

Content Analysis of Western Media Framing of Hagia Sophia Reconversion Decision



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Abstract: *The decision to change the status of Hagia Sophia from a museum to a mosque stirred up a massive controversy in the non-Islamic world, even to the extent as questioning the secular nature of the Turkish Republic. A Turkish court issued a ruling which ultimately led to the reconversion of Istanbul's Hagia Sophia, annulling a government ruling that dates back to 1934. This decision caused anxiety in the Western capitals, though it is important to explore how the media framed this entire story. This research investigates the portrayal of this decision in the Western media. The method of content analysis was used to analyze various new stories published on the websites of print and electronic media. The theoretical framework used is Framing Theory. The research concludes that western media framed this decision in an overwhelmingly negative light.*

Key Words: Hagia Sophia, Framing Theory, Content Analysis, Islamophobia, UNESCO

Introduction

In this research, the researcher wanted to dig out firstly Musjids, which were converted into Church and Temple. A recent event occurred in Turkey where the museum converted after 85 years and opened for prayer. Because the Turkish high court has evidence that Sultan Mohammad Purchased this place for Musjid, their agreement paper is still present in the court.

Our main research focuses on showing the reaction of non-Muslims through social media and some news channels and European

newspapers which given full coverage to that event; our second aim of the study is to show or to relate their reaction with Islamophobia as well.

There are a number of studies done on the subject of Islamophobia that comprehensively explain the term "Islamophobia", it's the origin and its history. "The term Islamophobia refers to unfounded hostility towards Islam. It also refers to the practical consequences of such hostility in unfair discrimination against Muslim individuals and communities, and to

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the exclusion of Muslims from mainstream political and social affairs”.

This phenomenon of Islamophobia gradually expanded to different regions and societies when Muslims encountered them. The clash between different cultures, societies, ethnicities, and ideologies throughout human history remained the center of political discourse. This clash based on religion has a history from the clash of Christianity with Pagans to the Holy Crusades (the clash between Christianity led by Latin West with Islamic East. But these clashes and conflicts between the religion remained the center of political course up till the Cold War when Liberalism and the concept of Inter-Faith Harmony emerged and changed the course of Geo-Politics. But in Post-Cold War Era this particular subject found a new angle when in 1993, Samuel Huntington introduced the theory of "Clash of Civilizations" (Huntington, 1993).

According to him, the Post-Cold War conflict would be based on religious and cultural fault lines, where Islamic civilization would challenge the western domination resulting in a clash between the two civilizations. Moreover, this clash was not just limited to a particular region and religion. Islamic civilization witnessed competition with other civilizations as well, including the Hindu civilization. In the past, whenever any state or army would conquer any place, the winning side would convert their places of worship places and sometimes even demolish them. This remained a tradition of winning armies for centuries. But this tradition gradually changed with changing geopolitical environment, especially after the World War.

In this framework, the conversion of different historic mosques into temples and churches will be studied in the context of Islamophobia. How media covered these events formulated the idea of "Clash of civilization. This aims at identifying the cultural clash, how it was used in politics and how the media covered it. The most significant example of this clash of civilizations in the context of Islamophobia is the Babri Masjid in India. The Babri Masjid quarrel is the most multifaceted problem in the South Asian nation, for nearly three decades, this conflict fueled religion-based tensions. Babri Masjid or Mosque was built on the orders of Emperor Babur. The Muslim Mughal Empire ruled over North India from the sixteenth to the mid-eighteenth century. This belief of a mosque being built on a temple is not supported by any credible evidence, Despite the lack of evidence to support the claim, the Mosque was illegally demolished by Armed Hindu Fundamentalists of RSS on the 6th of December,1992 (J, 2010) .

The use of the term Islamophobia dramatically expanded after the 9/11 attacks on the world trade center. There can be many factors facilitating such behavior and attitude in different societies of the world. Many consider the phenomenon of Islamophobia only limited to the western world. The word Islamophobia itself is an old one. Its use was not frequent prior to the War on Terror. This term made its first appearance in 1918 by a French painter. Over the last two decades, this word has taken a life of its own and has consumed the political discourse in the western as well as the Islamic world. According to Runnymede, a British think tank, Islamophobia means a "dread or hatred

of Islam" and an "unfounded hostility towards Islam."(Green, 2015).

The present research seeks to investigate how non-Muslims seek to transform mosques into churches and temples. The news story, BBC, and other books were studied based on posts. The scientist will try to figure out how many mosques have been churches and also to understand the drama behind them and the justice against Islam in the area included in the selected press, books, and journals. To dig out the reaction of non-Muslims toward the decision of the Turkish high court.

To know how Muslims are portrayed among all of us regarding their history and social status.

In order to chart the kind of books, blogs, documentaries picked from BBC, social media.

Hagia Sophia A Brief History

Hagia Sophia was converted back into a mosque; Istanbul's 6th century cathedral will be open for Muslim worship after Turkey's high court annulled a 1934 decision that made the religious landmark a museum I think this decision wasn't a good one. The structure wasn't actually built as a mosque. The decision taken in 1934 was a good representation of the synthesis between the East and West. Hagia Sophia was also a point of interest for tourist (Mosaics, 2020).

The decision is good because it's Turkey's decision. We are Turkish, and We live in Turkey. The UNESCO Heritage Site has been regarded. As a symbol of solidarity among faiths, Russia, the USA, and Greece criticized the change. With Hagia Sophia becoming a mosque, Erdogan's popularity will be there. It will probably be a few percentage point boosts.

But I think any boost will be ephemeral and minor. But the damage of this conversion to Turkey's global brand will be irreversible and significant. (Bloomberg, 2020)

"The Pope said he feels deeply saddened by the decision of Turkey's president, Recep Tayyip Erdogan, to convert Istanbul Hagia Sophia from a museum back into a mosque. The UNESCO listed building was first constructed as a cathedral in the Christian Byzantine empire but converted into a mosque after the Ottoman conquest of Constantinople in 1453" .(Guardian News , 2020)

Ruling from a Turkish Court enabled the government to reconvert Istanbul's Hagia Sophia from a museum back into a mosque. The ruling annulled a 1934 government decree that turned the UNESCO world heritage site, and Istanbul's most iconic landmark into a museum. But Turkish President Recep Tayyip Erdogan pushed to restore its status as a mosque. He said that international pressure to keep it a museum was a violation of Turkey's national sovereignty. The Russian orthodox church has called the move unacceptable. (DW News , 2020)

The Cordoba Grand Mosque is one of the oldest surviving buildings of the period of Al-Andalus (Iberian Muslims mainly from Spain, Portugal, and a small region of southern France) in the late eighth century. Córdoba is a two hour journey train south of Madrid that attracts people from throughout the world. The buildings on this site are as diverse as they reflect their exceptionally rich past. Firstly Temple/Church/Mosque/Church, Historians think there was the Roman God Temple Janus on this site for the first time. Invading Visigoths who conquered Cordoba in 572, the

temple was converted into a monastery. The church was later turned into a mosque by the descendent of the exiled Umayyads — the first Muslim dynasty who initially ruled their capital Damascus (now Syrian), from 661 to 750. The cathedral has been entirely restored. ([Web Oficial del Conjunto Monumental Mezquita-Catedral de Córdoba, 2016.](#))

The house itself has been expanded for two decades. It consists of a large priesthood hall (meaning hypostyle, full of columns), a courtyard with a fountain in the centre, an orange grove, a walking road around the patio, and a minaret (a tower that called the faithful prayer) now enclosed in a tapered bell tower. The expansive hall of prayer seems enhanced by the geometry. It has recycling old Roman columns, from which the two-tiered symmetrical arches, made from steel and red brick form a striking combination. It is built. The Great Mosque of Cordoba is the perfect example of the potential of the Muslim community to build innovative and regionally oriented architectural designs. There is an extraordinary synthesis of the traditional and creative language of formal style, which can still be known today as "Muslim." But the place, unfortunately, has a church today. ([Mirmobiny, 2019](#))

Completed in 1594, Arnaudija was a massive mosque in Banja Luka, Bosnia-Herzegovina, until it was demolished on 7 May 1993 by the Republika Srpska Army. On 7 May 1993, the Serbian paramilitary destroyed the Mosque with bombs. Relocation of the whole Arnaudija mosque complex and a cluster of Ferhadija mosques which had been roughly 800 m (2600 ft) apart from each other, was organized by the authorities of the Republika Srpska. In that night, just within 15 minutes,

the two mosques were demolished. Radoslav Br Samanin was accused as one of the Serbian leaders from Banja Luka when he orchestrated ethnic cleansing and burning the property of the Muslims, including mosques. Radoslav Br Tethanin had been convicted of a single 32-year sentence. ([Banja Luka u Snu, 2007](#))

Tangier Grand Mosque is the ancient central mosque of Tangier (Friday Mosque) in the city's old medina. While the present mosque was built at the beginning of the 19th century during Alaouite times, a number of religious buildings have been occupied since ancient times. The site of the mosque was initially known to be the location of the Roman temple of Hercules and of a Romanesque church in the 5th century. Between the 13th to 15th centuries, a Grand Mosque was built on the field (the Friday Mosque). In the 15th century, Tangier was still besieged by the armies of Europe until the Portuguese defeated him in 1471. ([Grand Mosque of Tangier](#))

In 1662, in the background of Catherine de Braganza's dowry to Charles II, the Portuguese either converted the mosque or reconstructed the site into a cathedral.[3] In 1662 the English abandoned Tanger in 1684, blowing up their fortresses as they fled, and then eventually under threat from the local Muslim femahidine. The sultan of Morocco at the time, Moulay Ismail of the Alawi family, claimed the town and supported its Muslim resettlements (including many of the femahidinists who had been struggling against the invasion of Europe).The Muslim settlers immediately wanted to worship in the cathedral that used to be the great mosque. Ali ibn Abdallah Errifi, to convert the building to a mosque. ([Grand Mosque of Tangier](#))

Recep Tayyip Erdogan, president of the Turkish World Council of Churches, has called to revoke his decision to turn the famed Hagia Sophia Museum into a mosque. More than five hundred million Christians are covered by the Geneva World Council of Churches. (BBC, 2020)

Ioan Saucă, interim secretary-general, said that the Council is "pleasing and frightening." You also changed the positive sign of the unity of Turkey by choosing to convert Hagia Sophia back in a temple, transforming it into a sign of isolation and discord. The statement he read "will ultimately generate confusion, fears, and distrust, weakening all of our success in getting people in the area of dialog and collaboration of different faiths together." They encourage you to rethink and revise your decision in order to foster shared understanding, appreciation, dialog, and collaboration and to prevent the propagation of old animosities and divisions the letter continues. (Hagia Sophia: World Council of Churches appeals to Turkey on mosque decision, 2020)

Eastern Orthodox Church opposed this move. Greece, home to several million orthodox believers, described it as "the largest provocation of the civilized world." Russia's orthodox church also conveyed profound disappointment over the fact that the tribunal did not take into account its reservations at the time of the Hagia Sophia verdict. The most popular Turkish poet, Orhan Pamuk, said to the BBC: "There are millions of Turks like me who cry against it, but their voices are not heard." (BBC News, 2020)

Orla Guerin states that Hagia Sophia has undergone a massive transition since the 6th century. It'll be a mosque once again now. Yet Turkish authorities state the Christian

emblems should never be withdrawn like Virgin Mary's mosaics, which adorn its golden cupola. It is profoundly important to make improvements in Hagia Sophia. The father of modern Turkey, Kemal Atatürk, declared it as a museum. The Turkish President is now realigning the governance structure of Turkey. President Erdogan has withstood pressure from the liberal world against this decision. He claims that someone who does not – and not even elsewhere – threatens the dignity of Turkey. Critics, religious conservatives and Turkish nationalists Hagia Sophia's claim to have been a fitting factor for him, say that the President is basically using the sentiments attached with Hagia Sophia for deviating the public eyes away from the derailing economy caused by the global pandemic. However, scholars argue that the monument, heritage of the entire mankind and should remain unchanged. It's a bridge between two facts. (Gurein, 2020)

The court ruled that an obscure cultural Group had undertaken a four-year effort to rebuild a number of temples including many Byzantine churches, and mosques. Hagia Sophia will be Mr Erdogan's fourth, but for the most important, Byzantine museum for churches to be restored as a mosque. In November, Istanbul's famed Chora monastery church was relocated. As the proposal for Hagia Sophia was proposed, religious and political figures from all over the world formed a chorus of dismay. Bartholomew, the spiritual director of the Eastern Orthodox Church from his headquarters in Istanbul, said that Hagia Sophia's conversion to a mosque would mislead millions of Christians around the world, separating the Muslims and Christians as a worship site for each of them was a long-

standing feast of worship. (Gall, 2020) Hagia Sophia is a contentious and old issue. The conflict over this historical site goes back centuries. It was converted into a museum in 1935 and immediately after its conversion, Turkey's conservative circles objected to this development. Though there was no joint platform to run a coordinated campaign for changing the site's status. A wind of change occurred in 1965 when the Justice Party won the election. The campaign for reconvertng Hagia Sophia's into a mosque gained momentum particularly within the right-wing journalism in the Turkish press. The religious inclinations of the party's chairman Suleyman Demirel deserves credit for popularizing this notion again. This was a time of transition in Turkish public policy. Even the foreign relations saw a reorientation with the country moving to improve its ties with the Arab nations in the late sixties. Another important moment which influenced the discourse on Hagia Sophia was the Turkish Greek conflict. The idea of reconvertng the museum into a mosque took somewhat of an ideological and symbolic shift as a message and an act of defiance to towards the Greece for taking over Cyprus. To this date, Hagia Sophia features in some shape of form in the narrative regarding the Turkish Greek conflict. Hagia Sophia is a site revered by both Muslims and orthodox Christians. For Greek Christians, the monument holds the same sentimental value as it does for a Turkish Muslim. A Christain legend puts Hagia Sophia as the defendant of Constantinople . The symbolic value of the monument is too great for all communities living inside and around Turkey. (Aviv, 2020)

In Quetta, the government of Balochistan presented to the Sikh community on

Wednesday a 200-year-old gurdwara where Christan attacked Muslims worldwide. For 73 years after the founding of Pakistan in 1947, Siri Guru Singh Gurdwara on the Masjid Road in the heart of the city has become the Government of APWA 's High Girls School . The rehabilitation of gurdwara to the community of Sikhs is the historic decision of the Government of Baluchistan, said Denesh Kumar, provincial secretary for the parliament and chief minister's consultant on minority matters. (Shahid, 2020)

The market value of the 14 000 m2 Gurdwara due to its position was thousands of rupees, he declared, but the provincial government restored its status as a place of worship on the Sikh community 's request. School admission is requested of students who studied at APWA Government Girls Higher School near school. Education officials said that the reconstruction of Gurdwara would not impact student education .The Chairman of a collective committee for Sikhs in Balochistan, SardarJasbeer Singh, expressed his joy at the establishment of Gurdwara. He identified it as the donation to the Sikh community in the province from the Government of Balochistan. (Shahid, 2020)

The Sikh community in the province is very happy that after 73 years our former Gurdwara was returned to us by the Pakistani government and Baluchistan High Court, and we can begin our religious praxis there. In Baluchistan, there are about 2,000 Sikh families. In February of this year, the government of Baluchistan handed over the Hindu community a 200-year-old shrine in zhub. The temple was converted into a state boys ' school, now moved to a new site. (Shahid, 23 jul 2020)

Centrally the Church of the Holy Virgin Mary Candelmas, formerly known as the Pasha Qasim Mosque is a Roman Catholic church in Pécs, Hungary, and became a Mosque during the Ottoman occupation in the 16th-17th centuries. It is an emblem of the area, situated on the main square in the city centre. The current house, 100 steps long and wide, was built between 1543 and 1546 by Pasha Qasim the Victorious. Since Habsburg and Hungary troops occupied the area, the mosque was turned into a church in 1702. In 1766 the Jesuits destroyed the minaret. It also remains one of Hungary's biggest Turkish houses. The elements of Turkish architecture are preserved. (Mehlich, 2012)

Throughout the 18th and the 20th century, a variety of changes were made to the house. Finally, the minaret was removed but had been expanded previously. Just the central portion of the square remained: the octagon bell, which was covered with a dome. On the South-East, South Western and Northeast façade are two sets of arc windows; 3-3 and 4-4 bits. There is a wall light. The Turkish carving and inscriptions of the Qur'an are clearly evident in the remaining plaster pieces inside the chapel. The Turkish church and women's balcony have been lost, and neither is the mihrab the original. Two Turkish baths are taken from the former pasha bath near the church before the sacristy. This operates like a Catholic church today. (Edirne vergi Da resi Başkanlığı, 2016)

According to ViviBencze, Nowadays, our universe is packed with contrasts and inconsistencies, and what we see, hear or learn to impress us is extremely challenging. However, now I'm trying. I probably don't go wrong if I say that most of us have first

thoughts on different religions when we're talking about contradictions. It's fair to say that Christianity and Islam, two of the most strong religions, represent a lot of thought patterns. The Mosque of Pasha Gazi Kasim also has one of the most unique sanctuaries in Europe. This is the pride and true emblem of the glorious Hungarian city, Pécs, which is technically not even a mosque. The singularity is that it has an extraordinary past, and that it has a mob and a crown at the same time in this Catholic mosque. (Bencze, 2019)

The famous Muslim crescent wasn't just held for posterity, from the mosque. The central walls and pillars were reused later, as were many other components of the mosque. One curiosity is that the present Holy Water fountains in the church have been replaced by the former Turkish bath located next to the Mosque. Considering these considerations and the line of expansion in the former Ottoman Empire, it is not shocking that Pasha GaziKasim Mosque is the most intact North Mosque of its period. (Viv Benze, 2019)

Ayodhya's Babri Mosque has sparked sporadic violence since 1855 between Hindus and Moslems. Following a comprehensive study of the Mosque's historic literature. This paper states that Rama is unworkable as the father of the Hindu God and that British colonial agents first propagated the notion of promoting British presence in the Indian Subcontinent. The former British colonies have been seeking to reinforce their control of South Asia using race and faith. In India today's unrest between Muslims and Hindus is mostly the result of British intervention. With their "divide-and-rule" scheme intended towards tightening their control over their South Asian colonies used the differences

between Hindus and Muslims as a weapon. The discourse pitched Hindus and Muslims against each other, inspired the Hindu masses to mistrust Muslims, and the many distorted literatures to support their political position. The Hindu or demolition of Babri Mosque was supported by this colonial policy. (Islam, 2007)

This is partly attributed to the continuing the faith-based conflict in the subcontinent. In total the British had two hundred years (1765 – 1947) in charge of the Sub-Continent. According to Mirati-Machoudi, AbdurRahmanchishti, who was under Muslim leaders SaiyidSalarMasud Ghazi, took over the region and established his registered office in Bahraich, district north of Ayodhya, in 1030 EC. In 1194 Shihab Al-Din Ghori with the middle of Ayodhya was again overtaken by Awadh. Under the Islamic rule, Awadh became the base of Muslim East development. The Muslims still lived in Ayodhya, which was considered as home of the Prophets and Saints, and many of the saints, such as SaijidSalar Ghazi, were buried in the tomb before Babur's arrival in India. Sufi St ShaikhNassiruddinChiragh Awadhi Dehlavi was born, as stated earlier. In 1526, when he became the king of the northern Indian territory, Sultan Ibrahim Lodi (1517-166) was defeated by Emperor Babur and executed. BayazidShaikh was ruling the Awad province until Mughal conquered India. However, during the Babur journey across Awadh territories in 1528 Emperor Babur replaced him with Mir BaqiTashkandi, a nobleman who entered the imperial forces with his troops. Mir Baqi founded Babri Mosque in 935-1528 CE in Ayodhya and named it after Babur. The Persian inscriptions read on the wall of the Babri Mosque. (Islam, 2007)

The virtuous Mir Baqi constructed this aligning angels' place by order of the Emperor Babur, who has a building that reaches to the heavens with its justice (this good act may end forever). The same was made clear in the year of its completion when I said that the Mosque's Wall is many more BuwadKhairBaki [i.e., 935 A.H.], just as the previous sentences. (Islam, 2007)

The following passages prove clearly that Mir Baqi, not Babur, was the Babri Mosque. Nonetheless, the Hindus from Ayodhya began later on a strong election drive after the demolition of the Hindu Temple which was renamed Ramjanmbhumi (the Birthplaza of Rama). In Rama, Babur was raised in a common concept as the Babri Mosque, where Muslims and Hindus fought the British for aggressively trying to link their position with Hinduism. (Islam, 2007).

The main purpose of the study is to dig out the mosques which were converted here media frame Islam and Muslims plus their worships places in front of the western people. Thus the study applied "Framing theory" in this research.

Framing Theory

In 1972, Gregory Bateson first introduced the concept of framing. He described emotional pictures as "an interactive spatial and temporary limitation of messages." Framing is associated with the establishment of the agenda, but it extends the study by concentrating not on a specific issue but on the essence of the problems. The theory of framing is based on the media which focus on certain events and place them within a region of significance. The basic concept is vital if a

second-tier agenda is to be established. Within the framework of the agenda, the media emphasize certain elements of reality and downplay other elements.(Goffman).

Framing is "the delicate choice by the media of certain elements of a problem to make it more meaningful and to highlight a certain phenomenon". In a communication text, Entman states that the objective is to choose and encourage certain aspects of a perceived reality to encourage a particular question definition, causal interpretation, moral evaluation, and/or treatment suggestions for the item described. It aims to make them more important.

Framing is used to depict the aspect of communication which causes people to choose another meaning. Framing promotes decision-making by emphasizing certain components through their elimination. Framing is a significant element in which the occurrences can be underscored. It can control the perception of the audience and also the recognition of a special significance. The adverse framing can have a major effect on the individuals because the media plays a significant part in the opinions.

Level of Framing Theory

Conflict

In contrast to the real choice taken, conflict between the sides can be prioritized.

Human Interest

The personality is promoted on more significant dimensions by presenting the tale with the human face.

Consequence

There can be a broad range of implications. A strategy can be unwise for unity among a group or coalition or for the position of a country worldwide.

Morality

Media coverage era can often moralize or politics can be considered moralistic, sometimes by indiscretion of policy actors. For instance. The publishing of the US Patriot Act by Michael Moore, and the global criticism of American external policy are all moral in nature.

Responsibility

Liability and solution for a cause is allocated. In accordance with the Asian tsunami, the ' global commitment ' to identify options and the local authorities to blame for their lack of preparation was a framework.

Goffman says that there are two differences in the basic framework i.e natural + social. Both play a part in assisting people to interpret information. In order to understand their experiences in a wider social context. There is a functional distinction between the two.(Goffman) .

Frames

The main framework distinctions are two-fold: natural and social. Both help individuals interpret data. They play a role. In a broader social context for understanding their experiences. The two are functionally distinguished.

Focusing on how media looks at particular subjects—setting the agenda, and then taking a further step to develop a framework for the public to understand these data. The creation

of story frames is usually a thoughtful decision by sources, reporters, journalists or publishers. In some ways, the press justifies itself as gatekeepers that collect, pick, "arrange and present their thoughts, activities and subjects."

Research Methodology

Content Analysis

1931-Content Analysis started with the establishment of a methodology by Alfred R. Lindesmith that would refute the current hypothesis. 1940's- research method is already frequently used. It is a study instrument or method that helps the analysis of current content, and it includes characteristics of any kind, including words, pictures, subjects, texts, and an objective and quantitative effort in presenting content.

They are used to determine the existence of certain words, thoughts, subjects, phrases, characters, or sentences within texts or sets of records and quantify this presence objectively. The content analysis technique allows the scientist, by finding the more significant structures of his communicational content, to include a large amount of textual data and to systematically recognize its characteristics such as frequencies of most of the keywords. There are two way through which content analysis can be processed:

- a. Qualitative Analysis
- b. Quantitative Analysis

Types of Content Analysis

- a. Conceptual Analysis
- b. Relational Analysis

Conceptual analysis can be seen as the appearance and frequency of thoughts "most often phrase-written" in a document.

Relational assessment, by evaluating the relationship between ideas within the text, goes a step further.

Advantages of Content Analysis

Content analysis provides researchers who intend to use it with various advantages. Content analysis in particular:

- It examines the communication directly by means of texts and therefore becomes the dominant aspect of social contact.
- Both qualitative and quantitative activities can be allowed.
- Can provide precious perspectives in history / culture over time by means of text assessment.

Disadvantages of Content Analysis

- Can take a lot of period.
- It is subject to enhance error, especially when relational analyzes are used for higher depiction levels.
- There are often no theoretical grounds or attempts to pull expressive suggestions about the relations or consequences involved in a study too liberally.
- It is inherently reductive, especially in complicated texts.

Conclusion

The research was based on news stories, BBC documentary and a variety of books. Basically, the research shows that how the non Muslims portal Muslims in every where ,The negative role of Muslims throughout the world was shown mainly in the papers and documentaries. Most pops criticized the Turkish decision when the museum was

transferred to the Mosque. Since that nation was compensated by the Muslim king. Maybe it's to sort out the drama they've done in our country. Muslims didn't do a decent job.

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