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The representation of Islam of immigrant prose: multicultural approach

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DIDICATION

In the name of Allah, the Most Merciful and the Most Compassionate.

I dedicate this dissertation to my loving parents and family members.
Special thanks to my supervisor Mr Mohammad Kentaoui.
I also extend my heartfelt gratitude to my previous and current teachers.
To my helping friends ..
To each single one who ever wished me well .

Acknowledgment

I begin by praising the Almighty Allah, the Most Merciful and the Most Compassionate, for granting me the strength, guidance, and blessings to complete this dissertation.

I would like to express my heartfelt appreciation to my supervisor, Dr. Mohammed Kentaoui, for his invaluable guidance, support, and patience throughout the research process. His expert knowledge, constructive feedback, and unwavering encouragement have been instrumental in shaping the direction and quality of this work.

I am also grateful to the esteemed members of the jury who will be reading and evaluating this dissertation. I appreciate their time, dedication, and expertise in assessing this work and providing feedback that will help me to further improve my academic and research skills.

Finally, I extend my sincere thanks and appreciation to my family, friends, and colleagues who have supported and encouraged me throughout this academic journey. Their love, encouragement, and prayers have been a constant source of strength and motivation for me.

Once again, I express my gratitude to the Almighty Allah, my supervisor, and the members of the jury for their contribution to this work, and for helping me to achieve this important milestone in my academic

Abstract

This dissertation examines the representation of Islam in immigrant prose from a multicultural perspective The study explores the ways in which Muslim immigrants represent their religious and cultural identities in literature and how these representations have been received by both Muslim and non-Muslim audiences in multicultural societies.

The study utilizes an objective analysis to identify common themes and symbols related to Islam and the experiences of immigrants. This study is framed within the theoretical concepts of cultural diversity and identity.

The findings indicate that Muslim immigrants have used literature as a means to express their unique experiences in multicultural societies, and their representations have challenged prevailing stereotypes and misconceptions about Islam and Muslims. This study contributes to understanding the complex relationship between Islam and cultural diversity, highlighting the need for further research on the role of literature in shaping perceptions of Muslim identity in multicultural societies.

ملخص

هذه الأطروحة تبحث في تمثيل الإسلام في النثر الهجري من منظور متعدد الثقافات. تدرس الدراسة الطرق التي يمثل بها المهاجرون المسلمون هوياتهم الدينية والثقافية في الأدب وكيف تم استقبال هذه التمثيلات من قبل الجمهور المسلم وغير المسلم في المجتمعات المتعددة الثقافات. تستخدم الدراسة تحليلاً موضوعياً لتحديد الموضوعات والرموز الشائعة المتعلقة بالإسلام وتجارب المهاجرين. تأتي هذه الدراسة في إطار نظري يستند إلى مفاهيم التعددية الثقافية والهوية تشير النتائج إلى أن المهاجرين المسلمين استخدموا الأدب كوسيلة للتعبير عن تجاربهم الفريدة في المجتمعات المتعددة الثقافات وأن تمثيلاتهم قد تحد الصور النمطية السائدة والأفكار المغلوطة حول الإسلام والمسلمين. تساهم هذه الدراسة في فهم العلاقة المعقدة بين الإسلام والتعددية الثقافية وتبرز الحاجة إلى المزيد من البحث في دور الأدب في تشكيل الإدراكات حول الهوية المسلمة في المجتمعات متعددة الثقافات

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General Introduction

Throughout this dissertation , various topics related to the representation of Islam in immigrant prose are discussed in depth. One such topic is the exploration of the pillars of Islam and the role they play in the representation of Islam in immigrant prose. The significance of these pillars in shaping the religious and cultural identity of Muslim immigrants is examined, shedding light on how they are portrayed and understood in literary works.

The paper also delves into the prejudices and biases surrounding Islam, tracing their historical roots and their manifestation in contemporary society, leading to the phenomenon of Islamophobia. The impact of these prejudices on the representation of Islam in immigrant prose is identified and analyzed. To provide a nuanced and accurate understanding, the paper presents examples of writers with Islamic cultural backgrounds whose works challenge stereotypes and misconceptions, offering a clearer representation of Islam in immigrant prose.

Furthermore, the paper explores the concept of Islamophobia, providing a definition and offering examples to illustrate its manifestations. The root causes and effects of Islamophobia are examined, aiming to shed light on the underlying factors that contribute to unfair campaigns against Muslims in immigrant prose. Additionally, the paper explores possible solutions to address Islamophobia, suggesting ways to counter prejudice and promote understanding and inclusivity.

Other important elements highlighted in the paper include the experience of cultural shocks that many immigrants, particularly Muslims, face when navigating different cultural backgrounds. The clash of civilizations is also discussed, emphasizing the challenges that arise from being in diverse cultural settings and how Muslims are often disproportionately affected by stereotyping and misconceptions, both historically and in the present day. The paper examines how Muslim immigrants can challenge and transform these perceptions through their actions, literature, and behavior, working towards changing the narratives and biases surrounding them.

Moreover, the paper presents a theory that explores how readers understand and interpret works of immigrant prose, particularly those with Islamic cultural backgrounds. It emphasizes the importance of adopting a multicultural approach to analyze the reactions and perspectives of diverse readers. The role of readers in shaping the meaning and impact of these literary representations is acknowledged, emphasizing their contribution to the broader understanding and discourse surrounding Islam in immigrant prose.

By discussing these various topics, the paper aims to provide a comprehensive and nuanced exploration of the representation of Islam in immigrant prose. It seeks to promote a deeper understanding of the challenges, prejudices, and transformative potential within this context,

while highlighting the significance of a multicultural approach and the role of readers in shaping perceptions and interpretation.

Literature Review:

The representation of Islam in immigrant prose has indeed been a subject of academic inquiry for several decades. Scholars have examined how Islam is depicted in literary works written by immigrants, particularly those from Muslim-majority countries. These studies have revealed that the portrayal of Islam in such prose often exhibits stereotypes and biases, which tend to carry negative connotations for the religion. The negative representation of Islam in immigrant prose can be attributed to various factors. Firstly, historical prejudices and biases against Muslims have influenced the way Islam is portrayed in literature. Negative stereotypes and Orientalist tropes have been perpetuated over time, shaping the perception of Islam in society. Moreover, contemporary issues like Islamophobia have also played a role in influencing the representation of Islam in immigrant prose. Islamophobia refers to the fear, prejudice, and discrimination against Islam and Muslims. It often leads to the misrepresentation and vilification of the religion in various forms of media, including literature. To analyze the representation of Islam in immigrant prose, scholars have emphasized the importance of adopting a multicultural approach. Multiculturalism acknowledges and appreciates the diverse cultural backgrounds and experiences of individuals. In the context of immigrant prose, it recognizes that different cultural perspectives shape the interpretation and portrayal of Islam. By considering the multicultural nature of immigrant prose, scholars can examine the complex ways in which Islam is represented. This approach allows for a more nuanced understanding of the diversity within the Muslim community and challenges simplistic and biased portrayals. It also encourages a broader perspective that recognizes the multiplicity of voices and narratives within immigrant literature. In summary, the representation of Islam in immigrant prose has been a topic of academic discussion for decades. Studies have revealed that such representations often perpetuate stereotypes and biases against Islam, influenced by historical prejudices and contemporary issues like Islamophobia. To analyze these representations effectively, a multicultural approach is crucial as it acknowledges the diversity of cultures and backgrounds

that shape the interpretation of the text, leading to a more nuanced understanding of Islam in immigrant literature.

Research Questions or Hypotheses: The research questions for this study are:

1. What are the common stereotypes and biases associated with the representation of Islam in immigrant prose?

2. How does multiculturalism affect the interpretation of the representation of Islam in immigrant prose?

3. What impact does reader response theory have on the understanding and interpretation of the representation of Islam in immigrant prose?

Methodology:

This research will use a qualitative and quantitative approach, using reader response theory to analyze the representation of Islam in immigrant prose. A sample of immigrant prose written by Muslim writers from diverse cultural backgrounds will be selected for analysis. The data collection method will involve a systematic review of existing literature on the topic, followed by the selection of relevant texts for analysis. The texts will be analyzed using reader response theory, with a focus on the impact of cultural diversity on the interpretation of the text.

Data Analysis:

The data analysis will involve a thematic analysis of the selected texts, using the principles of reader response theory to identify common themes and patterns in the interpretation of the representation of Islam in immigrant prose.

Conclusion:

This research proposal aims to investigate the representation of Islam in immigrant prose using a multicultural approach. The study will contribute to the understanding of the impact of cultural diversity on the interpretation of the text and the representation of Islam in immigrant prose.

CHAPTER ONE

BASICES OF ISLAM

I. **Pillars of Islam**

1. Shahadatyan:

Allah's Messenger (ﷺ) said: Islam is based on (the following) five (principles) To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ) To offer the (compulsory congregational) prayers dutifully and perfectly.To pay Zakat (i.e. obligatory charity) .To perform Hajj. (i.e. Pilgrimage to Mecca)To observe fast during the month of Ramadan.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ ".

a) First part of the shahada

Here as muslims we bear witness that there is no God but allah a muslim must testify that Allah is the only one deserves to be worshiped also we think that the almighty Allah is the provider and the protector

b) Second part of shahada :

The testimony of this part is considered with the idea that must believe in the prophet and obey him in his teaching and commands as Allah has recommended in multipliable verses in the holy Quran

Allah says

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَيْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

(7) And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives[1654] and orphans and the needy and the [stranded] traveler[1655] - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty.

Allah tells us as servant we do have to follow the prophet so we can successes in both current life and hereafter .

II. **SALAT:**

by sallat we mean to be connected with almighty Allah each day five times we do wudo which mean washing our hands , legs, face , mouths and hair also ears these steps are only for the sake of purification of our wrong doing as we believe provorming sallat will purify us sallat is divided into different times throughout the day the first one is called the down prayer (elfadjer) then the after noun prayer (dohar) the third one is named the evening prayer (alassar) also the sunset prayer (elmaghreb) the last one is called the night prayer (al isha)

the estimated time for each one is around 5 to 10 minutes maximum we do pray only when adhan call is heard from the mosque by people who follow a certain schedule provided by the ministry or the one in charge when adhan is heard people gather in the local mosque which is a place to pray in ,The imam reads verses from the Quran which each a main condition to do the prayer with .

other people stands behind the imam and follow his steps also a person when praying by himself is also correct but it is better to come and pray with other Muslim so brotherhood is accomplished also the reward by the almighty Allah is received . there are special prayer as Muslims we pray it only once a year such as sallat eid al fitar .it is a right after the month of fasting in which Allah has made for us after completing our fasting to rewad us also the sallat of eid al adha which is prayer comes with the month of elhadj exactly the day of **arafa** in addition to that the weekly prayer of **djomoaa** this is a spcial prayer people are used to pray 4 rakaaat in the other days but in djmomaa people pray only to rakkatin this pillar of islam is the second because it is so great for us as muslim due to its function and value also proofs are mentioned below to ensure the obligation of this pillar :

Allah's Messenger (ﷺ) said: Islam is based on (the following) five (principles):

To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ).

To offer the (compulsory congregational) prayers dutifully and perfectly.

To pay Zakat (i.e. obligatory charity) .

To perform Hajj. (i.e. Pilgrimage to Mecca)

To observe fast during the month of Ramadan.

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. The Almighty said:

سورة البقرة آية: 153

1   يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ

O you who believe, seek help in patience and prayer, for Allah is with those who are patient

Allah says .

سورة البقرة آية: 45

2   وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ

Seek help through patience and prayer. It is strenuous except for the humble.

(110) And establish prayer and give zakāh, and whatever good you put forward for yourselves - you will find it with Allāh. Indeed Allāh, of what you do, is Seeing

III. **Zakat :**

What is zakat ? most of people do think that zakat is like charity but it is not by zakat we mean an obligation to pay a certain amount of money when nisab is reached it is estimated only (nisab) with 2.5 present each year nisab is declared by a spcial group of people each year it is an necessary to pay if conditions are available look at this hadith in which the prophet declare the necessity of this pillar:

. Allah's Messenger (ﷺ) said: Islam is based on (the following) five (principles):

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Zakat is literally means purification of money also it purify the soul

a) When to do zakat ? if these conditions are accomplished :
A person must be muslim and an adult and free of any obligations such as to be a slave

Also got an amount of wealth or positions additionally nisab rate is only 2.5 percent only .

b) who are the once whom zakat is delivered to them ?

Allah says :

﴿۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِۖ فَرِيضَةً مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

(60) Zakāh expenditures are only for the poor and for the needy and for those employed for it[487] and for bringing hearts together [for Islām] and for freeing captives [or slaves] and for those in debt and for the cause of Allāh and for the [stranded] traveler - an obligation [imposed] by Allāh. And Allāh is Knowing and Wise.

IV. **Fasting:**

. Allah's Messenger (ﷺ) said: Islam is based on (the following) five (principles):

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4. To perform Hajj. (i.e. Pilgrimage to Mecca)

5. To observe fast during the month of Ramadan.

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Fasting Ramadan is an obligation for all muslim in which conditions are matched togather never the less fasting is stop eating and drinking from salat dowa or alfadjar until the sunset where do that to feel a bit for the once who are homeless and get to experience there daily life adding to that the great reward by Allah and other useful and healthy reasons and we are applying this great pillar to satisfy th almighty Allah in the first place .

V. **ELHADJ:**

. " Allah's Messenger (ﷺ) said: Islam is based on (the following) five (principles):

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a) **Hajj performance must fulfill these**

1.Islam
2.The place is the local time of Ihram
3.Direct actions by himself, except with an excuse
4.Ihram
5.Discrimination
6.not having sexual intercourse
7.Time The timings of ihram
8.min

VI. **Pillars of iman**

a. **The Believe in Allah:**

In our view, Allah is both the First and the Last, without whom nothing has ever existed or will ever exist. This observable universe attests to the fact that Allah alone is the One Who created it and brought it into existence—there is no other creator with Him. He spoke of himself to us as the Designer of the heavens and the earth and the true Owner of them. He also explained how He causes the night to turn into the day and the day into the night.He lists a bevy of evidence that backs up the argument that He is the one who brought this the universe into being alive, and He makes the case against us by pointing to what we see in us and the world around us.

The first pillar of iman for muslims is to belive in Allah as the protacter and the provider for all of our life details including such as our living period and deaths

Allah says

<div dir="rtl">

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ

</div>

(285) The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

b. The Belief in the Angels:

As Muslims, we see the concept of angels as being fundamental to our religion. According to Islamic beliefs, we are obligated to accept angels' reality and importance. Unlike humans and jinn, angels are spiritual creatures made from light by Allah .

We are certain that angels play important parts in the universe. They carry out Allah's rules, act as messengers and go between Allah and the prophets, keep a record of our deeds, and are essential to the world's operation. Jibril (Gabriel), who is related to the revelation of Allah's words, Mikail (Michael), who is related to natural events, and Israfil, who will blow the trumpet, are some of the well-known angels in our religion.

Allah says

<div dir="rtl">

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ

</div>

(285) The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

c. The Believe in the Scriptures:

Another part of our faith is the believe

Allah says

<div dir="rtl">

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ

</div>

(285) The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

d. The Belief in the prophets:

We think that allah has sent hese respectful prophets to guide us to the straight path and teach us how to worship the almighty Allah plus other beneficial commands

Allah says

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

(128) There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.

e. The Belief in the Last Day:

we think that this pillar of iman is a day where everyone takes his write also reward

as he or she was doing in donya in hereafter life is a place where everyone will take there writes .

Allah says

۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَٱلْمَلَٰئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِي ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِي ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُواْ وَٱلصَّٰبِرِينَ فِي ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِّ أُوْلَٰئِكَ ٱلَّذِينَ صَدَقُواْ وَأُوْلَٰئِكَ هُمُ ٱلْمُتَّقُونَ

(177) Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

f. The Believe in Predestination:

Predestination is what Allah has written for us from both good and bad events that might occur for all believers as they will recive life with great mental state of mind and

Allah says

<div dir="rtl">

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

</div>

(49) Indeed, all things We created with predestination.

VII. The significance of the Pillars in the practice and representation of Islam in immigrant prose:

It can be explained in various ways. One way to approach this is to examine how the Pillars are portrayed in literature written by Muslim immigrants, and how they contribute to the overall representation of the Islamic faith and the experiences of Muslims in diaspora.

For example, in the novel "The Reluctant Fundamentalist" by Mohsin Hamid, the protagonist Changez's adherence to the Pillars of Islam serves as a way for him to connect with his identity and culture in a foreign country. Similarly, in "The Autobiography of Malcolm X" co-authored by Alex Haley, the Pillars play a significant role in Malcolm X's spiritual and political transformation.

Additional researchers have looked into how the Pillars help Muslim immigrants avoid cultural influences while retaining their sense of culture. Shabana, who argues in the book she wrote, "Muslim American Women on Campus: Undergraduate Social Life and Identity," that Muslim students perform each of the five pillars as a way of conveying their religious and cultural identity as well as challenge common assumptions against Muslims.

Prejudices and Biases about Islam.

VIII. Historical prejudices and biases against Islam and Muslims:

Anti-Islamic speech, which portrays Islam as violent, corrupt, dishonest, repressive, and deviant, has increased in Western Europe in recent years. Consequently, Muslims are often perceived as fanatical, violent, extreme, and primitive. This has led to violence, discrimination, surveillance, and hostility towards Muslim communities in the United States and the United Kingdom

The roots of Western animosity towards Islam and Muslims can be traced back to the Middle Ages, predating the events of September 11, 2001. The Crusades and European colonial activities played pivotal roles in shaping negative stereotypes and misconceptions about Islam. The Crusades were initiated in 1095 when Pope Urban called for battle.

Pope Urban II contributed to altering the image of Islam and Muslims by portraying them as outsiders or enemies using religious symbolism. This portrayal has persisted throughout history, as religion has significantly influenced societal perceptions. Religion has been a driving factor in the Western view of Muslims as religious and political rivals, overshadowing religious motivations in modern times.

The negative discourse surrounding Islam began to emerge in the mid-ninth century, as highlighted by Jonathan Lyons in his book "Islam Through Western Eyes: From the Crusades to the War on Terrorism." This discourse was based on Christian experiences in regions under Islamic rule and the Orthodox Byzantine Empire, which had little in common with the actual beliefs and actions of Muslims.

Prior to the Crusades, Christian animosity towards Muslims was relatively open, but Islam was not seen as a significant threat to Christianity's existence. However, the Crusades drastically changed this perception. Pope Urban II solidified the image of Muslims as the primary adversaries of Christianity and Christendom, branding them as the "anti-order, the anti-social Christ."

Studies indicate that the Crusades relied on the notion of Muslims as foreign and evil enemies. Furthermore, the Crusades shaped Muslim and Christian relations and contributed to the development of Western European "civilization." The history of Europe, according to Mastnak, is essentially the history of anti-Islamic rhetoric, deeply ingrained in the European psyche. By the end of the 11th century, Latin Christendom underwent significant social change and power shifts, fueled by fears, aspirations for the millennium, and a desire for Christian unity and peace. The perception of Muslims as adversaries was crucial in creating a cohesive Christian civilization, culminating in the Crusades as a new holy war.

In summary, negative attitudes towards Islam and Muslims have a long historical lineage rooted in the Middle Ages, predating recent events. The Crusades and subsequent anti-Islamic rhetoric played a crucial role in shaping Western perceptions of Islam

IX. Secondly the Impact of these prejudices on the representation of Islam in   immigrant prose:
a) Misconceptions around muslims:

This prevalent misunderstanding of Islam is primarily due to the media's propensity to demonize and caricature the religion. When a person claiming to be Jewish attacks a mosque, when a Catholic IRA guerilla plants a bomb in a city, or when Serbian Orthodox militias perpetrate atrocities against unarmed Muslim citizens, these incidents are not used to generalize a religion. The criminals' faith is not connected to their actions. However, the terms "Islamic," "Muslim fundamentalist," etc. are frequently used in conjunction with violent behavior. It is crucial to realize that the politics of supposedly "Muslim countries" may or may not be based on Islam. Politicians and dictators frequently use the name islamfor there own purposes an inverse It is important to keep in mind that what is spoken about Islam in its purest form differs from how Islam is depicted in the media. Islam properly translates as "submission to God" and derives from a word origin that also means "peace."

Islam may appear strange or even extremist in today's society. Perhaps this is so because religion is not so prevalent in Western culture, but Islam is seen as a way of life by Muslims who do not

distinguish between secular and holy aspects of existence. Like Christianity, Islam recognizes the right to self-defense, religious freedom, and the right to defend one's house against forced removal

X. Thirdly the Need for a nuanced and accurate representation of Islam in immigrant prose:

Surely it is highly important for us as Muslims to discuses basics around islam and figure out a nuanced and accurate representation of Islam in immigrant prose and deliver proofs that Islam seeks to deliver its massage in the best way possible and remove prejudices, western Muslims intellectuals who converted to Islam those writers originally from Europe indeed they are well connected with the European traditions and values multible literature works contracted the root fundamentals to clarify previous unfair prejudices against Muslims such as the works of :

Roger Garoudy

Ali Azat Begovich

Dr, and Thinker Maurice Boukay

CHAPTER TOW

- ISLAMOPHOBIA
- CLASH OF CIVILASATION
- CULTRAL SHOCKS

I. Definition of islamphobia

A worry, biases, and dislike of Muslims or non-Muslims which results in alarm, dislike, and tolerance through the use of dangers, abuse, harassment, encouragement, and intimidation of Muslims and non-Muslims,. attacks the symbols and marks of being a Muslim because of multiple reasons in which leads for such actions and believes .

II. Examples of islamophbia
b) First example Islamophobia in France:

 In French and other western nations such as Belgium, for example, the United Kingdom, Germany, Greece, the Czech Republic, Portugal, Hungary, Poland, etc., there was a rise in anti-Muslim sentiment. Numerous studies show that France has a strong anti-Islamic sentiment, especially among hijabi women. In the nation of France, having a scarf on your head while outdoors is regarded to be against the country is values .

Also islamphobia in France   is to be understood well by the following diagram:

Graphique 1. Nombre total des actes et menaces recensés par année

Légende:
- Antisémitisme
- Racisme et xénophobie
- Racisme antimusulman
- Total
- Courbe de tendance (total)
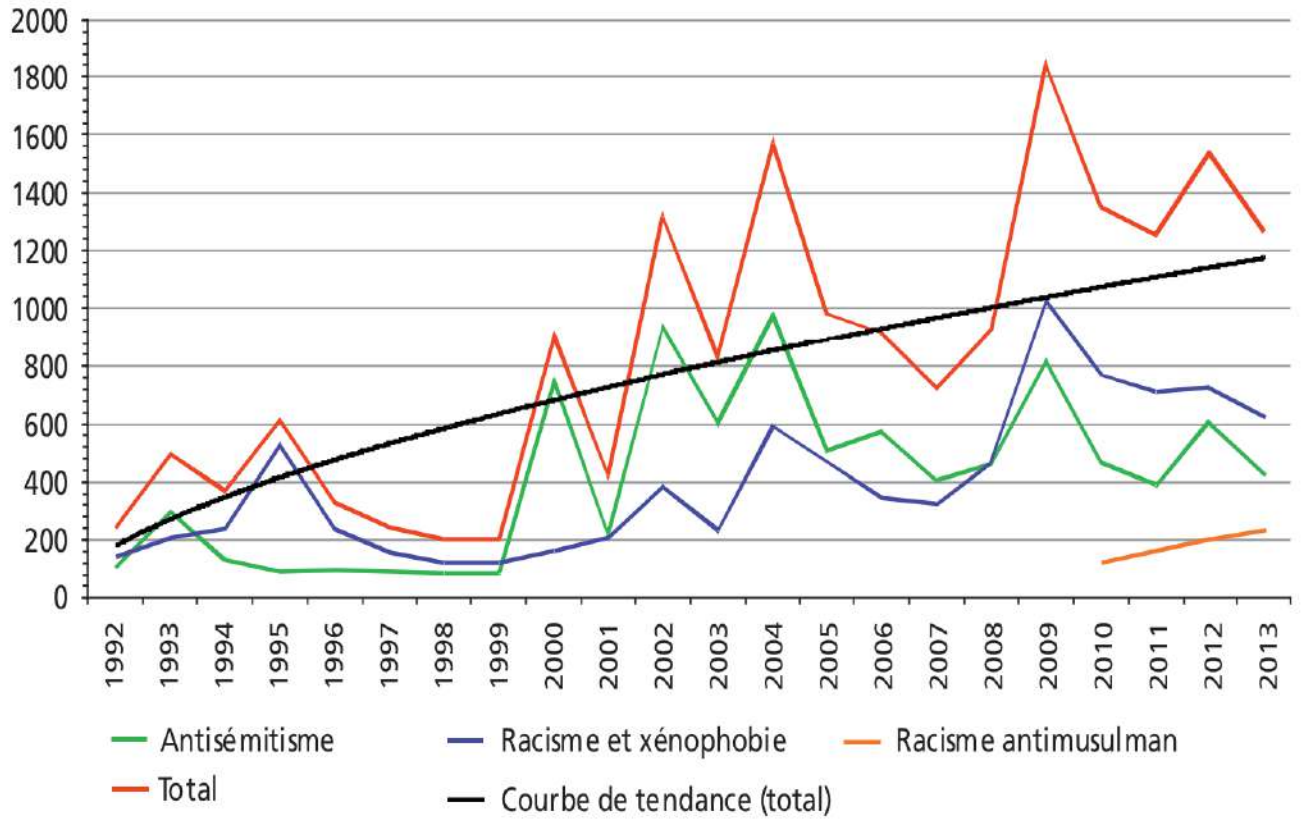
c) Second example .Islamophobia in the United Kingdom:

There were numerous instances of Islamophobia in British society in 2017. This proved that the Muslim Ummah has witnessed a rise in Islamophobia, prejudice, and racism.untry's natural standards.

III. Islamphobia causes.

d) Tragedy of 9\\11 :

The 9/11 hate crime revenge, which saw an increase in attacks targeting those and groups deemed to be Arab or Muslim, confirmed the worries of Arabs and Muslims living in the United States. But unlike other rounds of hate crimes, the September 11 revenge stands out for its severity and breadth. The acts of violence included murder, bodily harm, arson, destruction of property including houses of worship, threats of violence, and intimidation in public. The majority of occurrences happened in the first few months following September 11, and by December, the violence had mostly subsided. The intensity of the fallout from September 11 is amply evidenced by government and community-based organization tabulations drawn from self-reported occurrences and press sources.

Reported to the FBI, there were 481 anti-Muslim hate crimes in 2001, a seventeen-fold rise from the twenty-eight set up in 2000. More than 600 hate crimes against Arabs, Muslims, and those who were believed to be Arab or Muslims, such Sikhs and South Asians, were reported with the ADC with respect with September 11. From September 11, 2001, to February 2002, CAIR tallied 1,717 instances of reaction discrimination against Muslims. These occurrences included verbal mocking, employment discrimination, airport profiling, and hate crimes. Data from state and municipal agencies add to our understanding of the scope of the violenc

In all three months from September through November of 2001, there were 51 anti-Muslim or anti-Arab hate crimes registered in Chicago, compared to only four in the entire year 2000. Twelve hate crimes against people of Middle Eastern heritage were committed in Los Angeles County, California, in 2000, compared to 188 similar acts in 2001. In Florida, the attorney general specifically linked hostility towards September 11 victims to the 24.5 percent rise in the total number of hate crimes reported for 2001 of .75.

The following Diagrams are provided to express the anti arab and muslim hate:
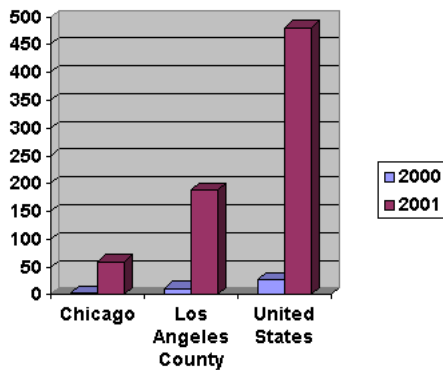
1. Anti-Arab or Anti-Muslim Hate Crimes During The Years 2000 and 2001.
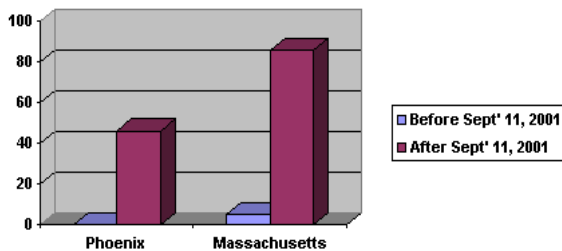
.Anti-Arab and Muslim Hate Crimes During 2001 Before and After September 11, 2001.

Murder:

I stand for America all the way! I'm an American. Go ahead. Arrest me and let those terrorists run wild!

 -Frank Roque, after being arrested for the murder of Balbir Singh Sodhi

At least three people were murdered as a result of the September 11 backlash. There is reason to suspect four other people may also have been murdered because of anti-Arab and anti-Muslim hatred.

e) Media Representation as an example:

 the media can effects how we understand and keep ongoing with reality. It's highly important to be aware of this influence and double check the information we receive through the media objectively . Based on Stuart Hall, the press deliberately creates and impacts the way individuals recognize reality by the language it uses rather than simply conveying events as they really happen. It proactively chooses, presents, organizes, and shapes information rather than merely conveying it. This method of creating meaning, known as as "signifying practice," rely largely on the news media. As a result, a lot of media consumers, particularly those who use the internet and television, have a tendency to believe the reality or news that is provided to them. But it's crucial to understand that the media frequently exaggerates reality, resulting in a hyperreality where the lines between fact and fiction are muddled. The public impression of radical Islam is influenced by news concerning extremism and terrorism, which is frequently linked to these organisations. After events like the Bali bombings and the September 11th attacks, the press has been important for shaping the public's views. For instance, news coverage of the 2016 explosions in Sarinah, Jakarta, highlighted ISIS's involvement, giving the impression that all acts of violence have connections to Islam. The language and structure of news stories helps to create the impression that these acts are unusual and tied to terrorism. In simple terms, by using certain language and framing choices, the media do more than simply report what occurs; they also influence how we perceive the world. This may sway public opinion and foster links between violent crimes and Islam.

IV.   Other causes of islamphobia :
Religion of Islam would be the most followed
The rise of Muslim growth
The advertising for Islam
the call to prayer (adhan) and prayers (salat)
people convert to Islam in great numbers

V. Effects of islamophobia.
f) Workplace disparities:

There are large differences in jobs between native women and immigrant men, as well as between native women and foreign women. Only 42% of foreign women in France had jobs in 2012, which was 20 percentage points less than local women, 22 percentage points less than foreign males, and 10 percentage points less than the country's total population of immigrants. Due to this, there is an important proportion of joblessness among foreign women, with a rate of jobless of 21.9%, which is 25% more than that of jobless foreign males and more than double that of local women and the bulk of the population. The TeO survey indicates that sex and origin might be used as necessary markers to highlight ethnic and gender differences, despite the fact the specific information on the Muslim community is not available in official French statistics. In comparison to the average French woman and the majority of the population, immigrant and second-generation women experience vulnerability on the French labor market from the viewpoint of women. Strong ethnic inequalities exist within each minority group, supporting the race-based divides seen in male categories. In comparison to immigrant women from Southern Europe or the rest of the EU, those from particular nations, such as Turkey, Algeria, Morocco, Tunisia, and Africa south of the Sahara, have much lower rates of employment. Comparable disparities exist among the second generation women from different places. Based on the study results, there are variations between the joblessness rates of immigrant men and women. In overall, compared to immigrant men, immigrant women have greater rates of unemployment. For instance, the unemployment rates for women in Algeria, Morocco, and Tunisia are greater than those for males in those same countries. The disparity in job rates between men and women among second-generation immigrant groups, however, is not as pronounced. Except for individuals of Turkish origin, second-generation women often have higher unemployment rates than the second-generation men. For instance, the unemployment rates for second-generation women from southern Africa are 15% and 18%, respectively, while the figures for men from the same origins are 21% and 22%.

g) Equity, privation, and poverty in the French labor market:

The original results have been reinforced by an additional review of official data on inequity in the French job market. 2010 witnessed a high proportion of male immigrants from Turkey and Africa in the working class: 40% of Moroccan immigrants and 61% of Turkish immigrants worked as skilled or unskilled employees, as opposed to the average of 21%. Instead, immigrants from Turkey, North, and Sub-Saharan Africa were underrepresented in management positions, particularly senior management. In the aforementioned population groupings, there may be half or a third fewer managers than the national average (17%). Women of African or Turkish heritage who are immigrants or members of the following wave have an advantage in the workforce. More over 30% of them are employed as help at home, security, or care.

The geographic distribution of experts has an impact on the average salary in France. Indeed, the smallest average earnings are earned by immigrants from Turkey and Africa (1400 EUR net for a

full-time employment). The majority community (1700 EUR) earns less than immigrants from the EU28 (1800 EUR for a full-time work), who have the highest median incomes.

129 Second-generation immigrants are in a very similar situation. From an economic viewpoint, it seems that immigrant or second-generation women from Turkey and Africa make less money than immigrant and the second generation women from the EU28, who likewise make less money than local women and every category of males.

VI.   Suggested Solution for islamophobia.
h) Collaboration and Partnerships:

in order to combat Islamophobia effectively, teamwork and collaborations between administrations, civil society groups, religious institutions, and community members are necessary. Governmental organizations can set up projects, distribute funds, and enact inclusive policies to combat prejudice. Civil society groups use their expertise and local networks to push for legislative changes, promote awareness, and assist victims. Religious organizations can support outreach initiatives, encourage religious tolerance, and create interfaith discourse. To combat misconceptions and increase understanding, community leaders, including activists and members from various communities, can plan events and awareness campaigns. These parties can pool their resources, raise their voices, and form a unified front against Islamophobia by coming together. A more open culture can be achieved by making sure varied viewpoints are taken into account through inclusive work together.

i) Political Leadership:

 Politicians have a crucial role in building diversity and fighting Islamophobia. It is important that they stand out against Islamophobia and strongly reject discrimination based on religion. This makes it very clear to society that this kind behavior is not acceptable. Politicians may also actively promote and put into practice inclusive policies that uphold the rights of everyone, regardless of their religious affiliation Laws against prejudice, educational projects encouraging interfaith understanding, and measures to deal with hate speech and hate crimes are a few examples of these policies. Political leaders have the ability to sculpt the narrative and establish the mood in their neighborhoods. They may foster an environment that respects and promotes diversity by supporting inclusive policies.

j) Legal Protection:

elected officials should enact and support laws that guard people and their neighborhoods from prejudice and crimes based on a person's religion. Due to their religious convictions, these rules make sure that everyone is treated with dignity and is safe from harm. Politicians must send a strong message that violent and unlawful discrimination towards people based on their faith will

not be accepted by those who enact these laws These laws aim to stop acts of discrimination like barring someone from   housing or employment opportunities based only on their belief system. Organizations also seek to avoid hate crimes, that are violent crimes motivated by prejudice and prejudice towards a particular religious community Government officials make sure that citizens have legal options to seek justice by following these rules.

VII.   A brief definition of cultural shocks :

People who move to a new nation or experience a new culture or environment may feel confused confused, or anxious. This is known as culture shock. Being in a strange place is the cause of this typical shift in culture.

VIII. Learning about cultural shock:

When someone moves away from the comfort of their home and familiar surroundings and into an unexpected area, culture shock develops. Going from a tiny rural region to a huge city or migrating to another nation are just two examples of situations where the adjustment phase may be rather tough. Moving from one area of a country to another within the same one can also cause cultural shock in certain people.

Culture shock typically doesn't result from a single occurrence, nor does it come on quickly or without warning. Instead, it develops over time as a result of a number of occurrences, and it can be challenging to recognize culture shock while experiencing it.

IX.   Culture Shock's Four Levels
k) Joyful start:

People are happy to be in the new setting, which explains why. Frequently, they view it as an adventure. This first joy can serve to sum up the entire experience for someone visiting for a little while. Even though many anticipate it to persist, the honeymoon period fades for individuals making a longer-term shift.

l) Disappointment:

As the novelty of being in an unfamiliar environment wears off, people may become more irritable and confused. As a result of interpreting the behaviors, talks, and practices of others, fatigue can slowly set in.

m) Getting used to it (new situations):

The stage of modification is frequently slow as people become used to their new circumstances. People start to feel less frustrated as they become used to their new surroundings. People will get more accustomed, at least to the point where understanding some cultural cues becomes lot simpler, even though they could still not fully grasp them.

n) Embracing reality:

People are more able to experience and enjoy their new house during the acceptance or healing stage. Most of the time, when beliefs and attitudes about their new environment change, self-confidence rises and their sense of humor returns.

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below is a diagram in which express the steps of cultural shock :

X. Clash of Civilizations and Cultural Shock :

The Clash of Civilizations idea contends that, unlike during the Cold War, today's world is not divided by ideology or economics, but rather by culture and religion. According to Huntington, 1969; there are seven or eight primary civilizations in the globe, including Western, Islamic, Confucian, Japanese, Hindu, Orthodox, Latin American, and maybe African. He contends that there are conflicts between these civilizations' distinct values, beliefs, and customs since they are deeply ingrained and frequently irreconcilable. Huntington's thesis has received a lot of backlash for being overly simplistic and encouraging a "us vs. them" mindset. It has also been attacked for oversimplifying complex cultural and political processes. Huntington's thesis has received a lot of criticism for being too straightforward and promoting a "we vs. they" mindset. It has also been attacked for oversimplifying complex cultural and political processes. Many academics think that political, economic, and social reasons, rather than cultural and religious differences, are what ultimately lead to conflicts rather than being their primary causes. Furthermore, detractors contend that the theory fails to take into account the wide range of cultural and religious identities that exist within civilizations, as well as the possibility of collaboration and communication between various cultures and religions. Despite its flaws, the Clash of Civilizations idea has significantly influenced intellectual and political discourse, influencing how people view conflicts between cultures and religions in the post-Cold War era. The notion has been employed

to support laws and actions that prioritize one civilization's interests over those of others, as well as to advance a worldview that views cultural and religious differences as intrinsically dangerous and unbridgeable. the Clash of Civilizations idea stresses how cultural and religious differences shape international relations. It is a contentious view on intercultural and interreligious disputes. The idea has been criticized for oversimplifying complicated cultural and political processes and encouraging a "us vs. them" mindset, despite its influence on discourse and policy. It is impossible to overestimate the influence of the Clash of Civilizations idea on how Islam is portrayed in immigrant literature. Many writers approach the representation of Muslim characters and communities in their work in accordance with this philosophy. The idea may be used to support the perpetuation of unfavorable stereotypes and misconceptions about Islam and Muslims since it contends that conflict between Muslims and Westerners is inevitable. This may be especially troublesome when it comes to immigrant literature, as authors could feel under pressure to follow mainstream narratives and expectations in order to be appealing to a Western readership. By fostering an environment of Islamophobia, the Clash of Civilizations idea has a significant impact on how Islam is portrayed in immigrant writing. Fear and mistrust of Islam and Muslims are prevalent in this environment, which is furthered by inaccurate media depictions. political discourse, as well as unfair laws and practices. Writers may unintentionally promote unfavorable preconceptions and misrepresentations about Islam and Muslims in their work when they are impacted by this environment. For instance, Muslim characters are frequently portrayed as aggressive, fanatical, and antiWestern in immigrant literature. This supports the notion that Muslims pose a threat to Western civilisation and that Islam is fundamentally incompatible with Western principles. Due to their reinforcement of the notion that Muslims are inherently unsettling and dangerous, these depictions may also contribute to the normalization of prejudice against Muslims. The Clash of Civilizations idea may be used to support discriminatory acts in addition to influencing how Muslim people and communities are depicted in immigrant literature The argument, for instance, has been used to support laws like the Muslim ban in the US, discriminates against citizens of Muslim-majority nations and supports the notion that Muslims pose a threat to national security. It is particularly alarming how the Clash of Civilizations thesis affects how Islam is portrayed in immigrant writing since it can exacerbate Muslim communities' feelings of marginalization and isolation. Muslims may feel cut off from mainstream culture and politics if Muslim personalities and communities are frequently represented as aggressive or anti-Western. Additionally, discriminatory laws and practices can amplify these sensations of exclusion and marginalization, making it more challenging for Muslims to contribute fully to society.

In conclusion, it is impossible to overlook how the Clash of Civilizations idea affects how Islam is portrayed in immigrant literature. This idea has led to an environment of Islamophobia in society by fostering false notions and prejudices about Islam and Muslims. Additionally, it has been used to defend discriminatory laws and procedures that might further exclude and

marginalize Muslim populations. Promoting education, knowledge, and debate is crucial for removing these obstacles, as is combating false stereotypes and portrayals that feed Islamophobia. This might result in a more thorough and truthful portrayal of Muslim cultures and identities in immigrant literature.

XI. **The impact of these clashes and shocks:**

The impact of the Clash of Civilizations theory on the representation of Islam in immigrant prose cannot be underestimated. Huntington's theory suggests that there is a fundamental clash of cultures, with Islam being positioned in opposition to Western culture. This can lead to portrayals of Muslims and Islam that are negative and based on stereotypes, with little or no nuance or complexity. Immigrant prose is particularly susceptible to these stereotypes, as immigrants may feel a pressure to conform to dominant cultural narratives in order to fit in or gain acceptance. This can lead to a perpetuation of negative stereotypes, as well as a lack of representation of Muslim characters and communities that reflect their diversity and complexity. Furthermore, the Clash of Civilizations theory has been used to justify policies and practices that discriminate against Muslims, such as travel bans or profiling at airports. This can exacerbate feelings of marginalization and exclusion, leading to a sense of alienation and disengagement from mainstream society. In summary, the impact of the Clash of Civilizations theory on the representation of Islam in immigrant prose has been significant, contributing to a cultural climate of Islamophobia and negative stereotypes. It has also been used to justify discriminatory policies and practices, further marginalizing and excluding Muslim communities.

XII. **The role of multiculturalism :**

Multiculturalism can help to create a more inclusive and diverse literary landscape that reflects the complex and nuanced experiences of Muslim immigrants. It can also help to promote cross-cultural dialogue and understanding by highlighting the similarities and differences between different cultures and traditions. By recognizing and valuing the diversity of Muslim experiences, multiculturalism can help to break down cultural barriers and promote empathy and understanding between different communities. Multiculturalism is also important in addressing the systemic issues that contribute to Islamophobia and the marginalization of Muslim communities. By promoting diversity and inclusivity in all areas of society, including literature and the arts, multiculturalism can help to challenge the structures of power that perpetuate negative stereotypes and limit the representation of Muslim cultures and identities. Several studies have highlighted the positive impact of multiculturalism on intercultural relations and the promotion of diversity and understanding. For example, a study by Kymlicka and Banting (2006) found that multicultural policies can help to promote social cohesion and reduce discrimination by recognizing and accommodating cultural differences. Similarly, a study by Berry et al. (2012) found that multiculturalism can help to reduce prejudice and increase positive attitudes towards

diversity. In the context of immigrant literature, multiculturalism has played a significant role in promoting more diverse and inclusive representations of Muslim cultures and identities. For example, authors such as Mohsin Hamid and Khaled Hosseini have drawn on their own experiences as Muslim immigrants to challenge stereotypes and promote cross-cultural understanding in their writing. In his novel "The Reluctant Fundamentalist," Hamid explores the complexities of Muslim identity and the impact of cultural stereotypes on the experiences of Muslim immigrants in the West. Similarly, Hosseini's novel "The Kite Runner" explores the intersection of religion, culture, and identity in the context of Afghanistan and its diaspora. In conclusion, multiculturalism plays a critical role in understanding and overcoming cultural barriers in the representation of Islam in immigrant prose. By promoting diversity and inclusivity, multiculturalism can challenge the dominant narratives and stereotypes that limit the representation of Muslim cultures and identities. It can also help to promote cross-cultural dialogue and understanding, and address the systemic issues that contribute to Islamphobia and the marginalization of Muslim communities.

Chapter three

I. **Reader Response Theory and the Representation of Islam in Immigrant Prose**

II. **Explanation of reader response theory:**

Reader response theory is a literary theory that emerged in the 1960s and 70s as a reaction to the formalist and structuralism approaches dominant at the time. These approaches focused on the objective qualities of a text, such as its language and structure, rather than on the subjective experience of the reader. In contrast, reader response theory emphasizes the active role of the reader in interpreting a text and constructing meaning. Central to reader response theory is the concept of the "transaction" between the reader and the text. Louise Rosenblatt, one of the key figures in this field, argued that reading is not a passive act of receiving information from the text, but rather an active process of engagement between the reader and the words on the page. According to Rosenblatt, the meaning of a text is not fixed and objective, but rather depends on the reader's subjective interpretation, which is influenced by their own experiences, beliefs, and emotions This view of reading as a transaction has important implications for literary analysis. It suggests that literary critics cannot simply analyze a text in isolation, but must also consider the reader's perspective. Critics must take into account the reader's own experiences and beliefs, as well as the cultural, social, and historical context in which they are reading. Only by doing so can they understand how the reader is constructing meaning from the text. Furthermore, reader response theory emphasizes the diversity of reader interpretations. Different readers bring different perspectives and biases to a text, which can lead to different interpretations. This diversity is celebrated in reader response theory, as it acknowledges the subjective and dynamic nature of meaning-making. However, this subjectivity can also be a challenge for literary analysis. It raises questions about the authority of the critic and the possibility of objective literary interpretation. Reader response theorists have grappled with these questions, with some arguing that there is no such thing as a "correct" interpretation of a text, while others suggest that while multiple interpretations are possible, some are more valid or more supported by the text than others. In summary, reader response theory emphasizes the active role of the reader in interpreting a text and constructing meaning, and highlights the importance of considering the reader's perspective in literary analysis. The concept of the transaction between reader and text recognizes the subjectivity of meaning-making, while also acknowledging the importance of the text itself in shaping the reader's response.

I. **How would the reader shape an understanding for a text?**

If we want to know how the knowledge of readers are build According to this view, a text's meaning is dependent on the reader's personal interpretation rather than being fixed and objective. The idea of the "transaction" between the reader and the text was first put out by

Louise Rosenblatt, one of the major players in reader response theory. According to Rosenblatt, a reader's reaction to a book is impacted by both the text and the reader's personal experiences.

Experiences, beliefs, and emotions. Wolfgang Iser, another influential theorist in this area, suggested that readers fill in the gaps in a text by drawing on their own knowledge and experience. He argued that readers are actively involved in constructing meaning, rather than passively receiving it from the text. Stanley Fish, another major contributor to reader response theory, emphasized the importance of the reader's interpretive community in shaping their response to a text. He argued that readers are not completely free to interpret a text in any way they choose, but are constrained by the norms and conventions of their interpretive community. Other scholars have built on these ideas to explore the complex and dynamic relationship between the reader and the text. They have argued that readers bring their own perspectives, biases, and assumptions to a text, which can influence how they interpret it. They have also suggested that readers may have different interpretations of the same text depending on their social, cultural, and historical contexts. Overall, reader response theory emphasizes the active role of the reader in interpreting a text and constructing meaning, and highlights the importance of considering the reader's perspective in literary analysis.

II. how Meaning would be different from one to another ?

Interpreting information can be a subjective process that varies from person to person based on their cultural background. One's cultural background can have a significant influence on how they perceive and interpret various concepts, beliefs, values, and behaviors. As a result, there may be significant variations in responses and reactions to the same information, based on an individual's cultural lens. For instance, consider how different cultures may perceive a common symbol such as a handshake. While in Western cultures, a handshake is generally perceived as a sign of mutual respect and greeting, in some Asian cultures, bowing or a simple nod may be a more appropriate form of greeting. Similarly, while the concept of individualism is highly valued in Western cultures, it may not hold the same level of significance in Eastern cultures, where collectivism is more highly valued. Thus, it is important to be mindful of the influence of cultural background when interpreting and responding to information. Being aware of one's cultural biases can help promote greater understanding and respect for other perspectives, leading to more effective communication and collaboration across cultural boundaries. We may more effectively traverse and appreciate the diversity of human experience by acknowledging the subjectivity of interpretation and the impact of cultural background. Communication is a crucial component of human contact, and cultural background may have an impact on how different people receive and interpret information. The way that individuals communicate and interpret information, including ideas, beliefs, values, and actions, is greatly influenced by their cultural background. As a result, cultural background might affect how individuals understand and react to the same information, resulting in differences in reactions. The disparities in communication patterns are one of the

most obvious ways that cultural background may influence communication. For instance, certain cultures place a high importance on direct communication, where people are more likely to voice their thoughts. without sugar-coating their words. In contrast, indirect communication is preferred in other cultures, where individuals use subtle hints and non-verbal cues to convey their message. The cultural preference for direct or indirect communication can significantly influence how people perceive and interpret information. If someone from a direct communication culture is communicating with someone from an indirect communication culture, there can be miscommunication or misunderstanding, leading to conflicts or breakdown in communication. Another way in which cultural background can influence interpretation is through cultural stereotypes. Stereotypes are generalizations made about a group of people based on their cultural background, and they can have a significant impact on how people perceive and interpret information. For example, if someone is exposed to negative stereotypes about a particular culture, they are likely to interpret any information about that culture negatively. This can lead to misunderstandings, bias, and discrimination. Furthermore, cultural background can affect the interpretation of information through cultural values. Different cultures have different values that shape their beliefs and behaviors. For example, in some cultures, individualism is highly valued, and people prioritize their personal goals over the goals of the group. In contrast, in other cultures, collectivism is emphasized, and people prioritize the goals of the group over their individual goals. These cultural values can influence how people interpret information and make decisions. For instance, someone from an individualistic culture may interpret information about a decision as an opportunity to achieve their personal goals, while someone from a collectivist culture may use it as a chance to add to the success of the organization. In summary, cultural context has a big impact on how information is interpreted. Variations in responses and reactions to the same information might be caused by cultural differences in communication techniques, stereotypes, and values. To prevent misunderstandings and communication difficulties, it is crucial to appreciate and accept cultural differences.This can be achieved through cross-cultural communication training, which can help individuals understand and appreciate cultural differences and enhance communication effectiveness. Furthermore, cultural background can also shape how people perceive and value hierarchy and authority. In some cultures, there is a strong emphasis on hierarchy and respect for authority figures, while in other cultures, egalitarianism is highly valued. This can result in differences in communication and decision-making styles in a team or organization where members come from diverse cultural backgrounds. These differences in cultural backgrounds can also influence how people view and approach problem-solving. For instance, some cultures may prioritize finding quick and practical solutions to problems, while others may value taking time to reflect and analyze a problem from different perspectives before deciding on a course of action. Additionally, cultural differences can impact how people express emotions and handle conflicts. In some cultures, expressing emotions openly is considered acceptable, while in others, people may prefer to maintain emotional control and not show their emotions in public. Similarly, some cultures may view conflict as something to be avoided or

resolved through compromise, while others may see it as an opportunity to express differing opinions and find a resolution through debate and negotiation. It is important to recognize and appreciate these cultural differences to promote effective communication and collaboration in a multicultural environment. This can involve developing cultural sensitivity and awareness, seeking to understand and learn from different perspectives, and being open to adapting one's communication and work style to accommodate cultural differences. In conclusion, cultural background plays a significant role in shaping how individuals perceive and interpret information. It can influence communication styles, approaches to problem-solving, views on hierarchy and authority, expression of emotions, and handling of conflicts. By recognizing and respecting cultural differences, individuals can work towards building effective and harmonious relationships in a diverse environment. Additionally, being aware of cultural differences can also help individuals avoid unintentionally offending or disrespecting others. For example, certain gestures or actions may be perfectly acceptable in one culture but considered rude or inappropriate in another culture. By understanding these nuances, individuals can avoid potentially damaging misunderstandings and foster more positive relationships. Furthermore, cultural differences can also impact how individuals perceive and approach certain issues, such as conflict resolution or decision-making. In some cultures, direct confrontation and assertiveness are valued, while in others, harmony and consensus-building are prioritized. By recognizing these differences, individuals can approach conflict resolution or decision-making in a way that is respectful and effective for all parties involved. It is also important to note that cultural backgrounds can intersect with other factors, such as race, ethnicity, gender, and socioeconomic status, to further shape individuals' perceptions and experiences. Therefore, it is crucial to approach cultural differences with sensitivity and an open mind, avoiding stereotypes or assumptions based on surface-level characteristics.

III. **Examples of immigrant prose written by Muslim writers from diverse cultural backgrounds.**
IV. **"Hamid",** (The reluctant fundamentalist)
V. "**Lalami, L".** (The Moor's account)
VI. "**Wilson, G. W".** (The butterfly mosque: A young American woman's journey to love and Islam)
VII.   **"Kahf, M."** (The girl in the tangerine scarf. unnecessary woman)

Analysis of representation of Islam in the selected examples using a multicultural approach:

"The Reluctant Fundamentalist" by Mohsin Hamid:

The novel presents a complex view of Islam in the context of post-9/11 America and Europe, through the lens of a Pakistani protagonist who is initially drawn to Western culture but ultimately becomes disillusioned with it. The multicultural approach reveals how the novel offers a critique of Western Orientalism and stereotypes of Muslims, while also exploring the tensions within Muslim communities over the meaning and practice of Islam.

I. "The Moor's Account" by Laila Lalami:

The novel offers a revisionist history of the Spanish conquest of Florida in the 16th century, through the perspective of a Moroccan slave who was part of the expedition. The multicultural approach reveals how the novel challenges Eurocentric narratives of the conquest and colonialism, while also exploring the diversity and complexity of Islamic identities and cultures in the early modern period.

II. "The Butterfly Mosque"   Wilson:

In this book, the author explores the variety and depth of Islamic customs and practices while describing her journey from being an unbeliever American to becoming a Muslim and moving to Egypt. The multicultural perspective demonstrates how the book engages with issues of race, belonging, and belonging in a globalized society while simultaneously providing a balanced and loving representation of Islam.

III.   "The Girl in the Tangerine Scarf" by Mohja Kahf:

The novel follows the experiences of a Syrian-American Muslim girl growing up in the US in the 1980s and 1990s, and explores her struggles with identity, belonging, and cultural difference. The multicultural approach reveals how the novel challenges stereotypes and misconceptions about Islam and Muslims, while also highlighting the diversity and complexity of Muslim identities and practices in the US. 5. "An Unnecessary Woman" by Rabih Alameddine: The novel follows the experiences of an elderly Lebanese woman living in Beirut, who reflects on her life as a reader, translator, and cultural critic. The multicultural approach reveals how the novel engages with questions of identity, culture, and belonging in the context of postcolonial Lebanon, while also exploring the diversity and complexity of Islamic cultures and traditions.

VIII.   Comparison of responses from readers with different cultural backgrounds. Comparison:

Responses from readers with different cultural backgrounds to the selected examples of immigrant prose written by Muslim writers can reveal interesting insights into the impact of cultural diversity on literary interpretation. Here are some possible examples of such comparisons:

"The Reluctant Fundamentalist" by Mohsin Hamid:

Readers from Western cultural backgrounds may focus more on the portrayal of Islamic fundamentalism and its relationship to Western imperialism and Islamophobia, while readers from Muslim cultural backgrounds may be more interested in the portrayal of Muslim identity and the tensions between tradition and modernity.

IX.   "The Moor's Account" by Laila Lalami:

Readers from European cultural backgrounds may be more familiar with the historical context of the Spanish conquest of the Americas, and may therefore be more interested in the novel's revisionist perspective on the role of non- European actors in the colonization process. Readers from North African or Middle Eastern cultural backgrounds may be more interested in the portrayal of Moroccan culture and identity in the early modern period.

X. "The Butterfly Mosque" by G. Willow Wilson:

Readers from Muslim cultural backgrounds may be more interested in the author's personal journey of spiritual and cultural discovery, and may appreciate the nuanced and empathetic portrayal of Islam in the book. Readers from Western cultural backgrounds may be more interested in the book's insights into the cultural differences between Egypt and the West, and may appreciate the author's perspective as an American convert to Islam.

XI.   "The Girl in the Tangerine Scarf" by Mohja Kahf:

Readers from Muslim cultural backgrounds may be more interested in the novel's portrayal of the experiences of Muslim Americans, and may appreciate the author's critique of stereotypes and misconceptions about Islam in the West. Readers from Western cultural backgrounds may be more interested in the novel's insights into the challenges of cultural identity and assimilation faced by immigrant communities in the US

XII.   . "An Unnecessary Woman" by Rabih Alameddine:

Middle Eastern readers could be more interested in the book's depiction of Beirut and the Lebanese Civil War and may find the author's discussion of cultural identity and belonging in the postcolonial era to be engaging. The novel's examination of the value of literature and the place of the intellectual in society may be of more interest to readers from Western cultural backgrounds.

General conclusion

In conclusion, this paper makes a significant contribution to the ongoing discourse on the representation of Islam in immigrant prose by highlighting the value of a multicultural approach and reader response theory. By examining how Muslim immigrants represent their religious and cultural identities in literature and exploring the reception of these representations by diverse audiences, the study sheds light on the complex dynamics at play.

The paper underscores the importance of adopting a multicultural perspective when analyzing the representation of Islam in immigrant prose. It recognizes that the experiences and perspectives of Muslim immigrants are diverse and shaped by their cultural backgrounds, which in turn influence their literary expressions. By considering this multicultural lens, the study enhances our understanding of the nuanced ways in which Islam is represented and perceived in diverse societies.

Furthermore, the paper emphasizes the significance of reader response theory in comprehending the reception of these representations. By examining how Muslim and non-Muslim audiences engage with and interpret the literature produced by Muslim immigrants, the study highlights the role of readers in shaping the meaning and impact of these representations. It recognizes that the reception of such works is influenced by individuals' cultural, religious, and personal backgrounds, and that these responses contribute to the overall discourse surrounding Islam in multicultural societies.

Building on the insights provided by this paper, future research can expand the discussion on the representation of Islam in immigrant prose. Researchers can delve deeper into specific literary works or genres, examining how different narrative styles and themes influence the perception of Islam and the experiences of Muslim immigrants. Additionally, investigating the intersectionality of identities, such as gender, race, and class, within the context of these representations can further enrich our understanding of the complexity of multiculturalism in shaping the portrayal of Islam.

Furthermore, exploring the role of literature in challenging stereotypes and misconceptions about Islam and Muslims can be an important avenue for future research. Investigating how these representations disrupt prevailing narratives and contribute to the broader discourse on identity and cultural diversity can offer valuable insights into the transformative potential of literature.

In summary, this paper opens up other options for further exploration and deepens our understanding of the intricate relationship between Islam, multiculturalism, and immigrant prose. By acknowledging the diverse perspectives of Muslim immigrants, considering reader responses, and emphasizing the need for continued research in this field, the paper underscores the

significance of literature in shaping perceptions of Muslim identity and challenging prevailing stereotypes in multicultural societies.

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