



Blasphemy versus Freedom of Expression: Analysis of Saudi Arabian and Vatican City News Media

Dr. Tasaddaq Hussain, Assistant Professor, School of Mass Communication, Minhaj University Lahore, Pakistan, drtasaddaq.mcomm@mul.edu.pk

Dr. Abdul Ghani, Assistant Professor, School of Mass Communication, Minhaj University Lahore, Pakistan.

Faisal Irfan, Ph.D. Scholar, School of Languages Civilization and Philosophy (SLCP) University Utara Malaysia, faisal.irfan@gmail.com

Dr. Shahid Minhas, Assistant Professor, Gift University Gujranwala, Punjab, Pakistan.

Muhammad Anwar, Assistant Professor of Mass Communication, Khushal Khan Khattak University Karak, KP, Pakistan

Abstract- This study explores the freedom of expression exercised by Saudi Arabian and Vatican City representative news media with reference to the controversial movie trailer “Innocence of Muslims”. The researchers contently analyzed the opinion articles published in daily the Arab News and daily the Roman Observer. The consistency and discord framing approach was applied to investigate the nature of reporting. The researchers found that Vatican City media reported this issue dominantly through consistency frame and Saudi Arabian media depicted it through discord frame, however with the passage of time both were found leaning towards consistency and reconciliation.

Keywords: Blasphemy; Freedom of expression; Arab News; Roman Observer; Consistency and discord framing.

I. INTRODUCTION

Freedom of expression (FOE) is a basic human right. Most of the countries in the world guarantee its application but however its delimitations have not been properly outlined. Hence its application varies from country to country and from individual to individual. This gap is not a good sign for the global peace and harmony as more and more individuals are now interacting with each other through advancement in media technology. Media are often dubbed as double-edged sword having potential of conflict escalation and de-escalation. In this study, we are discussing how the selected media reported the issue of controversial video clip Innocence of Muslims, which was uploaded in September 2012 on You-Tube. According to the Muslims it was a derogatory video, and it hurt the feelings of the entire Ummah. In fact, after 9/11 incident a number of movies and cartoons were produced by the Western Islamophobes and translated into Arabic for wider audience. The early 21st and late 20th centuries have seen a number of major incidents of the Islamic world taking offence at pictorial or written depiction of the prophet Muhammad, Islam and its teachings. In different countries, especially in the West, in practice people have been killed, brought to trial, or had a fatwa called on them for a wide range of acts that have been cited as sacrilegious, as well as portraying prophet of Islam either in painting, writing or in any other way that was considered as insulting by the Muslims.

On July 1, 2012, two versions of 14-minute videos were posted to You-Tube by "Sam Bacile"; however, the film was dubbed into Arabic by September, and was brought to the attention of the Arab world by Morris Sadeq, an active blogger". The film was supported and promoted by Pastor Terry Jones, known for a Quran-burning controversy, which also led to riots around the world. Jones said that he planned to show a 13-minute trailer at his church, the Dove World Outreach Center in Gainesville, Florida, on September 11, 2012. A two-minute excerpt dubbed in Arabic was broadcast on September 9 by Sheikh Khalid Abdullah on An-Naas, an Egyptian television station.

On September 11, 2012, first protest against derogatory film trailer “Innocence of Muslims” was demonstrated in Egypt and just after that a wind of protests blew which engulfed the globe till the end of month. In this storming protest of 20-days, activists were demanding to arrest and punish the writer/producer of derogatory film and smash the video from You-Tube website.

It was Tuesday, September 11, 2012; when a first ever protest against derogatory film trailer “Innocence of Muslims” in Benghazi (capital city of Libya) was observed. During the protest US Ambassador J. Christopher Stevens along with three other Americans was killed by the angry mob. The Americans suspected that murder of the ambassador and others officials was not a sudden accident; it was a mature pre plan; it was not stimulated by the derogatory film. Al-Qaeda accepted the responsibility and claimed that it was in payback for a U.S. drone attack in which their marvelous leader Abu Yahya Al-Libi was killed. However a number of eyewitnesses reported that the assailant said they were aggravated by the derogatory video.

In Pakistan, a national holiday in honor of the Holy Prophet of Islam was declared as “Muhammad’s love day” on September 14 (Friday) and a peaceful protest against the film was announced. In all major cities like Islamabad, Rawalpindi, Karachi, Hyderabad, Lahore, Peshawar, Abbottabad, Quetta, Swat Faisalabad and Multan protests were held against the film, despite a ban on rallies security forces clashed with angry demonstrators in Islamabad, outside the embassy of the United States. The angry mob was demanding for the execution of the filmmaker and urged Islamabad to close the Embassy of USA and expel its diplomats from the country. At Lahore, the capital city of the Punjab province, protesters shouted slogans against the United States and Israel and burned the US flag in front of its consulate. They demanded to arrest the derogatory film writer and to block the video from the You-Tube website.

In southern Helmand province of Afghanistan, on the same day, the Taliban fighters attacked the British military base Camp Bastion. In a heavy fight two American soldiers were killed, in a response to the film. The Afghan militant group claimed that Prince Harry was present there in the camp; therefore it was chosen to attack. Similarly, a bounty of 8 kilograms of gold, worth \$487,000 for the death of film’s makers was announced by Dadullah faction of the Afghan Taliban.

On September 21, in Pakistan, a holiday “Love Our Prophet Day” was observed. It was reported in media that at least 23 people were killed during the day. Haji Ghulam Ahmed Billour, Federal Minister of Pakistan and a prominent leader of Awami National Party (ANP), announced a bounty of \$100,000 for killing Nakoula Basseley Nakoula. In this furious protest more than fifty people were killed and hundreds were injured. However, on September 27, 2012, Nikoula Bacile was arrested in Los Angeles and the hurricane of the protests stopped.

To analyze how the religious sensibilities are reported and interpreted in the media of the epicenters (Saudi Arabia and Vatican City) of two largest religions (Islam and Christianity); the Innocence of Muslims issue (IMI) was selected by the researchers. The key objective was to find out the nature of media reporting in terms of conflict escalation and de-escalation and to know how and to what extent the selected media maintain a balance. In this connection, two research questions were raised to get a systematic answer:

RQ1. To what extent, if any, the consistency or the discord was a dominant frame, in the Saudi Arabian and Vatican media, during the innocence of Muslims issue?

RQ2. To what extent, if any, the media changed its framing approach during the innocence of Muslims issue?

Conceptual Definition of Variables

In general, we are concerned with two variables, freedom of expression and blasphemy. These are discussed in the following lines.

Freedom of Expression

The term freedom of expression is generally considered as a fundamental human right, so it is guaranteed in international law as well as regional human rights treaties and “it is widely guaranteed in many of the world’s constitutions”.

It is clearly accepted in article 19 of the Universal Declaration of Human Rights that everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Freedom of Expression in Saudi Arabia

According to the Article 5 of its constitution, Saudi Arabia is a monarchy and government is headed by the King who runs the country according to the ideology of Islam and its rules. Article 39 of the constitution states that information, publication, and all other media shall employ courteous language and the state’s regulations, and they shall contribute to the education of the nation and the bolstering of its unity. It is also declared that all acts that foster sedition or division or harm the state’s security and its public relations or detract from man’s dignity and rights shall be prohibited. It is clearly denoted in the Article 40 of the constitution that telegraph, telephone, postal and other means of communications shall be protected and they cannot be seized, delayed, read or listened to apart from the cases defined.

The Saudi has always streamlined their rule to keep up with the times, however the limits set on citizens regarding expression is still very common in their country.

Since the independence, Saudi Arabia has always battled with the idea of free speech which is clear by looking at the number of censorship laws put into play by the Saudi government, and their reactions to any sort of protest to the way the country is run currently. Kingdom of Saudi Arabia has a number of difficulties dealing with free press and free speech. In Saudi Arabian society freedom of expression is not favored, as the most Americans are used to. According to the World Press Freedom Index; the USA is not the freest state in the world when it comes to freedom of expression. Citizens of Saudi Arabia are held under law to only write things and make comments that do not go against the teachings of the holy religion of Islam.

Freedom of Expression in Vatican City

Since its independence (1929) the Vatican City has administered to progress very swiftly to assure about the similar rights of speech and press one would have in the United States. In terms of free speech, both consider false swearing to be an offense, however in the United States, even if someone forces you to lie, you can still be punished according to the rules. Publication of false and possibly defamatory information is a punishable crime. Citizens of both states are allowed to practice and publicly teach and preach their spiritual beliefs, without any discrimination. On the other hand, government of the United States does not allow teachers to share their beliefs in public schools because of the division and separation of state and church. Peaceful protests that do not breach any other law are not restricted. Both states make the acquaintance of the criticism of public officials, and consider it helpful in the market place of ideas; however US officials have tended to try and claim defamation because they did not agree with it, whereas the Vatican officials have not often called for justice. Vatican City declares the act of disclosing confidential files as illegal, however the freedom of the press is more important for the good of the people.

Blasphemy

Generally it refers to the denigrating and insulting expressions targeted toward God and other aspects of religious beliefs and teachings. In short it is an act of insult or aggression against any religion or its sacred rudiments. For example the holy God/gods, the holy Prophets or their companions, the holy books and the holy sites etc. Scholars have pointed out another aspect of blasphemy that it is a “noose” around the neck of speakers which can be pulled by anyone if the speaker is from out of favor area’. In fact, blasphemy is a teasing, derogatory and hateful deed against a religion or any sacred belief. Philosophical and reasonable discussion or even a criticism in soft, sober and logical way, on a proper forum, does not fall in the definition of blasphemy. It can be termed as a real example of the “freedom of expression” and it has never been disapproved.

Blasphemy Laws in Saudi Arabia

Islamic law (Shari’a) is law of the land in the Kingdom of Saudi Arabia; however there is no penal code. The Holy Quran (revealed book of the Islam) along with the Hadith (recognized teachings of the Prophet of the Islam) are two fundamental sources of law. According to the Holy Quran Almighty Allah will damn those people who irritate him or his messenger; however it does not mention any explicit penalty or sentence. The religious decrees (fataawa: plural of fatwa) compiled in the light of the Holy Qur’an and Hadith by the Council of Senior Religious Scholars are also accommodated in Saudi legal system. According to these verdicts punishments on the offense of profanity are detention, penalties, and lashing by whip. In severe cases it may include death sentence. Additionally, antiterrorism law of the state declares questioning the fundamentals of Islam (on which this country is based) as an act of terrorism, in its Article 1.

Blasphemy Laws in Vatican City

The Vatican City State was a part the historical state of Italy. The most trustworthy religious scholar of 13th century Italy, Thomas Aquinas proposed a very harsh policy against blasphemers; and these laws can still be observed in various Muslim countries. He declared that targeting the greatest king of all kings was the greatest of the sins and the worst blasphemy. Thomas Aquinas believes that blasphemy was a bigger offense than murder. He argues that a murder is a crime against another individual but blasphemy is an offense in opposition to the creator himself; therefore, it must be punished with death.

II. METHOD

In this study, the researchers applied content analysis technique to investigate the portrayal of blasphemous movie “innocence of Muslims” in the flagship newspapers of Saudi Arabia and Vatican City. All the editorials and columns of the selected newspapers, published during the September 2012 were downloaded from their websites using keywords: Muslim, Islam, Muhammad, Blasphemy, and freedom. In this way, 36 items (23 editorials and 13 columns) were collected and thoroughly studied. The editorial and column having at least once the phrase “Innocence of Muslims” in its text or at least addressing the issue of the derogatory video was picked up to outline the universe of the study. In this way, a list of 15 Articles (9 editorials and 6 columns) was finalized. Single sentence was taken as unit of analysis. In this way 418

sentences outlined the universe of this study. Due to small set of units, entire universe/population (census sample) was taken for the study

Data Collection

Data was collected through the following steps:

- a. Required data (editorials and columns) published in the selected newspapers during the specified time period were downloaded from the internet.
- b. Editorials and columns were separated and two different folders were developed for further process.
- c. All editorials and columns were saved in chronological order. News item published on September 11 was assigned number 1 and news item published on September 30, was numbered as 20.
- d. Most of the items were in MS-Word file type. However some of the files were in PDF style.
- e. Each single news items was saved in a separate (MS-Word) file and numerical bullets were inserted for further assignments.
- f. Two coders were trained in three different sessions; inter-coder reliability was calculated through the most frequently used Scott's Pi formula $[Pi = (\%OA - \%EA) / (1 - \%EA)]$ and was found satisfactory.

Consistency Frame			Discord Frame		
PC	1	Convergence	WR	1	Divergence
	2	Simplification		2	Complications
	3	Clash-condemnation		3	Clash-commendation
HP	1	Optimism	DT	1	Pessimism
	2	Extra-players' exposed		2	Extra-players embedded
	3	Rights and duties		3	Rights or duties
GN	1	Responsibility	LS	1	Irresponsibility
	2	Confession		2	Denial
	3	Apologize		3	Reiterate
PL	1	Public's interest	EL	1	Leader's interest
	2	Common-concern		2	Selected-concern
	3	Majority focused		3	Minority focused
DL	1	Suggestion/Appeal	WN	1	Order/warning
	2	Both cults equal		2	One cult superior
	3	Settlement		3	Victory
Neutral Frame			Extreme Frame		
NL	1	No direct comment	EX	1	Defamation
	2	No commendation		2	Hate speech

Note: MACRO FRAMES: Consistency, Discord, Neutral and Extreme.
MICRO FRAMES: PC: Peace; WR: War; HP: Hope; DT: Doubt; GN: Gain; LS: Loss; PL: People; EL: Elite; DL: Deal; WN: Win.

Figure 1 Frame category system

- g. Files containing news items were provided to the coders and they marked each sentence as consistent, discordant or neutral with the help of frame category system (see figure 1).
- h. Coded files were collected. The consistent, discordant and neutral sentences were summed up separately with the help of code sheet (see figure 2).
- i. This data was now transferred to the SPSS files; through which further analysis was conducted and frame frequency was calculated.

Validity of the data collection instrument

The scale used to collect data was tested for six times, discussed with renowned media research scholars F.R. Khan and S. Hussain (personal communication, November 12, 2018) and English language experts A. Aziz (personal communication, November 13, 2018); and refined indicators of different micro frames. Finally, a reliable consistency in results of two coders supported to declare the scale as valid instrument.

<i>The Arab News C19.</i>													
<i>Neutral rame</i>	<i>Consistency Frame</i>						<i>Discord Frame</i>						<i>Extreme Fame</i>
Total	PC	HP	GN	PL	DL	Total	Total	WR	DT	LS	EL	WN	Total

Figure 2 Coding sheet for different frames of an article.

RQ1. To what extent, if any, the consistency or the discord was a dominant frame, in the Saudi Arabian and Vatican media, during the innocence of Muslims issue?

As a whole, 418 sentences were taken from 15 articles of 2 newspapers of both countries; 174 (41.6%) sentences fall in consistency frame, 191 (45.7%) sentences fall in discord frame, and 53 (12.7%) sentences are neutral. Consistency and discord frames depiction of IMI is discussed in the following lines.

Consistency and Discord Frames in the Arab News

The Arab News published 375(100%) sentences on the issue. Its 139 (17.1%) sentences fall in consistency frame, 186(49.6%) sentences fall in discord frame, and 50(13.3%) sentences are neutral.

Consistency and Discord Frames in the Roman Observer

The Roman Observer published 43(100%) sentences on the issue of Innocence of Muslims. Its 35 (81.4%) sentences fall in consistency frame, 05(11.6%) sentences fall in discord frame, and 03(7.0%) sentences are neutral.

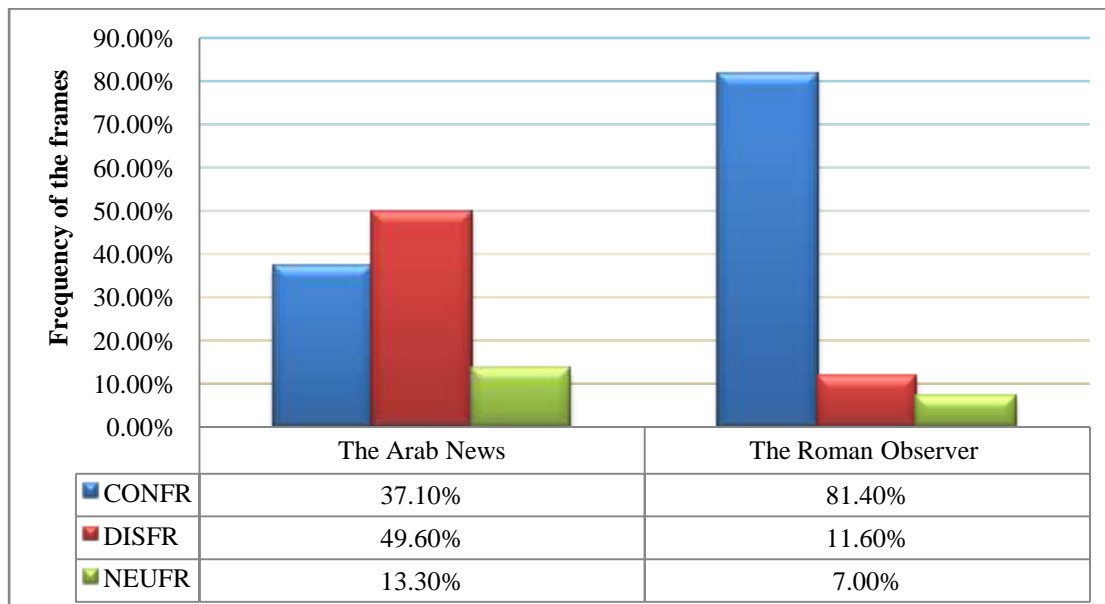


Figure 3 Innocence of Muslims issue depicted through different frames by the selected media.

RQ2. To what extent, if any, the media changed its framing approach during the innocence of Muslims issue?

This question is addressed in two steps. In first step date wise coverage is analyzed whereas second step deals with quarter wise coverage of the issue.

Step 1

1.1. Date-wise Coverage by the Roman Observer

The VC media (the Roman Observer) published 43 (100%) sentences in which, 3(7.0%) were neutral, 35 (81.4%) were Consistent and 5 (11.6%) were discordant. Its date wise coverage shows that:

- a. On September 13, it published 10 (100%) sentences in which, 0 (0.0%) were neutral, 6 (60.0%) were Consistent and 4 (40.0%) were discordant.
- b. On September 14, it published 13 (100%) sentences in which, 2 (15.4%) were neutral, 10 (76.9%) were Consistent and 1 (7.7%) were discordant.
- c. On September 15, it published 4 (100%) sentences in which, 0 (0.0%) were neutral, 4(100%) were Consistent and 0 (0.0%) were discordant.
- d. On September 22, it published 7 (100%) sentences in which, 0 (0.0%) were neutral, 7(100%) were Consistent and 0 (0.0%) were discordant.
- e. On September 25, it published 9 (100%) sentences in which, 1 (11.1%) were neutral, 8(88.9%) were Consistent and 0 (0.0%) were discordant.

Table 1 Innocence of Muslims issue depiction by RO, during the conflict Sept. 2012.

News Paper	Date	Frames			Total	
	Sept.2012	Neutral	Consistency	Discord		
RO	13	Count	0	6	4	10
		% within Date	.0%	60.0%	40.0%	100.0%
	14	Count	2	10	1	13
		% within Date	15.4%	76.9%	7.7%	100.0%
	15	Count	0	4	0	4
		% within Date	.0%	100.0%	.0%	100.0%
	22	Count	0	7	0	7
		% within Date	.0%	100.0%	.0%	100.0%
	25	Count	1	8	0	9
		% within Date	11.1%	88.9%	.0%	100.0%
	Total	Count	3	35	5	43
		% within Date	7.0%	81.4%	11.6%	100.0%

1.2. Date-wise Coverage by the Saudi Arabian Media

The Arab News. The Saudi Arabian media (the Arab News) published 375(100%) sentences in total. In which, 50 (13.3%) were neutral, 139 (37.1%) were Consistent and 186 (49.6%) were discordant. Its date wise coverage shows that.

- a. On September 15, it published 34 (100%) sentences in which, 1 (2.9%) were neutral, 10 (29.4%) were Consistent and 23 (67.6%) were discordant.
- b. On September 19, it published 112 (100%) sentences in which, 10 (8.9%) were neutral, 52 (46.4%) were Consistent and 50 (44.6%) were discordant.

Table 2 Innocence of Muslims issue depiction by AN during the conflict of Sept. 2012

News Paper	Date		Frames			Total
	Sept.2012		Neutral	Consistency	Discord	
AN	15	Count	1	10	23	34
		% within Date	2.9%	29.4%	67.6%	100.0%
	19	Count	10	52	50	112
		% within Date	8.9%	46.4%	44.6%	100.0%
	20	Count	6	13	3	22
		% within Date	27.3%	59.1%	13.6%	100.0%
	22	Count	3	17	27	47
		% within Date	6.4%	36.2%	57.4%	100.0%
	24	Count	12	8	22	42
		% within Date	28.6%	19.0%	52.4%	100.0%
	28	Count	6	14	21	41
		% within Date	14.6%	34.1%	51.2%	100.0%
	30	Count	12	25	40	77
		% within Date	15.6%	32.5%	51.9%	100.0%
Total	Count	50	139	186	375	
	% within Date	13.3%	37.1%	49.6%	100.0%	

- c.** On September 20, it published 22 (100%) sentences, in which, 6
- d.** (27.3%) were neutral, 13 (59.1%) were Consistent and 3 (13.6%) were discordant.
- e.** On September 22, it published 47 (100%) sentences, in which, 3 (6.4%) were neutral, 17 (36.2%) were Consistent and 27 (57.4%) were discordant.
- f.** On September 24, it published 42 (100%) sentences, in which, 12 (28.6%) were neutral, 8 (19.0%) were Consistent and 22 (52.4%) were discordant.
- g.** On September 28, it published 41 (100%) sentences, in which, 6 (14.6%) were neutral, 14 (34.10%) were Consistent and 21 (51.2%) were discordant.
- h.** On September 30, it published 77 (100%) sentences, in which, 12 (15.6%) were neutral, 25 (32.5%) were Consistent and 40 (51.9%) were discordant.

Step 2

2.1. Quarter-wise Coverage of IMI by the Roman Observer

The Roman Observer published 43 (100%) sentences. In which, 35 (81.4%) were neutral, 5 (11.6%) were Consistent and 3 (7.00%) were discordant. Its quarter-wise coverage shows that.

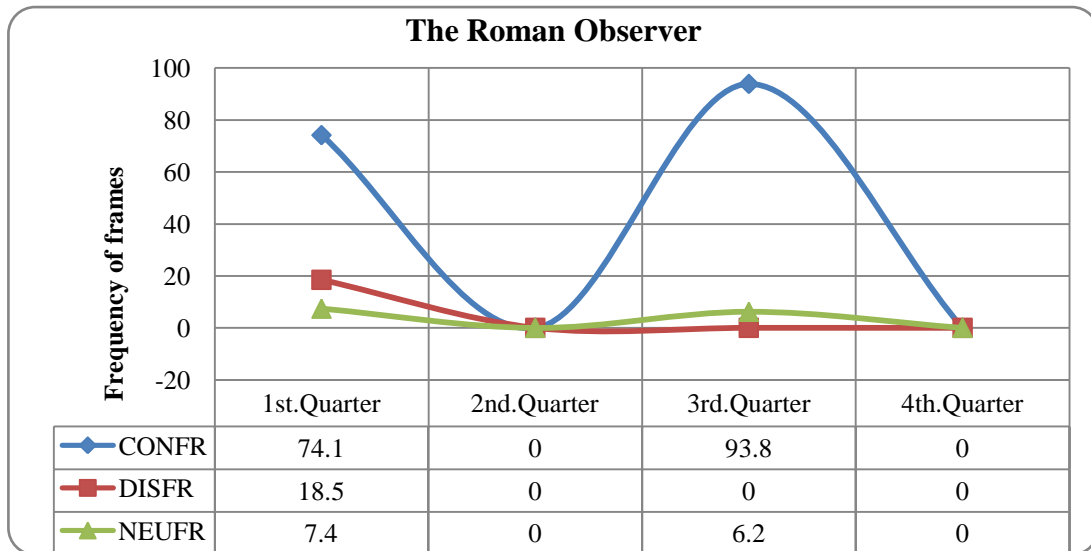


Figure 4 Quarter wise coverage of IMI in The Roman Observer, through consistency, discord and neutral frames.

Quarter 1. The Roman Observer published 27(100%) sentences on the issue of Innocence of Muslims; in which 20 (74.1%) sentences are depicted through consistency frame, 5(18.5%) sentences through discord frame, and 2 (7.4%) through neutral fame.

Quarter 2. The Roman Observer published no article.

Quarter 3. The Roman Observer published 16 (100%) sentences on the issue of Innocence of Muslims; in which 15 (93.8%) sentences are depicted through consistency frame, 0 (0.00%) sentences through discord frame, and 1 (6.30%) through neutral fame.

Quarter 4. The Roman Observer published no article.

2.2. Quarter-wise Coverage of IMI by the Arab News

The Arab News published 375(100%) sentences. In which, 50 (13.3%) were neutral, 139 (37.1%) were Consistent and 186 (49.6%) were discordant. Its quarter-wise coverage shows that:

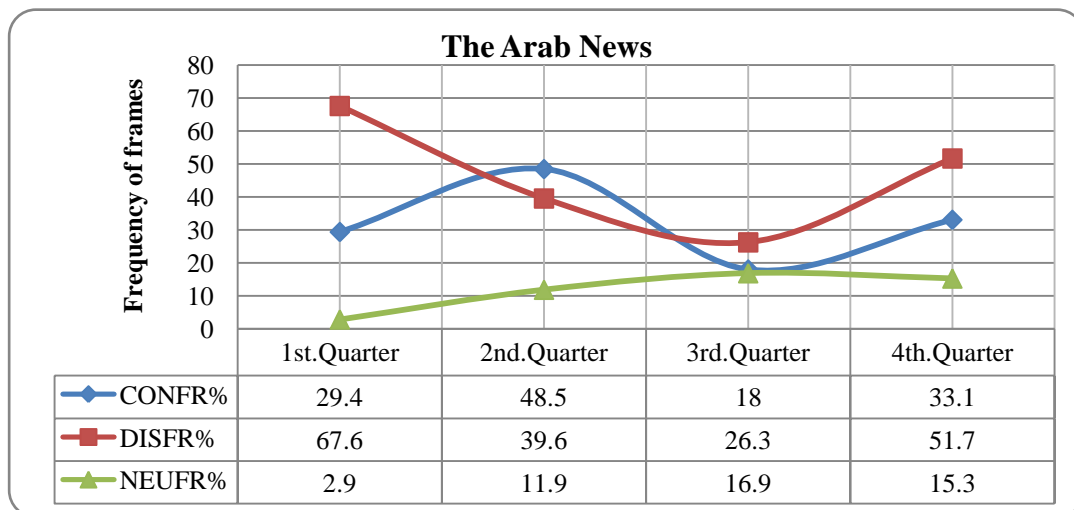


Figure 5 Quarter wise coverage of IMI in The Arab News, through consistency, discord and neutral frames.

Quarter 1. The Arab News published 34(100%) sentences on the issue of Innocence of Muslims; in which 10 (29.4%) sentences are depicted through consistency frame, 23 (67.6%) sentences through discord frame, and 1 (2.9%) through neutral fame.

Quarter 2. The Arab News published 134 (100%) sentences on the issue of Innocence of Muslims; in which 65 (48.5%) sentences are depicted through consistency frame, 53(39.6%) sentences through discord frame, and 16 (11.9%) through neutral fame.

Quarter 3. The Arab News published 89(100%) sentences on the issue of Innocence of Muslims; in which 25 (18.0%) sentences are depicted through consistency frame, 49 (26.3%) sentences through discord frame, and 15 (16.90%) through neutral fame.

Quarter 4. The Arab News published 118(100%) sentences on the issue of Innocence of Muslims; in which 39 (33.1%) sentences are depicted through consistency frame, 61 (51.7%) sentences through discord frame, and 18 (15.3%) through neutral fame.

III. CONCLUSION

The results of research question one show that both the Saudi Arabian and Vatican City media urged to resolve the tension however their tone of expression was different. The Arab News criticized the Western concept of the FOE and depicted the issue dominantly through discord frame, whereas the Roman Observer stressed upon the reconciliation and depicted the issue dominantly through consistency frame (see figure 3).

The results of research question two show that overall media trend in consistency framing was found ascending, whereas discord framing trend was found descending; it refers that media played a role to amplify the harmony and reduce the tension (see figure 6).

1 In depth observation shows that media trend of VC in consistency framing was ascending, in first quarter it was 80% which increased its frequency with the passage of time and reached to 100% in third and last quarter of its coverage. Its trend in discord framing was descending, in first quarter it was 20% which decreased its frequency with the passage of time and reached to 0% in third and last quarter of its coverage.

2 The media trend of SA in consistency framing was also ascending, in first quarter it was 30.3% which increased its frequency with the passage of time and reached to 39.25% in fourth quarter of its coverage. Its trend in discord framing was also descending, in first quarter it was 69.7% which decreased its frequency with the passage of time and reached to 60.75% in last quarter of its coverage.

3 Both the states are leaning towards consistency and reconciliation. Both the leading religious states (nuclei and epicenters of the Christianity and the Islam) are at the same page; both respect the religious sacred and prefer to respect of religious affairs on the "freedom of expression".

4 We are living in a democratic international system of 21st century. More than 77% of the global population belongs to different religions and everyone loves and respects his/her beliefs and dislikes the insult by anybody else. So it is absolutely undemocratic to consider the blasphemy, hate speech or defamation as a normal "freedom of expression". It is an odd case which can be termed as "extremism of expression".

5 Our study exposes an exclusive aspect of the discussion i.e. the demarcation of the highest level of the FOE. We have found not only a single sentence depicting extreme frame (blasphemy, hate speech or defamation). It shows that FOE has no room for blasphemous expressions in the establishments of these countries. Every type of freedom in expression is exercisable except the derogatory remarks about any religion. The basic reason of this issue is not FOE; it is extremism of expression (EOE) which has disturbed the global community at large.

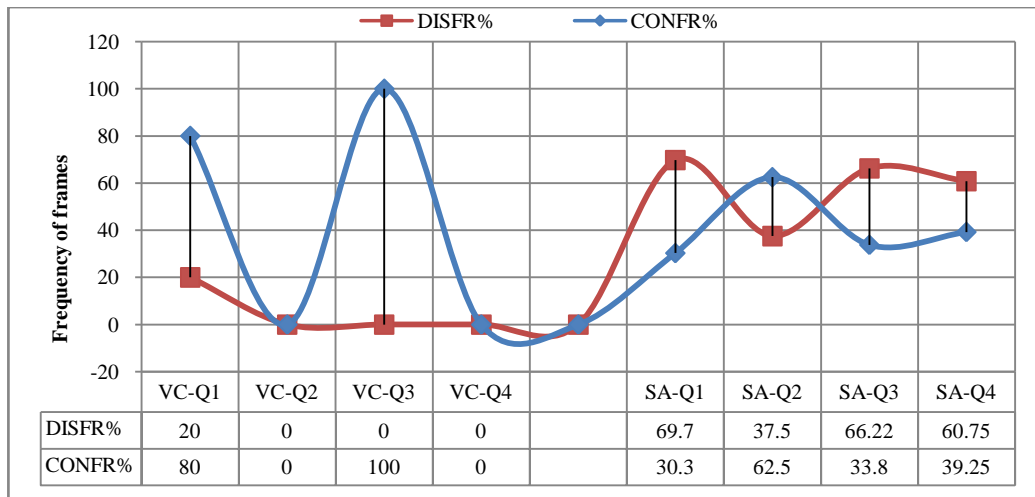


Figure 6 Change in overall framing trend of VC and, SA media, in four quarters of the time frame.

REFERENCES:

1. UDHR. Universal Declaration of Human Rights. 1948. 7 May 2014 <http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf>.
2. Georg, Cherian. Journalism and the Politics of Hate: Charting Ethical Responses to Religious Intolerance. Paper presented at the annual meeting of the International Communication Association, London, England, Jun 17, 2013. 11 March 2015 <http://citation.allacademic.com/meta/p640109_index.html>>.
3. Siraj, Syed Abdul and Shabbir Hussain. "War Media Galore in Pakistan: A Perspective on Taliban." Global Media Journal: Pakistan Edition v.1 (2011): 49-64.
4. Marquez, Miguel. CNN. 17 September 2012. 18 April 2016 <<http://www.cnn.com>>.
5. Mackey, Robert and Liam Stack. "Obscure Film Mocking Muslim Prophet Sparks Anti-U.S. Protests in Egypt and Libya." New York Times. 11 September 2012.
6. Zahos, Zachary. "The Art of Defamation." The Cornell Daily Sun. 19 September 2012.
7. Murphy, Dan. "There may be no Anti-Islamic movie at all." The Christian Science Monitor. 12 September 2012.
8. Lovett, Ian. "Man Linked to Film in Protests is Questioned." The New York Times. 15 September 2012.
9. Fenton, Thomas. "Should Innocence of Muslims be censored?" Global Post. 12 September 2012.
10. Michal, Shmulovich. "Al-Qaeda indicates responsibility for killing US envoy in Libya, urges more attacks." The Times of Israel. 15 September 2012.
11. Kirkpatrick, David D. "Anger Over a Film Fuels Anti-American Attacks in Libya and Egypt." The New York Times. 12 September 2012.
12. The Nation. "Muhammad's love day." The Nation. Islamabad, 15 September 2012a.
13. Press TV. Pakistan police clash with angry protesters outside US Embassy. 14 September 2012c. 3 October 2014 <<http://www.presstv.com/>>.
14. VOA. Pakistan Protesters March on US Consulate. 16 September 2012. 22 April 2015 <<https://archive.org/details/VOANewscasts?and%5B%5D=september+2012>>.
15. The News. "Demonstrators burn the US flag in front of its Lahore consulate." The News International. Islamabad, 15 September 2012.
16. —. "Prince Harry at Camp Bastion during Taliban attack." BBC News. London, 15 September 2012b.
17. Ummat. "Afghan Taliban announce a bounty on killing of derogatory film maker." Daily Ummat. Karachi, 18 September 2012.
18. The Express Tribune. "Pakistan observed a holiday "Love Our Prophet Day" to show solidarity with Prophet of Islam." The Express Tribune. Islamabad, 22 September 2012a.
19. BBC News. "Anti-Islam film: US condemns Pakistan minister's bounty." BBC News. London, 23 September 2012a.
20. Bilour, G A. Pakistani minister offers bounty for death of the "Innocence of Muslims" film-maker. Peshawar, 12 September 2012.

21. Risling, Greg. "Calif. man behind anti-Muslim film ordered jailed." Associated Press. 28 September 2012.
22. Thorgeirsdottir, Herdis. Article 13. The Right to Freedom of Expression: A Commentary on the United Nations Convention on the Rights of the Child. Ed. A Alen, et al. Leiden: Martinus Nijhoff Publishers, 2006.
23. UDHR. Universal Declaration of Human Rights. 1948. 7 May 2014 <http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf>.
24. Reporters without Bordes. Reporters without Bordes. 2013. 12 April 2015 <<http://www.Reporters without Bordes.com>>.
25. George, Sophia. free speech free press. 17 April 2012. 3 November 2017 <<https://freespeechfreepress.wordpress.com/?s=saudi+arabia>>.
26. Constitution of Saudi Arabia. The Constitution of Saudi Arabia, Article 7. March 1992. 3 May 2015 <https://www.constituteproject.org/constitution/Saudi_Arabia_2005.pdf>.
27. Castillo, Julianne. freespeechfreepress. 30 April 2017. 30 November 2017 <<https://freespeechfreepress.wordpress.com/vatican-city/>>.
28. Castillo, Julianne. freespeechfreepress. 30 April 2017. 30 November 2017 <<https://freespeechfreepress.wordpress.com/vatican-city/>>.
29. Neu, Jerome, Sticks and Stones. The Philosophy of Insults. Oxford : Oxford University Press, 2009.
30. Raouf, Farhan. Modernizing Pakistan's Blasphemy Law as Hate Speech (Masters Thesis). 2015. 3 January 2016 <<http://www. OATD.org>>.
31. Global Legal Research Center. Blasphemy and Related Laws in Selected Jurisdictions. Washington: The Law Library of Congress. <http://www.loc.gov/law>, 5 January 2017.
32. Global Legal Research Center. Blasphemy and Related Laws in Selected Jurisdictions. Washington: The Law Library of Congress. <http://www.loc.gov/law>, 5 January 2017.
33. Berkley Center. National Laws on Blasphemy: Saudi Arabia. 22 May 2015 <<https://berkeleycenter.georgetown.edu/essays/national-laws-on-blasphemy-saudi-arabia>>.
34. Decree, the Council of Ministers. Decree M/16 on Crimes of Terrorism and its Funding, Saudi Arabia. 31 January 2014. 9 November 2016 <<http://www.sama.gov.sa/ar-sa/AntiMoney/AntiDocuments/نظام جرائم الارهاب وتمويله.pdf>>.
35. Levy, Leonard. Treason Against God: a History of the Offense of Blasphemy. 1st Edition. Michigan: Schocken Books, 1981.
36. Wimmer, R D and J R Dominick. Mass Media Research an Introduction. 9th Edition. Boston: Lyn Uhl & Michael Rosenderg, 2011.
37. Scott, W. A. (1955). Reality of content analysis: The case of nominal scale coding. Public Opinion Quarterly, 19, 321-325.
38. Hussain, Tasaddaq. "Freedom of Expression Exercised by Global Media and Laws of Blasphemy: Exploring consistency and Discord in USA, UK, Vatican City, Saudi Arabia and Pakistan." Doctoral Thesis. Dera Ismael Khan, KP, Pakistan : Department of Communication and Media Studies, Gomal University, 30 December 2019.
39. Yogesh Hole et al 2019 J. Phys.: Conf. Ser. 1362 012121
40. Pew Research Center. Laws Against Blasphemy, Apostasy and Defamation of Religion. 2 April 2018 <<http://www.pewforum.org>>.