	94	4 ...
109 up	121	22 ...	134 those	94	20 ...
110 does	121	23 ...	135 great	94	21 ...
111 arab	121	13 ...	136 said	92	19 ...
112 society	118	25 ...	137 take	92	21 ...
113 into	118	24 ...	138 indian	91	10 ...
114 after	118	21 ...	139 justice	91	17 ...
115 my	118	19 ...	140 years	91	21 ...
116 time	116	23 ...	141 west	90	18 ...
117 way	115	23 ...	142 him	86	21 ...
118 economic	110	17 ...	143 every	85	21 ...
119 need	106	24 ...	144 must	85	24 ...
120 same	103	24 ...	145 however	83	23 ...
121 between	102	23 ...	146 through	82	19 ...
122 first	101	24 ...	147 jun	81	2 ...
123 right	100	20 ...	148 two	81	23 ...
124 system	100	18 ...	149 own	81	21 ...
125 quran	99	18 ...	150 much	79	24 ...

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Figure 4.24-D: word frequency list of *The Dawn* corpus, Part D

WORDLIST Account expires in April 2022 » Get more space

word (11,381 items | 106,966 total frequency)

Word	Frequency ? ↓	DOCF ?	Word	Frequency ? ↓	DOCF ?
151 war	78	18 ...	176 afghanistan	67	14 ...
152 make	77	22 ...	177 me	67	20 ...
153 scholars	77	17 ...	178 nothing	67	16 ...
154 major	76	15 ...	179 party	67	9 ...
155 go	76	19 ...	180 culture	67	14 ...
156 pakistani	76	16 ...	181 others	67	19 ...
157 say	76	22 ...	182 know	66	18 ...
158 could	76	25 ...	183 life	66	19 ...
159 get	76	18 ...	184 use	66	22 ...
160 law	76	15 ...	185 themselves	64	20 ...
161 too	75	23 ...	186 another	64	21 ...
162 never	72	21 ...	187 without	63	19 ...
163 both	72	22 ...	188 done	63	17 ...
164 human	72	23 ...	189 new	63	20 ...
165 see	72	18 ...	190 under	62	17 ...
166 social	71	16 ...	191 still	61	17 ...
167 knowledge	70	14 ...	192 government	61	18 ...
168 author	69	16 ...	193 power	61	18 ...
169 politics	69	12 ...	194 come	61	18 ...
170 scientific	69	9 ...	195 past	61	15 ...
171 military	69	10 ...	196 am	61	17 ...
172 used	68	22 ...	197 during	61	16 ...
173 while	68	21 ...	198 nation	60	15 ...
174 made	68	21 ...	199 ali	60	17 ...
175 god	68	16 ...	200 part	60	21 ...

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The most frequent words shown in Figures 4.24-A-B-C-D which are relevant to the Islamic world can be grouped into the following semantic categories: RELIGION (*god, islamic, islam, muslim, muslims, quran, religion, religious*), GEOGRAPHY (*afghanistan, arab, india, indian, pakistan, pakistani, saudi, west, western*) and POLITICS (*government, justice, law, military, nation, party, political, politics, power, socialism, socialist, state, system, war*).

Other terms which appear in the frequency word list can be grouped into the following semantic categories: KNOWLEDGE (*author, culture, education, knowledge, scholars, science, scientific*), SOCIETY (*country, countries, economic, history, human, modern, people, social, society, state, world*) and OTHER (*believe, good, major, media*).

As in the *New York Times* corpus, these “other” terms are actually relevant to the Islamic world too, because they collocate with words from that semantic field (e.g. *Pakistani, Islamic, religious, faith*, etc.), except for the word ‘*scientific*’. The extent to which this occurs is as follows: *countries*: 71.6% of the time; *scholars*: 59.8%; *world*: 41.2%; *state*: 40.5%; *history*: 36%; *society*: 27.9%; *modern*: 25%; *country*: 23.3%; *science*: 18.2%; *education*: 14.7%; *people*: 12%; *culture*: 11.5%; *knowledge*: 11.1%; *major*: 11.1%; *media*: 10.77%; *believe*: 9.6%; *good*: 5.7%; *social*: 4.9%; *economic*: 4.8%; *author*: 3.7%; *human*: 2.83%.

In order to have a more contextualized view of the discourse on Muslims and Islam, it is useful to identify recurrent phrases in the corpora, as can be retrieved through the *N-gram* function: Figures 4.25-A-B-C-D show the 200 most frequent sequences of four tokens with a minimum frequency of two occurrences in *The Dawn* corpus, listed in order of decreasing frequency.

Figure 4.25-A: most frequent 4-word n-grams in The Dawn corpus, Part A

N-GRAMS Account expires in April 2022 - Get more space

4-grams, word (lowercase) (Items: 1,727, total frequency: 3,927)

Word	Frequency ?	DOCF ?	Word	Frequency ?	DOCF ?
1 in the muslim world	24	8 ...	26 during the cold war	5	1 ...
2 in the name of	24	12 ...	27 the muslims of india	5	3 ...
3 on the other hand	13	9 ...	28 it is true that	5	3 ...
4 the name of islam	12	8 ...	29 was one of the	5	2 ...
5 is one of the	12	8 ...	30 i remember being laughed	5	1 ...
6 nothing to do with	11	6 ...	31 to do with religion	5	4 ...
7 the rest of the	10	8 ...	32 financial products and transactions	5	1 ...
8 all over the world	10	8 ...	33 in the modern world	5	3 ...
9 rest of the world	9	7 ...	34 i do n't see	5	5 ...
10 one of the most	9	6 ...	35 createdness of the quran	5	1 ...
11 with the help of	8	3 ...	36 in the quran and	5	4 ...
12 at the same time	8	7 ...	37 to the fact that	5	4 ...
13 has nothing to do	8	6 ...	38 remember being laughed at	5	1 ...
14 on the basis of	8	6 ...	39 the islamic golden age	5	1 ...
15 in the islamic world	7	4 ...	40 he is trying to	5	2 ...
16 as well as the	7	5 ...	41 the createdness of the	5	1 ...
17 in the middle east	7	5 ...	42 a culture of science	5	2 ...
18 of the muslim world	7	4 ...	43 the united states and	5	5 ...
19 of the qu'ran and	6	2 ...	44 he should be tried	5	1 ...
20 with the soviet union	6	1 ...	45 of the islamic state	5	4 ...
21 the quran and the	6	5 ...	46 and this is the	4	2 ...
22 of the quran and	6	6 ...	47 to be the most	4	3 ...
23 the name of religion	6	6 ...	48 producing four witnesses to	4	1 ...
24 islamic financial products and	6	2 ...	49 across the muslim world	4	4 ...
25 expressions of political islam	6	2 ...	50 the crime of rape	4	1 ...

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Figure 4.25-B: most frequent 4-word n-grams in The Dawn corpus, Part B

N-GRAMS Account expires in April 2022 - Get more space

4-grams, word (lowercase) (Items: 1,727, total frequency: 3,927)

Word	Frequency ?	DOCF ?	Word	Frequency ?	DOCF ?
51 the root cause of	4	4 ...	76 four witnesses to prove	4	1 ...
52 in countries like pakistan	4	3 ...	77 one of the first	4	3 ...
53 if you do n't	4	4 ...	78 is supposed to be	4	4 ...
54 there is nothing wrong	4	3 ...	79 religious beliefs strictly personal	4	1 ...
55 in the hands of	4	2 ...	80 you are trying to	4	3 ...
56 i am not a	4	4 ...	81 when it comes to	4	3 ...
57 peace be upon him	4	3 ...	82 at the time of	4	2 ...
58 but there is no	4	4 ...	83 of the history of	3	3 ...
59 majority of the muslims	4	3 ...	84 the rightest expressions of	3	1 ...
60 the soviet union and	4	2 ...	85 the rule of the	3	3 ...
61 after the creation of	4	2 ...	86 to the maximum extent	3	1 ...
62 in the shape of	4	3 ...	87 this is the reason	3	3 ...
63 the writer is a	4	4 ...	88 admissible in rape cases	3	1 ...
64 islamic republic of pakistan	4	4 ...	89 one is not quite	3	3 ...
65 the ba'ath socialist party	4	1 ...	90 religion and science are	3	2 ...
66 interpretations of the qu'ran	4	2 ...	91 be used as a	3	2 ...
67 of the createdness of	4	1 ...	92 soviet invasion of afghanistan	3	2 ...
68 of political islam and	4	2 ...	93 but the question is	3	2 ...
69 financial products and services	4	2 ...	94 the hands of the	3	2 ...
70 the quran and sunnah	4	2 ...	95 to accept the apology	3	1 ...
71 as far as the	4	3 ...	96 of islam in the	3	3 ...
72 not be able to	4	4 ...	97 in the context of	3	3 ...
73 witnesses to prove the	4	1 ...	98 and the use of	3	2 ...
74 have they tried to	4	1 ...	99 became to be known	3	3 ...
75 he should be punished	4	1 ...	100 nation in the world	3	3 ...

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Figure 4.25-C: most frequent 4-word n-grams in The Dawn corpus, Part C

N-GRAMS Account expires in April 2022 - Get more space

4-grams, word (lowercase) (Items: 1,727, total frequency: 3,927)

Word	Frequency?	DOCF?	Word	Frequency?	DOCF?
101 quran and the sunnah	3	2 ...	126 the muslims of south	3	1 ...
102 and its western and	3	2 ...	127 the taliban and al	3	2 ...
103 is not quite sure	3	3 ...	128 the founders of the	3	2 ...
104 those who believed that	3	1 ...	129 to the creation of	3	3 ...
105 mainly due to the	3	2 ...	130 it is in the	3	3 ...
106 extent of the law	3	1 ...	131 why is it that	3	3 ...
107 not be used as	3	1 ...	132 the doctrine of the	3	1 ...
108 the emergence of a	3	3 ...	133 they need to be	3	3 ...
109 all right for me	3	1 ...	134 and can not be	3	3 ...
110 the state and the	3	3 ...	135 expressions of liberal islam	3	2 ...
111 v. c. bhutani jul	3	1 ...	136 one of the best	3	3 ...
112 monarchy in a coup	3	2 ...	137 after the cold war	3	2 ...
113 this is due to	3	3 ...	138 in spite of the	3	2 ...
114 for the rest of	3	2 ...	139 abdul wahid mohammad jul	3	1 ...
115 by the way i	3	3 ...	140 the fact that the	3	3 ...
116 in the form of	3	2 ...	141 if there is no	3	3 ...
117 that some of the	3	3 ...	142 the other side of	3	3 ...
118 the muslim world and	3	3 ...	143 this day and age	3	3 ...
119 be tried and punished	3	1 ...	144 for the betterment of	3	3 ...
120 history and islamic history	3	1 ...	145 presence or absence of	3	1 ...
121 in the political context	3	2 ...	146 i agree with you	3	3 ...
122 the islamic republic of	3	3 ...	147 a handful of people	3	3 ...
123 the quran is not	3	3 ...	148 rightest expressions of political	3	1 ...
124 is that it is	3	3 ...	149 that one of the	3	2 ...
125 conventional financial products and	3	1 ...	150 the creation of pakistan	3	2 ...

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Figure 4.25-D: most frequent 4-word n-grams in *The Dawn* corpus, part D

Word	Frequency ?	DOCF ?	Word	Frequency ?	DOCF ?
151 the maximum extent of	3	1 ...	176 so its all right	3	1 ...
152 muslims of india as	3	1 ...	177 in a state of	3	3 ...
153 swept under the carpet	3	3 ...	178 rest of the muslim	3	2 ...
154 right for me to	3	1 ...	179 i fail to understand	3	3 ...
155 in the west and	3	2 ...	180 in syria and iraq	3	3 ...
156 religion out of politics	3	1 ...	181 sir syed ahmed khan	3	2 ...
157 this guy should be	3	1 ...	182 interesting to note that	3	3 ...
158 as the rest of	3	3 ...	183 is a matter of	3	3 ...
159 muslims of south asia	3	1 ...	184 from all over the	3	3 ...
160 can be attributed to	3	2 ...	185 it should not be	3	3 ...
161 is in the quran	3	2 ...	186 off ties with the	3	1 ...
162 is the key to	3	2 ...	187 using the name of	3	2 ...
163 n't think for themselves	3	1 ...	188 a spade a spade	3	3 ...
164 doctrine of the createdness	3	1 ...	189 in the middle of	3	3 ...
165 no matter what religion	3	2 ...	190 in early islamic history	3	1 ...
166 for the most part	3	3 ...	191 in the right direction	3	3 ...
167 he can not do	3	2 ...	192 the author is making	3	2 ...
168 between the eighth and	3	1 ...	193 from right to left	3	2 ...
169 i do n't know	3	2 ...	194 the help of the	3	3 ...
170 i do not agree	3	2 ...	195 the palestinians and kashmiris	3	1 ...
171 religion from the state	3	3 ...	196 the people of the	3	3 ...
172 at the expense of	3	2 ...	197 of the islamic world	3	3 ...
173 the creation of an	3	2 ...	198 there has been a	3	3 ...
174 at the university of	3	2 ...	199 given in the quran	3	2 ...
175 and that is what	3	2 ...	200 of the palestinians and	3	1 ...

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As in the *n-grams* analysis conducted in the *New York Times* corpus, the n-grams retrieved comprise both sequences of words that are not complete phrases (e.g. *there has put the, over the age of, on the extent of*), but also some that are (e.g. *of the Quran and, in the Middle East, the United States and*).

A great number of n-grams found in the corpus can be assigned to the following semantic fields: RELIGION (n=37; *in the muslim world, of the muslim world, the muslims of india, muslims of india as, muslims of south asia, across the muslim world, majority of the muslims, the muslim world and, the muslims of south, rest of the muslim, the name of Islam, in the Islamic world, of the islamic state, of islam in the, expressions of liberal islam, of the islamic world, history and islamic history, of the qu'ran and, createdness*

of the quran, in the quran and, interpretations of the qu'ran, the quran and sunnah, quran and the sunnah, the quran is not, is in the quran, given in the quran, the name of religion, religion and science are, religious beliefs strictly personal, to do with religion, religion out of politics, religion from state, no matter what religion, the createdness of the, of the createdness of, doctrine of the createdness, the doctrine of the), POLITICS (n=13; with the soviet union, the soviet union and, soviet invasion of Afghanistan, expressions of political islam, of political islam and, the islamic republic of, the ba'ath socialist party, nation in the world, extent of the law, the state and the, monarchy in a coup, in the political context, rightest expressions of political), GEOGRAPHICAL LOCATIONS (n=10; all over the world, rest of the world, in the middle east, and its western and, in the west and, the united states and, in countries like Pakistan, islamic republic of pakistan, the creation of pakistan, in Syria and Iraq), TIME (n=6; during the cold war, in the modern world, the islamic golden age, after the cold war, this day and age, in early islamic history) and FINANCE (n=3; islamic financial products and, financial products and services, conventional financial products and).

Other n-grams found in the corpus refer to more varied subjects, each of which is, however, exemplified only once or a few times: NAMES OF INDIVIDUAL MUSLIMS AND/OR NAMES OF ISLAMIC GROUPS (*v. c. bhutani jul, abdul wahid mohammad jul, sir syed ahmed khan, the Taliban and al*), KNOWLEDGE (*at the university of, A culture of science*), LEGAL MATTERS (*producing four witnesses to, witnesses to prove the, four witnesses to prove, the crime of rape, admissible in rape cases, he should be punished, be tried and punished*), PHENOMENA AND CIRCUMSTANCES (*the root cause of, after the creation of, the emergence of a, to the creation of, for the betterment of, presence or absence of*), ASSESSMENT (*the rightest expressions of, right for me to, in the right direction*) and OTHER (*peace be upon him, the writer is a, at the history of, the rule of, to the maximum extent, to accept the apology, the founders of the, a handful of people, swept under the carpet, between the eighth and, in a state of, a spade a spade, the author is making, from right to left, the help of the, of the Palestinians and*).

A complementary view on the lexical make-up of *The Dawn* corpus can be gained by identifying its most unusually frequent, and thus its most distinctive, words, as can be revealed through the *keyword* function. Figures 4.26-A-B show the top 200 keywords of

The Dawn corpus obtained by comparing it against the *English Web 2020 (enTenTen20)* corpus, used as a reference corpus.

Figure 4.26-A: top 200 keywords from The Dawn corpus compared against the English Web 2020 (enTenTen20) corpus, Part A

KEYWORDS The Dawn Account expires in April 2022 - Get more space

SINGLE-WORDS ✓ MULTI-WORD TERMS ✓

reference corpus: English Web 2020 (enTenTen20) (Items: 9,370)

Word	Frequency ⁷		Word	Frequency ⁷	
	Focus	Reference		Focus	Reference
1 akram	57	13,810	51 extremism	32	117,814
2 wasim	41	7,398	52 shariati	9	1,443
3 jul	312	364,202	53 jinnah	12	17,064
4 islam	626	992,148	54 subcontinent	18	49,246
5 ulema	33	10,585	55 humayun	10	9,619
6 islamism	38	18,983	56 ttp	12	21,784
7 mullah	50	45,870	57 un-islamic	9	5,300
8 islamic	703	1,253,883	58 sadat	11	16,538
9 ntp	33	21,685	59 comparativereligionstudent	8	0
10 socialism	174	331,173	60 dārī	8	0
11 quran	102	186,129	61 chris	8	1
12 muslim	775	1,715,427	62 mutazila	8	59
13 sindhi	25	12,446	63 rayani	8	255
14 muslims	256	563,073	64 ubaidullah	8	629
15 ummah	27	22,066	65 alfaq	8	1,012
16 parvez	19	5,072	66 maududi	8	2,682
17 nasser	32	45,632	67 pbuh	12	26,468
18 pakistani	114	296,383	68 munir	9	9,120
19 sep	186	542,287	69 brr	8	3,551
20 neo-fundamentalism	14	73	70 fatwa	12	28,238
21 islamist	73	194,017	71 ijihad	8	4,209
22 iqbal	25	38,815	72 feb	99	555,577
23 nimeiry	13	576	73 jun	81	447,894
24 saeed	24	39,153	74 macron	18	67,342
25 non-muslims	20	26,939	75 shia	26	117,262
26 madrassa	15	9,413	76 ramay	7	197
27 cil	17	17,020	77 pia	16	57,527
28 pakistan	346	1,254,735	78 jihad	30	146,916
29 zakat	16	16,052	79 jan	162	989,516
30 quranic	16	17,895	80 abbasid	9	14,614
31 non-muslim	23	45,269	81 malaka	7	1,751
32 secularism	23	47,384	82 karachi	21	93,841
33 syed	27	63,623	83 adal	7	2,037
34 pan-islamism	11	768	84 swt	10	22,155
35 paracha	11	825	85 mughal	17	68,988
36 fundamentalism	25	59,184	86 anti-colonial	8	9,790
37 abul	13	11,713	87 khalifa	13	44,833
38 waseem	11	3,100	88 abbasids	7	3,800
39 bhutto	17	29,351	89 umayyad	9	17,892
40 recommend	1,078	4,688,314	90 nif	7	4,136
41 abbastoronto	10	0	91 ifis	7	4,436
42 militancy	18	35,700	92 muslim-majority	8	11,402
43 fln	11	5,706	93 sunnah	10	25,781
44 nadeem	11	8,289	94 maulana	10	26,198
45 acculturate	10	4,047	95 crone	9	19,396
46 ulema-state	9	1	96 ideologue	11	34,052
47 sukarno	11	10,640	97 algeria	27	148,497
48 qutb	11	10,844	98 salam	10	28,011
49 hoodbhoy	9	909	99 cleric	28	157,942
50 siddique	10	6,166	100 ifi	7	7,004

Rows per page: 100 1-100 of 1,000

Figure 4.26-B: top 200 keywords from The Dawn corpus compared against the English Web 2020 (enTenTen20) corpus, Part B

KEYWORDS The Dawn Account expires in April 2022 - Get more space

SINGLE-WORDS MULTI-WORD TERMS

reference corpus: English Web 2020 (enTenTen20) (items: 9,370)

Word	Frequency?		Word	Frequency?		Word	Frequency?	
	Focus	Reference		Focus	Reference		Focus	Reference
101 ahmed	39	240,722	135 arabs	26	175,651	169 sharia	12	74,859
102 imran	12	44,215	136 hadith	16	92,037	170 rehman	6	16,597
103 hanif	7	7,460	137 secularist	8	24,151	171 akbar	10	58,373
104 neo-fundamentalist	6	179	138 rationalist	8	25,477	172 collectivism	6	17,922
105 createdness	6	394	139 modernity	19	121,579	173 edict	11	69,531
106 farukh	6	401	140 hindu	69	560,092	174 nawaz	7	28,609
107 ghamdi	6	478	141 militant	56	449,413	175 taliban	36	328,160
108 ghulam	9	22,795	142 bendjedid	5	220	176 kuru	5	8,109
109 monarchy	30	178,795	143 jihadi	9	35,871	177 leftist	23	194,545
110 backwardness	8	15,768	144 boumedienne	5	526	178 fundamentalist	19	153,618
111 caliphate	13	53,352	145 pan-islamist	5	557	179 reformist	10	60,905
112 islamise	6	981	146 cfis	5	855	180 madina	5	8,986
113 ashrafi	6	1,078	147 tariq	8	27,792	181 aamir	7	30,741
114 afghani	8	16,877	148 salaria	5	1,026	182 mahmood	6	20,434
115 caliph	13	55,300	149 ansar	7	19,069	183 veena	5	9,873
116 rightist	8	17,129	150 sadaqa	5	1,214	184 haider	6	20,674
117 hakim	9	24,960	151 saud	8	28,368	185 islamophobia	7	31,892
118 socialist	102	741,468	152 mohammad	24	173,072	186 egalitarian	9	53,555
119 waqf	7	10,103	153 gamal	6	10,813	187 pdp	10	65,051
120 jui	6	2,465	154 surendran	5	2,006	188 sihwarwi	4	0
121 khilafat	6	2,549	155 hindus	5	2,103	189 fuqr	4	2
122 asad	8	18,440	156 barre	9	38,937	190 illawarrior	4	7
123 pro-us	6	2,907	157 hadd	5	2,650	191 gp65	4	8
124 nationalism	35	233,231	158 azan	5	2,812	192 seedoo	4	16
125 puritanical	7	12,639	159 jalaluddin	5	2,850	193 ath	5	10,918
126 secular	59	433,231	160 qaeda	21	152,572	194 waisi	4	50
127 arab	139	1,085,004	161 allama	6	12,416	195 raipuri	4	68
128 khaldun	6	4,884	162 ahmad	22	162,463	196 flosy	4	124
129 sectarian	19	111,565	163 talha	5	3,542	197 fanaticism	7	33,005
130 apology	56	416,882	164 ghazali	5	4,121	198 khwarizmi	4	435
131 shariah	8	21,966	165 abdu	5	4,303	199 valiya	4	511
132 religion	336	2,733,046	166 algerian	12	72,231	200 underdevelopment	5	11,871
133 sahib	11	47,515	167 quixote	8	34,088			
134 abdul	24	156,582	168 hussain	12	74,038			

Rows per page: 100 101-200 of 1,000 < > 2 / 10 > >|

The top 200 keywords (see Figure 4.26-A) include PERSONAL NAMES TYPICAL OF MIDDLE-EASTERN AND NORTH AFRICAN COUNTRIES (e.g. *Akram, Wasim, waseem, nfp*³², *Paracha, Nadeem, Parvez, Nasser, Iqbal, Saeed, Nimeiry, Qutb, Syed, Abul, bhutto, sukarno, hoodboy, siddique*), POLITICS (e.g. *socialism, fln*³³, *militancy*), terms which refer to the ISLAMIC RELIGION AND ISLAMIC WORLD IN GENERAL (e.g. *islamism, islam, islamic, islamist, un-islamic, non-muslims, ulema*³⁴, *mullah, muslim, muslims, neo-fundamentalism, fundamentalism, quran*), GEOGRAPHICAL LOCATIONS (e.g. *subcontinent, algeria, afghani, arab, karachi*), ETHNIC GROUPS (e.g. *arabs, hindu, hindus, Algerian, Saudi*), and OTHER (e.g. *modernity, Recommend, acculturate, unwittingly, rationalist*)³⁵.

Figures 4.27-A-B show the top 200 keywords of *The Dawn* corpus obtained by comparing it against the *New York Times* corpus, used as a reference corpus.

³² Nadeem Farooq Paracha is one of the most famous journalists in Pakistan, who currently writes for *The Dawn* (https://www.huffpost.com/entry/nadeem-farooq-paracha-abo_b_960013).

³³ It stands for Front de Libération Nationale (i.e. National Liberation Front, a political party in Algeria).

³⁴ This is the plural of *mullah*, that is, an Islamic religious teacher or leader (<https://dictionary.cambridge.org/it/dizionario/inglese/mullah>).

³⁵ For comparative purposes, I also had the top 200 keywords of the corpus automatically classified by the UCREL semantic tagger (<http://ucrel-api.lancaster.ac.uk/usas/tagger.html>). This identified the following semantic categories: PERSONAL NAMES (*Akram, Wasim, Quaeda, Waseem, Dan, salam, Ghazali, Khaldun, abdul, Talha, Abdus, Hussain*), OTHER PROPER NAMES (*NFP, Paracha, Nadeem, Parvez, Nasser, Iqbal, Saeed, Nimeiry, Qutb, Syed, Abul, Sindh, Pakistan, Bhutto*), GEOGRAPHICAL NAMES (*Pakistani, algeria, arab, Karachi, arabs, Algerian, Saudi*), MONEY (*ttp*), POLITICS (*socialism, militancy, extremism, rightist, socialist, nationalism, militant, leftist*), RELIGION (*islam, islamic, mullah, muslim, muslims, fundamentalism, fundamentalist, cleric, secular, religion, sectarian, hindu, hindus*), NUMBERS (*cii*), CRIME, LAW AND ORDER (*puritanical, edict*), GROUPS AND AFFILIATIONS (*Taliban*), DISCOURSE BIN (*ahmed*), POWER (*monarchy*), GOVERNMENT (*state-owned*), SPEECH ACTS (*Recommend, apology*), KNOWLEDGE (*unwittingly*), ABILITY (*backwardness*), SPORTS (*cricketing*), QUANTITIES (*abate*). In addition, the software could not assign a semantic category to the following words, which were therefore tagged as UNMATCHED: *Sindhi, Islamism, islamist, un-islamic, non-muslims, ulema, neo-fundamentalism, quran, ummah, madrassa, quranic, Secularism, zakat, non-Muslim, pan-islamism, comparativereligionstudent, shariah, neo-fundamentalist, Islamise, ideology, muslim-majority, sunnah, secularist, jihadi, pan-islamist, sharia, swt, Pbih, fatwa, ijihad, umayyad, hadith, azan, Siddique, maududi, Humayun, sukarno, hoodbhoy, shariati, jinnah, Imran, sadat, chrs, mutazila, ramay, ubaidullah, aflag, munit, hanif, malaka, Adal, saud, Ghulam, khalifa, Farukh, ghamdi, ashrafi, hakim, khilafat, asad, gamal, tariq, Sahib, Bendjedid, boumedienne, salaria, mohammad, surendran, barre, azan, jalaluddin, Allama, ahmad, Rehman, akbar, Nawaz, ulema-state, macron, reformist, anti-colonial, caliphate, caliph, left-leaning, collectivism, fln, NLF, abbasid, abbasids, shariat, Saur, subcontinent, afghani, shia, Mughal, modernity, Acculturate, Rationalist, maulana, crone, createdness, pro-us, oil-rich, Abbastoronto, rayani, pia, brr, IFIs, waqf, jui, CFIs, sadaqa, ath, had*.

Figure 27-A: top 200 keywords from The Dawn corpus compared against the New York Times corpus, part A



Figure 27-B: top 200 keywords from *The Dawn* corpus compared against the *New York Times* corpus, part B

KEYWORDS The Dawn Account expires in April 2022 - Get more space

SINGLE-WORDS ✓ MULTI-WORD TERMS ✓

reference corpus: NYT (items: 9,370)

Word	Frequency?		Word	Frequency?	
	Focus	Reference		Focus	Reference
51 pdp	10	0	76 emphasise	9	0
52 sharma	10	0	77 airline	48	1
53 favour	10	0	78 dna	48	1
54 caste	10	0	79 dāñ	8	0
55 siddique	10	0	80 comparativereligionstudent	8	0
56 g	10	0	81 demise	8	0
57 swt	10	0	82 rayani	8	0
58 abbastoronto	10	0	83 pak	8	0
59 humayun	10	0	84 realise	8	0
60 acculturate	10	0	85 mutazila	8	0
61 noble	10	0	86 brr	8	0
62 cent	9	0	87 kudos	8	0
63 crone	9	0	88 secondly	8	0
64 recognise	9	0	89 maududi	8	0
65 rain	9	0	90 afghani	8	0
66 lahore	9	0	91 chris	8	0
67 egalitarian	9	0	92 philanthropy	8	0
68 ghulam	9	0	93 quixote	8	0
69 oneself	9	0	94 anti-colonial	8	0
70 abbasid	9	0	95 ubaidullah	8	0
71 barre	9	0	96 afiaq	8	0
72 economical	9	0	97 uae	8	0
73 mk	9	0	98 socio-economic	8	0
74 munir	9	0	99 spade	8	0
75 ulema-state	9	0	100 amongst	7	0

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Most of the keywords shown in Figures 27-A-B can be assigned to the same semantic fields that were previously identified by comparing *The Dawn* corpus against

the *English Web 2020 (enTenTen20)* corpus, namely PERSONAL NAMES TYPICAL OF MIDDLE-EASTERN AND NORTH AFRICAN COUNTRIES (e.g. *akram, wasim, saeed, parvez, khalifa, nimeiry, Jinnah, nadeem, paracha, waseem, sahib, sharma, crone, ghulam, Abbasid, barre, Mutazila, maududi, ubaidullah, aflaq*), POLITICS (*nfp, socialism, ppp, ttp, fln, pdp, anti-colonial, CIP*³⁶), terms which refer to the ISLAMIC RELIGION AND ISLAMIC WORLD IN GENERAL (*zakat, neo-fundamentalism, pbuh*), GEOGRAPHICAL LOCATIONS (*subcontinent, Lahore, UAE*³⁷), ETHNIC GROUPS (*Sindhi, Mughal, afghani*) and OTHER (*towards, vaccine, mindset, informative, fool, dr, behaviour, onwards, favour, acculturate, noble, recognise, rain, egalitarian, oneself, mk*³⁸, *emphasise, dna, demise, realise, secondly, philanthropy, amongst, cent, PIA*³⁹, *airline, rayani*). In addition, I assigned a few words to a new semantic field, namely ECONOMY and SOCIETY (*economical, socio-economic, civilisation, caste*). Finally, a great number of keywords belong to comments written by the readers of *The Dawn* online newspaper articles, which Sketch Engine included in the corpus (*recommend, Jul, sep, jan, feb, jun, nov, dec, oct, aug, dont [sic], r, u, m, n, k, g, etc, siddique, swt*⁴⁰, *abbastoronto, humayun, munir, chris, dan, comparativereligionstudent, pak*⁴¹, *brr, kudos, quixote, spade*).

Then, by using the *Concordance* and *Word Sketch* functions, I analysed the collocates of the five most frequent lexical words (*islamic, islam, muslim, pakistan, religion*) and the top five keywords obtained by comparing *The Dawn* corpus against the *New York Times* corpus which did not coincide the five most frequent lexical words (*ulema, islamism, mullah, socialism, Quran*).

In order to keep the analysis of concordances to a manageable size, I considered a random sample of only 200 concordance lines for each of the above-mentioned words. When I retrieved the concordances, I sorted them alphabetically by one, two and three tokens to the left and one, two and three tokens to the right of the searched word.

Figure 4.28-A shows a sample of 50 concordance lines of the word *Islamic*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

³⁶ Council of Islamic Ideology.

³⁷ United Arab Emirates.

³⁸ Mujahideen-e-khalq.

³⁹ Pakistan International Airline.

⁴⁰ Allah.

⁴¹ Island of Papua New Guinea.

Figure 4.28-A: 50 sample concordance lines of the word “Islamic”, in the Dawn corpus, sorted by one, two and three tokens to the left

The screenshot displays a web-based concordance tool interface. At the top, there is a search bar containing 'The Dawn' and a 'KWIC' dropdown menu. Below the search bar, there are statistics for the search: 'simple Islamic • 761' and 'Sample 200 • 200'. The main area shows a list of 50 concordance lines, each with a checkbox, a source link (e.g., dawn.com), and a snippet of text with 'Islamic' highlighted in red. The text snippets are sorted by one, two, and three tokens to the left of the word. At the bottom, there is a 'SORTED. JUMP TO...' button and a 'Rows per page: 50' dropdown menu.

Line	Source	Snippet
1	dawn.com	Why are muslims obsessed to "Islamic science", "Islamic maths", "Islamic inventions". The contribution by
2	dawn.com	@Naved Why do I need to have caliphate or an Islamic country to do all that you listed. Living in Canad
3	dawn.com	stralian TV referred to some muslims killed in Thailand as "Islamic deaths" while in custody and being transported in hot con
4	dawn.com	Islam world like yourself who are still borrowing words like "Islamic ter..." like the fox channel news anchor.
5	dawn.com	hed on Tuesday alleged that Macron's condemnation of "Islamic separatism" risked fostering a "hostile environment" for Fr
6	dawn.com	m fails to acknowledge Pakistani training and support of "Islamic warriors" for decades, but he does not fail to blame US an
7	dawn.com	ivilization. Infact, a lot of things attributed to the "Islamic civilization" including architecture, medicine, cuisine is act
8	dawn.com	rs and consequently add an 'Islamic' dimension to them ('Islamic banking'; 'Islamic democracy'; 'Islamic science'; etc.).
9	dawn.com	the 'decadent' kings' due to whose 'negligence of Islam, 'Islamic political power had crumbled. Islamic Fundament
10	dawn.com	'dimension to them ('Islamic banking'; 'Islamic democracy'; 'Islamic science'; etc.). Vehemently opposed to seculari
11	dawn.com	with intellectual improvisations and consequently add an 'Islamic 'dimension to them ('Islamic banking'; 'Islamic democracy
12	dawn.com	l through armed struggle (and through the creation of an 'Islamic Emirate). Apart from the Taleban, Roy also descri
13	dawn.com	f Islamism. - Seeks legislative means to impose 'Islamic 'moral, economic and social codes and laws. P
14	dawn.com	'betray' the Muslims of Palestine because they were not 'Islamic '. I remember being laughed at. That is...
15	dawn.com	adical Islamic forces that eventually emerged to offer the 'Islamic option' with the collapse of Islamic Socialism. Re
16	dawn.com	ists, and during the same period (late 1960s/early 1970s) Islamic Socialists also came to power in Pakistan, Sudan and Sor
17	dawn.com	nic way of governance, Islamic economy, Islamic banking, Islamic way of life, Islamic teachings, Islamic values, Islamic countri
18	dawn.com	ings, Islamic values, Islamic countries, Islamic dress code, Islamic calender, Islamic law, Islamic justice system, Islamic way of
19	dawn.com	' of life, Islamic teachings, Islamic values, Islamic countries, Islamic dress code, Islamic calender, Islamic law, Islamic justice sy
20	dawn.com	c components to it. Islam is no exception; in fact, Islamic injunctions make acts of charity obligatory. Howe
21	dawn.com	Mossadegh government. After Mossadegh's fall, Islamic Socialism in Iran took a more radical turn. In 196
22	dawn.com	2014 03:56pm Political Islam, caliphate of Islam, Islamic way of governance, Islamic economy, Islamic banking, Islar
23	dawn.com	nce, Islamic economy, Islamic banking, Islamic way of life, Islamic teachings, Islamic values, Islamic countries, Islamic dress c
24	dawn.com	tual triumph of the conservatives. Nevertheless, Islamic Fundamentalism never did attempt to form a so-called 'Isl
25	dawn.com	; between other aspects of Islamic and western practices, Islamic and western business ethics too have certain differences.
26	dawn.com	prosecute the accused. According to the scholar, Islamic jurisprudence also provides another way to deal with rape
27	dawn.com	ature. While western business ethics are secular, Islamic business ethics originate from revelation and the traditions
28	dawn.com	/s> Though known for its usage of Islamic symbolism, Islamic Socialism was largely secular, anti-clerical, socially liberal
29	dawn.com	code, Islamic calender, Islamic law, Islamic justice system, Islamic way of punishment it is endless. Why so much Isl
30	dawn.com	ussein's statue in Baghdad to pull it down, 2003. /Ba'ath/Arab Socialism: Achievements -
31	dawn.com	s of Islamic Fundamentalists of the 20th century. Fundamentalism continues to be frozen in an understandi
32	dawn.com	are governments. most of them do not regret the change. Islamic countries have decided to retain islam as their guiding pt
33	dawn.com	nd spiritual philosophy had achieved completion. Islamic Fundamentalism is rooted in this 12th Century intellectual
34	dawn.com	e of Islam, 'Islamic political power had crumbled. Islamic Fundamentalism has historically been more interested in r
35	dawn.com	o \$1.9 trillion, in 50 economies across the globe. Islamic finance has experienced immense growth in Muslim as w
36	dawn.com	inated in 1975 by the agents of the Shah of Iran. Islamic Socialism was vehemently attacked and criticised by cons
37	dawn.com	militancy but is known to facilitate and support it. Islamic Neo-Fundamentalism: Neo-Fundamentalism in P
38	dawn.com	ation, which is already Muslim in letter and spirit. Islamic nationalism dismembered Pakistan and to date Pakistan f
39	dawn.com	musings of ancient Islamic jurists and traditions. Islamic Fundamentalists all agree with Imam Ghazali's (12th cent
40	dawn.com	>> The Muslim people made the system work. Islamic State came into existence solely because the people at la
41	dawn.com	prosecutions and then blackmail for rape case.... Islamic Council made right decision to accept DNA as secondary
42	dawn.com	pm </s> With due respect to mathematicians of Arab/ Islamic descent, I would like to emphasize the fact that Al-Khawar
43	dawn.com	im Brotherhood (Middle East); Jamaat-i-Islami (Pakistan); Islamic Republican Party (Iran); National Islamic Front (Sudan); H
44	dawn.com	an (Pakistan/Afghanistan); Lashkar-e-Jhangvi (Pakistan); Islamic Salvation Army (Algeria); Armed Islamic Group (Algeria); I
45	dawn.com	et Communism; 'decadent monarchies' in Arab countries; Islamic conservatism within Arab societies; and the clergy and the
46	dawn.com	ad their history carefully. Recommend 0 Islamic Lectures Nov 24, 2009 06:13am Assalar
47	dawn.com	d 0 Asif Dec 23, 2015 07:36pm Islamic Airline? It's business simple is that, it is here to m
48	dawn.com	eighth and mid-11th centuries, only nine percent of 4,000 Islamic scholars were funded by the state; the remaining 91 perce
49	dawn.com	utto to promote dumb people. Second all abolish Islamic law passed by Zia ul Haq. Which means go back
50	dawn.com	y. Maybe he could added a few more lines about Islamic Socialism in South Asia, especially in Bengal, which was i

The analysis of the concordances led to the following observations:

- 1) the word *Islamic* is used as a premodifier of nouns (e.g. *Islamic scholars, Islamic finance, Islamic Socialism*);
- 2) a distinction can be made between the (groups of) words to the left of *Islamic* which carry NEGATIVE SEMANTIC PROSODY (*abolish, against, to bypass, denounce, imposition of harsh, negative aspects of, against basics of, go against the, the demise of, dark face of, had opposed, poor, vacuum in the, emergence of the, condemn un*), and which are more frequent, and those which carry POSITIVE SEMANTIC PROSODY (*recognized by*⁴², *very capable, genuine, glorious, the great, important in, a valuable part of, a true*), which are less frequent;
- 3) the (groups of) words to the right of *Islamic* can be divided into the following semantic categories: RELIGION (*Muslim and, Muslims as, many Muslims in, muslim nor, muslim History not, the Council of, theoreticians of, Quran and other, radical, n=2: reformist, traditional*), POLITICS (*republic with an, socialism and, FLN's, government on, politicised, right-wing, military and the, condemn un, ISIS is un*), EVALUATION (*genuine, glorious, the great, harsh, important in, negative aspects of, a valuable part of, poor, rational, true, very capable*), COMMUNICATION (*called as an, calling itself an, to be called, n=2: so called, was dubbed, explaining, not explained how, quote*), KNOWLEDGE (*scholar, basics of, scientific exploration in, Science in the*), GEOGRAPHICAL PLACES (*Arab/, Malaysia is an, Western and, Pakistan's, Middle East and the, all over the*), QUANTITY (*4,000, many, so much, a number of, the rest of, the whole, largest*), LAW (*abolish, advocating*⁴³), TIME (*and 14th century, the 16th century, early 20th century, modern, modern-day, a half century of, present-day, whenever in the, today's*) and OTHER (e.g. *becoming an, music in an, suggests that an, themselves with an, views with an, airlines be, became, but, recognized by, to bypass, classical, country, country's first, groundwork for, other airlines from, different from, his power grab, start with implementing, includes, the name, noted, nothing, comprehensive analysis of, the demise of*).

⁴² The complete sentence is 'Waqf is the permanent dedication, by a Muslim, of any property for any purpose recognized by Islamic law as religious, pious or charitable'.

⁴³ The complete sentence is 'they were only interested in advocating Islamic laws, but never articulated a political plan that would carry these laws'.

Figure 4.28-B shows a sample of 50 concordance lines of the word *Islamic*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.28-B: 50 sample concordance lines of the word “Islamic”, in the Dawn corpus, sorted by one, two and three tokens to the right

The screenshot displays a web-based concordance tool interface. At the top, there is a search bar containing 'The Dawn' and a 'KWIC' dropdown menu. Below the search bar, there are statistics for the word 'Islamic': 'simple Islamic • 761' and 'Sample 200 • 200' with a frequency of '1,443.61 per million tokens • 0.14%'. The main area shows a list of 50 concordance lines, each with a checkbox, a source link (e.g., 'dawn.com'), and a snippet of text with 'Islamic' highlighted in red. The text snippets are sorted by one, two, and three tokens to the right of the word. At the bottom, there is a 'SORTED. JUMP TO...' button and a 'Rows per page: 50' dropdown menu.

Line	Source	Context	Word
1	dawn.com	@Naved Why do I need to have caliphate or an "	Islamic
2	dawn.com	'betray' the Muslims of Palestine because they were not '	Islamic
3	dawn.com	with intellectual improvisations and consequently add an '	Islamic
4	dawn.com	Islamism. </s></s> • Seeks legislative means to impose '	Islamic
5	dawn.com	ics issue fatwa? </s></s> We all Muslims knew ISIS is un	Islamic
6	dawn.com	>> There is absolutely no difference between Muslim and	Islamic
7	dawn.com	file butchering the innocent and declaring his power grab	Islamic
8	dawn.com	answer is simple: NONE OF THEM ARE MUSLIM NOR	ISLAMIC
9	dawn.com	/s></s> It does not show what that individual did that was	Islamic
10	dawn.com	assein's statue in Baghdad to pull it down, 2003. </s></s>	Islamic
11	dawn.com	/s></s> Socialism is a politico-economic ideology, nothing	Islamic
12	dawn.com	15 01:54pm </s></s> How can an airline be Islamic or Un	Islamic
13	dawn.com	ices offered by these windows and branches be deemed	Islamic
14	dawn.com	</s></s> Feb 22, 2013 03:04am </s></s> There is nothing	Islamic
15	dawn.com	end with a clear bailiwick. </s></s> It is the country's first	Islamic
16	dawn.com	1 0 </s></s> Asif </s></s> Dec 23, 2015 07:36pm </s></s>	Islamic
17	dawn.com	. </s></s> There were hospitals in Syria before it became	Islamic
18	dawn.com	nt at this airline than any of the tens of other airlines from	Islamic
19	dawn.com	re for all clerics of all countries to reject and condemn un	Islamic
20	dawn.com	anguage then why can't you understand the simple words	Islamic
21	dawn.com	ssets, environmental pollution, etc., are matters on which	Islamic
22	dawn.com	between other aspects of Islamic and western practices,	Islamic
23	dawn.com	rs, and therefore, isn't most wars by muslims to be called	Islamic
24	dawn.com	s and consequently add an 'Islamic' dimension to them ('	Islamic
25	dawn.com	nings and connotation. </s></s> Just think about the term	Islamic
26	dawn.com	ture. </s></s> While western business ethics are secular,	Islamic
27	dawn.com	om </s></s> Dear professor , let's start with implementing	Islamic
28	dawn.com	ings, Islamic values, Islamic countries, Islamic dress code,	Islamic
29	dawn.com	ie path-dependent literacy gap between the Western and	Islamic
30	dawn.com	vilization. </s></s> Infact, a lot of things attributed to the "	Islamic
31	dawn.com	; Islam is beyond geographical boundries hence the term	Islamic
32	dawn.com	ncorporate Islamic values into your society to build a true	Islamic
33	dawn.com	st Communism; 'decadent monarchies' in Arab countries;	Islamic
34	dawn.com	rospections and then blackmail for rape case.... </s></s>	Islamic
35	dawn.com	slamic countries have never taken up to support the poor	Islamic
36	dawn.com	ut Israel. </s></s> Scientifically way ahead. </s></s> Why	Islamic
37	dawn.com	rseded the true value of Islam, for I see many Muslims in	Islamic
38	dawn.com	re governments. most of them do not regret the change.	islamic
39	dawn.com	>>> The institution became so popular and important in	Islamic
40	dawn.com	of his book, the judgment says. </s></s> There are many	Islamic
41	dawn.com	se first of all, I am a Muslim, and second, Malaysia is an	Islamic
42	dawn.com	s something/ somebody as mandated by Islam or having	Islamic
43	dawn.com	32, 2021 10:21pm </s></s> Revelation of the dark face of	Islamic
44	dawn.com	tralian TV referred to some mulims killed in Thailand as "	Islamic
45	dawn.com	om </s></s> With due respect to mathematicians of Arab/	Islamic
46	dawn.com	of life, Islamic teachings, Islamic values, Islamic countries,	Islamic
47	dawn.com	through armed struggle (and through the creation of an '	Islamic
48	dawn.com	>> No clear references are given . . Its not explained how	Islamic
49	dawn.com	mat in Pakistan. </s></s> The Jamat is one of the largest	Islamic
50	dawn.com	p with new ideas. </s></s> However, while trying to prove	Islamic

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *Islamic* which carry NEGATIVE SEMANTIC PROSODY (*and barbaric activities, Bomb, deaths, n=8: fundamentalism, is not good, opponents, separatism, terrorism, terrorist, warriors, way of punishment*) and those which carry POSITIVE SEMANTIC PROSODY (*credentials, n=2: Golden Age, great history, greatness*), the latter being less frequent;

2) the words to the right of *Islamic* can be grouped into the following semantic categories: RELIGION (*/Hindu/Christian/Jewish, and muslim, conservatism, ethics, evangelical, n=8: fundamentalism, hijab, Islam, Neo-Fundamentalism, preacher, theologian, n=7: world*), POLITICS (*about socialism, Council, Emirate, forces, n=2: ideology, n=3: injunctions, jurisprudence, jurists, n=4: law, leaders, militancy, militia, n=2: movements, nationalism, opponents, n=2: parties, political parties, political power, n=6: republic, Republican Party, restrictions, revolution, rules, n=19: socialism, n=8: socialist, n=8: state, terrorism, terrorist, way of governance, bomb, warriors*), FINANCE (*banking, and western business, business ethics, n=2: finance, financial products*), GEOGRAPHICAL LOCATIONS (*and Arabian country's, and western approaches, n=7: countries, Mountains*), ETHNIC GROUPS (*community, n=3: civilisation, groups, or Hindu*), EDUCATION (*Lectures, maths, n=8: scholar, n=3: teachings, way of teaching*), EVALUATION (*great, greatness, is not good*), TIME (*n=2: Golden Age, n=2: past*) and OTHER (*n=2: airline, and barbaric activities, anyway, calender, Calendar, credentials, deaths, n=2: heritage, n=3: history, in substance, justifies, only in form, option, or Un Islamic, perspective, society, texts, n=3: thought, values, way of life, way of punishment, windows, one, n=3: science, culture, descents*).

Figure 4.29-A shows a sample of 50 concordance lines of the word *Islam*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.29-A: 50 sample concordance lines of the word “Islam”, in the Dawn corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "Islam" in the Dawn corpus. The search results are sorted by one, two, and three tokens to the left. The interface includes a search bar, filters, and a list of 50 concordance lines. Each line shows the context of the word "Islam" and its position in the text.

CONCORDANCE The Dawn

Account expires in April 2022 - Get more space

simple islam • 626 Sample 200 • 200
4,843.81 per million tokens • 0.48% 1,547.54 per million tokens • 0.15%

Sort word, word, word

Details Left context KWIC Right context

1	dawn.com	-Muslim, but we Muslims are partially to blame for this. </s></s> "	Islam	is the best religion and Muslims are the worst followers" :D Do nc
2	dawn.com	10:14am </s></s> @Robin Akbar "Thousands of years." </s></s>	Islam	has not been for 1400 years - not exactly "thousands of years." <
3	dawn.com	ig 'third world' country like Pakistan. </s></s> In his 1951 books, '	Islam	and Communism' and 'Iqbal Aur Mullah', Khalifa saw Islamic Soc
4	dawn.com	- Rather than being motivated by some form of desire to 'destroy	Islam	, western nations, like all nations, are driven only by their nationa
5	dawn.com	: welfare state enacted in various Western countries. </s></s> In '	Islam	and Communism', Khalifa sees land as being the principle sourc
6	dawn.com	of language/culture (Arab) and on the faith most Arabs followed (	Islam	). </s></s> It suggested that the Arab nations were being undermi
7	dawn.com	ny glorious past..n dedicate myself to restore that glory...further,	Islam	doesnt lay much stress on blood relation but being a muslim is er
8	dawn.com	:ience cannot go side by side how much you have learned islam,	Islam	itself emphasize on the exploration of the world and inventions.
9	dawn.com	y Islamic modernist and scholar the late Fazal-ur-Rahman Maalik,	Islam's	rational past does not fit the world view of 'fundamentalists' and r
10	dawn.com	> Though other religions too preach and encourage philanthropy,	Islam	takes a step further by making it compulsory in the form of zakat.
11	dawn.com	r renounce its laws permitting blasphemous caricatures. </s></s>	Islam	forbids depictions of Prophet Muhammad (PBUH). </s></s> Follo
12	dawn.com	and justice. </s></s> Judaism is racist and exclusionary. </s></s>	Islam	requires equity, equality, justice mellowed with mercy and compa
13	dawn.com	s are continuously acquiring common values and forms. </s></s>	Islam	has given guiding principles for all human activities and also pres
14	dawn.com	understand what is such a big deal the author is making. </s></s>	Islam	had no role in preventing human sacrifice at altar of gods and bui
15	dawn.com	at hinduism is as well - worshipping idols - materialism. </s></s>	Islam	is the only faith that conveys the message of reality - to believe ir
16	dawn.com	adopted their ideas but were not from its race of origin. </s></s>	Islam's	rational past defies views of fundamentalists who challenge mod
17	dawn.com	13 08:52pm </s></s> Lol...Stop living in fools' paradise. </s></s>	Islam	is hardly an ancient faith (630AD onwards), a religion of desert at
18	dawn.com	lished to deal with the administration of waqf properties. </s></s>	Islam	lays great emphasis on supporting the destitute. </s></s> The Qu
19	dawn.com	2:11pm </s></s> Islam has nothing to do with socialism. </s></s>	Islam	is closer to Judaism in basic belief. </s></s> With major differenc
20	dawn.com	and one can find different issues with unique solutions. </s></s>	Islam	must be understood in great honor and positive eyes which prime
21	dawn.com	r creator he will forgive you and this is the real success. </s></s>	Islam	did not come primarily for economical reform but to connect hum
22	dawn.com	c dictums on property, justice and distribution of wealth. </s></s>	Islam's	main mission was the eradication of all injustices and cruelties fr
23	dawn.com	iversity of Oxford). </s></s> Second comes Journey into Europe:	Islam	, Immigration, and Identity by Akbar Ahmed. </s></s> Ahmed is tr
24	dawn.com	</s></s> harris </s></s> Feb 22, 2013 01:56pm </s></s> @Faisal:	Islam	is a 'Deen' as cited by Koran and Hadith and there is a significant
25	dawn.com	d with politics? </s></s> Can they not be kept separate? </s></s>	Islam	seems to come all rolled in one - religion + Political Islam. </s></s>
26	dawn.com	arativeReligionStudent </s></s> Feb 22, 2013 12:11pm </s></s>	Islam	has nothing to do with socialism. </s></s> Islam is closer to Judai
27	dawn.com	tion. </s></s> There is indeed a growing level of ignorance about	Islam	in certain western countries. </s></s> Minarets and hijab have be
28	dawn.com	in the Muslim world can be termed as having liberal views about	Islam's	political and social role. </s></s> These parties and regimes are f
29	dawn.com	series of (post-19th century) Islamic movements that advocated	Islam	not only as a religion but as a political system as well. </s></s> Is
30	dawn.com	</s></s> I remember trying to convince people that the UN is against	Islam	, and I remember being laughed at. </s></s> That is...until Srebre
31	dawn.com	</s></s> Nov 05, 2020 08:16pm </s></s> If it's (France) not against	Islam	then why did it ban wearing Islamic hijab in France? </s></s> Rec
32	dawn.com	alized that his emotional electoral speech declared a war against	Islam	and \$ over 1.8 billion Muslims, which may not ne such a good ide
33	dawn.com	istory of South Asia? </s></s> Why constant recourse to ancient	Islam	. </s></s> In my country,BJP also does talk only ancient India,anc
34	dawn.com	ies for a visa to the West. </s></s> Please do not insult Allah and	Islam	by making the Holy Quran a book of science. </s></s> It is book c
35	dawn.com	I would call NON SUBSTANCE, because in Substance Allah and	Islam	does not want a single soul be lost due to arrogance and ignoran
36	dawn.com	/s></s> Major religions from Hinduism,Judaism , Christianity and	Islam	have 3 phases . Early growth due to enlightenment, expansive gr
37	dawn.com	Identity it is like telling us to give up Islam... </s></s> Pakistan and	Islam	are inseparable... </s></s> Pakistan or Pakistani is nothing witho
38	dawn.com	Islam? </s></s> He is answering his own question, Science and	Islam	are polar opposites, so how can it work together? </s></s> No wo
39	dawn.com	13:29pm </s></s> How can Jinnah, who did all his politics around	Islam	during his entire lifetime, is not considered political Islamist but, a
40	dawn.com	• Muslims should also improve their characters and behaviour as	Islam	is not bound to clarify their deeds. </s></s> Good read </s></s> In
41	dawn.com	end the Four Witness program. </s></s> And the world laughs at	Islam	.... </s></s> In order to provide a fair assessment to what really hi
42	dawn.com	nyway. </s></s> Many people cannot make a distinction between	Islam	and Islamism. 2. </s></s> It is politically manipulated term, throwr
43	dawn.com	oss the world find it difficult to appreciate the distinction between	Islam	and its militant version. </s></s> "Political disputes and not religio
44	dawn.com	patible with socialism" Now I think there is no question of blaming	Islam	and its followers. </s></s> Writer very well tried to aware readers
45	dawn.com	ent. </s></s> In his well researched and thought-provoking book	Islam	, Authoritarianism and Underdevelopment: A Global and Historic
46	dawn.com	ld by making tremendous advance ment in Science. </s></s> But	Islam	also developed the "weapon of Math Destruction" called Algebra.
47	dawn.com	of Jirah (wounds). </s></s> The two logical frameworks, given by	Islam	, do not call for producing four witnesses to establish the crime of
48	dawn.com	liced by the first Muslim regime in Madina and Mecca headed by	Islam's	Prophet, and of the many egalitarian economic and social procla
49	dawn.com	</s></s> Islamic denotes something/ somebody as mandated by	Islam	or having Islamic credentials to reflect Islamic character. </s></s>
50	dawn.com	problem is: politics used (and still using) religion, and in this case	Islam	, as a weapon. </s></s> Another point, most of Islamic Ulama say

SORTED. JUMP TO... ↩

Rows per page: 50 1-50 of 200 < > 1 / 4 > >

The analysis of the concordances led to the following observations:

1) the word *Islam* mostly occurs in prepositional phrases (e.g. *about Islam, at Islam, between Islam*);

2) a distinction can be made between the (groups of) words to the left of *Islam* which carry NEGATIVE SEMANTIC PROSODY (n=3: *against, blaming, demonising, demonize, disrespecting, fighting, problem in, maligning, enemies of, negligence, dark ages of*), which are more frequent, and those which carry POSITIVE SEMANTIC PROSODY (*integration, benefits that*), which are less frequent;

3) the (groups of) words to the left of *Islam* can be divided into the following semantic categories: RELIGION (n=2: *Allah and, Christianity and, conservative, follow, followers of, prophet of*, n=2: *religion of, religion*, n=2: *converted to, wahabi*), POLITICS (*politics around, justice in*, n=21: *political*), TIME (*ancient, early, golden age of, end of*⁴⁴, *dark ages of*), EDUCATION (*learn, Science and, education of, student of*, n=2: *studying*), LAW (*judge, advocated, forbidden in, principles of, tenets of*), BEHAVIOUR AND ATTITUDE (*Ignorance about, views about, behaviour as, laughs at*), REASONING (*distinction between, mocking, analyses of, distortion of, essence of, fundamental of, ideology of, knowledge of, perceptions of, questioning*) and OTHER (n=2: *given by, headed by, mandated by, global, hijacked, rapists in, liberation, arrival of, growth of*, n=3: *history of, manifestations of*, n=6: *in the name of, universality of, adhere to, indebted to, tribal, real, Pakistan and*).

Figure 4.29-B shows a sample of 50 concordance lines of the word *Islam*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

⁴⁴ The complete sentence is 'Centuries after the end of Islam's Golden Age (9th to 13th centuries), Arab culture is self-absorbed and centred on self-congratulation.'

Figure 4.29-B: 50 sample concordance lines of the word “Islam”, in the Dawn corpus, sorted by one, two and three tokens to the right

The screenshot shows a web-based concordance tool interface. At the top, there is a search bar containing "The Dawn" and a "KWIC" button. Below the search bar, there are statistics for the word "Islam": "simple Islam • 626" and "Sample 200 • 200". The interface is divided into sections for "Details", "Left context", "KWIC", and "Right context". The main area displays 50 concordance lines, each with a checkbox, a source link, and a snippet of text with "Islam" highlighted. The text snippets are sorted by one, two, and three tokens to the right of the word. At the bottom, there is a "SORTED. JUMP TO..." button and a "Rows per page: 50" dropdown menu.

Source	Left context	KWIC	Right context
dawn.com	igger than even galaxies!	ISLAM	!!!! Recommend 0 harsh May 17, 2013
dawn.com	War on Terror Became a Global War on Tribal Islam, about "tribal	Islam	" and drone warfare in Khyber Pakhtunkhwa. Journey in
dawn.com	re negative consequences as well but none so lethal as "political	Islam	" to a nation's growth in the 21st Century. Would my cor
dawn.com	modern-day interpretations of a (largely imagined) 'golden age of	Islam	'. Adoption of modern technology because it does not f
dawn.com	olutionary spirit' to counter injustice and inequality but separating	Islam	(as an organised faith) from the matters of the state. Affe
dawn.com	: Socialism later than Ghulam Parvez. A keen student of	Islam	(especially Sufism), Khalifa, after getting his PhD from the Heidel
dawn.com	And as we all know, Interest (Riba) is strictly forbidden in	Islam	(religious obligation though) and Allah declared war against the b
dawn.com	id in 1927. Even though as a political tendency, Political	Islam	(to analysts) covers a wide range of Islamic political movements i
dawn.com	of language/culture (Arab) and on the faith most Arabs followed (	Islam	). It suggested that the Arab nations were being undermi
dawn.com	ie fields of science. In the words of the Oxford History of	Islam	, "Such is the importance of al-Khwarizmi's (ca. 780-850) Kitab a
dawn.com	ng too close to the 'decadent' kings' due to whose 'negligence of	Islam	, 'Islamic political power had crumbled. Islamic Fundame
dawn.com	ers have managed to mix socialism, an economics concept with	Islam	, a religious belief system. Such unnecessary merger of
dawn.com	ents have led to the growth of a particular non-inclusive strand of	Islam	, alienating those who may follow a different strand or may belong
dawn.com	ing more and nothing less. It is certainly not a hatred of	Islam	, and far less is it hatred of religion. There is indeed a gn
dawn.com	I remember trying to convince people that the UN is against	Islam	, and I remember being laughed at. That is...until Srebre
dawn.com	rchism and the Church by debunking their hostile perceptions of	Islam	, and informing their audiences that Islam was a rational and incl
dawn.com	ie who follows Islam, and actions of muslims can be attributed to	Islam	, and should be called Islamic, especially when the actors themse
dawn.com	roblem is: politics used (and still using) religion, and in this case	Islam	, as a weapon. Another point, most of Islamic Ulama say
dawn.com	ent. In his well researched and thought-provoking book	Islam	, Authoritarianism and Underdevelopment: A Global and Historic
dawn.com	derstading of. Thus they relate all glory to the religion of	Islam	, but it was the respect of, humanity, science, knowledge, culture, re
dawn.com	of Jirah (wounds). The two logical frameworks, given by	Islam	, do not call for producing four witnesses to establish the crime of
dawn.com	even in any sort of discussion. but when religion comes weather	Islam	, Hinduism, Sikhism, Christianity and Judaism them the discussi
dawn.com	iversity of Oxford). Second comes Journey into Europe:	Islam	, Immigration, and Identity by Akbar Ahmed. Ahmed is th
dawn.com	an, such as stones and thorns, is alms." Philanthropy, in	Islam	, is of two kinds: obligatory and voluntary. Obligatory phil
dawn.com	at combined waning phase of Hinduism with expansive phase of	Islam	, Messianic Judaism that combines Christianity and Judaism. Bud
dawn.com	the concept of individual freedom and independence. In	Islam	, one's freedom ends where another's physical and moral space I
dawn.com	of religion. If we ever had lived according to principles of	Islam	, then you could never have said that. Our state is non-s
dawn.com	mediate attention. And since they do so in the name of	Islam	, they are seen as representing their faith even if 80 to 95 per cer
dawn.com	. Rather than being motivated by some form of desire to 'destroy'	Islam	, western nations, like all nations, are driven only by their nationa
dawn.com	Muslim thinkers and merchants were at the forefront during early	Islam	, while Europe, at the same time, languished under religious orth
dawn.com	Well written article . My major objection is branding of religion of	Islam	"Militant", Political , etc. These are used by haters of Islam; Must
dawn.com	what i have read here and elsewhere nothing is compatible with	Islam	- Democracy, Secularism, Communism, Socialism, Capitalism - n
dawn.com	amic nations have failed because they have lost the essence of	Islam	. A very simple and complete faith has been changed int
dawn.com	lamist hysteria. Their sole objective seems to demonize	Islam	. Africans kudos! Great job....the rest of Islamic
dawn.com	d in science and mathematics and philosophy, until the advent of	Islam	. After the rise of Islam, slowly but steadily, the Arab soci
dawn.com	very second. I would term this as THE DARK AGES OF	ISLAM	. And I would not like Mr Toronto to reply with MAUSSE
dawn.com	slamic. Even the Taliban find sanction of their actions in	Islam	. Ayatollah Khomeini did so too while butchering the inno
dawn.com	retation of Islam, but the question is what is the need to interpret	Islam	. Blasphemy law is well supported, but the question is w
dawn.com	be, like others, the author did not consider Ahmadiyya as part of	Islam	. How unfortunate it is. Recommend 0
dawn.com	s an artificial South Asian entity, thus negating the universality of	Islam	. However, the process of a compromise between Muslir
dawn.com	ave set an example in the world and shown the peaceful side of	Islam	. I scanned several major western news sites and there'
dawn.com	n. Most of the Muslim justify their acts using the name of	Islam	. If some thing has done by using religion as a weapon tl
dawn.com	archic and desperate symptom foretelling the collapse of Political	Islam	. If this indeed is the case, one is not quite sure exactly v
dawn.com	istory of South Asia? Why constant recourse to ancient	Islam	. In my country, BJP also does talk only ancient India, anc
dawn.com	eties has been between left, right and liberal versions of Political	Islam	. Insightful observation. Recommend 0
dawn.com	is no need to 'fight the kuffar' because the kuffar are not fighting	Islam	. Instead, there is a need for Pakistan to better defend its
dawn.com	claim that it only means the following of the ritual fundamentals of	Islam	. Islamic Fundamentalism is rooted in this 12th Century i
dawn.com	Muslims in Pakistan support the death penalty for anyone leaving	Islam	. It is true that Majority of the Muslims are not terrorists, I
dawn.com	sm - a must read for anyone interested in understanding political	Islam	. Kudos to Dawn for publishing the article. Reco
dawn.com	kish nation, remains to be the most secular expression of Liberal	Islam	. Many democratic political parties of the left as well of th

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *Islam* which carry NEGATIVE SEMANTIC PROSODY (*as a weapon, Authoritarianism and Underdevelopment, are illogical, largely failed, suggest severe punishment*), and those which carry POSITIVE SEMANTIC PROSODY (*as a unifying common denominator, compatible, is an attractive, is the best religion, is the most perfect religion, requires equity*), the latter being more frequent;

2) the (groups of) words to the right of *Islam* can be divided into the following semantic categories: RELIGION (*Hinduism, Messianic Judaism, and Islamism, and its followers, from Hinduism, from non-Muslims, in radicalizing, Prophet, scriptures, social and spiritual, through Shar'ia, was inherently secular, was preached*), POLITICS (*"Militant", Democracy, a political ideology, n=2: and Communism, compatible with socialism, political and social, political parties*), TIME (*during his entire lifetime, n=2: Golden Age, in the 7th century, in the daily, n=2: rational past, till 1258, today*), GEOGRAPHICAL LOCATIONS (*western nations, while Europe, in the West*) and OTHER (*allows you, also developed, as a cultural heritage, came, can find, forbids, is an utopian, main mission, will not weaken, and its injunctions, at the University*).

Figure 4.30-A shows a sample of 50 concordance lines of the word *Muslim*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.30-A: 50 sample concordance lines of the word “Muslim”, in the Dawn corpus, sorted by one, two and three tokens to the left

The screenshot shows a concordance tool interface for the word "Muslim" in the Dawn corpus. The interface includes a search bar with "The Dawn" entered, a filter for "simple muslim • 775" (5,996.73 per million tokens • 0.6%), and a sample size of "Sample 200 • 200" (1,547.54 per million tokens • 0.15%). The tool is sorted by "word, word, word".

The concordance lines are displayed in a table with columns for "Details", "Left context", "KWIC", and "Right context". The first 50 lines are shown, starting with:

- 1 dawn.com iction, rape, forcible conversion cannot be considered because " **Muslim** " can not do it since Islam iski ijajaj nahi deta". </s></s> This is n
- 2 dawn.com > Jul 06, 2014 03:49pm </s></s> So if the study is showing 30% **Muslims** approving terrorism and jihad. </s></s> Its a sizable numbet and
- 3 dawn.com failed to point out that according to Pew research poll over 80% **Muslims** in Pakistan support the death penalty for anyone leaving Islam. <
- 4 dawn.com language, and of culture (or what in their final chapter they call ' **Muslim** Cool!). </s></s> They write of "the normalisation of celebrities froi
- 5 dawn.com pithet. </s></s> In sum, writers should use the terms 'Islamic' or ' **Muslim** ' discerningly which can prevent standardisation of everything Mi
- 6 dawn.com 'eated a lot of mythical/idealistic concepts in my mind about the ' **Muslim** ' (Pakistani) victories against the 'Enemy'. </s></s> Growing up, v
- 7 dawn.com deal in interest, futures, options, derivatives, lotteries, etc. Also, **Muslims** cannot deal in prohibited goods and services, such as alcohol, c
- 8 dawn.com e the west for everything but if you look at the last two decades, **Muslim** countries e.g Pakistan have never been given the opportunity to
- 9 dawn.com s Pan-Islamism had adopted modern western ideas of the state, **Muslim** Nationalism adopted another European idea, that of nationalism.
- 10 dawn.com , the nautical compass and the printing press. </s></s> Of these, **Muslim** military empires only embraced the gunpowder. </s></s> In the fi
- 11 dawn.com it to be the most critical invention of the last millennium. </s></s> **Muslim** military leaders, under the ulema's influence, saw the printing pr
- 12 dawn.com short extract taken from 14th century [400 years before Darwin] **Muslim** scientist IBN KHALDUN, in his book </s></s> Recommend 0 </s></s>
- 13 dawn.com >>> The 'successes' of jihadi movements and their narrative – **Muslim** rights can be regained only through violent struggle – have attr
- 14 dawn.com mmend 0 </s></s> Gary </s></s> Jan 03, 2021 11:26pm </s></s> **Muslims** around the world are battling against everything and everyone al
- 15 dawn.com sed think-tank Freedom House, in 2013, less than one-fifth of 49 **Muslim** countries were democracies, whereas three-fifths of the world's
- 16 dawn.com vere massacred, no body related it to religion. </s></s> When 75 **muslims** were killed in Norway, no body related it to religion. </s></s> Whe
- 17 dawn.com er to turn to than a Muslim. </s></s> Alberuni (AD 973 - 1048), a **Muslim** scholar, mathematician and master of astrology, both according t
- 18 dawn.com ate are inhuman and un-Islamic," said Abdul Rehman Anjaria, a **Muslim** leader. </s></s> India's 172 million Muslims mostly follow a mode
- 19 dawn.com any personalities or concepts that practically anything done by a **Muslim** 'hero' or a ruler becomes sanctified and he/she becomes infallib
- 20 dawn.com asToronto: Educate yourself "Abbas". </s></s> You're carrying a **Muslim** name and still you don't have the decency to respect it or its Mes
- 21 dawn.com 22, 2013 09:28am </s></s> why is not carrying out research in a **Muslim** country? </s></s> Recommend 0 </s></s> Cyrus Howell </s></s>
- 22 dawn.com nities are not so sour as are reported. </s></s> Our milkman is a **Muslim** and is like a member of family. </s></s> These things are commo
- 23 dawn.com not to Muslims all around the world. </s></s> Dont tell me that a **Muslim** in Nigeria has anythin gto do with Al-jabr. </s></s> You are going
- 24 dawn.com lieve that Islam is a collection of standards set by divinity, then a **Muslim** , the practitioner, will be judged by the 'inventor' based on these :
- 25 dawn.com > Zakat is the share or portion of wealth that is obligatory upon a **Muslim** to give to fixed categories of beneficiaries, if the value of his ass
- 26 dawn.com grievances. </s></s> The oppression and discrimination against **Muslim** minorities in India, Burma, Russia etc, have added to these griev
- 27 dawn.com 'er by Hafizul Asad, an Army General. </s></s> Asad, an Alawite **Muslim** – a breakaway Shia Muslim sect – would go on to stabilize Syria
- 28 dawn.com y in the Indian subcontinent, there is a strong tendency to call all **Muslim** histories 'Islamic history'. </s></s> Noted scholars have conteste
- 29 dawn.com Islamic nationalism cannot be sold to a nation, which is already **Muslim** in letter and spirit. </s></s> Islamic nationalism dismembered Pa
- 30 dawn.com cive. </s></s> Recently appointed Mumbai commissioner is also **Muslim** . </s></s> Recommend 0 </s></s> VM </s></s> Sep 09, 2015 01:
- 31 dawn.com /er, their strong alliance with the US makes them 'potent' among **Muslim** countries. </s></s> To further consolidate this two-pronged stren
- 32 dawn.com rticle to have come out with factual position on militancy among **muslims** and who afterall is benefitted by the same,time all countries waki
- 33 dawn.com j's should stop religious imperialism - let peace prevail amongst **muslims** outside Middle East I wish Islam 2.0 is more spiritual & humane i
- 34 dawn.com ss all the countries. </s></s> In the UK, for instance, Hindus and **Muslims** migrated out of India and Pakistan respectively at the same time
- 35 dawn.com do not have caste system as it is prevalent among Hindus and **Muslims** of subcontinent. </s></s> The system does not exits unless interr
- 36 dawn.com ou for a bold comment </s></s> @Siddiqui: Islamic Scholars and **Muslims** don't need to learn science at all. </s></s> They know it already t
- 37 dawn.com rformance of people in Christian country such as USA, than any **Muslim** country, including Kingdom of Saudi Arabia... </s></s> I hope Mu
- 38 dawn.com and bloodiest the region has seen till date? </s></s> Were Arab **Muslims** not killing black Muslims in Darfur? </s></s> Do not Pakistan's et
- 39 dawn.com s two young men who are his caregivers. </s></s> Both boys are **Muslim** and the one doing night duty sleeps in his room. </s></s> My unc
- 40 dawn.com ding other religions. </s></s> Still poorest of the poor nations are **Muslim** !!! </s></s> Recommend 0 </s></s> Slim </s></s> Jul 16, 2011 06:
- 41 dawn.com </s></s> Neeraj </s></s> Jul 11, 2011 02:27pm </s></s> Why are **muslims** obsessed to "Islamic science", "Islamic maths", "Islamic inventoi
- 42 dawn.com > There was NO issue/problem about Islam/Muslims in 1947 as **Muslims** who chose Pakistanalready were of Muslim faith so Islam alread
- 43 dawn.com ndemning as they should and that is how the world is looking at **Muslims** . </s></s> Recommend 0 </s></s> MAC </s></s> Feb 24, 2012 07
- 44 dawn.com faces of muslims ? Why there is no mention of any Bangladeshi **muslim** thinker/leader, who lead first successful muslim nation's moderni
- 45 dawn.com shed you and that great 8th century figure? </s></s> If I become **Muslim** tomorrow, will Persian Khwarizmi become my ancestor? </s></s>
- 46 dawn.com ion that, as far as the British mainstream is concerned, "the best **Muslim** is the ex-Muslim." </s></s> Akbar Ahmed also includes the, by n
- 47 dawn.com Islam. </s></s> However, the process of a compromise between **Muslim** Nationalism and the 'universal' ideals of Islamism began almost i
- 48 dawn.com Aurangzeb's period, an adversarial relationship existed between **Muslim** ulema and the Mughal kings, especially Akbar and Jahangir. </s>
- 49 dawn.com </s></s> Sep 09, 2015 02:28pm </s></s> Very Proud of my Bharatiya **Muslim** community... </s></s> Great show of leadership by the clerics. </
- 50 dawn.com tors or military regimes. </s></s> India too had to undergo brutal **muslim** invasion for centuries that literally destroyed great civilization. </

The interface also includes a sidebar with navigation icons, a "SORTED. JUMP TO..." button, and a "Rows per page: 50" dropdown menu. The bottom of the page shows "1-50 of 200" and navigation arrows.

The analysis of the concordances led to the following observations:

1) the word *Muslim* is mostly used as a premodifier of nouns (e.g. *Muslim country, Muslim name, Muslim minorities*);

2) as in the *New York Times* corpus, there is a frequent use of third person pronouns and possessives to the left of the word *Muslim* (e.g. *their own Muslim members, they are not the right kind of Muslims if they don't care for other Muslims first, people calling themselves Muslims*). On the other hand, contrarily to the *New York Times* corpus findings, no use of first person pronouns and/or other determiners referring to *Muslim* was found;

3) a distinction can be made between the (groups of) words to the left of *Muslim* which carry NEGATIVE SEMANTIC PROSODY (*against, against the, brutal, destroyed by, disarray of, oppressed, selfish, stagnation of the*), which are more frequent, and those which carry POSITIVE SEMANTIC PROSODY (*greeted by, creative, I love, successful, intellectually superior, Unity of the*), which are less frequent;

4) the (groups of) words to the left of *Muslim* can be classified into the following semantic categories: RELIGION (*Islamic or, Alawite, Hindus, hindu, Islamic scholars and, conservative, extremism in, liberalism in, n=2: liberal, radicals, radicalization as the, secular*), ETHNIC GROUPS (*Arab, non-Arab, Bangladeshi, Bharatiya, Danish, French, n=5: Indian, Pakistani, somali, n=2: Egypt's, Germany's, a group of*), QUANTITY (*30%, 80%, one-fifth of 49, 75, the entire, n=5: every, several major, n=2: many, 200 million, n=3: most, mostly, 70% of, lots of, small, some, most of the, various*), POLITICS (*nations are, anarchy in, left-leaning, militant, colonization of*), TIME (*last two decades, in 1947 as, early*), COMMUNICATION (*call, to call all, be called, to call on*) and OTHER (*become, inhabited by, invented by, famous, first, turf for, influences in, inspire, judge, leading, n=3: non, architects of, imagination of, movement of, reports of, ordinary, other, rest of the, their own, real, separate, n=2: process of the, traditional, treat, urged, boys, n=3: educated*).

Figure 4.30-B shows a sample of 50 concordance lines of the word *Muslim*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.30-B: 50 sample concordance lines of the word “Muslim”, in the Dawn corpus, sorted by one, two and three tokens to the right

CONCORDANCE The Dawn

Account expires in April 2022 -> Get more space

simple muslim • 775 5,996.73 per million tokens • 0.6% Sample 200 • 200 1,547.54 per million tokens • 0.15%

Sort word, word, word x

Details Left context KWIC Right context

1	<input type="checkbox"/>	dawn.com	rshad	Sep 09, 2015 11:13pm	Well done Indian Muslims !	It's high the people of sub-continent dissociated/distan
2	<input type="checkbox"/>	dawn.com	ding other religions.	Still poorest of the poor nations are Muslim !!!	Recommend 0	Slim Jul 16, 2011 06:
3	<input type="checkbox"/>	dawn.com	ction, rape, forcible conversion cannot be considered because "	Muslim	" can not do it since Islam iski ijajaj nahi deta".	This is n
4	<input type="checkbox"/>	dawn.com	eated a lot of mythical/idealistic concepts in my mind about the '	Muslim	' (Pakistani) victories against the 'Enemy'. Growing up, v	
5	<input type="checkbox"/>	dawn.com	pithet. In sum, writers should use the terms 'Islamic' or '	Muslim	' discerningly which can prevent standardisation of everything Mi	
6	<input type="checkbox"/>	dawn.com	any personalities or concepts that practically anything done by a	Muslim	'hero' or a ruler becomes sanctified and he/she becomes infallibl	
7	<input type="checkbox"/>	dawn.com	?	Muslim	, its necessary to accept the life of Prophet Mohammed (P. <	
8	<input type="checkbox"/>	dawn.com	cience is universal therefore there is no need to label it as hindu	muslim	,jew or christian... it is a human legacy.i have noticed labelling st	
9	<input type="checkbox"/>	dawn.com	angladesh and now in Egypt....	muslim	, liberal or hardliner will naturally find it difficult to acknowledge th	
10	<input type="checkbox"/>	dawn.com	lieve that Islam is a collection of standards set by divinity, then a	Muslim	, the practitioner, will be judged by the 'inventor' based on these :	
11	<input type="checkbox"/>	dawn.com	01:52pm	Muslims	. Modern Education is the only answer to Muslim world.	
12	<input type="checkbox"/>	dawn.com	cive.	Muslim	. Recommend 0 VM Sep 09, 2015 01:	
13	<input type="checkbox"/>	dawn.com	ch ancestors, while others are second or third generation french	muslims	. Recommend 0 Imran Nov 05, 2020 0	
14	<input type="checkbox"/>	dawn.com	He was not ready to accept and told me that only Arabs are real	Muslims	. Recommend 0 Asif Jul 12, 2011 03:1	
15	<input type="checkbox"/>	dawn.com	ndemning as they should and that is how the world is looking at	Muslims	. Recommend 0 MAC Feb 24, 2012 07	
16	<input type="checkbox"/>	dawn.com	n), Pakistan's politics gradually slipped from the hands of liberal	Muslims	. The next six decades saw an intense political tussle be	
17	<input type="checkbox"/>	dawn.com	articularly since many were not Americans and some were even	Muslim	. There is no excuse for the kind of slaughter that occur	
18	<input type="checkbox"/>	dawn.com	ssion of women, etc. It is a realityin muslim world that struck non	muslims	. They don't care want it says in Quran. Non mi	
19	<input type="checkbox"/>	dawn.com	ng to convince the morally ,spiritually and intellectually superior	muslims	...for them everything starts and ends with the Arabs ...some sor	
20	<input type="checkbox"/>	dawn.com	th excuses like: 1. they deserve it because they have oppressed	Muslims	; 2. they do not follow Islam; 3. it is justified in the book; 4. etc et	
21	<input type="checkbox"/>	dawn.com	ilana Azad, can be forgotten while defining about liberal faces of	muslims	? Why there is no mention of any Bangladeshi muslim thinker/lec	
22	<input type="checkbox"/>	dawn.com	er by Hafizul Asad, an Army General. Asad, an Alawite	Muslim	– a breakaway Shia Muslim sect – would go on to stabilize Syria	
23	<input type="checkbox"/>	dawn.com	rtificate of being a moderate or tolerate .They are Indians first n	Muslims	after that! Rather in the name of Guru Kalam India shou	
24	<input type="checkbox"/>	dawn.com	The only "holy war" currently that I see is that of militant	Muslim	against anyone who does not believe in their exact interpretation	
25	<input type="checkbox"/>	dawn.com	air geo-political interests, have so-called kafir nations not helped	Muslims	against other non-Muslims? During the 1980s did the U:	
26	<input type="checkbox"/>	dawn.com	Jul 07, 2014 11:07am @sajan Even some educated	Muslims	also preaching fanaticism and spreading hatred. Recom	
27	<input type="checkbox"/>	dawn.com	Blame non-muslims for "using Islamists militants, radical	Muslims	and fundamental, terrorist etc". Way to go! Rec	
28	<input type="checkbox"/>	dawn.com	nities are not so sour as are reported. Our milkman is a	Muslim	and is like a member of family. These things are commo	
29	<input type="checkbox"/>	dawn.com	lic with an Islamic ideology and constitution but it is inhabited by	Muslims	and non-muslims. If the ideology is not in keeping with t	
30	<input type="checkbox"/>	dawn.com	Political Islam is an attractive concept for many	Muslims	and some expect it to resolve some of the economic, political an	
31	<input type="checkbox"/>	dawn.com	q's advocacy of the rights of small and middle peasantry (mostly	Muslim	and some low-caste Hindu) against the hegemony of landlords a	
32	<input type="checkbox"/>	dawn.com	s two young men who are his caregivers. Both boys are	Muslim	and the one doing night duty sleeps in his room. My unc	
33	<input type="checkbox"/>	dawn.com	rticle to have come out with factual position on militancy among	muslims	and who afterall is benefitted by the same,time all countries wak	
34	<input type="checkbox"/>	dawn.com	Jul 06, 2014 03:49pm So if the study is showing 30%	Muslims	approving terrorism and jihad. Its a sizable numbet and	
35	<input type="checkbox"/>	dawn.com	at a private university in Pakistan. If you are saying that	muslims	are converts, then think about other religions my friend.	
36	<input type="checkbox"/>	dawn.com	ips that use violence as a weapon were born in the areas where	Muslims	are engaged in violent political struggles. Afghan War ai	
37	<input type="checkbox"/>	dawn.com	stanis got themselves engaged with jihad & terror. Why	muslims	are killing muslims? Recommend 0 Robin Akb	
38	<input type="checkbox"/>	dawn.com	s and Jews but also aetheists, shintos, Hindus. Not that	Muslims	are not intelligent but when free enquiry is squelched science do	
39	<input type="checkbox"/>	dawn.com	mmend 0 Gary Jan 03, 2021 11:26pm	Muslims	around the world are battling against everything and everyone at	
40	<input type="checkbox"/>	dawn.com	slam has made the acquisition of education mandatory for every	Muslim	as mentioned in a Hadith stating "Acquisition of knowledge is ma	
41	<input type="checkbox"/>	dawn.com	manoeuvres. Muhammad Morsi, a member of Egypt's	Muslim	Brotherhood, was elected President of Egypt in 2012. W	
42	<input type="checkbox"/>	dawn.com	audi Arabia). Sadat lifted the ban on the activities of the	Muslim	Brotherhood. In 1974, Sadat eventually decided to pull i	
43	<input type="checkbox"/>	dawn.com	). Sayyid Qutb (right) was a leading member of Egypt's	Muslim	Brotherhood and an early advocate of armed jihad. He	
44	<input type="checkbox"/>	dawn.com	valid for all times? The fault lies with corrupt and selfish	Muslim	businessmen who disregard Islamic injunctions for worldly enrich	
45	<input type="checkbox"/>	dawn.com	ments during their golden period. It's an eye opener for	Muslim	but also open door to Pakistan's neighbors to start Pakistan bas	
46	<input type="checkbox"/>	dawn.com	ame book so leave it to Muslim community. Don't judge	Muslims	by boundaries... Finally an edict that makes sense.	
47	<input type="checkbox"/>	dawn.com	describing about liberal Islam ? How can any definition of liberal	muslim	can be completed without mentioning Indian muslims (second la	
48	<input type="checkbox"/>	dawn.com	deal in interest, futures, options, derivatives, lotteries, etc. Also,	Muslims	cannot deal in prohibited goods and services, such as alcohol, ca	
49	<input type="checkbox"/>	dawn.com	," Arslan explained. The activists agreed the disarray of	Muslim	communities, which are often split by differences of ethnicity, do	
50	<input type="checkbox"/>	dawn.com	are not a homogenous group," said Arslan. "There is no	Muslim	community. Maybe that is our biggest problem."	

SORTED. JUMP TO... Rows per page: 50 1-50 of 200 1 / 4

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *Muslim* which carry NEGATIVE SEMANTIC PROSODY (*against anyone, against other non-Muslims, approving terrorism, are killing muslims, are not intelligent, have grievances, invasion, not killing, revolt, stop killing Muslim, terrorists, n=2: were killed*) and the only word which carries POSITIVE SEMANTIC PROSODY (*hero*), which is much less frequent;

2) the (groups of) words to the right of *Muslim* can be divided into the following semantic categories: RELIGION (*jew or Christian, the practitioner, and fundamental, and non-muslims, are converts, is the ex-Muslim, or Hindus, or Islam, ulema, ullema, n=2: ummah, n=14: world*), POLITICS (*liberal or hardliner, n=2: leader, n=2: leaders, military empires, military leaders, monarchies, movement, n=6: nationalism, nation's modernization movement, nations, polity's, regime, regimes, Revolt, rights, rulers, Socialist community, states, supporters of IS, terrorists, thinker/leader*), GEOGRAPHICAL LOCATIONS (*around the world, n=16: countries, n=4: country, from west, in Nigeria, in Pakistan, in the East, minorities in India, of subcontinent, outside Middle East, of our country*), PROFESSIONS (*farmers, n=2: female flight attendants, merchants, philosopher and poet, scientist, scientists, traders*), SOCIETY (*communities, n=5: community, members, n=2: population, n=2: populations, sects, women, societies, migrated out, refugees*), ATTITUDE (*do not care, don't need, obsessed, stand up against, will get respect*), INSTITUTIONS (*n=3: Brotherhood, Council, League*), FINANCE (*businessmen, cannot deal*), EDUCATION (*n=4: scholar, texts*), TIME (*of 7th century, tomorrow*) and OTHER (*For them, cool, histories, n=2: history, identity, in letter and spirit, Mind, Mindset, name, polymaths, to evolve, of my country*).

Figure 4.31-A shows a sample of 50 concordance lines of the word *Pakistan*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.31-A: 50 sample concordance lines of the word “Pakistan”, in the Dawn corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "Pakistan" in the Dawn corpus. The search results are sorted by one, two, and three tokens to the left. The interface includes a search bar, filters for sample size (200) and tokens (200), and a list of 50 concordance lines. Each line shows the word "Pakistan" in context, with left and right context provided. The concordance lines are sorted by one, two, and three tokens to the left. The interface also includes a navigation bar at the bottom with options for sorting, jumping to a specific row, and displaying rows per page (50).

Line	Left context	Word	Right context
1	summarised the situation after the Red Mosque operation: "	Pakistan	is on a knife's edge," she said. "It is easily, unfortun
2	</s></s> Look what they did. </s></s> Gave us a new contry "	Pakistan	" free from untouchables, every body is equal. </s></s> Be pr
3	re Tableeghi Jamaat (Pakistan/Bangladesh/India); Al-Huda (	Pakistan	/Canada); Islamic Research Foundation (India); Dawat-e-Isla
4	tern Islamic Fundamentalist Groups: The Tableeghi Jamaat (	Pakistan	/Bangladesh/India); Al-Huda (Pakistan/Canada); Islamic Res
5	nal); the Taliban (Pakistan/Afghanistan); Lashkar-e-Jhangvi (	Pakistan	); Islamic Salvation Army (Algeria); Armed Islamic Group (Al
6	stani Peoples Party (Pakistan); Muttahida Qaumi Movement (	Pakistan	); Awami National Party (Pakistan); People's Democratic Par
7	ttahida Qaumi Movement (Pakistan); Awami National Party (	Pakistan	); People's Democratic Party (Tajikistan); Republican People'
8	National Liberation Front (Algeria); Pakistan Peoples Party (	Pakistan	); PLO (Palestine); National Front (Iran); Mojahedin-e-Khalq t
9	Al Qaeda and its many affiliates (international); the Taliban (	Pakistan	/Afghanistan); Lashkar-e-Jhangvi (Pakistan); Islamic Salvatio
10	after his death in 1948 (just a year after Pakistan's creation),	Pakistan's	politics gradually slipped from the hands of liberal Muslims. <
11	at 70 to 80 percent of global terror emanated from Pakistan),	Pakistan	has no option but to get off the tiger, which is proving provert
12	l from Afghanistan, Islamist groups ran amok in Afghanistan,	Pakistan	and their 'home' countries. </s></s> The first attack was engr
13	> You will find Indian roots everywhere. </s></s> Don't forget,	Pakistan	too was India that time and search a little more about Taxila v
14	nunist government in Afghanistan, etc. Nothing new about it,	Pakistan	first employed asymmetric warfare in 1948. it was Pakistan w
15	ghans by nature are proud Afghans first and then Muslims,	Pakistan's	attempt to change this dichotomy proved fatal because Islam
16	</s></s> @v.p. mishra But the blame does not go to US only,	Pakistan	government went hand in hand with the program and looked
17	>> zakir </s></s> Jul 06, 2014 03:05am </s></s> well said,	Pakistan	needs to create jobs to keep youngsters busy and simultane
18	Ali, who told muslims to go to France? </s></s> Go to Saudi,	Pakistan	or any other muslim countries to enjoy wearing hijab. </s></s>
19	are also way ahead. </s></s> In order to develop Science,	Pakistan	should only have a few small elite Science institutions as in C
20	ns don't believe religion is divisive just look at Iraq and Syria,	Pakistan	and India. </s></s> Please let me stay as a cultural Muslim nt
21	ns for the Pakistani government. </s></s> Tehreek-e-Taliban,	Pakistan	, used it to widen its support base and successfully recruited
22	seven-member mujahideen alliance, sponsored by the US,	Pakistan	, Saudi Arabia, other Arab countries and Iran, was composec
23	</s></s> It is now its principal scourge. </s></s> To begin with,	Pakistan	regarded jihadis as its assets in its policies and actions towar
24	</s></s> Jan 02, 2021 03:43pm </s></s> Not so bad. </s></s>	Pakistan	will continue to invent like it's much hyped motor car running
25	keep them separate; you would destroy them both. </s></s>	Pakistan	has done that successfully. </s></s> Recommend 0 </s></s> t
26	disintegrate into smaller and ungovernable entities. </s></s>	Pakistan	also, has suffered tremendously with the mixing of religion wi
27	they are opening Pandora's box of fundamentalism. </s></s>	Pakistan	promoted Taliban but never questioned Mullah Omer's decisi
28	are now said to number as many as half a million. </s></s>	Pakistan	</s></s> Recommend 0 </s></s> V. C. Bhutani </s></s> Jul 20
29	in all sections of government on Islamic principles. </s></s>	Pakistan	should also follow same idea on its PIA airline. </s></s> Recc
30	stific culture, a country can only consume and trade. </s></s>	Pakistan	functions as a nation of shopkeepers, property dealers, man
31	stanced from Middle Eastern feuds and tribal wars. </s></s>	Pakistan	has lost three decades by being entangled /involved in their f
32	am... </s></s> Pakistan and Islam are inseparable... </s></s>	Pakistan	or Pakistani is nothing without Islam... </s></s> As far as othe
33	akistan identity it is like telling us to give up Islam... </s></s>	Pakistan	and Islam are inseparable... </s></s> Pakistan or Pakistani is
34	r work, day by day we are downgrading ourselves... </s></s>	Pakistan	should also launch a similar airlines. </s></s> prayers, no al
35	contemporary Afghanistan/Pakistan. </s></s> United States/	Pakistan	/Saudis encouraged rebellion against communists without re
36	); Popular Movement (Morocco); Action Congress (Nigeria);	Pakistan	Peoples Party (Pakistan); Muttahida Qaumi Movement (Paki
37	</s></s> rajasekhar </s></s> Jul 08, 2014 06:42pm </s></s>	Pakistan	is one of the youngest countries in the world. </s></s> It take
38	nd 0 </s></s> LATIF </s></s> Jan 20, 2015 03:46pm </s></s>	Pakistan	has asked for it and worked towards achieving these goals b
39	ore in civil society. </s></s> Meanwhile, Sharmila Faruqi, a	Pakistan	Peoples Party MPA in the Sindh Assembly, moved a resolutio
40	se days suicide bombers in the Middle East , Afganistan and	Pakistan	call themselves as True Muslims . Will they be called Muslim
41	> Prior to this, it was very much regional - afganistan and	Pakistan	. </s></s> You have to admit that most Muslims across the wc
42	ations, and the reported tensions between Saudi Arabia and	Pakistan	, are merely the undercurrents of the brewing political crisis ir
43	you can be assured that peace and prosperity will come and	Pakistan	will shine. </s></s> I totally disagree with people saying relig
44	l 3,500 respondents, chosen mostly from Arab countries and	Pakistan	, shows knowledge of basic scientific facts as slightly better t
45	culture. </s></s> But Muslims living in Bangladesh, India and	Pakistan	keep Arabic names. </s></s> Some Christians living in middl
46	other side of the world, a big show down between India and	Pakistan	.. </s></s> I fear will decide Kashmir at some point in time. <
47	e created which produces great minds. </s></s> In India and	Pakistan	this is what we need to do, have peace, have a civilization th
48	st led by US, Saudi Arabia gravity of Muslim world, Iran and	Pakistan	for their (right or wrong) interests all were guilty. </s></s> How
49	plains the street celebrations throughout the Arab world and	Pakistan	on hearing about the 9/11 attacks, and the deaths of 3,000 in
50	rted it. </s></s> They don't mention that Taliban never asked	Pakistan	for support, much less offer a political alliance. </s></s> They

The analysis of the concordances led to the following observations:

1) the word *Pakistan* is mostly used as a noun (e.g. *Pakistan is 100 percent right, Pakistan and India comparison, Pakistan is more damaged, within Pakistan*), but in some cases it is also used as premodifier (e.g. *Pakistan peoples, Pakistan government, Pakistan Bengalis, Pakistan cricket captain*);

2) a distinction can be made between the (groups of) words to the left of *Pakistan* which carry NEGATIVE SEMANTIC PROSODY (*blame, defaming, Islamic indoctrination destroyed, Islamic nationalism dismembered, a problem for, arrested in, 16 attacks in, danger in, discrimination in, havoc in, terrorism in*), and those which carry POSITIVE SEMANTIC PROSODY (*may God bless, bright, advancement in, n=2: Tolerant societies like, good citizen of, friends of, progress of, American support to*), the latter being less frequent;

3) the (groups of) words to the left of *Pakistan* can be classified into the following semantic categories: COUNTRIES (*Saudi, Saudi Arabia and, Arab countries and, Arab world and, n=3: India and, Iran and, Syria, US, United States/, Nigeria, n=2: Afghanistan, Muslim countries e.g., n=3: countries like, n=3: country like, the Nation of, n=2: Islamic Republic of, n=2: East, everywhere in, Here in, West*), POLITICS (*governments in, political islam in, n=2: militancy in, Left parties in, Socialists in, populist, Pakistan's ruling, nationalists to serve, massive sanctions on*), RELIGION (*blasphemy law in, Deobandi movement in, Muslims in, the muslims of, their religion in, Islamic*), ETHNIC GROUPS (*Tehreek-e-Taliban, Hindus in*), TIME (*n=2: present day, today's*), SCHOLARSHIP (*Science, scientists from, university in, leading intellectual of*) and OTHER (*blinded, eluded, care for, a need for, the former, immigration from, pronouncement from, dormant in, gathering in, Dr Hoodboy in, saviors in, law, native, creation of, n=2: founder of, social history of, n=3: idea of, major issue of, nobody outside, stop, take, much better than, even bigger than, other than, behind the, under the, back to, belong to, came to, come to, migrated to, tour, wants, relations with, headlines within, no wonder*).

Figure 4.31-B shows a sample of 50 concordance lines of the word *Pakistan*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.31-B: 50 sample concordance lines of the word “Pakistan”, in the Dawn corpus, sorted by one, two and three tokens to the right

The screenshot shows a concordance tool interface for the word "Pakistan" in the Dawn corpus. The interface includes a search bar with "The Dawn" entered, a filter for "simple pakistan" with 346 results, and a sample size of 200. The concordance lines are sorted by one, two, and three tokens to the right. The word "Pakistan" is highlighted in red in each line. The interface also includes a sidebar with navigation icons and a bottom section with sorting and pagination options.

CONCORDANCE

The Dawn

Account expires in April 2022 - Get more space

simple pakistan • 346
2,677.25 per million tokens • 0.27%

Sample 200 • 200
1,547.54 per million tokens • 0.15%

Sort word, word, word x

Details Left context KWIC Right context

1 dawn.com </s></s> Look what they did. </s></s> Gave us a new contry " **Pakistan** " free from untouchables, every body is equal. </s></s> Be pro

2 dawn.com the moment South Asia knows only one slogan and i.e. "First **Pakistan** " soon we may listen "First India" as well, unless of course Mo

3 dawn.com 1 of Afghanistan was political as was the American support to **Pakistan** & the Afghani insurgents. </s></s> The decision to divert the r

4 dawn.com ut forward by the educated Pakistanis here demonstrate why **Pakistan** (and most Muslim nations) live in such miserable conditions. <

5 dawn.com e Islamic identity you speak of applies only to the muslims of **Pakistan** (and that too, only to the men) - what about the others ? Islam

6 dawn.com stan Peoples Party (Pakistan); Muttahida Qaumi Movement (**Pakistan**); Awami National Party (Pakistan); People's Democratic Party

7 dawn.com nial); the Taliban (Pakistan/Afghanistan); Lashkar-e-Jhangvi (**Pakistan**); Islamic Salvation Army (Algeria); Armed Islamic Group (Algr

8 dawn.com ttahida Qaumi Movement (Pakistan); Awami National Party (**Pakistan**); People's Democratic Party (Tajikistan); Republican People's

9 dawn.com ; National Liberation Front (Algeria); Pakistan Peoples Party (**Pakistan**); PLO (Palestine); National Front (Iran); Mojahedin-e-Khalq (I

10 dawn.com ond largest muslim population in the world, even bigger than **Pakistan**) ? How can Indian national congress thinkers, like Maulana A

11 dawn.com ></s> @Don Quixote Well, more than 50% of Pakistanis (East **Pakistan**) in 1971 gave up their Pakistani identity. </s></s> Who says th

12 dawn.com to States based on same Religion. </s></s> Take for example **Pakistan** , a State based on the ideology of Islam .There were differenc

13 dawn.com Socialism in these countries, the idea also gained currency in **Pakistan** , Algeria, Indonesia, Sudan, Somalia, Yemen and Libya. </s></s>

14 dawn.com ... </s></s> It is Indian muslims who refused to go with idea of **Pakistan** , are leading the liberalism in muslim world (though indirectly).

15 dawn.com ations, and the reported tensions between Saudi Arabia and **Pakistan** , are merely the undercurrents of the brewing political crisis in

16 dawn.com /s></s> Even Muslims in India live better lives than let's say in **Pakistan** , at least their children don't get shot in schools . So please str

17 dawn.com by getting involved in the democratic process in countries like **Pakistan** , Egypt, Tunisia, Indonesia, Sudan, and Turkey. </s></s> But c

18 dawn.com ></s> He is also the author of two books on the social history of **Pakistan** , End of the Past and The Pakistan Anti-Hero. </s></s> Anothe

19 dawn.com 1 750 CE. </s></s> But the faith continued to grow. </s></s> In **Pakistan** , however, from the mid-1970s onwards, certain political and c

20 dawn.com ese groups by state intelligence agencies, including those of **Pakistan** , India, Saudi Arabia, Iran and the West. </s></s> Such infiltrat

21 dawn.com gans have been authoritarian as well. </s></s> The founder of **Pakistan** , Muhammad Ali Jinnah, was a liberal Muslim and envisioned

22 dawn.com young scholar and then introduce him to the future founder of **Pakistan** , Muhammad Ali Jinnah. </s></s> Jinnah appointed Parvez to

23 dawn.com And more than anything else, the Muslim societies, not just in **Pakistan** , need to develop an intellectual base to counter extremism, a

24 dawn.com ation against Muslim minorities in India Tolerant societies, like **Pakistan** , Read above; looks like the whole world has gone mad and is

25 dawn.com e seven-member mujahideen alliance, sponsored by the US, **Pakistan** , Saudi Arabia, other Arab countries and Iran, was composed

26 dawn.com am in many Muslim countries. </s></s> Tolerant societies, like **Pakistan** , saw the rise of parties propagating a narrow and exclusivist

27 dawn.com f 3,500 respondents, chosen mostly from Arab countries and **Pakistan** , shows knowledge of basic scientific facts as slightly better th

28 dawn.com ther country in Europe, then surely they are much better than **Pakistan** , so how you will define the role of Islam. </s></s> Recommen

29 dawn.com scientific, progressive, and innovative culture to come back to **Pakistan** , the government has an inductive culture. </s></s> But until n

30 dawn.com id they have no jobs? </s></s> Why don't all muslims come to **Pakistan** , the great Islamic republic where everything is fine and no m

31 dawn.com all and they were not living there for centuries. </s></s> But in **Pakistan** , they were born and they were reduced to less than two perc

32 dawn.com ms for the Pakistani government. </s></s> Tehreek-e-Taliban, **Pakistan** , used it to widen its support base and successfully recruited f

33 dawn.com A testing is an authentic evidence. </s></s> But in country like **Pakistan** , we should keep in mind the ground realities also, how late th

34 dawn.com >. </s></s> Sadly, Dr Salam never quite got along in his native **Pakistan** , where the officials were more interested in his Ahmedi religio

35 dawn.com is very difficult to understand muslim libaralism, while sitting in **Pakistan** , whose birth was originated at the dead body of Islamic libera

36 dawn.com >></s> However, as a citizen, I do not forgive him for defaming **Pakistan** - I think he should be tried for treason, as he scored an own g

37 dawn.com Socialism managed to seep into mainstream imagination was **Pakistan** . </s></s> As mentioned earlier, two of the earliest scholars wf

38 dawn.com y this, two Hindus were killed and four injured in 16 attacks in **Pakistan** . </s></s> Besides this, three Hindus were killed in targeted at

39 dawn.com : pins the creation of Islamist militants on everyone other than **Pakistan** . </s></s> Everyone knows that the mujahideen were created:

40 dawn.com ably the reason is that the history is taught in distorted way in **Pakistan** . </s></s> I am not saying you cannot take inspiration from the

41 dawn.com istan or feats of people from India who eventually migrated to **Pakistan** . </s></s> I think we can only own those. </s></s> The others,

42 dawn.com Jul 05, 2014 05:10pm </s></s> Religious fanaticism is all over **Pakistan** . </s></s> If the Taliban are the leader of this fanaticism, the re

43 dawn.com id - and makes me think that literacy is hardly the problem for **Pakistan** . </s></s> If the author wants Pakistan to get on an Islamist ba

44 dawn.com ies and Cultures of Muslim Societies at a private university in **Pakistan** . </s></s> If you are saying that muslims are converts, then thi

45 dawn.com There is nobody as brilliant and analytical like Dr Hoodbhoy in **Pakistan** . </s></s> Let's hope he is not the last of the dying breed as th

46 dawn.com he main evidence. </s></s> But, rape is not the major issue of **Pakistan** . </s></s> Look around in your own street and villages and mu

47 dawn.com ed no evidence to show their contributions to the progress of **Pakistan** . </s></s> No doubt hindustani Muslims have their reasons to i

48 dawn.com ide any difference in changing the fortunes of the present day **Pakistan** . </s></s> Nothing really. </s></s> So keep on dreaming. </s></s>

49 dawn.com 15pm </s></s> @IKE They are all BIRDS OF SAME feather in **Pakistan** . </s></s> Only label differs call them secularist, modern elite,

50 dawn.com esn't give anything in terms of making them a good citizen of **Pakistan** . </s></s> Rather than teaching them how to become good hu

SORTED. JUMP TO...

Rows per page: 50 1-50 of 200 1 / 4

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *Pakistan* which carry NEGATIVE SEMANTIC PROSODY (*against minorities, everyone is poor, has been suffering, has no future, is more damaged, lawlessness is allowed, problems, who failed*) and those which carry POSITIVE SEMANTIC PROSODY (*is 100 percent right, will shine*), the latter being less frequent;

2) the (groups of) words to the right of *Pakistan* can be divided into the following semantic categories: COUNTRIES (*Algeria, Egypt, India, Saudi Arabia, /Afghanistan, /Bangladesh, /Canada, /Saudis, and Afghanistan, n=3: and India, and Iran, and Iraq, and other Muslim countries, and the mighty USSR, or any other muslim country, or any other muslim countries, or India or Afghanistan, or Pakistan, too was India, with UK*), POLITICS (*Awami National Party, Islamic Salvation Army, People's Democratic Party, the government, the great Islamic republic, agenda in Afghanistan, government, Islamic parties, Jamaat-e-Islami party, on a manifesto, Penal Code, n=6: Peoples Party, politics, ruling Pakistan Peoples Party, PLO⁴⁵*), TIME (*in 1971, during the 90's, from about 1980 onwards, in 1947, in 1952, today, was before 1971*), RELIGION (*promoted Taliban, regarded jihadis, and Islam*) and OTHER (e.g. *End of the Past, saw the rise, shows knowledge, allows, along with other, attempt, call themselves, cannot co-exist, cannot grant them, cricket captain, decision, for support, founder, founding fathers, from progressing, functions as, had to counter, has asked for, has been for long*).

Figure 4.32-A shows a sample of 50 concordance lines of the word *religion*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

⁴⁵ It stands for *Palestine Liberation Organization*.

Figure 4.32-A: 50 sample concordance lines of the word “religion”, in the Dawn corpus, sorted by one, two and three tokens to the left

CONCORDANCE The Dawn

Account expires in April 2022 - Get more space

simple religion • 336 2,599.87 per million tokens • 0.26% Sample 200 • 200 1,547.54 per million tokens • 0.15% Sort word, word, word x

Left context KWIC Right context

1	dawn.com	whole ancient world its subjects!	Solution: Separate "	religion	from all worldly life", confine it to one hour/weekend!
2	dawn.com	beyond our scriptures.	We have under stand (adopt)	religion	with reference to space and time.
3	dawn.com	develop a mindset which is "universal"-	beyond any ethnicity,	religion	, color or creed.
4	dawn.com	significant difference between Deen and a Religion.	however,	religion	itself is one of the most essential part in Islam.
5	dawn.com	lowfall of the muslims in this day and age.	In Islam,	religion	is not a personal affair.
6	dawn.com	h ~~~~~not as a heavenly promise.	As you can see,	religion	is fine , but in practice it has failed miserably.
7	dawn.com	@Muhammad Abul Hossain PhD: I must disagree.	Religion	religion	, by its very nature, is divisive:
8	dawn.com	th the authors breathe fresh life into their disciplines.	Religion	Religion	– far from withering away as Karl Marx had predicted – has e
9	dawn.com	.	Keep religion out of politics and economy.	Religion	is a personal matter so let it be.
10	dawn.com	Honestly, stop mixing religion to everything.	Religion	Religion	should be part of your life and not the whole life.
11	dawn.com	indicator for what is right and wrong than any other.	Religions	Religions	did not invent moral standards, they reflect the moral consens
12	dawn.com	tarted our own system that did not work in Pakistan.	Religion	Religion	is one's personal matter with God which should not be part of
13	dawn.com	line Muslim or hindu or anything else is not a point.	Religion	Religion	is something for humanity that brings peace of mind in this wc
14	dawn.com	ate between the contribution of religion and science.	Religion	Religion	should satisfy our spiritual needs, but not at the expense of in
15	dawn.com	hools from religion &emphasis on science subjects.	Religion	Religion	should be taught by parents in home.
16	dawn.com	relevant .." Facts do not support your wishful thesis.	Religions	Religions	are tied to economy.
17	dawn.com	Simple.	As my grandmother used to say ...	Religion	is for the heart or soul while Science is for the mind or body.
18	dawn.com	nd kindness with the emphasis on intentions included	religions	religions	only differ in their rituals and ways of expressing their connec
19	dawn.com	e in the 11th century, with the formation of the din wa dawla [	religion	religion	and state] alliance between the ulema and the military state. .
20	dawn.com	R.	Kannan Jul 05, 2014 06:27pm	Religion	has nothing to do with violence or with politics.
21	dawn.com	)	mehmoona Jul 11, 2011 09:38pm	religion	is generally used for betterment or improvement of human so
22	dawn.com	id Abul Hossain PhD	Jul 20, 2013 12:49pm	Religion	should unite people; not divide them.
23	dawn.com	nd 0	Sandip Jul 19, 2013 10:51pm	Religion	is your private affair why should anyone even knowor care al
24	dawn.com	Islam is hardly an ancient faith (630AD onwards), a	religion	religion	of desert at the most.
25	dawn.com	ims are propagating the true meaning of Islam in the world. a	religion	religion	of Peace. may other nation Muslim brothers learn from them.
26	dawn.com	will never be in slightest danger in Pakistan as it is already a	religion	religion	of forefathers of 95% of Pakistanis.
27	dawn.com	ntury) Islamic movements that advocated Islam not only as a	religion	religion	but as a political system as well.
28	dawn.com	Jul 01, 2014 08:23am	Islam is supposed to be a	religion	, NOT a political system
29	dawn.com	>>> This is all business.	fake show off what does a	religion	have to do with flying?
30	dawn.com	omething not bright in the tree and it needs treatment. so is a	religion	religion	if followers becomes mad in the name of religion...
31	dawn.com	d by this insistence on the prominent role given to islam. its a	religion	religion	or ideology with a difference. people hold on to it despite its fz
32	dawn.com	rething over the meaning of Islam.	This is not just a	religion	but a complete code of life, it has given us each n every syste
33	dawn.com	> Another point, most of Islamic Ulama say Islam is not just a	religion	religion	; it is complete way of life, including politics.
34	dawn.com	pose deception, fanaticism, violent extremism.	Not a	religion	"
35	dawn.com	>>> raghu	Jul 11, 2011 09:29pm	religion	according to beliefs can be omnipotent and omnipresent and
36	dawn.com	of the society.	As a matter of fact, Islam is not only a	religion	like other religions, it's a way of life.
37	dawn.com	ills.	That is logic.	religion	I do not understand why a
38	dawn.com	Get your own house in order before even commenting about	religion	religion	! NAIROBI: Muslims helped dress non-I
39	dawn.com	food.	You interfere my belief by giving logics against	religion	Lols.
40	dawn.com	istan, where the officials were more interested in his Ahmedi	religion	religion	than his science.
41	dawn.com	spread the message Of humanity love and peace across all	religion	religion	as human blood is same and suffering is also same. hunger f
42	dawn.com	und Statement --- but with two caveats! 1.) This applies to all	religions	religions	, not Islam only. 2.) Such societies would eventually become '
43	dawn.com	.	Jul 18, 2013 07:46pm	religions	sound heavenly until you apply them, It is hell living under the
44	dawn.com	n	Ethics are the crux of humanity at the moment. All	religions	speak ov it . PS the author must xplain the comparison b/w is
45	dawn.com	philanthropy has been made a legal duty as well.	All	religions	preach good things, but what is practised should reflect the si
46	dawn.com	>>> Jan 03, 2021 11:45am	The problem is allowing	religion	to have a say in every issue and taking religious guidelines at
47	dawn.com	f ethics and morality any different from any other culture and	religion's	religion's	ideas of morality ?
48	dawn.com	s & Noble laureate) Says Science without religion is lame and	religion	religion	without science is blind " On the other occasion , He says tha
49	dawn.com	Advocates the complete separation of the state and	religion	religion	because politics (that, by nature, is amoral), ends up staining
50	dawn.com	Vest.	A vast majority of Westerners do not apply any	religion	to any aspect of life.

SORTED. JUMP TO... Rows per page: 50 1-50 of 200 1 / 4

The analysis of the concordances led to the following observations:

1) the noun *religion* occurs in noun phrases (e.g. *the religion, a religion, their religion*) or prepositional phrases (e.g. *with religion, of religion, if religion*);

2) the word *religion* is frequently found with words belonging to such semantic fields as politics and science, the concepts that they denote being presented in opposition to one another (e.g. ‘*science must be separated from Religion*’; ‘*politics separately from religion*’; ‘*keep religion out of politics*’; ‘*stop mixing religion to everything*’);

3) a distinction can be made between the (groups of) words to the left of *religion* which carry NEGATIVE SEMANTIC PROSODY (*lame and, can’t blame, media blamed, defaming, has ditched, critical issue like, misusing, hatred of, in the light of, I am tired of, poor, blames all ills on the, politics strangulates the*), and those which carry POSITIVE SEMANTIC PROSODY (*a good, all great, our great, n=2: natural, protect, all glory to the, promoting their*), the latter being less frequent;

4) the (groups of) words to the left of *religion* can be classified into the following semantic categories: RELIGION (*in Islam, Islam is not only a, God of a, monk, spiritual aspects of, last Prophet the, preaching their*), EVALUATION (*a good, all great, our great, true*), QUANTITY (n=3: *one, across all*, n=5: *all*, n=4: *any, the whole*, n=3: *every*), PERSONAL PRONOUNS AND POSSESSIVES (*they brought, their former, n=10: other, n=2: our, your own, our own, bringing their, to practice their, wear their, n=2: your*), EDUCATION (*teaching, interpreting the, culture and, Science without*), POLITICS (*state and, socio-economic ideologies are*) and OTHER (n=51; e.g. *commenting about, logics against, Ahmedi, allowing, apply any, conflating, intertwining, formula, divorced from, separated from, n=2: separately from, compulsion in, interest in, including, how important is, attempt to judge, n=6: keep, the main, mix, stop mixing, does not need, a new, basis of, branding of, contribution of, Freedom of, mosaics of, n=3: in the name of*).

Figure 4.32-B shows a sample of 50 concordance lines of the word *religion*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.32-B: 50 sample concordance lines of the word “religion”, in the Dawn corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "religion" in the Dawn corpus. The interface includes a search bar with "The Dawn" entered, a filter for "simple religion" with 336 results, and a sample size of 200. The concordance lines are sorted by one, two, and three tokens to the right. The interface also shows a sidebar with navigation icons, a top navigation bar with "CONCORDANCE" and "The Dawn", and a bottom navigation bar with "SORTED. JUMP TO..." and "Rows per page: 50".

Line	Context	Word	Context
1	dawn.com Having scientific mindset or not has nothing to do with	religion	It is all about letting everyone excess to education a
2	dawn.com - Get your own house in order before even commenting about	religion	NAIROBI: Muslims helped dress non-N
3	dawn.com for peace are the fundamentals of Islam. and you can't blame	religion	'cause of its leaders... consider the society, if there would not
4	dawn.com ulman But at least in the West people are free to practice their	religion	(or not practice it as the case may be) Especially important to
5	dawn.com 011 03:27am Just goes to show what happens one's	religion	"requires" one to -- learn Arabic to understand the divine an
6	dawn.com hant in the room is: You had asked for a state on the basis of	religion	, and once you got it, could you turn around and simply dema
7	dawn.com 2utarily, 2003) pp.65-70 Abdullah Saeed, Freedom of	Religion	, Apostasy & Islam (Ashgate Publishing, 2004) p.90
8	dawn.com um and its militant version. "Political disputes and not	religion	, beget violence," argues John Esposito, a widely respected A
9	dawn.com > @Muhammad Abul Hossain PhD: I must disagree. Religion	Religion	, by its very nature, is divisive: Recommend 0
10	dawn.com develop a mindset which is "universal"- beyond any ethnicity,	religion	, color or creed. It is happening now, and all humans
11	dawn.com 07:37am Every nation in the world is promoting their	religion	, culture etc "WITHOUT" using the name of the religion.
12	dawn.com ving among diverse communities accommodating mosaics of	religions	, cultures and ethnicities. If we Muslims don't believe
13	dawn.com und Statement --- but with two caveats! 1.) This applies to all	religions	, not Islam only. 2.) Such societies would eventually become
14	dawn.com Jul 01, 2014 08:23am Islam is supposed to be a	religion	, NOT a political system Recommend 0 Ash
15	dawn.com of the main problem of muslims is to associate everything to	religion	, same religion most of them have no understading of.
16	dawn.com better at what they do. This happens with or without	religion	, well, truth of the matter - without religion they get better ever
17	dawn.com ey afraid that Sharia police is watching? For all other	religions	, worship is private as they trust themselves and their piety.
18	dawn.com @Sunil. If you look at hinduism or any other	religion	, you will find exactly same similarities for what you just said.
19	dawn.com Jun 29, 2014 11:52pm As a Muslim I am tired of	religion	-- I look around the West and I see no community that is adva
20	dawn.com pose deception, fanaticism, violent extremism. Not a	religion	" take the french muslims into confidence fi
21	dawn.com n) because according to the Qu'ran 'there is no compulsion in	religion	' . Insists that the Qu'ranic concept of aqal (reason, c
22	dawn.com The writer is a freelance contributor with an interest in	religion	1. Person is held responsible for his own d
23	dawn.com in in the last paragraph why science must be separated from	religion	All the essay is v logical, but suddenly the last para
24	dawn.com opinion in positive way. Not criticizing any one belief or	religion	Because critisizing never be productive even in any
25	dawn.com rassa. That means seek knowledge which is beyond	religion	How many of our so called scholars, especially the
26	dawn.com om the Internet but never opens the primary scriptures of any	religion	I am NOT a mulla. And I have no need to n
27	dawn.com lld. Science and maths have nothing at all to do with	religion	. if at all religion hinders science as it demands faith before ev
28	dawn.com should be secular instead to deal social matter in the light of	religion	If we ever had lived according to principles of Islam,
29	dawn.com cientist. For all those who think its nothing to do with	Religion	It was the time when Islam was spreading Globally:
30	dawn.com - But I do agree with you that we tend to color everything with	religion	Just like many of the personalities mentioned in this
31	dawn.com hood. You interfere my belief by giving logics against	religion	Lols. I am serious though. I study i
32	dawn.com thing like that. It is misinterpretation of a very simple	religion	Majority of the Muslims and I mean Majority, are ign
33	dawn.com ny. Could not resist using your absurd logic for a new	religion	Or is it yet a one man cult yet? Recommen
34	dawn.com y society - modern or old. Media is good at defaming	religion	really surprised to read such an article. your country
35	dawn.com be living in dreamland if you think Christian West has ditched	religion	Recommend 0 hamid Jul 19, 2013
36	dawn.com rity perpetrates crimes against innocents who belong to other	religions	Recommend 0 Pankaj Jul 07, 201
37	dawn.com Bank Guarantees, etc etc. This I figure has nothing to do with	religion	Recommend 0 Jalaluddin S. Hussain
38	dawn.com mean Majority, are ignorant and do not really understand the	religion	Recommend 0 Ash Mirza (USA) M
39	dawn.com . From that perspective, Islam is one among all great	religions	. Religion is one path to achieve peace not the only path to ac
40	dawn.com or being Muslim or Jew. It has nothing to do with any	religion	Religions have only impeded rational thought and si
41	dawn.com possibility when they are addressing highly critical issues like	religion	So I would again request the author to go through h
42	dawn.com religion is the best and scientific also !!! without reading other	religions	Still poorest of the poor nations are Muslim !!!
43	dawn.com ages of Modern Times as compared to States based on same	Religion	Take for example Pakistan, a State based on the ide
44	dawn.com tion, and trade. For this economy Islam is the natural	religion	That is why worldwide churches empty and mosque
45	dawn.com e tied to economy. Each Economic Era has a natural	religion	The Pastoral Era Recommend 0 E
46	dawn.com - It is certainly not a hatred of Islam, and far less is it hatred of	religion	There is indeed a growing level of ignorance about I
47	dawn.com :ated people comes out with different ideas in order to protect	religion	This article is one of them. Any religious ba
48	dawn.com When 8,000 Bosnians were massacred, no body related it to	religion	When 75 muslims were killed in Norway, no body re
49	dawn.com village of Muslim (read ethnic cleansing), no body relates it to	religion	When 8,000 Bosnians were massacred, no body rel
50	dawn.com Please...give me a break. Stop creating your own	religion	You should have started at 40, not 65years old...?

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *religion* which carry NEGATIVE SEMANTIC PROSODY (*as a weapon, beget violence, failed to become, for problems, is based on hocus pocus, is close to insulting, is divisive, is dragged into debate, is lame, is obscuring, with violence*), and those which carry POSITIVE SEMANTIC PROSODY (*has philanthropic components, innate ability to inspire, is fine, of peace, preach good things, should unite people, sound heavenly, too preaches respect for women, who raised awareness*), the latter being less frequent;

2) the (groups of) words to the right of *religion* can be classified into the following semantic categories: RELIGION (*not Islam only, and Islam, worship, and different sects, and the religious, belief, but muslim history, from all worldly life, from non-believers, if followers becomes, Islam, like other religions, n=3: of Islam, particularly Hinduism, preach good things, such as Judaism, through its followers, to be ethical, too preaches respect, color or creed, according to beliefs*), POLITICS (*not a political system, above nationalism, and politics, and state, are also socio-economic systems, as it's state policy, because politics, but as a political system, for political identity, from politics, n=2: from the state, into politics and governance, just as politics, or politics, out of politics, within state, are tied to economy*), SCIENCE (n=2: *and science, in science, restricting science, than his science, without science*), EVALUATION (*is great, lame*), GEOGRAPHY (*in Pakistan, of India, according to region*), QUANTITY (*most of them*), CULTURE (*culture, culture and ethnicities*), EDUCATION (*outside the classroom, should be taught*) and OTHER (n=53; e.g. *as a private affair, as a shield, but me myself, but open and social, can be strong, comes, did not invent, due to our obsession, enter into any, everywhere, for their benefits, got to do, has brought, has to be brought, has nothing to do, ideas of morality, in day, is a personal matter, is not a personal affair, is your private affair, is for the heart, is generally used, n=2: is not an easy task, is one's personal matter, is something*).

I performed the same kind of analysis with the top five keywords, excluding proper names of individuals. Figure 4.33-A shows the concordance lines of the 33 occurrences of the word *Ulema*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.33-A: list of 33 concordance lines of the word “Ulema”, in the Dawn corpus, sorted by one, two and three tokens to the left

The screenshot shows a web-based concordance tool interface. At the top, there's a search bar with 'The Dawn' entered. Below it, a header indicates 'simple Ulema • 33' and '255.34 per million tokens • 0.026%'. The main area displays 33 numbered concordance lines. Each line consists of a checkbox, a document icon, a snippet of text with 'Ulema' highlighted in red, and a document icon. The text snippets are sorted by one, two, and three tokens to the left of the word. At the bottom, there are controls for 'SORTED. JUMP TO...', 'Rows per page: 50', and '1-33 of 33'.

The analysis of the concordances led to the following observations:

- 1) the word *Ulema* is mostly used as a head noun (e.g. *the Ulema, such Ulemas, the global Muslim Ulema*);
- 2) to the left of *Ulema* it was possible to identify one group of words carrying POSITIVE SEMANTIC PROSODY (*a hopeful future*), but none with NEGATIVE SEMANTIC PROSODY were identified;
- 3) the (groups of) words to the left of *Ulema* can be classified into the following semantic categories: RELIGION (*Muslim kings and*, n=7:

conservative, different Islamic, the merchant-Shia, Shia, the global muslim, between muslim, clergy and the), POLITICS (Islamic parties and, alliances with the) and OTHER (many noted, n=2: our, our traditional, so-called, such, between the, under the, the real, n=3: scholars, Intellectual, ancient).

Figure 4.33-B shows the concordance lines of the 33 occurrences of the word *Ulema*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.33-B: list of 33 concordance lines of the word “Ulema”, in the Dawn corpus, sorted by one, two and three tokens to the right

The screenshot shows a concordance tool interface for the word "Ulema" in the "The Dawn" corpus. The search results are sorted by one, two, and three tokens to the right. The interface includes a search bar, a filter for "simple Ulema • 33" (255.34 per million tokens • 0.026%), and a list of 33 concordance lines. Each line is numbered and includes a checkbox, a document icon, and the text of the concordance line with "ulema" highlighted in red. The interface also features a sidebar with navigation icons, a top navigation bar with account information, and a bottom navigation bar with sorting and pagination options.

Line	Context	Word
1	dawn.com e.' </s></s> Islamic Fundamentalists in the shape of scholars (	ulema) and clergymen (maulvis and imams), mostly worked as advis
2	dawn.com e 'fundamentalists' usually emerged in the shape of scholars (	ulema) and clergymen (maulvis and imams), who worked as adviser
3	dawn.com tween military states and orthodox Islamic religious scholars (	ulema) emerged, altering subsequent history. </s></s> This alliance,
4	dawn.com y indulging in multiple rituals handed down to them by ancient	ulema , clerics and compilers of the hadith. </s></s> Understandably,
5	dawn.com ely associated with apolitical Muslim individuals, conservative	ulema , the clergy and Islamic evangelists. </s></s> Zakir Naik is one
6	dawn.com >>> It remains largely associated with apolitical conservative	ulema , the clergy and Islamic evangelists – even though at times ma
7	dawn.com uropean colonialism, monarchical decadence and conservative	ulema . - Offered a 'third way' between Western/American capitalism
8	dawn.com n of Islamic Socialism and fiery polemics against conservative	ulema . </s></s> A 1935 illustration of Ghulam Ahmed Parvez. </s></s>
9	dawn.com d advancement in technology is the responsibility of all so-called	Ulema . </s></s> Allah SWT has commanded that go and learn about
10	dawn.com xor by the rich is a Pan-Human ideology. </s></s> We need no	Ulemas /Pope/Pandits/Rabbis to guide us on this path? </s></s> Recor
11	dawn.com or will be made to implement real Islam by highly intellectual (	Ulema / Rasikhona fil elm) people than it was not political Islam it wa
12	dawn.com rd India; in Iran it fails to explain the role of the merchant-Shia	ulema – instead of ulema-state – alliance, in powerfully opposing the
13	dawn.com rd Hadees lot more objectively. </s></s> People need to make	Ulema accountable too. </s></s> They should not be below the comm
14	dawn.com /s></s> • Defined Islamism, the politicised clergy, conservative	ulema and Arab monarchies as tools of capitalist/feudal exploitation z
15	dawn.com amat-i-Islami, managed to get over a hundred different Islamic	ulema and clergymen to declare PPP's socialism to be 'atheistic' and
16	dawn.com . </s></s> Authoritarian rulers have relied on alliances with the	ulema and oil rents to sustain their rule; 22 out of 28 rentier states in
17	dawn.com cio-political aspects of Islam from the clergy and conservative	ulema and radical Islamists. - Tried to construct an Islamic version (a
18	dawn.com n of the din wa dawla [religion and state] alliance between the	ulema and the military state. </s></s> This resulted in Islamic scholar:
19	dawn.com s' period, an adversarial relationship existed between Muslim	ulema and the Mughal kings, especially Akbar and Jahangir. </s></s>
20	dawn.com political and theological interests of ancient Muslim kings and	ulema and thus dangerous in the hands of modern-day clerics and Is
21	dawn.com : you are saying but I would extend it further. </s></s> The real	Ulema covers all humans on our planet. </s></s> So far, astronomers
22	dawn.com ly examining the given issues at hand. </s></s> Our traditional	ulema developed ilm al-kalam to defend traditions and dogmas. </s></s>
23	dawn.com >>> However, this is not the correct view. </s></s> Many noted	ulema had accepted socialism as an essential part of Islamic teachin:
24	dawn.com hammad Iqbal to claim: </s></s> The clergy and conservative	ulema have hijacked Islam. </s></s> They are agents of the rich peop
25	dawn.com he last millennium. </s></s> Muslim military leaders, under the	ulema's influence, saw the printing press as risky technology and a pot
26	dawn.com sting to see the satirist , for once, give way to a hopeful future	ulema on these topics. </s></s> Well written and educative, thanks NI
27	dawn.com :/s></s> Proud of our Muslim Brothers , now the global muslim	ulema should coordinate and say in one voice. </s></s> Recommend
28	dawn.com ms there are Islams within Islam which is untrue. </s></s> Our	Ulemas should try to convince people to pray in same mosque-no shia
29	dawn.com 09, 2015 08:57pm </s></s> We have waited for years for our	ulema to say something regarding the TTP, now we are waiting for th
30	dawn.com l revolutions. </s></s> In Iran, before the 1979 revolution, Shia	ulema were financed by citizens' private money (khums). </s></s> In I
31	dawn.com : haha.. are you kidding me or a mere sarcasm. </s></s> Such	ulemas were used to be the great scientist 500 yrs ago, are the real ro
32	dawn.com ague had begun to face from conservative Islamic parties and	ulema who accused the League of being a pseudo-Muslim organisati
33	dawn.com nic conservatism within Arab societies; and the clergy and the	ulema who were keeping these societies in the clutches of backward

The analysis of the concordances led to the following observations:

1) one group of words to the right of *Ulema* with NEGATIVE SEMANTIC PROSODY was identified (*have hijacked Islam*), while no (groups of) words with POSITIVE SEMANTIC PROSODY were identified;

2) the (groups of) words to the right of *Ulema* can be divided into the following semantic categories: RELIGION (n=2: *and clergymen, clerics, n=2: the clergy and islamic evangelists, /Pope/Pandits/Rabbis, and clergymen, and radical Islamists, developed ilm al-kalam, have hijacked Islam*), POLITICS (*instead of ulema-state, and Arab monarchies, and the military state, and the Mughal kings, had accepted socialism*) and OTHER (*Emerged, Rasikhona, accountable, and oil rents, covers all humans, influence, on these topics, should coordinate, should try, to say something, were used to be, who accused, who were keeping, were financed*).

Figure 4.34-A shows the concordance lines of the 38 occurrences of the word *Islamism*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.34-A: list of 38 concordance lines of the word “Islamism” in the Dawn corpus, sorted by one, two and three tokens to the left

The screenshot shows a concordance tool interface for the word "Islamism" in the Dawn corpus. The tool displays 38 concordance lines, sorted by one, two, and three tokens to the left of the word. The interface includes a search bar at the top with "The Dawn" entered, and a table of results below. The table has three columns: "Left context", "KWIC", and "Right context". The word "Islamism" is highlighted in red in the KWIC column. The results show various contexts where "Islamism" is used, such as "Islamism is also invalid", "Islamism's roots can be found", and "Islamism's many notions".

The analysis of the concordances led to the following observations:

- 1) the word *Islamism* is always used as a head noun and mostly occurs in prepositional phrases (e.g. *with Islamism*, *to Islamism*, *of Islamism*, *in Islamism*);
- 2) no (groups of) words with clearly negative or positive semantic prosodies were identified;

3) the (groups of) words to the left of *Islamism* can be divided into the following semantic categories: POLITICS (*modern political context, political ambitions of, leading exponent of, n=2: forces of, the political goals of*), TIME (*20th century, modern-day*), RELIGION (*Islam and*) and OTHER (e.g. *the term, consequently, articulating as, remains to be, between, proclaimed by, defined, its fold, experiments in, noted modern, advocates of, 'universal' ideals of, theory of, early*).

Figure 4.34-B shows the concordance lines of the 38 occurrences of the word *Islamism*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.34-B: list of 38 concordance lines of the word “Islamism”, in the Dawn corpus, sorted by one, two and three tokens to the right

The screenshot shows a concordance tool interface for the word "Islamism" in the Dawn corpus. The interface includes a search bar at the top with "The Dawn" entered, and a table of 38 concordance lines. Each line is numbered and contains text with "Islamism" highlighted in red. The concordance lines are sorted by one, two, and three tokens to the right of the word. The interface also includes a sidebar with navigation icons, a "CONCORDANCE" header, and a footer with "SORTED. JUMP TO..." and "Rows per page: 50 1-38 of 38".

The analysis of the concordances led to the following observations:

- 1) a distinction can be made between the (groups of) words to the right of *Islamism* which carry NEGATIVE SEMANTIC PROSODY (*is also invalid, scorned at them, started to weaken and fragment*), and those which carry POSITIVE SEMANTIC PROSODY (*successfully steered the revolution*), the latter being less frequent;

2) the (groups of) words to the right of *Islamism* can be divided into the following semantic categories: RELIGION (n=2: *and 'Neo-Fundamentalism', Islamic Neo-Fundamentalism, the politicised clergy*), POLITICS (*and Islamic Socialism, forces, leading organs, only tangible political enactment*), NAMES TYPICAL OF ISLAMIC COUNTRIES (*such as Jamaat-i-Islami, Morsi*), ETHNIC GROUPS (*among the Shia Muslims, groups*) and OTHER (e.g. *settling instead, a must read, began almost immediately, came to explain, is the new opium, many notions*).

Figure 4.35-A shows the concordance lines of the 50 occurrences of the word *Mullah*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.35-A: list of 50 concordance lines of the word “Mullah”, in the Dawn corpus, sorted by one, two and three tokens to the left

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simple Mullah • 50
386.89 per million tokens • 0.039%

Sort word, word, word

Details Left context KWIC Right context

1	dawn.com	as rise to extremism by closing eyes on influx of madrasas &	mullahs	in case of Pakistan and closing eyes on poor & needy.
2	dawn.com	3. </s></s> MULLAHS. 4. </s></s> SAUDI 5. </s></s> IRAN (	Mullahs	do this to earn their daily bread, Saudi and Iran do it to justify
3	dawn.com	↓ MARS., I am not going to blame hadiths etc but 1. </s></s>	MULLAHS	, 2. </s></s> MULLAHS, 3. </s></s> MULLAHS. 4. </s></s> S;
4	dawn.com	g to blame hadiths etc but 1. </s></s> MULLAHS, 2. </s></s>	MULLAHS	, 3. </s></s> MULLAHS. 4. </s></s> SAUDI 5. </s></s> IRAN I
5	dawn.com	ut 1. </s></s> MULLAHS, 2. </s></s> MULLAHS, 3. </s></s>	MULLAHS	. 4. </s></s> SAUDI 5. </s></s> IRAN (Mullahs do this to earn
6	dawn.com	pt those in the Iran-India backed Northern Alliance. </s></s>	Mullah	Omar's association with Al Qaeda came about only after the
7	dawn.com	f new sympathisers and scores of suicide bombers. </s></s>	Mullah	Fazlullah of Swat used it as an excuse to create a state withi
8	dawn.com	mind and to use this open mind to discover things. </s></s>	Mullahs	are only making Muslims look stupid by making false claims.
9	dawn.com	re most recognizable face of political Islam today is neither a	mullah	nor a religious scholar. </s></s> It is a militant. </s></s> Until ;
10	dawn.com	very good analysis. </s></s> Realistically we see all	mullahs	roaming in big vehicles and making their life a heaven in this
11	dawn.com	our own, discuss terrorists, criticise politicians the army and	mullahs	, the world nods in agreement, however when it comes to glo
12	dawn.com	olutely right dear Indian brethren. </s></s> Do our clerics and	mullahs	in Pakistan have courage to declare the same? </s></s> Rec
13	dawn.com	When this rigidity sets in, what we see is that terrorism and	mullahs	will take over the society like in many Islamic societies. </s></s>
14	dawn.com	> In his 1951 books, 'Islam and Communism' and 'Iqbal Aur	Mullah	', Khalifa saw Islamic Socialism as harnessing the freedom of
15	dawn.com	cterian based Islam to keep people in caves through bought	mullahs	for plundering by a few. </s></s> The priority should be the sc
16	dawn.com	ey never will. quote.: " God save that country which is run by	Mullahs	". </s></s> Khaled Husseni.... </s></s> Recommend 0 </s></s>
17	dawn.com	amic political state is merely a tool ,devised by the so called	mullahs	, to exploit the Muslims. neither the religious leaders have int
18	dawn.com	at The Islamic Nation State or Caliphate are the 18th century	Mullahs	who want to take all Muslims to the 7th century. </s></s> Rec
19	dawn.com	since Islam iski ijajat nahi deta". </s></s> This is not only for	Mullah	and Military community, but even learned legal scholars, pres
20	dawn.com	amic Calendar and defund CII. </s></s> Our main problem is	mullahs	who are put in front to settle political scores of opposition thu
21	dawn.com	uran, such as the rain cycle, the big bang etc. These are just	mullah	manipulations of our religious book and all they are doing is i
22	dawn.com	> Ayesha </s></s> Jun 17, 2013 11:40am </s></s> I know	Mullah	bashing may be our favourite thing right now but please look
23	dawn.com	andards of living in Asia, notwithstanding sanctions and mad	mullahs	. </s></s> Iraq before the wars and sanctions was an advanci
24	dawn.com	ternative narrative is a good idea but as long as the militant	mullah	screams the loudest claiming monopoly of interpreting the rel
25	dawn.com	Pakistan chose to allow manipulation of sects, closed minded	mullahs	through bringing religion in state. </s></s> It was a political gi
26	dawn.com	tion , what do we have in our country just bunch of mindless	mullahs	running havoc in the country and bothering women and mino
27	dawn.com	extremist views of society. </s></s> They are goaded on my	Mullahs	and politicians who earn money from their ilk. </s></s> When
28	dawn.com	ly income. </s></s> The war in Afghanistan also changed the	mullahs	will through religion out of their lives. </s></s> Recommend 0
29	dawn.com	turn for a new identity introduced by the likes of bin Laden or	Mullah	Omar. </s></s> Rich Muslim states are not likely to abolish vi
30	dawn.com	> jabbar </s></s> Oct 24, 2014 03:47am </s></s> political	mullahs	will do to islam what christian priests did with christianity in m
31	dawn.com	m. </s></s> Pakistan promoted Taliban but never questioned	Mullah	Omar's decision to forge an alliance with Osama, which was
32	dawn.com	> As a suggestion we even cannot give more powers to such	mullah	, which they will use to ask more powers and setting the coun
33	dawn.com	omment I can give that Islamic Socialism has LOST and the	MULLAHS	have won. </s></s> Muslims are ever engaged in making roa
34	dawn.com	n islam. </s></s> That doesn't seem likely; NOT because the	mullahs	will resist their bread and butter/employment, BUT because t
35	dawn.com	new monthly fashion magazine launched in Pakistan but the	mullahs	wouldn't have it. </s></s> So she came to UK and met Sir Ric
36	dawn.com	willing to wear the veil, at least not the type presented by the	mullahs	, though many cover their heads with scarves. </s></s> Both
37	dawn.com	ly income. </s></s> The war in Afghanistan also changed the	mullahs'	status in countries like Pakistan, where they were never part
38	dawn.com	> In Pakistan the blame lies on PP for not confronting the	MULLAHS	in 1972-77 despite being in power. </s></s> The Scientific an
39	dawn.com	>>> However, it is very hard to counter the narrative of the	Mullahs	who profusely quote from the Quran and the Hadiths for their
40	dawn.com	algebra for instance, Muslims have not done much since the	mullahs	took over and freedom of inquiry and expression were squelc
41	dawn.com	> Jun 15, 2013 09:36pm </s></s> Is this even something the	Mullahs	should be looking at? </s></s> Why? </s></s> Recommend 0
42	dawn.com	> You bought weapons with Saudi money and gave it to the	Mullah	to advance Pakistan's interests. </s></s> The rest is history. <
43	dawn.com	st the traditional, English-speaking elite unwilling to treat the	mullah	as an equal. </s></s> What happened at the Red Mosque in :
44	dawn.com	where is Parkistan government strong enough to crush these	mullahs	and madrasas and stop blaming US for creating them. </s></s>
45	dawn.com	I in hand with the program and looked other way when these	mullahs	and madrasas were growing like weeds and bushes. </s></s>
46	dawn.com	>>> Salim </s></s> Oct 23, 2014 04:45pm </s></s> Today's	mullahs	to me seem far from any intellectual discourse. </s></s> They
47	dawn.com	willing to go along with the religious groups or the traditional	mullahs	, like the Taliban. </s></s> They fear that in a Taliban-like stat
48	dawn.com	ionStudent </s></s> Feb 22, 2013 12:29pm </s></s> "Typical	mullah	manipulations of trying to fi a square peg in a round hole." </s>
49	dawn.com	ing about carbon and nitrogen in the Quran. </s></s> Typical	mullah	manipulations of trying to fi a square peg in a round hole. </s>
50	dawn.com	om in Kashmir into a 'terrorist' threat. </s></s> Notably, it was	Mullah	Omar's Taliban who restored order in southern and eastern A

SORTED. JUMP TO... Rows per page: 50 1-50 of 50 1 / 1

The analysis of the concordances led to the following observations:

1) the word *Mullah* is used as head noun and frequently occurs in prepositional phrases (e.g. *of the Mullahs, by the Mullahs, to such Mullahs, of Mullahs*);

2) the following (groups of) words with NEGATIVE SEMANTIC PROSODY (*terrorism and, our main problem is, mad, closed minded, mindless, goaded on my, confronting the, crush these*) were identified, while no words with POSITIVE SEMANTIC PROSODY were identified;

3) the words to the left of *Mullah* can be divided into the following semantic fields: POLITICS (*the army and, is run by, militant, political, powers to such*), TIME (*the 18th century, since the, today's*), COMMUNICATION (*the so called, never questioned, presented by the, the narrative of the*) and OTHER (*Iqbal Aur⁴⁶, through bought, this is not only for, these are just, when these, I know, freak nature of, has lost and the, not because the, something the, gave it to the, to treat the, traditional, n=2: typical, clerics and, bin Laden or, in Pakistan but the*).

Figure 4.35-B shows a list of 50 concordance lines of the word *Mullah*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

⁴⁶ This is part of the book title '*Iqbal Aur Mullah*'.

Figure 4.35-B: list of 50 concordance lines of the word “Mullah”, in the Dawn corpus, sorted by one, two and three tokens to the right

CONCORDANCE The Dawn Account expires in April 2022 - Get more space

simple mullah • 50
386.89 per million tokens • 0.039%

Sort word, word, word

Details Left context KWIC Right context

1	dawn.com	ey never will. quote.: " God save that country which is run by Mullahs ". </s></s> Khaled Husseni... </s></s> Recommend 0 </s></s>
2	dawn.com	> In his 1951 books, 'Islam and Communism' and 'Iqbal Aur Mullah ', Khalifa saw Islamic Socialism as harnessing the freedom of
3	dawn.com	↓ MARS., I am not going to blame hadiths etc but 1. </s></s> MULLAHS , 2. </s></s> MULLAHS, 3. </s></s> MULLAHS. 4. </s></s> S/
4	dawn.com	g to blame hadiths etc but 1. </s></s> MULLAHS, 2. </s></s> MULLAHS , 3. </s></s> MULLAHS. 4. </s></s> SAUDI 5. </s></s> IRAN I
5	dawn.com	willing to go along with the religious groups or the traditional mullahs , like the Taliban. </s></s> They fear that in a Taliban-like stat
6	dawn.com	our own, discuss terrorists, criticise politicians the army and mullahs , the world nods in agreement, however when it comes to glo
7	dawn.com	willing to wear the veil, at least not the type presented by the mullahs , though many cover their heads with scarves. </s></s> Both
8	dawn.com	amic political state is merely a tool ,devised by the so called mullahs , to exploit the Muslims. neither the religious leaders have int
9	dawn.com	>As a suggestion we even cannot give more powers to such mullah ,which they will use to ask more powers and setting the coun
10	dawn.com	ut 1. </s></s> MULLAHS, 2. </s></s> MULLAHS, 3. </s></s> MULLAHS . 4. </s></s> SAUDI 5. </s></s> IRAN (Mullahs do this to earn
11	dawn.com	andards of living in Asia, notwithstanding sanctions and mad mullahs . </s></s> Iraq before the wars and sanctions was an advanc
12	dawn.com	where is Parkistan government strong enough to crush these mullahs and madrasas and stop blaming US for creating them. </s></s>
13	dawn.com	I in hand with the program and looked other way when these mullahs and madrasas were growing like weeds and bushes. </s></s>
14	dawn.com	since Islam iski ijajati nahi deta". </s></s> This is not only for Mullah and Military community, but even learned legal scholars, pres
15	dawn.com	extremist views of society. </s></s> They are goaded on my Mullahs and politicians who earn money from their ilk. </s></s> When
16	dawn.com	mind and to use this open mind to discover things. </s></s> Mullahs are only making Muslims look stupid by making false claims.
17	dawn.com	st the traditional, English-speaking elite unwilling to treat the mullah as an equal. </s></s> What happened at the Red Mosque in :
18	dawn.com	>> Ayesha </s></s> Jun 17, 2013 11:40am </s></s> I know Mullah bashing may be our favourite thing right now but please look
19	dawn.com	3. </s></s> MULLAHS, 4. </s></s> SAUDI 5. </s></s> IRAN (Mullahs do this to earn their daily bread, Saudi and Iran do it to justify
20	dawn.com	f new sympathisers and scores of suicide bombers. </s></s> Mullah Fazlullah of Swat used it as an excuse to create a state withi
21	dawn.com	riterion based Islam to keep people in caves through bought mullahs for plundering by a few. </s></s> The priority should be the sc
22	dawn.com	comment I can give that Islamic Socialism has LOST and the MULLAHS have won. </s></s> Muslims are ever engaged in making roa
23	dawn.com	>> In Pakistan the blame lies on PP for not confronting the MULLAHS in 1972-77 despite being in power. </s></s> The Scientific an
24	dawn.com	as rise to extremism by closing eyes on influx of madrasas & mullahs in case of Pakistan and closing eyes on poor & needy. </s></s>
25	dawn.com	olutely right dear Indian brethren. </s></s> Do our clerics and mullahs in Pakistan have courage to declare the same? </s></s> Rec
26	dawn.com	uran, such as the rain cycle, the big bang etc. These are just mullah manipulations of our religious book and all they are doing is i
27	dawn.com	ionStudent </s></s> Feb 22, 2013 12:29pm </s></s> "Typical mullah manipulations of trying to fi a square peg in a round hole." </s></s>
28	dawn.com	ing about carbon and nitrogen in the Quran. </s></s> Typical mullah manipulations of trying to fi a square peg in a round hole. </s></s>
29	dawn.com	most recognizable face of political Islam today is neither a mullah nor a religious scholar. </s></s> It is a militant. </s></s> Until :
30	dawn.com	turn for a new identity introduced by the likes of bin Laden or Mullah Omar. </s></s> Rich Muslim states are not likely to abolish vi
31	dawn.com	pt those in the Iran-India backed Northern Alliance. </s></s> Mullah Omar's association with Al Qaeda came about only after the
32	dawn.com	am in Kashmir into a 'terrorist' threat. </s></s> Notably, it was Mullah Omar's Taliban who restored order in southern and eastern A
33	dawn.com	m. </s></s> Pakistan promoted Taliban but never questioned Mullah Omer's decision to forge an alliance with Osama, which was
34	dawn.com	</s></s> very good analysis. </s></s> Realistically we see all mullahs roaming in big vehicles and making their life a heaven in this
35	dawn.com	ation , what do we have in our country just bunch of mindless mullahs running havoc in the country and bothering women and mino
36	dawn.com	lternative narrative is a good idea but as long as the militant mullah screams the loudest claiming monopoly of interpreting the rel
37	dawn.com	> Jun 15, 2013 09:36pm </s></s> SAUDI 5. </s></s> IRAN (Mullahs should be looking at? </s></s> Why? </s></s> Recommend 0
38	dawn.com	ly income. </s></s> The war in Afghanistan also changed the mullahs' status in countries like Pakistan, where they were never part
39	dawn.com	Pakistan chose to allow manipulation of sects, closed minded mullahs through bringing religion in state. </s></s> It was a political gi
40	dawn.com	> You bought weapons with Saudi money and gave it to the Mullah to advance Pakistan's interests. </s></s> The rest is history. </s></s>
41	dawn.com	>> Salim </s></s> Oct 23, 2014 04:45pm </s></s> Today's mullahs to me seem far from any intellectual discourse. </s></s> They
42	dawn.com	algebra for instance, Muslims have not done much since the mullahs took over and freedom of inquiry and expression were squelc
43	dawn.com	amic Calendar and defund CII. </s></s> Our main problem is mullahs who are put in front to settle political scores of opposition thu
44	dawn.com	>>> However, it is very hard to counter the narrative of the Mullahs who profusely quote from the Quran and the Hadiths for their
45	dawn.com	at The Islamic Nation State or Caliphate are the 18th century Mullahs who want to take all Muslims to the 7th century. </s></s> Rec
46	dawn.com	>>> jabbar </s></s> Oct 24, 2014 03:47am </s></s> political mullahs will do to islam what christian priests did with christianity in m
47	dawn.com	n islam. </s></s> That doesn't seem likely; NOT because the mullahs will resisit their bread and butter/employment, BUT because i
48	dawn.com	> When this rigidity sets in, what we see is that terrorism and mullahs will take over the society like in many Islamic societies. </s></s>
49	dawn.com	ages. people will eventually due to the controll freak nature of mullahs will through religion out of thier lives. </s></s> Recommend 0
50	dawn.com	new monthly fashion magazine launched in Pakistan but the mullahs wouldn't have it. </s></s> So she came to UK and met Sir Ric

SORTED. JUMP TO... Rows per page: 50 1-50 of 50 1 / 1

The analysis of the concordances led to the following observations:

1) a distinction can be made between the (groups of) words to the right of *Mullah* which carry NEGATIVE SEMANTIC PROSODY (*to exploit the Muslims, n=3: manipulations, running havoc in the country*), which are more frequent, and the only one which carries POSITIVE SEMANTIC PROSODY (*have won*);

2) the (groups of) words to the right of *Mullah* can be classified into the following semantic categories: RELIGION (n=2: *and madrasas, nor a religious scholar, through bringing religion, will do to islam*), POLITICS (*and Military community, and politicians, to advance Pakistan's interests, took over, will take over*), THE ISLAMIC WORLD (*Khaled Husseni, Khalifa, Fazlullah, n=3: Omar, Omer, in case of Pakistan, in Pakistan, like the Taliban*) and OTHER (*the world nods in agreement, are only making, as an equal, do this to earn, for plundering, roaming, screams the loudest, should be looking, status, to me, who are put, who profusely quote, who want to take, will, wouldn't have it, in 1972-77*).

Figure 4.36-A shows a sample of 50 concordance lines (out of 174 total concordance lines) of the word *socialism*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

Figure 4.36-A: sample of 50 concordance lines of the word “socialism”, in the Dawn corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance tool interface for the word "socialism" in the Dawn corpus. The interface includes a search bar at the top with the text "The Dawn" and a search icon. Below the search bar, there are two search filters: "simple socialism • 174" and "Sample 200 • 174". The main area shows 50 concordance lines, each numbered from 1 to 50. Each line consists of a checkbox, a source URL (e.g., dawn.com), a snippet of text with "socialism" highlighted in red, and a right-hand context snippet. The interface also features a toolbar with various icons for search, download, and print, and a sidebar with navigation options. At the bottom, there is a "SORTED. JUMP TO..." button and a "Rows per page: 50" dropdown menu.

Line	Source	Left Context	Word	Right Context
1	dawn.com	of US. </s></s> Mr. Lincoln said it all. </s></s> Came along '	socialism	' especially the Russian version, all ended up in the dustbin
2	dawn.com	ocialism? </s></s> The question is asked because to many '	socialism	' means an atheistic philosophy, and at the very core of Islam
3	dawn.com	One intellectual critique of Western economics (capitalism,	socialism	, fascism, et al) is Iqtisaduna (google for it) by Muhammad B
4	dawn.com	Third-World Quarterly (1992) -Critical analysis of capitalism,	socialism	and Islamic economic order: M. Ismail (1982) -Arab Socialis
5	dawn.com	toronto </s></s> Feb 21, 2013 04:25pm </s></s> Capitalism,	Socialism	, are Western concepts alien to Islam and to humanity. </s></s>
6	dawn.com	13 12:12pm </s></s> Socialism never had religious colours,	Socialism	intended to be transparent tasteless regime... </s></s> Includ
7	dawn.com	meswaran: Namaste Democracy, Secularism, Communism,	Socialism	, Capitalism </s></s> Recommend 0 </s></s> ComparativeRt
8	dawn.com	mpatible with Islam - Democracy, Secularism, Communism,	Socialism	, Capitalism - none of these are compatible. </s></s> So whe
9	dawn.com	empt is made by researchers to equate Quran with Science,	Socialism	, etc. The verses are not clear so researchers play with its m
10	dawn.com	ar regarding their emphasis on the fair distribution of wealth,	socialism	if imposed with the help of a more theistic and spiritual dimen
11	dawn.com	n people and promoters of uncontrolled Capitalism. </s></s>	Socialism	best enforces Qur'anic dictums on property, justice and distri
12	dawn.com	xy have been revealed for entirely different context. </s></s>	Socialism	was never practiced in Islamic History - y do these research
13	dawn.com	emocracy is power being exercised by the people. </s></s>	Socialism	is about economic structures in societies and the control of e
14	dawn.com	s different than the message and goal of Prophets. </s></s>	Socialism	should be presented as a Secular idea but as a religious ide
15	dawn.com	are the form of Capitalism with different structure. </s></s>	Socialism	claims that as economy is evolving and Liberal Capitalism fa
16	dawn.com	arities between the economic systems outlined by Marxism/	Socialism	and Islam. </s></s> Nevertheless, in December 1979, sever
17	dawn.com	ers discussed above, though thoroughly critiquing Marxism/	Socialism	on the basis of Qu'ranic teachings and listing similarities and
18	dawn.com	10 </s></s> Ahmed </s></s> Feb 21, 2013 10:02am </s></s>	Socialism	long since died its natural death with the death of the USSR.
19	dawn.com	Manish Mishra </s></s> Feb 21, 2013 12:12pm </s></s>	Socialism	never had religious colours, Socialism intended to be transp
20	dawn.com	Naveen Kumar </s></s> Feb 21, 2013 07:52am </s></s>	Socialism	is a politico-economic ideology, nothing Islamic/Hindu/Christ
21	dawn.com	b 22, 2013 03:04am </s></s> There is nothing Islamic about	socialism	, which is an economic system (and related fiscal systems, li
22	dawn.com	> "When I am rich , I dislike all those lazy guys talking about	socialism	" No wonder, why the oil-rich rulers of the middle-east would
23	dawn.com	t the correct view. </s></s> Many noted ulema had accepted	socialism	as an essential part of Islamic teachings. </s></s> In India, M
24	dawn.com	1988. </s></s> The riots confirmed the collapse of Algerian	socialism	. </s></s> In 1991, the government decided to hold Algeria's
25	dawn.com	/s></s> Feb 22, 2013 12:42am </s></s> Both Capitalism and	Socialism	are not compatible with Islam. </s></s> Both want to do maxi
26	dawn.com	is is the belief in one God. </s></s> How can then Islam and	socialism	go together? </s></s> However, this is not the correct view. <
27	dawn.com	c Socialism,' 'Ba'ath Socialism' and 'Arab Nationalism'/Arab	Socialism	'. </s></s> Balanced at the centre was Muslim Nationalism. <
28	dawn.com	ity with modern Socialist economics, was adopted (as 'Arab	Socialism	' and Ba'ath Socialism) in Iraq, Syria and Egypt, where secul
29	dawn.com	cal renaissance in the Muslim world – was adopted as 'Arab	Socialism	' and Ba'ath Socialism in Iraq, Syria and Egypt; where nation
30	dawn.com	ft-wing of Political Islam. </s></s> Leading architect of 'Arab	Socialism	,' Egyptian leader, Gamal Abul Nasser (right), with famous L
31	dawn.com	ocialism and Islamic economic order: M. Ismail (1982) -Arab	Socialism	: A documentary Survey: SA Hanna (1969) </s></s> The view
32	dawn.com	Baghdad to pull it down, 2003. </s></s> Islamic/Ba'ath/Arab	Socialism	: </s></s> Achievements </s></s> - Ideologically mobilised ne
33	dawn.com	tern strain of Islamic Socialism that expressed itself as Arab	Socialism	and Ba'ath Socialism. </s></s> Born into an Arab Christian fe
34	dawn.com	Egypt's popular leader, Gamal Abdel Nasser, became Arab	Socialism's	leading advocate and practitioner; while in Syria and Iraq the
35	dawn.com	's Islamic opponents who had been opposed to FLN's Arab	Socialism	and secularism. </s></s> Though Bendjedid managed to rule
36	dawn.com	Both the political and guerilla groups were steeped in Arab	Socialism	and were being led by Marxists. </s></s> When the fighting e
37	dawn.com	in spite of the fact that both were inspired by Nasser's Arab	Socialism	and were being operated by Marxists. </s></s> In 1967, NLF
38	dawn.com	ead by outfits declaring themselves to be adherents of Arab	Socialism	. </s></s> In 1948, a young military Colonel in Egypt, Gamm
39	dawn.com	ammad al-Hasani. </s></s> In Libya another admirer of Arab	Socialism	and Nasser, Colonel Muammar Qadhafi, replicated Egypt's f
40	dawn.com	y superficial and empirical. </s></s> The emergence of Arab	Socialism	, Marxism in the Middle East during the decades of the 60's ;
41	dawn.com	isted of Egyptian army officers driven by the ideas of Arab	Socialism	/Ba'ath Socialism. </s></s> In 1952 the movement overthrew
42	dawn.com	ocratic Party. </s></s> He ousted the last remnants of Arab	Socialism	from the party and ordered a crackdown on students and me
43	dawn.com	ides emerged with concepts like 'Islamic Socialism,' 'Ba'ath	Socialism	' and (to a certain extent), 'Arab Nationalism.' </s></s> Conse
44	dawn.com	1 Syria and Iraq the concept became to be known as 'Ba'ath	Socialism	' (Ba'ath in Arabic means renaissance). </s></s> After the pol
45	dawn.com	ile the leftist sides came up with 'Islamic Socialism,' 'Ba'ath	Socialism	' and 'Arab Nationalism'/Arab Socialism'. </s></s> Balanced
46	dawn.com	(which in Arabic is 'Al-Ba'ath'), gave birth to the term 'Ba'ath	Socialism	,' and soon both Aflaq and Bitar set out to define exactly how
47	dawn.com	ab state. </s></s> In spite of being staunchly secular, Ba'ath	Socialism	celebrated Islam as proof of 'Arab genius', and a testament c
48	dawn.com	y to return and stabilise their power in 1968. </s></s> Ba'ath	Socialism	became Iraq's central ideology and the Ba'ath Socialist Party
49	dawn.com	e societies in the clutches of backwardness. </s></s> Ba'ath	Socialism	offered a path between Western capitalism and Soviet comm
50	dawn.com	ne exactly how this form of socialism works. </s></s> Ba'ath	Socialism	appealed to the unity of all Arab nations on the basis of lang

The analysis of the concordances led to the following observations:

1) the word *socialism* is often a head noun in prepositional phrases (e.g. *by Islamic socialism, with socialism, higher than socialism*);

2) a distinction can be made between the (groups of) words to the left of *socialism* which carry NEGATIVE SEMANTIC PROSODY (*critique of, failure of, the unsuccessful rein of*), and those which carry POSITIVE SEMANTIC PROSODY (*fair distribution of wealth, ulema had accepted, Islam does supports*), both of them being equal in number;

3) the (groups of) words to the left of *socialism* can be divided into the following semantic categories: POLITICS (n=2: *capitalism*, n=2: *communism*, n=2: *Marxism, capitalism and*, n=16: *Ba'ath*⁴⁷, *corporate, national, PPP's, Marx predicted that*, n=2: *justice with, NFP claim that*), RELIGION (*religious colours, Islamic about, ulema had accepted, Islam and*, n=70: *Islamic*, n=2: *Islam compatible with, Islam has nothing to do with, equate Islam with*), GEOGRAPHICAL LOCATIONS (*Algerian*, n=16 : *Arab, Sudanese, Muslim countries where*), KNOWLEDGE (*science, scientific, studying*) and OTHER (*talking about, how can, is claiming, fusing, have believed in, and what is, to marry, to mix, the cause of, concepts of, this form of, second stage of, it is only, different than, far higher than, I deny that, Waisi defined their, Arab attached to, rich tribute to, many ways, whether, the words*).

Figure 4.36-B shows a sample of 50 concordance lines of the word *socialism*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

⁴⁷ 'Designating or of a political party formed in Syria in the 1940s: separate factions of the party have ruled Syria since 1970 and ruled Iraq from 1968 to 2003' (<https://www.collinsdictionary.com/dictionary/english/baath>).

Figure 4.36-B: sample of 50 concordance lines of the word “socialism”, in the Dawn corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "socialism" in the Dawn corpus. The search results are sorted by one, two, and three tokens to the right. The interface includes a search bar at the top with "The Dawn" entered, a toolbar with various icons, and a navigation bar at the bottom showing "SORTED. JUMP TO..." and "Rows per page: 50 1-50 of 174".

Key elements of the interface include:

- Search Bar:** "The Dawn" with a search icon and a notification: "Account expires in April 2022 - Get more space".
- Filters:** "simple socialism • 174" and "Sample 200 • 174" with a "KWIC" dropdown menu.
- Toolbar:** Includes icons for search, download, print, and other functions.
- Navigation:** "Details", "Left context", "KWIC", and "Right context" tabs.
- Concordance Lines:** A list of 50 lines, each starting with a checkbox and a timestamp, followed by the word "socialism" in red. The lines are sorted by one, two, and three tokens to the right.
- Bottom Bar:** "SORTED. JUMP TO..." and "Rows per page: 50 1-50 of 174".

The analysis of the concordances led to the following observations:

1) three groups of words to the right of *socialism* with NEGATIVE SEMANTIC PROSODY (*aka Nazism, are not compatible with Islam, as harnessing the freedom of thought*) were identified, while no (groups of) words with POSITIVE SEMANTIC PROSODY were identified;

2) the (groups of) words to the right of *socialism* can be classified into the following semantic fields: POLITICS (*and 'Arab Nationalism', n=3: and Ba'ath Socialism, n=2: 'Ba'ath Socialism', /Ba'ath Socialism, fascism, Marxism, Egyptian leader, aka Nazism, n=2: and Arab nationalism, and Islamic Socialism, and Marxism, appealed to the unity, but justice, A History from left to right, became Iraq's central ideology*), RELIGION (*means an atheistic philosophy, whether Islamic or otherwise, and Islam, and Islamic liberals, and Liberal Islam, and secularism, and then between Islamism, as an atheistic concoction, best enforces Qur'anic dictums*), ECONOMY (*an economic concept, n=3: Capitalism, and Capitalism, which is an economic system, and Islamic economic order*), GEOGRAPHICAL LOCATIONS (*in Iraq, Syria and Egypt, and Western concepts, appeared in Russia, especially the Russian version*), NAMES COMMON AMONG PEOPLE FROM ISLAMIC COUNTRIES (*F. Rahman, NA Jawad, Nasser⁴⁸*) and OTHER (*Should think again, (and its manifestations), as an ideology, well worth reading, A documentary survey, A term first used by, Achievements, an ideology, are of the view that, and fiery polemics, and the egalitarian tenants, an essential part of, as meaning, began to wither*).

Figure 4.37-A shows a sample of 50 concordance lines (out of 102 total concordance lines) of the word *Quran*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the left.

⁴⁸ Gamal Abdel Nasser (1918-1970), 'Egyptian army officer, prime minister (1954-56), and then president (1956-70) of Egypt' (<https://www.britannica.com/biography/Gamal-Abdel-Nasser>).

Figure 4.37-A: sample of 50 concordance lines of the word “Quran”, in the Dawn corpus, sorted by one, two and three tokens to the left

The screenshot displays a concordance search interface for the word "Quran" in the Dawn corpus. The search bar at the top contains "The Dawn". The interface shows a list of 50 concordance lines, each with a checkbox, a search icon, and a snippet of text containing the word "Quran". The search bar at the top contains "The Dawn". The interface includes various navigation and tool icons on the left and top.

Account expires in April 2022 - Get more space

simple Quran • 102
789.25 per million tokens • 0.073%

Details Left context KWIC Right context

1 dawn.com The punishments under Hadd are those ordained by the Holy Quran or Sunnah. </s></s> Ta'zir is simply defined as any punishment

2 dawn.com ve secluded themselves, they will see the interpretation of the Quran and Hadees lot more objectively. </s></s> People need to mak

3 dawn.com ان you should ask the scholars is where the guidance is in the Quran or Sunnah on how to specifically deal with a complaint by a wc

4 dawn.com ers who are not married. </s></s> Where is the proof from the Quran and the Sunnah that this is to be applied to rape? </s></s> Rec

5 dawn.com 13 06:26pm </s></s> @Umair: Allah SWT said when you read Quran , He has also given you common sense to think about it. </s></s>

6 dawn.com all. </s></s> They know it already because all science is in the Quran and all Muslims have memorized it. </s></s> Recommend 0 </s></s>

7 dawn.com lamentalism continues to be frozen in an understanding of the Quran , the hadith and Shariah developed centuries ago by ancient It

8 dawn.com 0 </s></s> Hina </s></s> Jul 18, 2013 03:50pm </s></s> Read Quran and one can find different issues with unique solutions. </s></s>

9 dawn.com ></s></s> Jul 20, 2013 06:32am </s></s> First commandment of Al Quran is to seek knowledge [by the use of pen, which means literacy

10 dawn.com tern concept as these are derived from God, directly from the Quran , and from the practices of the Holy Prophet (PBUH). </s></s>

11 dawn.com rd influences the behaviour of those around him. </s></s> The Quran is replete with clear messages about ethics. </s></s> Secondly

12 dawn.com law in a country may not be necessarily ethical. </s></s> The Quran is replete with clear messages pertaining to ethics (akhlak), th

13 dawn.com ty of her husband, she had replied: "he was a reflection of the Quran itself". </s></s> Islamic ethics is a code of conduct that calls fo

14 dawn.com nost corrupt and depraved, demonstrating all the sins that the Quran has warned against? </s></s> The answer lies perhaps in its c

15 dawn.com asoning, learn from mistakes, ponder over the message of the Quran and abstain from living in the fantasies of past glory. </s></s> 1

16 dawn.com rd more inclined to look for canned / preconceived answers in Quran . </s></s> All the constant insistence to seek answers in Quran

17 dawn.com Quran. </s></s> All the constant insistence to seek answers in Quran is likely to make people use less of their intellect and go blind!

18 dawn.com hich there is guidance for mankind (Sura 2, Baqr, Verse 1, Al Quran) The above verse from the Noble Quran explains that its mes:

19 dawn.com i 2, Baqr, Verse 1, Al Quran) The above verse from the Noble Quran explains that its message is universal, and its teachings are cc

20 dawn.com nsive, regarding every field of life. </s></s> The miracle of the Quran is that it is the smallest book among other religious books, but

21 dawn.com > mehran </s></s> May 25, 2014 07:29pm </s></s> @BRR sir Quran itself, in its countless verses, emphasises on using one's intelli

22 dawn.com mment the author and the commentators to go through Holy Quran before forming opinions about islam and politics. </s></s> Ever

23 dawn.com s of masses, which is derived from human emotions. </s></s> Quran clearly mentioned that you feel that something is not good for !

24 dawn.com </s></s> So I would again request the author to go through holy quran and then try to rewrite this article. </s></s> If he is really sincer

25 dawn.com : humanity a digital humanity, where you can download, whole Quran , all the Ahadis, knowledge and google anything about Islam, t

26 dawn.com and see and learn how to make the best use of our Hidayat in Quran and become a lightened example to follow not the GPS or the

27 dawn.com nter the narrative of the Mullahs who profusely quote from the Quran and the Hadiths for their action, and intellectuals challenging tl

28 dawn.com p then reform Islam, be critical, keep only the good part of the Quran and through away the rest. </s></s> You can't do that. </s></s>

29 dawn.com encourage ijthad in matters such as the understanding of the Quran and Shariah, and emphasise that Islam is best served through

30 dawn.com actions and instruments that comply with the provisions of the Quran and the Sunnah. </s></s> There are more than three hundred

31 dawn.com iting the principles of fairness and justice, as prescribed in the Quran and the Sunnah, IFIs can attract a large number of investors a

32 dawn.com sketch of Muhammad Asad, translator of The Message of the Quran , who was born a Jew in Austria-Hungary. </s></s> Ahmed sha

33 dawn.com es that the state-ulema alliance is neither an essential part of Quran and Hadith, nor a permanent feature of early Islamic history. </s></s>

34 dawn.com d unfair world, and not because God made it so. </s></s> The Quran's concept of justice begins with the creation of the world; "... anc

35 dawn.com ad way. </s></s> Similarly, justice is one of God's qualities: the Quran says God "is never unjust in the least degree" (4:40). </s></s>

36 dawn.com the self and to others. </s></s> Several words are used in the Quran for the idea of justice. </s></s> According to Isfahani, justice to

37 dawn.com at par with others in a dignified way. </s></s> Additionally, the Quran asks people to be just to other species and the environment. </s></s>

38 dawn.com nself would be as if one was being just to God. </s></s> The Quran's code of justice is built on humans dealing with each other on tl

39 dawn.com es and explains the ethics of business. </s></s> However, the Quran is not the only divine text that lays down such instructions and

40 dawn.com : from revelation and the traditions of the Prophet (PBUH), the Quran and Sunnah. </s></s> A breach of western business ethics nex

41 dawn.com ll gladly give a lengthy sermon on the instructions given in the Quran and Sunnah on the topic and will accurately narrate numerous

42 dawn.com that Islam makes hypocrites or that the provisions given in the Quran and Sunnah are no more practical? </s></s> Not at all. </s></s>

43 dawn.com re are thieves who happen to be Christian? </s></s> Does the Quran not say that revelation is valid for all times? </s></s> The fault

44 dawn.com story, we hardly emphasise our rational heritage. </s></s> The Quran lays great emphasis on reason (aql) and knowledge (ilm), but i

45 dawn.com atedness (makhluq) or uncreatedness (ghayr makhluq) of the Quran . </s></s> The Abbasids sided with the Mutazila on this questio

46 dawn.com tazila on this question, who believed in the createdness of the Quran . </s></s> The Mutazila were the supporters of the Abbasids ar

47 dawn.com rd hence the Abbasids took the side of the createdness of the Quran in that debate. </s></s> The Abbasids had come to power by o

48 dawn.com > Anyone who opposed the doctrine of the createdness of the Quran was considered the opponent of the Abbasids. </s></s> Thus,

49 dawn.com sid caliph Mutasim that the doctrine of the createdness of the Quran was abandoned officially. </s></s> Even the great Imam Abu H

50 dawn.com refusing to subscribe to the doctrine of the createdness of the Quran . </s></s> The lesson is that a regime should never politically e

Rows per page: 50 1-50 of 102 < > 1 / 3 > >

The analysis of the concordances led to the following observations:

- 1) the word *Quran* is often used as a head noun in prepositional phrases (e.g. *in the Quran, of the Quran*);
- 2) to the left of *Quran* only (groups of) words which carry POSITIVE SEMANTIC PROSODY were identified (n=3: *the Holy*, n=6: *holy, The Holy Book, noble, the miracle of the*);
- 3) the (groups of) words to the left of *Quran* can be divided into the following semantic categories: STUDY AND SCIENCE (*interpretation of the, when you read, understanding of the, understand the, read, message of the*, n=2: *answers in*, n=3: *mentioned in the, teachings of, reading the, science is in the, nitrogen in the, scientific facts in the, for science in the*), RELIGION (n=3: *the Holy*, n=6: *Holy, The Holy Book, guidance is in the, First commandment of Al, sins that the, the miracle of the*, n=5: *createdness of the, creator and the, quote from the, instructions given in the, quote the, memorizing, ignorance of the*), QUANTITY (*whole, part of the, essential part of*) and OTHER (*proof from the, directly from the, reflection of the Al, Hidayat in, provisions of the, provisions given in the, as an example the, there in the, regarding rain cycle the, in this world and, given in the, including the, contradict anything in, accepted what, according to the, to equate, was already in, predicted in, power of*).

Figure 4.37-B shows a sample of 50 concordance lines of the word *Quran*, in *The Dawn* corpus, sorted alphabetically by one, two and three tokens to the right.

Figure 4.37-B: sample of 50 concordance lines of the word “Quran”, in the Dawn corpus, sorted by one, two and three tokens to the right

The screenshot displays a concordance tool interface for the word "Quran" in the Dawn corpus. The interface includes a search bar at the top with "The Dawn" entered, and a sidebar on the left with various navigation icons. The main area shows 50 concordance lines, each with a checkbox, a source link, a snippet of text, and the word "Quran" highlighted in red. The text snippets are sorted by one, two, and three tokens to the right of the word. At the bottom, there is a pagination control showing "Rows per page: 50" and "1-50 of 102".

CONCORDANCE The Dawn

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simple Quran • 102 789.25 per million tokens • 0.079% Sample 200 • 102 789.25 per million tokens • 0.079% Sort word, word, word

Left context KWIC Right context

1 dawn.com try of ISLAM So it has clearly mentioned that The Holy Book (**QURAN**) is totally based on Education. </s></s> Recommend 0 </s></s>

2 dawn.com hich there is guidance for mankind (Sura 2, Baqr, Verse 1, Al **Quran**) The above verse from the Noble Quran explains that its mes:

3 dawn.com : humanity a digital humanity, where you can download, whole **Quran** , all the Ahadis, knowledge and google anything about Islam, t

4 dawn.com stern concept as these are derived from God, directly from the **Quran** , and from the practices of the Holy Prophet (PBUH). </s></s>

5 dawn.com ut the good deeds is only evident in the teachings and in Holy **Quran** , but it deos not reflect from the attitudes of Muslims, they are i

6 dawn.com rses are read in conjunction with chapters 104 and 107 of the **Quran** , distributive justice cannot be excluded. </s></s> The Quran a

7 dawn.com s>> Hi Ahsan and Hassan, Raman is not critical of the Holy **Quran** , he was merely stating the so called islamic scholars trying to i

8 dawn.com 13 06:26pm </s></s> @Umair: Allah SWT said when you read **Quran** , He has also given you common sense to think about it. </s></s>

9 dawn.com nic countries today fulfill these Quranic criteria. </s></s> In the **Quran** , justice is so important that it says "Do justice, it is closest to t

10 dawn.com ik are claiming that all these discoveries are mentioned in the **Quran** , such as the rain cycle, the big bang etc. These are just mulla

11 dawn.com lamentalism continues to be frozen in an understanding of the **Quran** , the hadith and Shariah developed centuries ago by ancient I

12 dawn.com loiters like Nimrod and the pharaoh. </s></s> According to the **Quran** , the struggle between mustakbirun and mustadifun will go on,

13 dawn.com cle, hpe of the earth, DNA, the Big bang are mentioned in the **Quran** , thousands of years before the scientists came upon their disc

14 dawn.com sketch of Muhammad Asad, translator of The Message of the **Quran** , who was born a Jew in Austria-Hungary. </s></s> Ahmed sha

15 dawn.com / is made - these Quranic scholars shout that it was already in **Quran** - in this article author is trying to equate Islam with socialism b

16 dawn.com rd more inclined to look for canned / preconceived answers in **Quran** . </s></s> All the constant insistence to seek answers in Quran

17 dawn.com ons of Universe even though it does not contradict anything in **Quran** . </s></s> He is trying to say Islam encouraged research and s

18 dawn.com t out to discoveries by non-Muslims and then claim it is in the **Quran** . </s></s> Is it not time to point out some scientific facts in the i

19 dawn.com ers should first go, read AND UNDERSTAND the teachings of **Quran** . </s></s> Just reading the Quran is not enough. </s></s> They

20 dawn.com his is another instance of claiming something is already in the **Quran** . </s></s> Muslims claim that scientific discoveries in the West

21 dawn.com t struck non muslims. </s></s> They don't care want it says in **Quran** . </s></s> Non muslims see this every day and that is why they

22 dawn.com was discovered by Muslim scientists and that it is there in the **Quran** . </s></s> Quran clearly talks about creation and not evolution.

23 dawn.com > Now Paracha is claiming socialism was already there in the **Quran** . </s></s> Recommend 0 </s></s> Ghani K. </s></s> Feb 21, 2l

24 dawn.com a verse on internet and proclaim that internet was predicted in **Quran** . </s></s> Recommend 0 </s></s> hassan </s></s> Jul 08, 2011

25 dawn.com atedness (makhluq) or uncreatedness (ghayr makhluq) of the **Quran** . </s></s> The Abbasids sided with the Mutazila on this questic

26 dawn.com refusing to subscribe to the doctrine of the createdness of the **Quran** . </s></s> The lesson is that a regime should never politically e

27 dawn.com tazila on this question, who believed in the createdness of the **Quran** . </s></s> The Mutazila were the supporters of the Abbasids ar

28 dawn.com s> I have not seen anything about carbon and nitrogen in the **Quran** . </s></s> Typical mullah manipulations of trying to fi a square i

29 dawn.com .Please watch this short video and you will know the power of **Quran** . youtube.com/watch?v=OYpjZywUPA </s></s> Recommend 1

30 dawn.com limit. </s></s> The beneficiaries of zakat are mentioned in the **Quran** : "(Zakat) charity is only for the poor, and the needy, and those

31 dawn.com >> Please do not insult Allah and Islam by making the Holy **Quran** a book of science. </s></s> It is book of guidance and faith. </s></s>

32 dawn.com d to needy in the form of Zakat (donation/alms). </s></s> Holy **quran** also emphasizes on Adl (justice) as key element for good gove

33 dawn.com e Quran, distributive justice cannot be excluded. </s></s> The **Quran** also uses other terms to make its intention clear: 'mustakbirun

34 dawn.com asoning, learn from mistakes, ponder over the message of the **Quran** and abstain from living in the fantasies of past glory. </s></s> T

35 dawn.com all. </s></s> They know it already because all science is in the **Quran** and all Muslims have memorized it. </s></s> Recommend 0 </s></s>

36 dawn.com and see and learn how to make the best use of our Hidayat in **Quran** and become a lightened example to follow not the GPS or the

37 dawn.com ve secluded themselves, they will see the interpretation of the **Quran** and Hadees lot more objectively. </s></s> People need to mak

38 dawn.com jes that the state-ulema alliance is neither an essential part of **Quran** and Hadith, nor a permanent feature of early Islamic history. </s></s>

39 dawn.com 0 </s></s> Hina </s></s> Jul 18, 2013 03:50pm </s></s> Read **Quran** and one can find different issues with unique solutions. </s></s>

40 dawn.com encourage ijihad in matters such as the understanding of the **Quran** and Shariah, and emphasise that Islam is best served through

41 dawn.com r from revelation and the traditions of the Prophet (PBUH), the **Quran** and Sunnah. </s></s> A breach of western business ethics nev

42 dawn.com that Islam makes hypocrites or that the provisions given in the **Quran** and Sunnah are no more practical? </s></s> Not at all. </s></s>

43 dawn.com lays great emphasis on supporting the destitute. </s></s> The **Quran** and Sunnah declare in clear words that it is the responsibility c

44 dawn.com ll gladly give a lengthy sermon on the instructions given in the **Quran** and Sunnah on the topic and will accurately narrate numerous

45 dawn.com Muslims. </s></s> Nothing should be off the table including the **Quran** and the actions and words of Islam's founder, Muhammad bin

46 dawn.com nter the narrative of the Mullahs who profusely quote from the **Quran** and the Hadiths for their action, and intellectuals challenging th

47 dawn.com ers who are not married. </s></s> Where is the proof from the **Quran** and the Sunnah that this is to be applied to rape? </s></s> Rec

48 dawn.com actions and instruments that comply with the provisions of the **Quran** and the Sunnah. </s></s> There are more than three hundred

49 dawn.com iting the principles of fairness and justice, as prescribed in the **Quran** and the Sunnah, IFIs can attract a large number of investors a

50 dawn.com e reasons for this grave misconception: their ignorance of the **Quran** and the traditions of the Prophet (PBUH); and the irresponsibl

SORTED. JUMP TO... Rows per page: 50 1-50 of 102 1 / 3

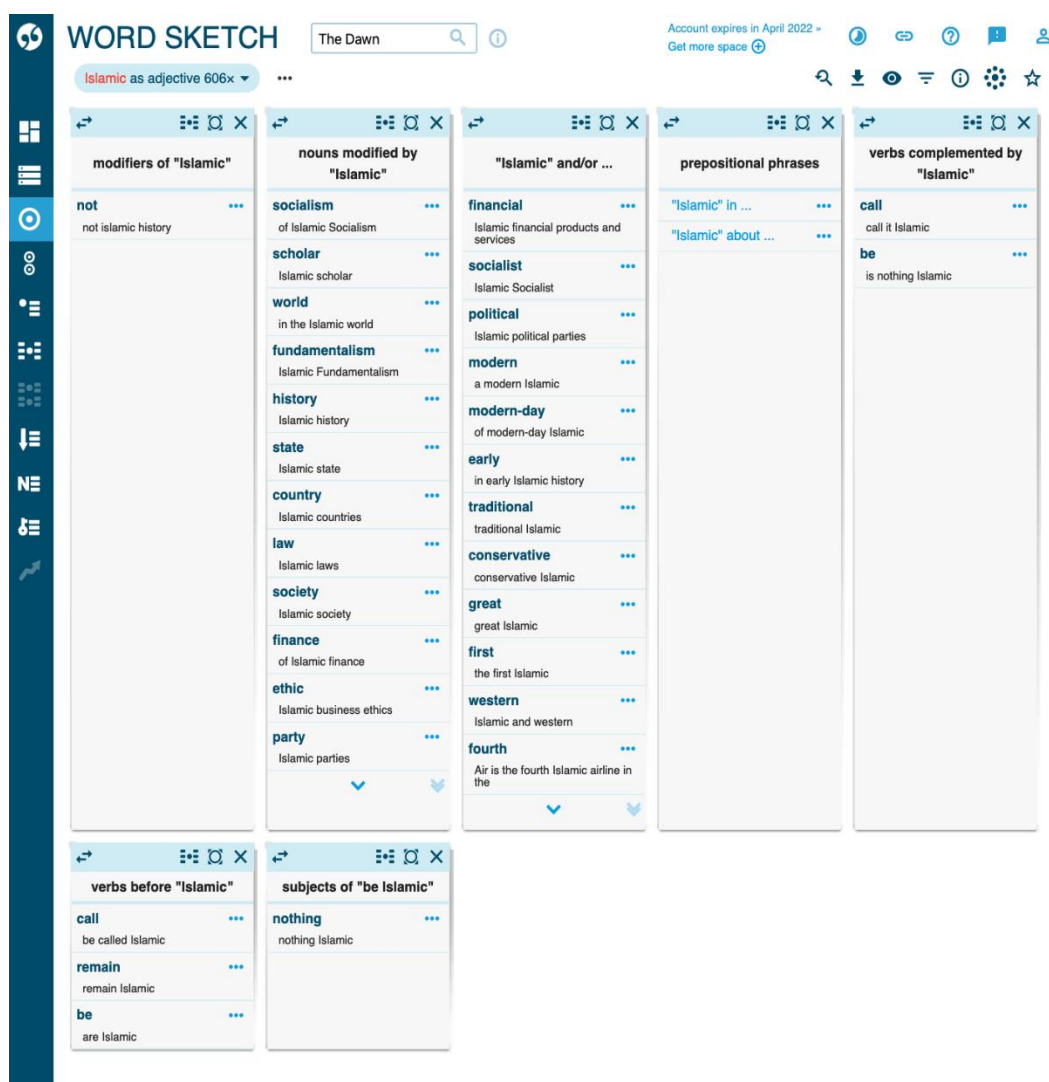
The analysis of the concordances led to the following observations:

1) to the right of *Quran* only one group of words which carry POSITIVE SEMANTIC PROSODY (*is a mercy on mankind*) was identified;

2) the words to the right of *Quran* can be assigned to the following semantic fields: RELIGION (*the hadith and Shariah, and Hadith, and the Hadiths, and Shariah, n=4: and Sunnah, n=3: and the Sunnah, n=2: or Sunnah and Hadees, (Zakat) charity, and all Muslims, has many verses, and abstain, and the traditions*), KNOWLEDGE (*is totally based on Education, The above verse, a book of science, with science, is to seek knowledge, also emphasizes, basic's emphasis, lays great emphasis*), JUSTICE (*concept of justice, distributive justice, justice, code of justice*), COMMUNICATION (*asks people, clearly mentioned, clearly talks, does not talk about, explains that its message, has warned against, not say that revelation, n=4: says, promised, pronounces*), QUANTITY (*is not enough, is not the only, n=2: is replete with*) and OTHER (e.g. *all the Ahadis, also uses, and become, and one can find, and the actions, , even goes to the extent*).

The *Word Sketch* function in Sketch Engine will be used to corroborate my analysis of the collocates of the five most frequent words and the top five keywords in *The Dawn* corpus. Figure 4.42 shows part of the *Word Sketch* of the word *Islamic* in *The Dawn* corpus.

Figure 4.42: partial Word Sketch of “Islamic” in The Dawn corpus



The analysis of the *Word Sketch* led to the following observations:

- 1) most of the collocates of the word *Islamic* can be assigned to the same semantic fields identified through my concordance analysis, namely RELIGION (*fundamentalism, fundamentalist, ethic, extremism, evangelist, conservative, radical, sect*), POLITICS (*socialism, socialist, democracy, state, party, nation, system, movement, republic, regime, nationalism, rule, emirate, revolution, leader, political, right-wing*), KNOWLEDGE (*scholar, teaching, text, thought, history, science, math, intellectualism, symbolism, study, notion, knowledge, education, culture*), TIME (*past, modern, modern-day, present-day, early, ancient*), FINANCE (*finance, product, institution, banking, financial*), SOCIETY (*group, society, civilization, world*), EVALUATION (*great, glorious, true*), COMMUNICATION (*so-called, call*), GEOGRAPHICAL PLACES

(*country, western*), LAW (*law, injunction, jurist*), CULTURE (*value, principle, ideology, heritage, traditional,*), and OTHER (*way, airline, window, branch, credential, outfit, expert, code, identity, thinker, power, first, fourth, other, remain, nothing, certain, many*). But in addition, I also assigned some words to a new semantic field (different from those identified in my concordance analysis), namely WAR (*warrior, bomb, force, militia, militancy, terrorist, terrorism*).

Figure 4.43 shows part of the *Word Sketch* of the word *Islam* in *The Dawn* corpus.

Figure 4.43: partial Word Sketch of “Islam” in The Dawn corpus



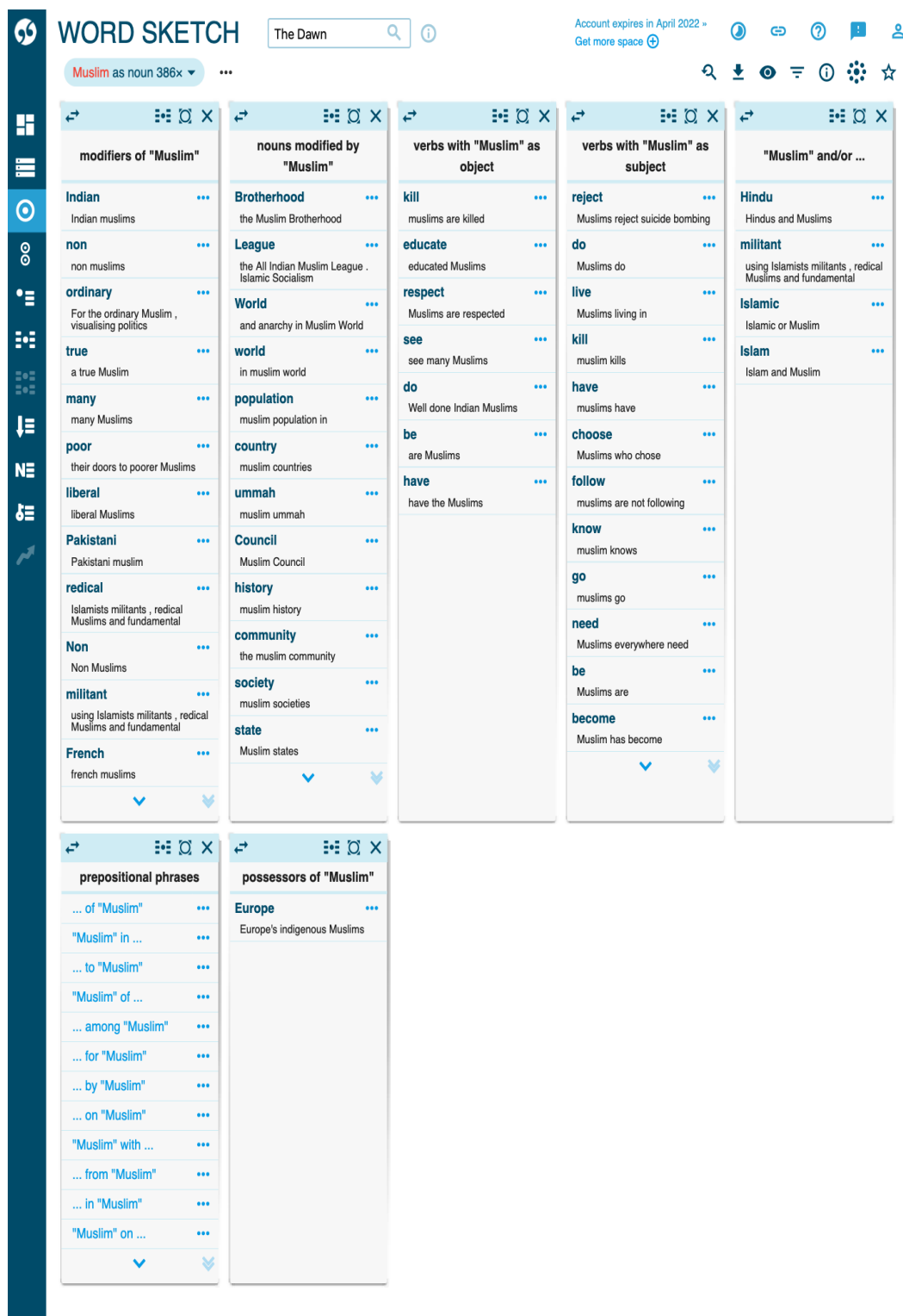
The analysis of the *Word Sketch* led to the following observations:

- 1) most of the modifiers of *Islam* belong to the semantic field of POLITICS (*political, reform, right-wing*);
- 2) most of the verbs with *Islam* as object belong to the semantic field of EDUCATION (*study, learn, know, understand*);
- 3) the word *Islam* frequently occurs in binomial expression with words belonging to the semantic field of POLITICS (e.g. *Islam and Communism, Socialism and Islam, Islam and politics, Islam, Authoritarianism and Underdevelopment, Nationalism and Liberal Islam*);
- 4) the word *Islam* is often preceded by the preposition *against*, which indicates a conflict between *Islam* and something else (e.g. *a war against Islam, the intellectual onslaught against Islam, the UN is against Islam*);
- 5) one collocate of *Islam* not previously identified in my concordance analysis carries POSITIVE SEMANTIC PROSODY (*success*⁴⁹);
- 6) most of the collocates of *Islam* can be assigned to the same semantic fields identified through my concordance analysis, namely RELIGION (*religion, world, faith, Muslim, Allah, Pan-Islamism, Christianity, follow*), POLITICS (*political, politics, reform, right-wing, authoritarianism, nationalism, communism, socialism, liberal, tribal*), TIME (*century, modern, today, past*), KNOWLEDGE (*book, study, learn, know, understand, science, history, concept*), MATERIAL ACTION (*use, make, do, give, bring, take*), BEHAVIOUR AND ATTITUDE (*disrespect, prohibit*) and OTHER (*context, instance, people, serve, base, characterize, see, have, lay, require, experience, seem, hold, believe, instance, compatible, more, true, real, tendency, word, only*). However, I noticed that there are no words belonging to some semantic fields identified through my concordance analysis, namely LAW, REASONING and GEOGRAPHICAL LOCATIONS. Lastly, I identified some words which belong to a new semantic field, namely COMMUNICATION (*call, say, tell, present*).

Figure 4.44 shows part of the *Word Sketch* of the word *Muslim* used as noun, in *The Dawn* corpus.

⁴⁹ The complete sentence is ‘*Although following path of Islam eventually people will get Adal(justice), But main purpose of Islam is the eternal success of mankind*’.

Figure 4.44: partial Word Sketch of “Muslim” used as a noun in The Dawn corpus



The analysis of the *Word Sketch* led to the following observations:

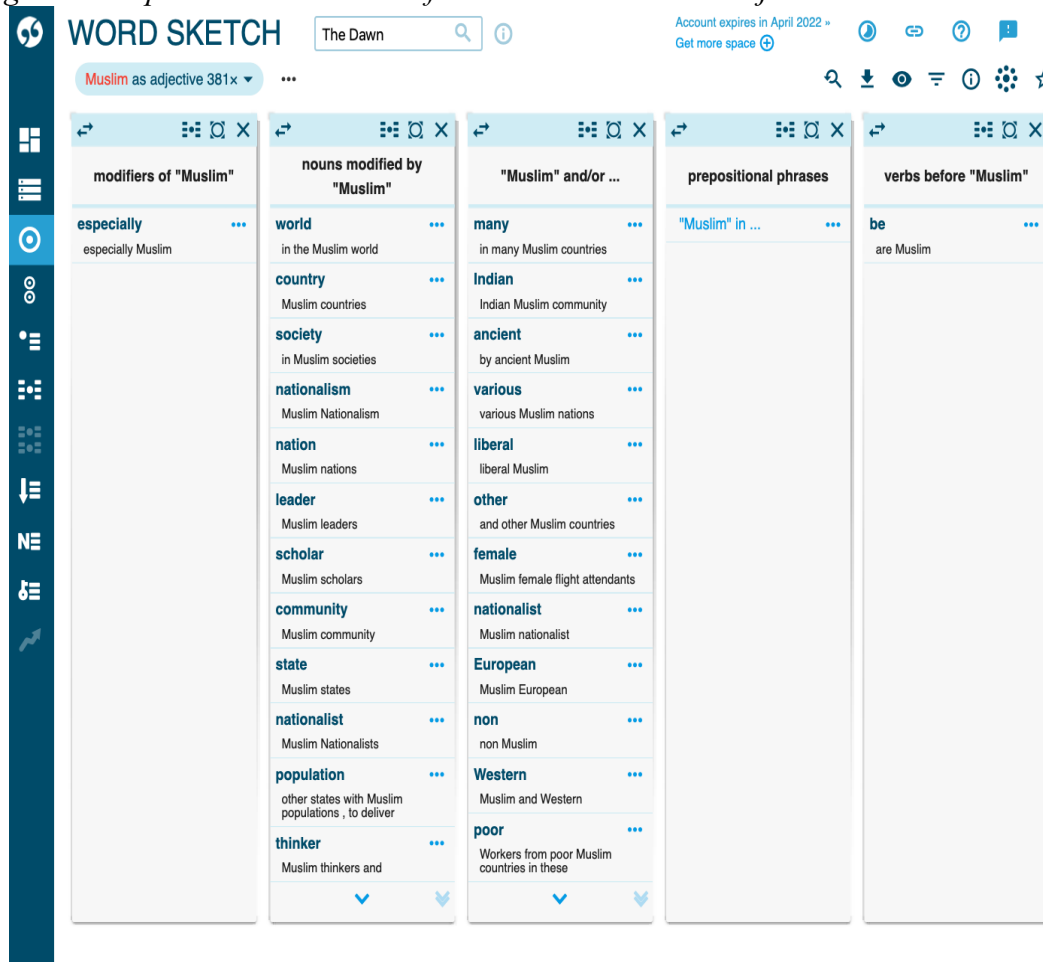
- 1) the collocates of *Muslim* used as noun can be assigned to the same semantic field identified through my concordance analysis, namely RELIGION (*liberal*,

radical [sic], *world*, *ummah*, *follow*, *Islamic*, *Islam*), ETHNIC GROUPS (*Indian*, *Hindu*, *Pakistani*, *French*, *Arab*), QUANTITY (*many*, *billion*, *most*), POLITICS (*militant*, *state*), GEOGRAPHICAL LOCATIONS (*country*, *Europe*), SOCIETY (*population*, *community*, *society*), ATTITUDE (*respect*, *reject*), INSTITUTIONS (*Brotherhood*, *League*, *Council*), KNOWLEDGE (*science*, *history*, *scholar*, *educate*, *know*), TIME (*early*), COMMUNICATION (*word*), and OTHER (*ordinary*, *non*, *other*, *real*, *first*, *kill*, *true*, *poor*, *fellow*, *good*, *see*, *do*, *have*, *live*, *choose*, *go*, *need*, *become*);

2) the most typical verb with *Muslim* as object is *kill*. Moreover, in three out of four occurrences this verb is associated with subjects/agents referring to Muslims who kill other Muslims (e.g. ‘*Why are Muslims killing Muslims?*’, ‘*Were Arab Muslims not killing black Muslims in Darfur?*’).

Figure 4.45 shows part of the *Word Sketch* of the word *Muslim* used as adjective in *The Dawn* corpus.

Figure 4.45: partial *Word Sketch* of “Muslim” used as an adjective in *The Dawn* corpus

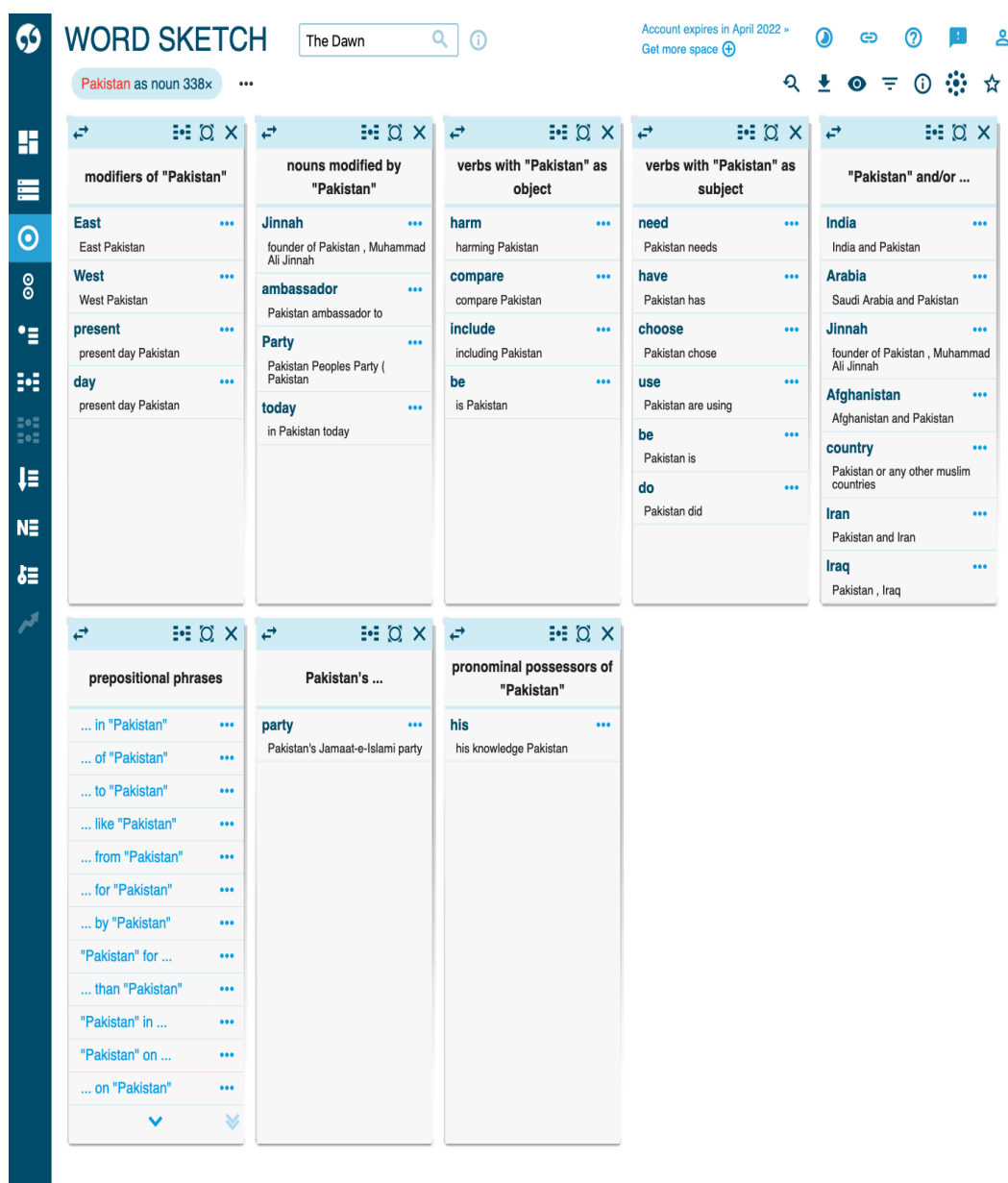


The analysis of the *Word Sketch* led to the following observations:

1) most of the collocates of *Muslim* used as adjective can be assigned to the same semantic fields identified through my collocations, namely POLITICS (*nationalism, nation, nationalist, leader, state, empire, right, regime, king, movement, military*), SOCIETY (*society, community, population, civilization, member*), SCHOLARSHIP (*scholar, history, scientist, polymath, intellectual*), RELIGION (*world, cleric, liberal, secular*), TIME (*today, modernist, modern, ancient*), GEOGRAPHICAL LOCATIONS (*country, European, Western*), ETHNIC GROUPS (*minority, Indian*), QUANTITY (*many, various*), OCCUPATIONS (*attendant, student*), and OTHER (*heritage, identity, other, non, poor, major*). However, I also assigned some words to a new semantic field namely PEOPLE (*female, woman, brother, youth, thinker, passenger, businessman*).

Figure 4.46 shows part of the *Word Sketch* of the word *Pakistan* in *The Dawn* corpus.

Figure 4.46: partial Word Sketch of “Pakistan” in The Dawn corpus



The analysis of the *Word Sketch* led to the following observations:

- 1) the collocates of *Pakistan* can be assigned to the same semantic field identified through my concordance analysis, namely COUNTRIES (*East, West, India, Arabia, Afghanistan, country, Iran, Iraq*), POLITICS (*ambassador, Party*), TIME (*present day, today*) and OTHER (*Jinnah, harm, compare, include, need, have, choose, use, do*);
- 2) the word *party* collocates with the word *Pakistan* to refer to a specific Pakistani political party, namely ‘*Pakistan Peoples Party*’;

3) the verbs with *Pakistan* as subject (*need, have, choose, use, be, do*) are more varied and more numerous than those with *Pakistan* as object (*harm, compare, include, be*);

4) the prepositional phrase '*in Pakistan*' is often preceded (seven out of 54 times) by words with NEGATIVE SEMANTIC PROSODY (e.g. *attacks in Pakistan, violence in Pakistan, terrorism in Pakistan, discrimination in Pakistan*).

Figure 4.47 shows part of the *Word Sketch* of the word *religion* in *The Dawn* corpus.

Figure 4.47: partial Word Sketch of “religion” in The Dawn corpus



The analysis of the *Word Sketch* led to the following observations:

- 1) the collocates of *religion* can be assigned to the same semantic fields identified through my concordance analysis, namely RELIGION (*Islam, preach, religion*), EVALUATION (*great, good*), PERSONAL PRONOUNS AND POSSESSIVES (*own,*

their, our, your), KNOWLEDGE (*interpret, understand, teach, science, culture*), POLITICS (*state, politics*), ARGUING (*say, blame, dispute*) and OTHER (*other, natural, separate, equate, keep, same, use, mix, practice, bring, ditch, promote, need, do, sound, accord, personal, matter, task, other*);

2) the evaluative words with POSITIVE SEMANTIC PROSODY (*great, good*) mostly refer to a specific religion, namely Islam (e.g. '*Islam is one among all great religions*', '*Islam is a great religion*', '*Islam is the best religion*');

3) the collocation '*keep religion*' frequently occurs with the word *politics*, when reference is made to a separation between the two areas (e.g. '*keep religion out of politics*', '*keep religion as a private affair away from politics*', '*keep away the religion from politics*');

4) the verbs with *religion* as object (*keep, use, mix, practice, bring, ditch, equate, interpret, preach, promote, blame, understand, need, do, say, have, be*) are more varied and more numerous than those with *religion* as subject (*preach, sound, accord, teach, have, be*);

5) the occurrences of the third person possessives '*their*' and '*your*' are much more frequent than the occurrences of the first person possessive '*our*' (20 vs 7 occurrences).

Figure 4.48 shows part of the *Word Sketch* of the word *Ulema* in *The Dawn* corpus.

Figure 4.48: partial Word Sketch of “Ulema” in The Dawn corpus



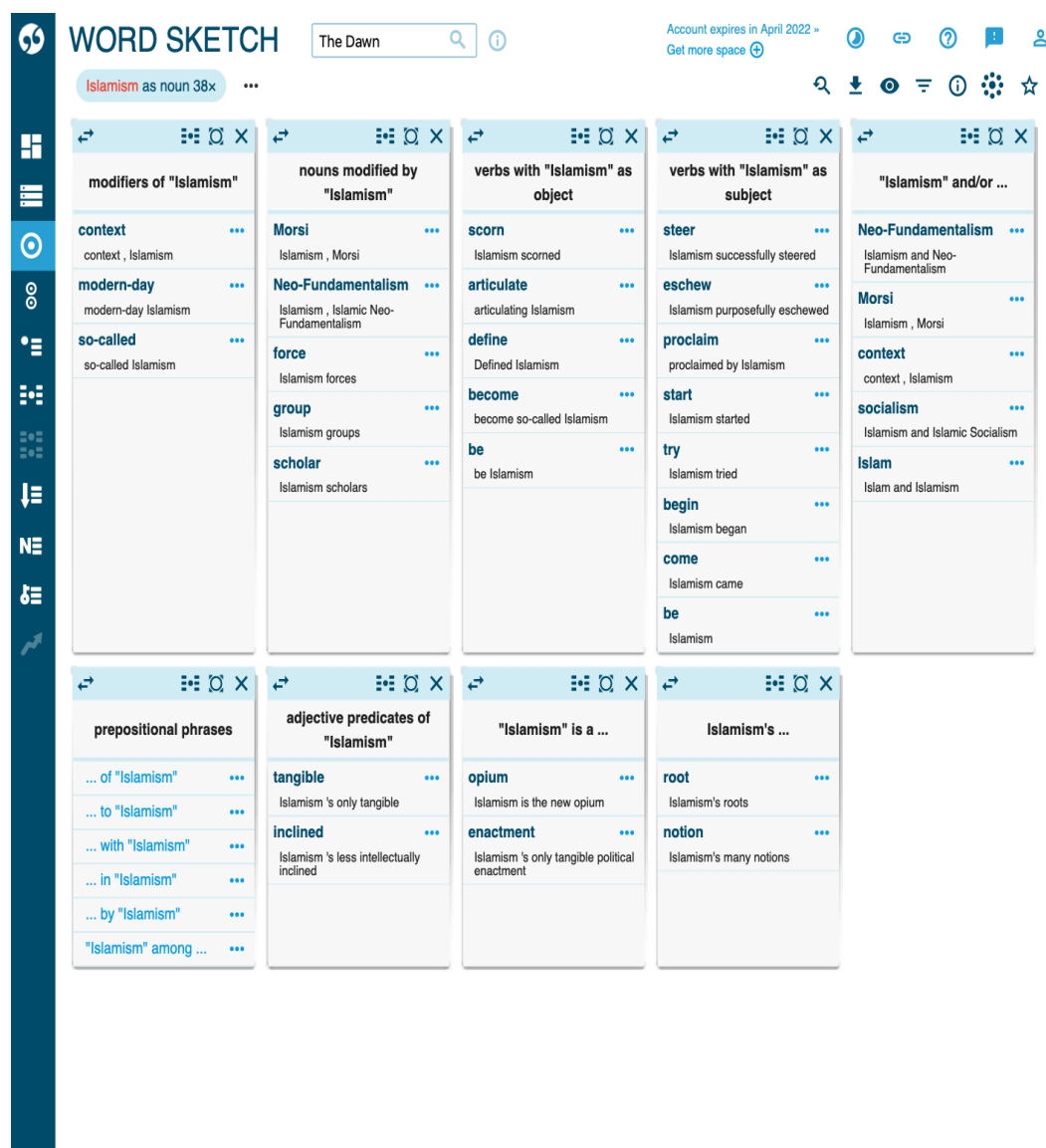
The analysis of the *Word Sketch* led to the following observations:

- 1) the collocates of *Ulema* can be assigned to the same semantic field identified through my concordance analysis, namely RELIGION (*conservative, merchant-Shia, Shia, clergy, clergyman, Muslim, Islamic, Islamist, cleric, clergy*), POLITICS (*apolitical, revolution, king, monarchy, party, state*), OTHER (*hopeful, individual, noted, future, ancient, so-called, global, traditional, different, real, such,*

many, finance, develop, need, use, make, hijack, accuse, cover, keep, accept, have, be, decadence, rent, accountable, influence, our).

Figure 4.49 shows part of the *Word Sketch* of the word *Islamism* in *The Dawn* corpus.

Figure 4.49: partial *Word Sketch* of “Islamism” in *The Dawn* corpus



The analysis of the *Word Sketch* led to the following observations:

- 1) the collocates of *Islamism* can be assigned to the same semantic fields identified through my concordance analysis, namely POLITICS (*socialism, enactment*), RELIGION (*Neo-Fundamentalism, Islam*), TIME (*modern-day*), NAMES TYPICAL OF ISLAMIC COUNTRIES (*Morsi*), and OTHER (*context, scholar, become, be, steer,*

eschew, start, begin, try, come, force, tangible, inclined, opium, root, scorn, articulate, define, proclaim, notion, so-called, group);

2) the verbs with *Islamism* as subject (*steer, eschew, proclaim, start, try, begin, come, be*) are more numerous and more various than those with *Islamism* as object (*articulate, define, become, be*)⁵⁰.

Figure 4.50 shows part of the *Word Sketch* of the word *Mullah* in *The Dawn* corpus.

⁵⁰ In the *scorn* case, the word *Islamism* is not used as subject of this verb ('*early thinkers of Islamism scorned at them*').

Figure 4.50: partial Word Sketch of “Mullah” in The Dawn corpus



The analysis of the *Word Sketch* led to the following observations:

- 1) the collocates of *Mullah* can be assigned to the same semantic fields identified through my concordance analysis, namely TIME (*century*, *[number]*, *today*), POLITICS (*militant*, *political*, *army*, *terrorism*, *politician*, *caliphate*), COMMUNICATION (*call*, *scream*, *quote*), RELIGION (*madrasa*, *cleric*, *world*) and OTHER (*Iqbar Aur*, *Fazlullah*, *Omar*, *traditional*, *such*, *manipulation*, *bashing*, *confront*,

crush, buy, close, treat, put, see, be, run, roam, win, present, want, take, make, do, have, be, sanction, community, group, status, my);

2) some words exemplify the semantic field of ATTITUDE (*mindless, minded, mad*) and CONFLICT (*manipulation, bashing, confront, problem*).

Figure 4.51 shows part of the *Word Sketch* of the word *socialism* in *The Dawn* corpus.

Figure 4.51: partial Word Sketch of “socialism” in The Dawn corpus



The analysis of the *Word Sketch* led to the following observations:

1) the collocates of *socialism* can be assigned to the same semantic fields identified through concordance analysis, namely POLITICS (*Ba'ath, communism, fascism, commission, Marxism, Nazism, support, nationalism, polemic, order, PPP, FLN*), RELIGION (*Islamic, Islam, secular*), GEOGRAPHY (*Arab, Sudanese, Algerian, East*), KNOWLEDGE (*symbolism, reading, science, scientific, word, concept, ideology, thrust*), ECONOMY (*capitalism, wealth, corporate*), NAMES OF TYPICAL ISLAMIC COUNTRIES (*Paracha, Nasser*) and OTHER (e.g. *fall, concern, 1970, modern, colour, start, work, evolve, formulate, originate, wither, profess, undertake, fuse, marry, accuse, mix, practice, attack, society, way, so-called, many, denounce, experience*). However, I also assigned some words to a new semantic field, namely ARGUING (*profess, accuse, attack, denounce*).

2) among the verbs with *socialism* as object, the verbs *mix, fuse* and *marry* refer to *socialism* as something to be combined with *Islam* (e.g. '*the economic maneuvers by regimes fusing socialism with certain aspect of Islam*', '*some people on the left attempted to marry Socialism and Marxism with Islam*', '*NFP and others have managed to mix socialism, an economic concept with Islam, a religious belief system*');

3) the words found in binomial expressions with the word *socialism* mostly belong to the semantic field of POLITICS (e.g. *capitalism, socialism; Marxism, socialism; socialism and Arab nationalism; Communism, socialism; Socialism and fiery polemics; socialism, fascism*);

4) the prepositional phrase *of Socialism* is occasionally (four out of 35 cases) preceded by a word which denotes demise, failure or collapse ('*The demise of Islamic Socialism*', '*the collapse of Algerian socialism*', '*the collapse of Islamic Socialism*', '*the failure of Socialism*').

Figure 4.52 shows part of the *Word Sketch* of the word *Quran* in *The Dawn* corpus.

Figure 4.52: partial Word Sketch of “Quran” in The Dawn corpus



The analysis of the *Word Sketch* led to the following observations:

- 1) the collocates of *Quran* can be assigned to the same semantic field identified through concordance analysis, namely KNOWLEDGE (*Read, memorize, read, understand, text*), RELIGION (*Holy, ordain, Sunnah, Hadith, creator, Shariah*), QUANTITY (*whole, thousand, replete, enough*), COMMUNICATION (*say, pronounce,*

promise, warn, mention, talk, explain, ask, code, concept) and OTHER (e.g. *sir, Al, noble, Sharief, justice, time, download, abandon, equate, consider, include, make, do, satates [sic], use, lay, offer, go, be, do, have*);

2) the most frequent verbs with *Quran* as subject belong to the semantic field of COMMUNICATION (*say, pronounce, ordain, promise, warn, mention, talk, explain*);

3) the prepositional phrase *of Quran* is often (5 out of twenty cases) preceded by the word *createdness* (*createdness of the Quran*).

4.4 Findings about the *Word Sketch Difference* of key terms

Finally, the *Word Sketch Difference* function will show shared and unshared collocations of the words *Islam, Muslim* and *Islamic* in the *New York Times* and *The Dawn* corpora. Figure 4.38 shows part of the *Word Sketch Difference* of the word *Islam* in the *New York Times* and *The Dawn* corpora.

Figure 4.38: partial Word Sketch Difference of “Islam” in the New York Times and The Dawn corpora



The analysis of the *Word Sketch Difference* led to the following observations:

1) there are more concordances of the word *Islam* in the *New York Times* corpus than in *The Dawn* corpus (719 vs 671 concordances respectively);

2) all the collocates of *Islam* identified through the *Word Sketch Difference* function in the *New York Times* corpus can be assigned to the same semantic fields identified through concordances analysis (see Section 4.5-A-B), namely POLITICS (e.g. *democracy, communism, radical, militant*), KNOWLEDGE (*culture, teach, study, scholar, book, understanding, interpretation*), RELIGION (e.g. *Muslims, religion, orthodox, Sunni*), TIME (*modernity, medieval, today*), ATTITUDE (*practice, respect, embrace, practice, leave, incompatible*), GEOGRAPHY (*France, America, Europe, country*) and OTHER (*say, talk, terrorism, Indonesian, mainstream, think, spread, take, become*);

3) all the collocates of *Islam* identified through the *Word Sketch Difference* function in *The Dawn* corpus can be assigned to the same semantic fields identified through concordances analysis (see Section 4.29-A-B), namely POLITICS (e.g. *communism, politics, socialism, political*), RELIGION (*Muslims, religion, faith, convert*), KNOWLEDGE (*study, word, teaching, knowledge, history*), and OTHER (e.g. *context, be, see, base, present*). However, some words belonging to semantic fields identified through concordances analysis and *Word Sketch* function are absent in the *Word Sketch Difference* function, namely TIME (e.g. *ancient, early, end of*), LAW (e.g. *judge, advocated, tenets of*) BEHAVIOUR AND ATTITUDE (e.g. *ignorance about, views about, behaviour as*) REASONING (e.g. *distinction, mocking, distortion of*) and GEOGRAPHY (e.g. *western, while Europe, in the West*);

4) in the *New York Times* corpus one of the most typical collocations occurring in binomial expressions with the word *Islam* is the word *terrorism*, which carries NEGATIVE SEMANTIC PROSODY;

5) both in the *New York Times* and *The Dawn* corpora the most typical modifiers of *Islam* can be assigned to the semantic field of POLITICS. However, there is a different focus: the US paper mostly focus on radical Islam (e.g. *radical, Fatah, Sarekat*), while the Pakistani paper mostly focus on liberal Islam (e.g. *Liberal*);

6) in the *New York Times* corpus, the verbs with *Islam* as object mostly indicate people's attitude and/or adherence to religion (*practice, respect, embrace, leave*), while those in the *Dawn* corpus mostly indicate utility (*use, hijack, serve*);

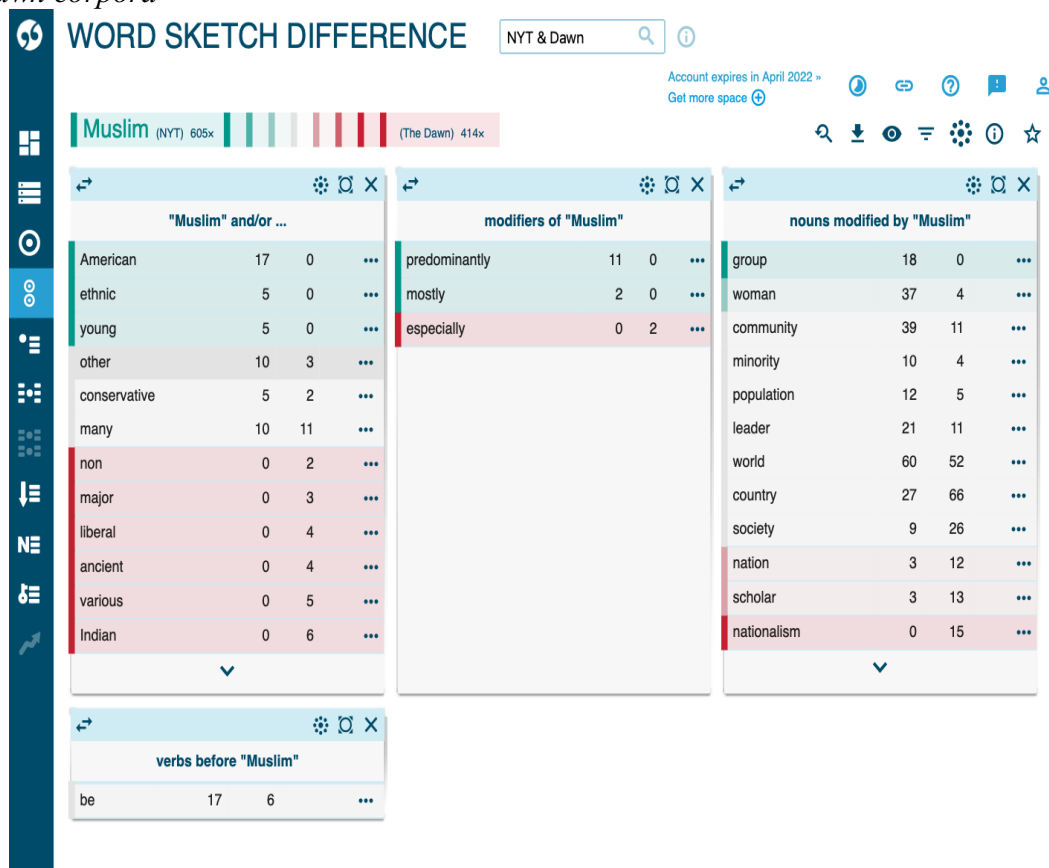
7) in the *New York Times* corpus, the most typical predicative adjective of *Islam* is *incompatible* (e.g. ‘*Islam is incompatible with democracy*’, ‘*democracy and Islam were inherently incompatible*’), which contributes to negative semantic prosody; while in *The Dawn* corpus it is *compatible* (e.g. ‘*communism and Islam were compatible*’, ‘*Is Islam compatible with socialism?*’), contributing to positive semantic prosody the latter;

8) in the *New York Times* corpus, most of the modifiers of the word *Islam* can be assigned to the semantic fields of RELIGION (*radical, orthodox, Sunni, conservative*) and POLITICS (*militant, Fatah, moderate*), while in *The Dawn* corpus they can be assigned only to the semantic field of POLITICS (*right-wing, Liberal, Political*);

9) in the *New York Times* corpus, most of the words occurring before the prepositional phrase ‘*to Islam*’ indicate conversion (*turn, convert*).

Figure 4.39 shows part of the *Word Sketch Difference* of the word *Muslim* in the *New York Times* and *The Dawn* corpora.

Figure 4.39: partial Word Sketch Difference of “Muslim” in the New York Times and The Dawn corpora



The analysis of the *Word Sketch Difference* led to the following observations:

- 1) there are more concordances of the word *Muslim* in the *New York Times* corpus than in *The Dawn* corpus (605 vs 414 concordances respectively);
- 2) all the collocates of *Muslim* identified through the *Word Sketch Difference* function in the *New York Times* corpus can be assigned to the same semantic fields identified through concordances analysis (see Section 4.4-A-B), namely PEOPLE (e.g. *young, man, girl, people*), ETHNIC GROUPS (*American, ethnic, black, Indonesian, Arab*), RELIGION (e.g. *observant, fundamentalism, holy, religious*), POLITICS (e.g. *minister, communism, state, moderate, ruler, rule, leader*), SOCIAL GROUPS (e.g. *immigrant, migrant, group, minority*), QUANTITY (*whole, global, several, many, predominantly*), GEOGRAPHY (*neighborhood, enclave, land, area, country*), WORK (*employee, banker, merchant, worker*), CULTURE (*tradition, custom, garb, veil*), INSTITUTIONS (*Brotherhood, association, organization, center*), CRIME (*terrorist, soldier, inmate, prisoner*) and OTHER (e.g. *lost, civil, first, other, identity, ban*);

3) most of the collocates of *Muslim* identified through the *Word Sketch Difference* function in *The Dawn* corpus can be assigned to the same semantic fields identified through concordances and *Word Sketch* (see Sections 4.30-A-B, 4.44 and 4.45), namely RELIGION (e.g. *secular, convert, fundamentalism, religion*), POLITICS (e.g. *conservative, military, socialist, nationalist*), KNOWLEDGE (e.g. *scholar, intellectual, polymath, scientist*), SOCIETY (*civilization, community, minority, member, society*), ETHNIC GROUPS (*Indian, European, Western*), TIME (*modernist, today, modern, ancient*), PEOPLE (*brother, population, youth*), and OTHER (e.g. *other, traditional, poor, classical, businessman, many, various*). However, some words belonging to semantic fields identified through concordance analysis and the *Word Sketch* function are absent in the *Word Sketch Difference* function, namely COMMUNICATION (e.g. *call, to call all, be called*), GEOGRAPHY (e.g. *around the world, from west, in Nigeria*), PROFESSIONS (e.g. *farmers, attendants, merchants*), ATTITUDE (e.g. *do not care, don't need, obsessed*) and INSTITUTIONS (e.g. *Brotherhood, Council, League*);

4) in *The Dawn* corpus the most typical nouns modified by *Muslim* can be assigned to the semantic field of POLITICS (e.g. *nationalism, regime, empire, nationalist*); while in the *New York Times* corpus they can be assigned to the semantic field of PEOPLE (e.g. *group, man, immigrant, girl*);

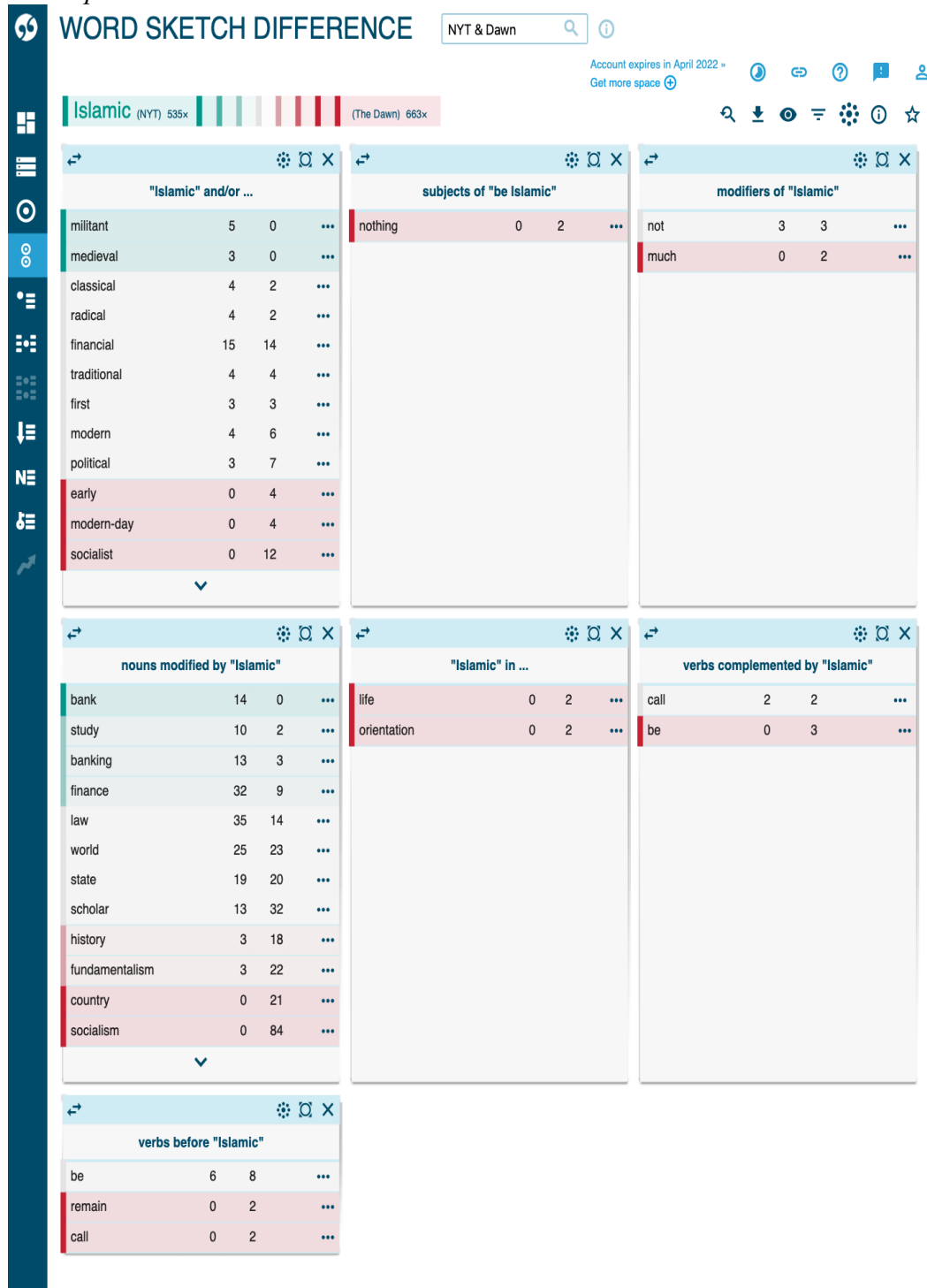
5) among the nouns modified by the word *Muslim*, only one word which carries NEGATIVE SEMANTIC PROSODY was identified in *The Dawn* corpus (*revolt*), while four words (*ban, inmate, prisoner, terrorist*) were identified in the *New York Times* corpus;

6) among the nouns modified by the word *Muslim*, in *The Dawn* corpus the words *nationalist* and *nationalism* are very frequent (five and 15 occurrences, respectively), while in the *New York Times* corpus these words are not even mentioned;

7) in the *New York Times* corpus, the most typical collocation occurring before the word *Muslim* is *American*, while in *The Dawn* corpus it is *Indian*.

Figure 4.40 shows part of the *Word Sketch Difference* of the word *Islamic* in the *New York Times* and *The Dawn* corpora.

Figure 4.40: partial Word Sketch Difference of “Islamic” in the New York Times and The Dawn corpora



The analysis of the *Word Sketch Difference* led to the following observations:

- 1) there are many more concordances of the word *Islamic* in *The Dawn* corpus than in the *New York Times* corpus (663 vs 535 concordances respectively);

2) all the collocates of *Islamic* identified through the *Word Sketch Difference* function in the *New York Times* corpus can be assigned to the same semantic fields identified through concordance analysis and *Word Sketch* (see Sections 4.4), namely RELIGION (*world, fundamentalism, theological, religious*), POLITICS (e.g. *militant, radical, political, law*), TIME (*medieval, first, modern*), KNOWLEDGE (*study, scholar, history*), GEOGRAPHY (*European*), FINANCE (*financial, bank, banking, finance*), CULTURE (*classical, traditional*), COMMUNICATION (*call*), PEOPLE (*people*), GROUPS (*European*) and OTHER (e.g. *not, be, proper, perfect*);

3) all the collocates of *Islamic* identified through the *Word Sketch Difference* function in *The Dawn* corpus can be assigned to the same semantic fields identified through concordance analysis and *Word Sketch* (see Sections 4.28-A-B and 4.42), namely RELIGION (e.g. *puritanical, world, fundamentalism, fundamentalist*), POLITICS (e.g. *radical, conservative, political, right-wing*), EVALUATION (e.g. *true, glorious, great*), COMMUNICATION (e.g. *so-called, slogan*), KNOWLEDGE (e.g. *scholar, science, history, study*), GEOGRAPHY (e.g. *western, country*), QUANTITY (e.g. *many, certain, fourth*), LAW (e.g. *law, principle, code*), TIME (e.g. *first, new, old, modern*), FINANCE (e.g. *financial, banking, finance, product*), WAR (e.g. *terrorist, force, militia*) and OTHER (e.g. *classical, traditional, other, nothing*);

4) evaluative terms which carry POSITIVE SEMANTIC PROSODY (*glorious, great*) only emerge in *The Dawn* corpus, but not in the *New York Times* corpus;

5) the words belonging to the semantic field of TIME (*modern, present-day, ancient, modern-day*) are frequently used in *The Dawn* corpus compared against *The New York Times* corpus;

6) in the *New York Times* corpus, most of the nouns modified by *Islamic* can be assigned to the semantic field of FINANCE (e.g. *bank, bond, investment, instrument*), while in *The Dawn* corpus they can be assigned to the semantic field of POLITICS (e.g. *socialism, nation, regime, socialist*), with a particular focus on SOCIALISM;

7) in *The Dawn* corpus several nouns modified by *Islamic* can be assigned to the semantic field of WAR (e.g. *force, bomb, warrior, militia*), while no words modified by *Islamic* belonging to the semantic field of WAR were identified in the *New York Times* corpus.

5. Conclusion

5.1 Introduction

In this chapter, I summarise and discuss the results of my study. More specifically, in Section 5.2, I recapitulate the issue addressed and the method of investigation adopted in the present work. Then, in Sections 5.3, 5.4 and 5.5, I outline the major results obtained from the analysis of the *New York Times* and *The Dawn* corpora. In Section 5.6, I discuss the findings. In the last section, I present the limitations of my study and make suggestions for further research.

5.2 Research goal and approach

The topic of the present study was the representation of Islam and Muslims in the press. Previous studies on this topic had highlighted that western media tend to frame Islam within a discourse of conflict and violence, representing Muslims as a monolithic group of people whose values clash with those of Western civilization, with Muslim men being mostly portrayed as terrorists, Muslim women as victims of their own culture, and all Muslims as ‘others’, “them” (i.e. the topic of discussion) rather than “us” (i.e. the readership). Additionally, scholars who conducted comparative-contrastive studies on journalistic texts with a mixed-method approach showed that in countries with opposing ideologies (i.e. USA vs. Pakistan), the media tended to use different terms to represent the same entities and phenomena (e.g. *Pakistani Taliban* vs. *militants*).

Drawing on the findings and the methodological approaches adopted in previous studies, I carried out a comparative corpus-driven investigation into the representation of Islam and Muslims in an American and a Pakistani newspaper, namely the *New York Times* and *The Dawn*, respectively. The purpose was to identify similarities and differences in the characterization of Islam and Muslims in the two newspapers. This involved exploring the notions recurrently mentioned in association with the terms denoting Islam and Muslims, and exploring whether media mostly report good news or bad news about them.

5.3 Main findings about the *New York Times* corpus

The most recurrent topics and notions mentioned in the *New York Times* corpus were identified through word frequency lists, n-grams analysis and keyword lists. The findings showed that the most recurrent semantic fields identified through bottom-up lexical analysis were RELIGION (e.g. *faith, god, imam*), POLITICS (e.g. *government, law, leaders*), and GEOGRAPHY (e.g. *American, country, East*); however, also VIOLENCE (*attacks, violence, war*) and TERRORISM (*Who are the Taliban, Al Qaeda and, Mr. bin Laden*) emerged as relevant notions, thus showing that Islam and Muslims were thought of in terms of danger and negativity.

The analysis of concordances of the five most frequent words (*muslim, islam, islamic, religious, american*) and top five keywords (*uighur, xinjiang, islamism, islamically, shariah*) in the *New York Times* corpus, as well as an examination of their *Word Sketches*, led to the identification of their semantic preferences and semantic prosodies:

- 1) the pronouns *they/them*, and not *we/us*, were used to refer to Muslims and Islam, suggesting that they were subjected to “othering”, that is, treated as different from and generally inferior to one’s own group;
- 2) other frequent collocates of the word *Islamic* were assigned to the semantic field of FINANCE (21.5% of the time; e.g. *bank, banker, economy*), thus showing a focus on Islamic economy;
- 3) some of the most frequent collocates of the word *American* denoted words related to Islam and/or Muslims (20% of the time; e.g. *American Muslim, American Mosque, American ummah*), thus indicating a focus on national rather than international Islam-related phenomena;
- 4) the following frequent words and keywords – mostly related to Islam – were found to be frequent collocates of terms expressing notions of conflict and violence, as a result of which they appeared to be characterized by negative semantic prosody: *Muslim* (e.g. *concern about, mistrust between, oppression*); *Islam* (e.g. *dark view of, animosity toward, destroy*); *Islamic* (e.g. *are blaming an, obscure, destroy the*); *religious* (e.g. *adversary, concerns, crisis*); *Uighur* (e.g. *deadly attacks by, violence by, detain*); *Islamism* (e.g. *law against, to combat, terror on*); *Shariah*

(e.g. *they seem worried, with public fogging, rejected by*); *American* (e.g. *cultural invasion, enemy, occupiers*).

5.4 Main findings about *The Dawn* corpus

As in the *New York Times* corpus, the most recurrent topics/notions mentioned in *The Dawn* corpus were identified through word frequency lists, n-grams analysis and keyword lists. The findings showed that the most recurrent semantic fields identified through such a bottom-up lexical analysis were RELIGION (e.g. *faith, god, imam*), POLITICS (e.g. *government, law, leaders*), GEOGRAPHY (e.g. *American, country, East*), and FINANCE (*Islamic financial products and, conventional products and, financial products and services*). However, contrary to what emerged in the *New York Times* corpus, no semantic fields related to conflict and/or violence were identified.

The analysis of concordances of the five most frequent words (*islamic, islam, muslim, pakistan, religion*) and top five keywords (*ulema, islamism, mullah, socialism, Quran*) in *The Dawn* corpus, as well as an examination of their *Word Sketches*, led to the identification of their semantic preferences and semantic prosodies:

- 1) here too, the pronouns *they/them*, and not *we/us*, were used to refer to Muslims and Islam, which could point to the phenomenon of “othering”;
- 2) frequent (12% of the time) collocates of the word *Muslim* were assigned to the semantic field of QUANTITY (e.g. *4000, many, the whole*), thus suggesting that Pakistani media tend to talk about Muslims as an undifferentiated group of people;
- 3) the following frequent words and keywords – mostly related to Islam – were found to be frequent collocates of terms expressing notions of conflict and violence, as a result of which they appeared to be characterized by negative semantic prosody: *Islamic* (e.g. *bomb, deaths, terrorist*); *Islam* (e.g. *against, blaming, demonizing*); *Muslim* (e.g. *against, brutal, selfish*); *Pakistan* (e.g. *defaming, against minorities, has no future*); *religion* (e.g. *lame and, as a weapon, is close to insulting*); *Islamism* (*is also invalid, scorned at them, started to weaken and fragment*); *Mullah* (e.g. *terrorism and, mindless, manipulations*); *socialism* (e.g. *aka Nazism, are not compatible with Islam, as harnessing the freedom of thought*).

5.5 Main findings from the *Word Sketch Difference* of key terms

Lastly, in order to better explore how similarly or differently Islam and Muslims were characterized in the two corpora, I used the *Word Sketch Difference* function to highlight shared and unshared collocations of the words *Islam*, *Muslim* and *Islamic*.

1) Some differences emerged regarding the word *Islam*: the US paper mostly focused on radical Islam, while the Pakistani paper mostly focused on liberal Islam, as evidenced by their most typical modifiers of *Islam* (e.g. *radical*, *Fatah*, *Sarekat* vs. *Liberal*);

2) the collocates of *Islam* carrying negative semantic prosody were more frequent in the *New York Times* corpus (*terrorism*, *incompatible*) than in *The Dawn* corpus (*war*); and

3) Islam was mostly represented within a discourse of religion in the *New York Times* corpus (e.g. *practice*, *embrace*, *Sunni*), but not in *The Dawn* corpus, more focused on politics (*militant*, *Fatah*, *moderate*);

The results of the *Word Sketch Difference* function of the word *Muslim* led to the following observations:

1) the semantic field of crime emerged in the *New York Times* corpus (e.g. *terrorist*, *soldier*, *inmate*, *prisoner*), while it was absent from *The Dawn* corpus; the nouns modified by the word *Muslim* carrying negative semantic prosody were more frequent in the *New York Times* corpus (*ban*, *inmate*, *prisoner*, *terrorist*) than those identified in *The Dawn* corpus (*revolt*); and

2) there was a focus on Indian Muslims in *The Dawn* corpus, while on American Muslims in the *New York Times* corpus.

The results of the *Word Sketch Difference* function of the word *Islamic* highlighted the following differences:

1) the semantic field of war (e.g. *terrorist*, *force*, *militia*) which showed a representation of Muslims within a discourse of violence, only emerged in *The Dawn* corpus, while it was absent in the *New York Times* corpus;

2) in the *New York Times* corpus, there was a focus on Islamic finance, as suggested by the most typical nouns modified by *Islamic* (e.g. *bank*, *bond*, *investment*);

3) instead, in *The Dawn* corpus, there was an emphasis on Islamic politics, particularly on socialism, as attested by the most typical nouns modified by *Islamic* (e.g. *socialism, nation, regime*);

4) evaluative words referring to *Islamic* which carry positive semantic prosody emerged (*glorious, great*) in *The Dawn* corpus, while they were absent in the *New York Times* corpus.

5.6 Conclusion

The results of the present work provide partial support for the findings of previous studies, that is, on the one hand, similarities in the representation of Islam and Muslims between the two corpora were detected; on the other some differences also emerged in line with the findings of previous studies.

Similarities show that both in the *New York Times* and *The Dawn* newspapers, Islam and Muslims were often represented within a discourse of violence and conflict (see the reference to terrorism), a distinction was often made between us (non-Muslims) and them (Muslims), and most of the collocates of the words referring to Muslims carried negative semantic prosody. Moreover, one unexpected pattern emerged, that is, although *The Dawn* newspaper is supposed to be the Muslim League mouthpiece, the phenomenon of ‘othering’ was detected there, too, with regard to the collocates of the word *Muslim*. This could be regarded as a tendency by Pakistani media to assume that most of the readers of *The Dawn* articles were non-Muslims. These findings differ from those of the study conducted by Mahmood et al. (2018) on the *New York Times* and *The Dawn* editorials about the portrayal of the Taliban terrorists vs. the victims killed and injured: in *New York Times* editorial, the Taliban were criticized, while in *The Dawn* editorial, the Taliban were not explicitly held responsible for the attack. In Mahmood et al. (2018), the different attitude upheld by Pakistani media could be regarded as a tendency to mitigate the actions of their compatriots, that is, the Taliban. In the present work, no mitigation strategies were found.

Nonetheless, the two newspapers presented some marked differences, that is, they represented the same truth through a different slant: in the American paper, the semantic fields of conflict and violence were more frequent than in the Pakistani paper; the Pakistani paper focused on politics more than the American paper; the American paper focused on radical Islam, while the Pakistani paper focused on liberal Islam.

This work suffered from a few limitations:

- 1) the *New York Times* and *The Dawn* corpora were not similar in size;
- 2) the temporal sampling of the texts was not precise: although in both corpora there are texts dating from 1990, 2000 and 2020, I do not know how many exemplify each decade;
- 3) only a limited amount of data was analysed, namely the 200 most frequent words, the 200 most frequent n-grams and the 200 most typical keywords;
- 4) the corpora were not perfectly “clean”: the *New York Times* corpus contained phrases whose function is guiding the readers through the articles (e.g. *Reprints Timesmachine is an, benefit for home delivery, home delivery and digital*); and *The Dawn* corpus contained words belonging to comments written by readers of the newspaper (e.g. *recommend, abbastoronto, Jul*);
- 5) negative keywords, that is, those words which are much less frequent than what might be expected, were not explored, because they could not be retrieved in *Sketch Engine*.

In future research projects, it may be interesting to examine how Muslim women are represented in the press (i.e. the *New York Times* and *The Dawn*), for example whether they are described negatively, as victims of their own culture, or if a different representation prevails. In addition, I would suggest examining the ways an American newspaper represents American vs non-American Muslims: whether Muslim Americans are represented more positively, being regarded as compatriots, and if Muslim non-Americans are portrayed more negatively, being regarded as outsiders. Similarly, it would be interesting to investigate how differently a Western newspaper represents Christians and Muslims. In all these cases, a bottom-up lexical analysis of the data, similar to the analysis carried out here, would reveal patterns of language use and thus shed light on journalists’ views of given social/ethnic groups.

Riassunto

In questa tesi affronto il tema di come si parla dell'Islam e dei musulmani nella stampa statunitense e pakistana. L'idea di svolgere questo studio mi è venuta immediatamente dopo il ritiro delle truppe americane dall'Afghanistan (30 agosto 2021) e la conseguente occupazione di questo stato da parte dai talebani. Essendo in Italia, ero esposto a notizie riguardanti questo tema solamente dai media occidentali, che si focalizzavano sulle conseguenze negative dell'occupazione dei talebani a causa del loro estremismo religioso. Ho cominciato a riflettere che nel mondo occidentale i media solitamente rappresentano la religione dell'Islam principalmente con un taglio negativo e mi domandavo se nel mondo medio-orientale i media ne parlassero in modo diverso. Inoltre, ho notato che associavo frequentemente il terrorismo ai musulmani; perciò, ho cominciato a chiedermi da dove provenisse questo nesso, e se potesse emergere o diventare addirittura preminente una rappresentazione diversa dei musulmani e/o di eventi connessi all'Islam in uno stato a maggioranza islamica.

Studi precedenti su questo tema mostrano che i media occidentali tendono a rappresentare l'Islam negativamente, in una narrazione di conflitto e violenza, conservatività o arretratezza, e in netto contrasto con i valori della società occidentale: gli uomini musulmani vengono presentati principalmente come terroristi, le donne musulmane come vittime della propria cultura e, più in generale, tutti i musulmani come un gruppo monolitico di 'altri' (cioè come dei *loro* contrapposti a *noi*). Questa rappresentazione negativa dell'Islam e dei musulmani risulta da ricorrenti scelte linguistiche (p. es. la frequente rappresentazione dei musulmani nel ruolo semantico di pazienti nelle frasi, l'uso di termini spregiativi per riferirsi ai musulmani quali *terrorists*, *extremists*, *fundamentalists*, *radicals*, *fanatics*). Tutto questo contribuisce a una visione stereotipata dei musulmani e dell'Islam, veicolando diffidenza verso di loro, e di conseguenza ostacolando, per quanto indirettamente, la loro integrazione in stati a maggioranza non islamica. Inoltre, studi che mettono a confronto i discorsi mediatici prodotti in stati caratterizzati da ideologie contrastanti (p. es. Pakistan e USA) illustrano come queste ideologie sembrano influenzare i discorsi su una stessa realtà sociale, presentandola, in un contesto, in modo neutro o positivo, ma nell'altro in modo negativo (p. es. *militants* rispetto a *Pakistani Taliban*).

La maggior parte dei suddetti studi, di tipo comparativo-contrastivo, e basati su un metodo misto (p. es. qualitativo e quantitativo), si è concentrata su testi giornalistici, ma occasionalmente anche riviste e notiziari radio o televisivi, ed ha esaminato le notizie prodotte dai media statunitensi, a confronto con quelle provenienti da varie fonti: Medio Oriente, Regno Unito, Italia e Spagna, Australia e Cina.

Questo studio si inserisce nell'alveo delle ricerche precedenti e prende in esame la rappresentazione dell'Islam e dei musulmani attraverso l'identificazione di ricorrenti pattern linguistici nel giornale americano *New York Times* e in quello Pakistano *The Dawn*. I testi considerati per questo studio sono composti da articoli giornalistici scaricati dalle versioni online dei suddetti giornali. Questi giornali sono stati scelti perché sono tra i giornali più importanti negli Stati Uniti e in Pakistan, rispettivamente. Per avere accesso agli articoli del *New York Times* e scaricarli, è stato necessario pagare 1€ per l'abbonamento. Invece, il *The Dawn* offre pieno accesso al pubblico per la lettura e il download degli articoli.

I dati sono stati raccolti mediante la piattaforma *Sketch Engine* (<https://www.sketchengine.eu>), una delle cui funzioni permette anche la compilazione di corpora. Gli articoli sono stati scaricati direttamente dai siti web dei giornali (www.nytimes.com and dawn.com) usando la seguente combinazione di parole di ricerca: *Islam, Islamic, Islamically, Muslim and Muslims*. Per la ricerca sono state utilizzate le impostazioni predefinite di *Sketch Engine* riguardo alla scelta delle parole di ricerca e dei siti rilevanti, che possono essere specificati sotto l'icona *Web search settings* menu. Successivamente, i testi sono stati puliti e gli elementi non testuali sono stati eliminati automaticamente da *Sketch Engine*, come spiegato nella guida per gli utenti. Dato che i testi ottenuti a volte presentavano coppie di testi con contenuto simile o identico, ho usato la funzione *Remove duplicated content* per tenere solamente una copia di ciascun testo. La versione finale del corpus *The Dawn* ammontava a 138,542 tokens e 31 documenti, mentre quella del *New York Times* ammontava a 204,843 tokens e 106 documenti. Risulta così che gli articoli del *The Dawn* sono di meno, ma più lunghi, rispetto a quelli del *New York Times*, anche se il numero di frasi e paragrafi è quasi uguale in entrambi i giornali (9,509 frasi nel corpus del *The Dawn* e 8,787 frasi nel corpus del *New York Times*; 5,917 paragrafi nel corpus del *The Dawn* e 3,918 paragrafi nel corpus del *New York Times*).

Date le dimensioni dei corpora, questo indica che le frasi e i paragrafi nel corpus del *The Dawn* sono più corti rispetto a quelli del corpus del *New York Times*.

I dati sono stati analizzati mediante un approccio *corpus-driven*, ossia attraverso un'analisi dal basso verso l'altro con lo scopo di identificare ricorrenti pattern fraseologici (Tognini-Bonelli, 2001: 17). Questi pattern (p. es. combinazioni ricorrenti di parole) permettono al ricercatore di formulare ipotesi sul contenuto del testo, e sui modelli culturali che essi implicano (Stubbs, 2002: 17). Il vantaggio principale dell'approccio *corpus-driven*, che, per dirla alla Saussure, esamina la *parole*, cioè la manifestazione linguistica individuale del sistema astratto della grammatica (Tognini-Bonelli, 2001: 169), consiste nel fatto che conduce alla scoperta di nuovi fenomeni, all'elaborazione di nuove ipotesi e la messa in dubbio di schemi interpretativi tradizionali.

L'analisi condotta si è avvalsa di software per l'analisi linguistica dei corpora. Con questi strumenti si sono individuate: A) le *word frequency lists*, ossia le liste delle parole che formano un corpus in ordine di frequenza decrescente; B) le *keyword lists*, cioè le liste di parole che sono inaspettatamente frequenti o infrequenti in un corpus, solitamente più piccolo, comparato ad un altro corpus, solitamente più grande, chiamato *reference corpus*; C) gli *N-grams*, cioè le unità ricorrenti composte da più parole; e D) le *concordances* (concordanze), che sono righe di testo in cui una certa parola o sintagma presa in esame (detta *parola/sintagma nodo*) sono presentati al centro dello schermo del computer con le parole che la precedono o la susseguono sulla sinistra e sulla destra (Hunston 2002: 39). Le *word frequency lists*, le *keyword lists* e gli *N-grams* sono utili per identificare le nozioni e i temi principali menzionati in un corpus; mentre le *concordances* permettono al ricercatore di osservare: ciò che è tipico e centrale, le distinzioni di significato, i pattern relativi a ogni significato e le sfumature di significato (Hunston 2002: 42).

Più in dettaglio, Hunston (2002) spiega che ciò che è tipico e centrale è l'insieme dei significati o pattern più frequenti di una parola o espressione (p. es. la sequenza *recipe for* è più probabile che sia seguita da termini negativi piuttosto che positivi (p. es. *damage, failure, chaos, slump*) (p. 43)). Le distinzioni di significato, invece, sono quelle legate ai contesti d'uso specifici dei termini (p. es. gli aggettivi *sheer, pure, complete, utter* e *absolute*, benché siano considerati sinonimi da vari dizionari, sono usati in contesti differenti (p. 45)). I pattern dei significati, poi, sono le preferenze semantiche e le

colligazioni dei termini esaminati (p. es. il verbo *condemn* ha diversi significati che sono associati a pattern differenti: il significato ‘critica’ è associato al pattern ‘condemn something as something’, come in ‘*The Fable of the Bees was tried and condemned as a public nuisance by the Grand*’; il significato ‘condanna’ è associato al pattern ‘condemn something to something’, come in ‘*people who a few days before had condemned him to death*’, etc. (p. 47)). Infine, l’osservazione del dettaglio è l’individuazione di ciò che è più peculiare riguardo ad un certo termine o pattern (p. es. *advice as to* spesso è seguito da un verbo che indica ‘wanting’ (volizione), come in ‘*I would need his advice as to how to cut around his ears*’ (p. 51)).

Più in generale, le *concordances* mostrano le collocazioni, cioè i termini con cui una certa parola ricorre più caratteristicamente. Le collocazioni permettono di ottenere un profilo semantico della parola esaminata e determinare l’appartenenza di una parola ad un certo campo semantico. Per queste ragioni, le collocazioni possono essere considerate le basi per identificare altri pattern, ossia *colligazioni*, *preferenze semantiche* e *prosodie semantiche*. Le colligazioni sono le relazioni grammaticali che una certa parola instaura con altre parole nelle sue vicinanze (p. es. la parola *cases* viene frequentemente usata con parole appartenenti alla categoria grammaticale dei quantificatori, come in *some cases*, *many cases* (Stubbs (2002: 65)); la preferenza semantica si riferisce alla probabilità che una certa parola si collochi con una serie di parole semanticamente correlate (p. es. la parola *commit* tende ad essere accompagnata da parole come *suicide*, *crime*, *murder*, che condividono il campo semantico della violenza (Stubbs (2002: 64)); e la prosodia semantica fa riferimento al fatto che, se una certa parola è regolarmente usata con termini positivi o negativi, diventa portatrice di un’accezione positiva o negativa anche al di fuori del contesto in cui essa è usata (p. es. il verbo frasale *set in* ha per soggetto più tipico qualcosa di spiacevole, come *rot*, *decay*, *malaise*, e di conseguenza ha acquisito un’accezione negativa (Sinclair (1987f, 1991), citato in Tognini-Bonelli (2001: 111)).

Le principali questioni affrontate nella presente ricerca sono le seguenti:

- 1) Quali sono i temi e le nozioni maggiormente menzionate?
- 2) Come sono presentati l’Islam e i musulmani?
- 3) I media riportano notizie più positive o più negative riguardo all’Islam e ai musulmani?

4) Quali sono le somiglianze e le differenze nella rappresentazione dell'Islam e dei musulmani nei due giornali?

I suddetti quesiti della ricerca sono stati operazionalizzati come segue:

1) Quali sono le parole, le combinazioni di parole più frequenti e le parole chiave nel *New York Times* e nel *The Dawn* identificabili attraverso le funzioni *frequency wordlist*, *N-grams* e *keyword list* in *Sketch Engine*?

2) Qual è il profilo lessicale, semantico e grammaticale del co-testo delle parole più frequenti e delle parole chiave più caratteristiche nel *New York Times* e nel *The Dawn* rilevabile con le funzioni *Concordances* e *Word Sketch* in *SketchEngine*?

3) Le cinque parole più frequenti e le cinque parole chiave più caratteristiche dei due corpora sono portatrici di una prosodia semantica positiva o negativa, considerando il significato positivo o negativo dei loro collocati?

4) Quali sono le somiglianze e le differenze che caratterizzano i collocati delle parole *Islam*, *Muslim* e *Islamic* nei due giornali rilevabili con la funzione *Word Sketch Difference*?

I risultati dell'analisi sul corpus del *New York Times* sono i seguenti:

1) Le parole, le combinazioni di parole più frequenti e le parole chiave sono state assegnate ai seguenti campi semantici: RELIGIONE (p. es. *faith*, *god*, *imam*), POLITICA (p. es. *government*, *law*, *leaders*), GEOGRAFIA (p. es. *American*, *country*, *East*), VIOLENZA (*attacks*, *violence*, *war*) e TERRORISMO (*who are the Taliban*, *Al Quaeda and*, *Mr. Bin Laden*), indicando così che i media si riferiscono all'Islam e ai musulmani in termini di pericolo e negatività.

2) L'analisi delle concordanze delle cinque parole più frequenti (*muslim*, *islam*, *islamic*, *religious*, *american*) e delle cinque parole chiave più caratteristiche (*uighur*, *xinjiang*, *islamism*, *islamically*, *shariah*) nel corpus del *New York Times* e l'analisi dei loro *Word Sketches* ha condotto alle seguenti osservazioni riguardo al profilo semantico, lessicale e grammaticale del loro co-testo: A) i pronomi *they/them*, e non *we/us*, sono usati per riferirsi all'Islam e ai musulmani, indicando così che questi ultimi sono soggetti al fenomeno dell'‘othering’, ossia sono trattati in modo diverso, e generalmente ritenuti inferiori, rispetto al proprio gruppo sociale e/o etnico di appartenenza; B) i collocati frequenti della parola *Islamic* rientrano nel campo semantico della FINANZA (21.5% delle volte; p. es. *bank*, *banker*, *economy*), indicando così un focus sull'economia

islamica; C) alcuni dei più frequenti collocati della parola *American* denotano parole relative all'Islam o ai musulmani (il 20% delle volte; p. es. *American Muslim, American Mosque, ummah*), indicando così un'attenzione su fenomeni relativi all'Islam nazionali, piuttosto che quelli internazionali.

3) Le parole frequenti e le parole chiave, che per la maggior parte sono relative all'Islam, sono spesso usate vicino a termini che denotano nozioni di conflitto e di violenza; di conseguenza sono caratterizzate da una prosodia semantica negativa: *Muslim* (p. es. *cornern about, mistrust between, oppression*); *Islam* (p. es. *are blaming an, obscure, destroy the*); *religious* (p. es. *adversary, concern, crisis*); *Uighur* (p. es. *deadly attacks by, violence by, detain*); *Islamism* (p. es. *law against, to combat, terror on*); *Shariah* (p. es. *they seem worried, with public fogging, rejected by*); *American* (p. es. *cultural invasion, enemy, occupiers*).

I risultati dell'analisi sul corpus del *The Dawn* sono i seguenti:

1) Le parole, le combinazioni di parole più frequenti e le parole chiave sono state assegnate ai seguenti campi semantici: RELIGIONE (p. es. *faith, god, imam*), POLITICA (p. es. *government, law, leaders*), GEOGRAFIA (p. es. *American, country, East*), e FINANZA (*Islamic financial products and, conventional products and, financial products and services*). Contrariamente a ciò che è emerso nel corpus del *New York Times*, nessun campo semantico relativo al conflitto o alla violenza è stato identificato.

2) L'analisi delle concordanze delle cinque parole più frequenti (*islamic, islam, muslim, pakistan, religion*) e delle cinque parole chiave più caratteristiche (*ulema, islamism, mullah, socialism, Quran*) nel corpus del *The Dawn*, e l'analisi dei loro *Word Sketches*, ha condotto alle seguenti osservazioni riguardo al profilo semantico, lessicale e grammaticale del loro co-testo: A) anche in questo corpus, i pronomi *they/them*, e non *we/us*, sono stati usati per riferirsi ai musulmani e all'Islam, fatto che potrebbe indicare il fenomeno dell' 'othering'; B) collocati frequenti (12% delle volte) della parola *Muslim* sono stati assegnati al campo semantico della QUANTITÀ (p. es. *4000, many, the whole*), indicando così che i media Pakistani tendono a rappresentare i musulmani come un gruppo anziché come individui.

3) Le seguenti parole frequenti e parole chiave, la maggior parte relative all'Islam, sono state spesso usate vicino a termini che denotano nozioni di conflitto e di violenza; di conseguenza sono caratterizzate da una prosodia semantica negativa: *Islamic*

(p. es. *bomb, deaths, terrorist*); *Islam* (p. es. *against, blaming, demonizing*); *Muslim* (p. es. *against, brutal, selfish*); *Pakistan* (p. es. *defaming, against minorities, has no future*); *religion* (p. es. *lame and, as a weapon, is close to insulting*); *Islamism* (*is also invalid, scorned at them, started to weaken and fragment*); *Mullah* (p. es. *terrorism and, mindless, manipulations*); *socialism* (p. es. *aka Nazism, are not compatible with Islam, as harnessing the freedom of thought*).

4) Infine, per esplorare più approfonditamente le somiglianze e le differenze tra i due corpora nella rappresentazione dell'Islam e dei musulmani, ho usato la funzione *Word Sketch Difference* per identificare collocazioni delle parole *Islam, Muslim* e *Islamic*, sia quelle in comune sia quelle non-condivise. Quest'ultima analisi ha condotto alle seguenti osservazioni: A) il giornale americano si focalizza maggiormente sull'Islam radicale, mentre il giornale pakistano si focalizza maggiormente sull'Islam liberale, come rivelano i modificatori più tipici della parola *Islam* (p. es. *radical, Fatah, Sarekat* rispetto a *Liberal*); B) i collocati della parola *Islam* che hanno una prosodia semantica negativa sono più frequenti nel corpus del *New York Times* (*terrorism, incompatible*) rispetto a quelli del *The Dawn* (*war*); C) nel corpus del *New York Times*, l'Islam è stato maggiormente contestualizzato all'interno di un discorso sulla religione come rivelano i suoi collocati (p. es. *practice, embrace, Sunni*), ma non nel corpus del *The Dawn*, più focalizzato sulla politica (p. es. *militant, Fatah, moderate*); D) nel corpus del *New York Times*, alcuni collocati di *Muslim* sono stati assegnati al campo semantico del crimine (p. es. *terrorist, soldier, inmate, prisoner*), mentre quest'ultimo è assente nel corpus del *The Dawn*; E) i nomi modificati dalla parola *Muslim* che hanno una prosodia semantica negativa sono più frequenti nel corpus del *New York Times* (*ban, inmate, prisoner, terrorist*) rispetto a quelli identificati nel corpus del *The Dawn* (*revolt*); F) c'è un focus sui musulmani indiani nel corpus del *The Dawn*, e invece sui musulmani americani nel corpus del *New York Times*; G) nel corpus del *The Dawn*, alcuni collocati della parola *Islamic* sono stati assegnati al campo semantico della GUERRA (p. es. *terrorist, force, militia*), mentre questo campo semantico è assente nel corpus del *New York Times*; H) nel corpus del *New York Times*, c'è un focus sulla finanza islamica, come suggeriscono i termini più tipici modificati dalla parola *Islamic* (p. es. *bank, bond, investment*); I) d'altra parte, nel corpus del *The Dawn*, c'è un'enfasi sulla politica Islamica, particolarmente sul socialismo, come si può notare dai termini più tipici modificati dalla parola *Islamic* (e.g.

socialism, nation, regime); J) parole valutative che si riferiscono a *Islamic* che hanno una prosodia semantica positiva sono emerse (*glorious, great*) nel corpus del *The Dawn*, mentre sono assenti nel corpus del *New York Times*.

I risultati di questo lavoro confermano parzialmente le scoperte riportate da studi precedenti: da un lato si sono riscontrate somiglianze tra i due corpora nella rappresentazione dell'Islam; dall'altro sono emerse anche delle differenze in linea con studi precedenti.

Tra le somiglianze si è notato che, sia nel *New York Times* che nel *The Dawn*, l'Islam e i musulmani sono frequentemente rappresentati in termini di violenza e conflitto, viene fatta spesso una distinzione tra 'noi' (non musulmani) e loro (musulmani), e la maggior parte dei collocati delle parole che si riferiscono all'Islam e ai musulmani hanno una prosodia semantica negativa. Inoltre, inaspettatamente, è anche emerso che, sebbene il *The Dawn* sia considerato il giornale portavoce della Lega Islamica, il fenomeno dell' 'othering' è stato rilevato nei collocati della parola *Muslim*. Questa scoperta può essere considerata come una tendenza da parte dei media pakistani di presupporre che la maggior parte dei lettori degli articoli del *The Dawn* professino una religione diversa dall'Islam. Questo dato è in contrasto da quanto emerso dallo studio condotto da Mahmood e altri (2018) sugli editoriali del *New York Times* e del *The Dawn* sulla rappresentazione dei terroristi talebani rispetto alle vittime uccise e/o ferite: nell'editoriale del *New York Times*, i talebani sono stati criticati, mentre nell'editoriale del *The Dawn*, i talebani non sono stati esplicitamente accusati per l'attacco. Nello studio di Mahmood e altri (2018), la differente attitudine sostenuta dai media pakistani potrebbe essere considerata come una tendenza a mitigare le azioni dei loro compatrioti, ossia i talebani. Nel presente studio, nessun tipo di strategie mitigative è stato rilevato.

Tra le differenze, si è riscontrato che i due giornali rappresentano la stessa realtà sociale con un taglio diverso: nel giornale americano, i campi semantici del conflitto e della violenza sono più frequenti rispetto al giornale pakistano; il giornale pakistano si focalizza maggiormente sulla politica rispetto al giornale americano; il giornale americano si focalizza sull'Islam radicale, mentre il giornale pakistano si focalizza sull'Islam liberale.

Tornando ai quesiti della ricerca, i risultati si possono riassumere così:

1) I temi e le nozioni maggiormente menzionati nei due corpora sono RELIGIONE, POLITICA, GEOGRAFIA. Inoltre, altri frequenti temi solo nel corpus del *New York Times* sono VIOLENZA e TERRORISMO. Un ulteriore tema frequente solo nel corpus del *The Dawn* è FINANZA.

2) Nei due corpora l'Islam e i musulmani sono spesso presentati attraverso il fenomeno dell'"othering", ossia in contrasto rispetto al gruppo etnico o sociale di appartenenza. Tuttavia, oltre a questo, nel corpus del *New York Times* l'Islam è rappresentato anche in termini economici e con un focus su fenomeni relativi all'Islam nazionali piuttosto che internazionali; mentre nel corpus del *The Dawn*, i musulmani sono spesso rappresentati come un gruppo anziché come individui.

3) I media riportano più notizie negative che positive riguardo all'Islam e ai musulmani. In particolare, questi ultimi vengono frequentemente menzionati all'interno di una narrazione di conflitto e violenza in entrambi i corpora.

4) Una somiglianza tra i due corpora consiste nella prosodia semantica negativa che caratterizza i termini che si riferiscono alle parole che denotano l'Islam e i musulmani. Tuttavia, nel corpus del *New York Times* c'è una maggiore frequenza di parole con prosodia semantica negativa rispetto al corpus del *The Dawn*. Inoltre, nel corpus del *New York Times* c'è un focus sull'Islam radicale, i musulmani americani e la finanza islamica. Invece, nel corpus del *The Dawn* c'è un focus sull'Islam liberale, i musulmani indiani e sulla politica, in particolare sul socialismo.

Questo studio presenta alcune limitazioni:

1) i corpora del *New York Times* e del *The Dawn* non hanno dimensioni simili;

2) la campionatura temporale dei testi non è stata precisa: sebbene in entrambi i corpora ci siano testi del 1990, 2000 e 2020, non ho potuto appurare quanti testi esemplificano ciascun decennio;

3) solamente una quantità limitata di dati è stata analizzata, ossia le 200 parole più frequenti, le 200 combinazioni di parole più frequenti e le 200 parole chiave più tipiche;

4) i corpora non sono stati perfettamente "puliti": il corpus del *New York Times* conteneva anche stringhe di parole la cui funzione era quella di guidare il pubblico alla lettura degli articoli (per esempio, *Reprints Timesmachine is an, benefit for home delivery, home delivery and digital*), mentre il corpus del *The Dawn* conteneva parole

appartenenti a commenti scritti dai lettori del giornale (per esempio, *recommend*, *abbastoronto*, *Jul*);

5) le parole chiave negative, ossia quelle parole che sono meno frequenti rispetto a quanto ci si possa aspettare, non sono state esaminate poiché non potevano essere elaborate da *Sketch Engine*.

In futuri progetti di ricerca sarebbe interessante analizzare come le donne musulmane vengono rappresentate dalla stampa americana e medio-orientale, accertando se sono descritte negativamente, come vittime della propria cultura, o se prevale una rappresentazione differente nell'uno e nell'altro contesto mediatico. Inoltre, si potrebbero analizzare i modi in cui la stampa americana rappresenta i musulmani americani rispetto ai musulmani non-americani, verificando, cioè, se i musulmani americani vengono rappresentati più positivamente, essendo considerati compatrioti, e se i musulmani non-americani vengono presentati più negativamente, essendo considerati forestieri. Allo stesso modo, sarebbe interessante indagare sulle possibili differenze nella rappresentazione dei cristiani e dei musulmani da parte dei media occidentali. In tutti questi casi, un'analisi lessicale dei dati dal basso verso l'alto, simile all'analisi condotta in questo lavoro, rivelerebbe pattern linguistici e farebbe luce sui punti di vista adottati dai giornalisti su certi gruppi sociali e/o etnici.

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