

## **IDENTITY CONSTRUCTION OF TABLIGHI IN THE TIME OF CORONA CRISES: AN ANALYSIS OF FACEBOOK POSTS**

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### **Abstract**

TablighiJamaat in India was identified as the main culprit to spread Corona or COVID-19. The Indian government and other Indian state governments took action against them. Indian Mainstream media spread news against Tablighi, and the people associate with it continuously. Social Media platforms also became the tool to spread hate against Tablighi, Muslims, and Islam. This study reveals the social identity construction theory of Psychology and wants to examine the identity constructed by Facebook posts of Tablighi and Indian Muslims. For this research, the pattern of Corpus-Assisted Discourse Studies (CADS) has been used, and the words ‘Tablighi’ and ‘NizamuddinMarkez’ in English and Hindi languages are being used as topic modeling. The finding reveals that social media users think that the people associated with Tablighi are anti-national, anti-social, uneducated, etc., and spread COVID-19 intensely.

**Keywords:** Tablighi, NizamuddinMarkez, Social Media, Facebook, Corona

## Introduction

TablighiJamaat was identified as the main culprit to spread Corona in the early days in India. Several cases were filed against the people associated with TablighiJamaat all over the country. This 100 year old organization was never in the news before this in India. This involved the spiritual restitution of Muslims silently and the headquarter of TablighiJamaat in Nizamuddin is Banglewali Masjid i.e. the Markez in New Delhi, never became the attraction of local people. Although, the headquarters attract thousands of worshippers every year and hosting hundreds of them every night.

In March 2020, TablighiJamaat was blamed for flouting norms of worship and rules of social distancing during the Covid-19 epidemic. This organization was noticeably guilty of hosting an international conference (Ijtema) from 13 to 15 March 2020. People gathered for the conference were stuck at the headquarter of TablighiJamaat and other Mosques. Almost 3,000 men were present at the Markez premises due to the conference. At that time, the Delhi government had banned all gathering of more than 200 people from 13 March 2020, and Prime Minister Narendra Modi has declared a complete lockdown with effect from midnight of 24//25 March 2020.

In meantime, mainstream media became active to spread terror against Tablighi and used the words ‘Corona jihad’, ‘Islamic Insurrection’, ‘Corona Terrorism’ on television news channels, and ‘men hiding in the Markez’, etc. in the newspaper headlines (Salam, 2020). The identity of TablighiJamaat was badly battered, and it was believed that Tablighi was largely responsible for the spread of Coronavirus in India. Additionally, an audio clip was circulating in social media in which Maulana Saad, chief of TablighiJamaat, was allegedly heard asking his volunteers not to follow social distancing and gather in the mosque. Then, Social Media, particularly Facebook and Twitter, became the ground of battle and spread hate speech against TablighiJamaat and also against Muslims. Most of the social media users criticized TablighiJamaat, and therefore my research is an attempt to find the nuances of identity formation of TablighiJamaat on the social media site Facebook.

A plethora of researches have happened related to the Tablighi (Noor, 2003; Sikand, 2003; Freedman, 2016), but very little has been done on the identity construction of Tablighi by the media and the social media (Noor, 2003). This research objective is to fill the gap to

understand the concept and identity of TablighiJamaat on Social Media by its users and to study the conversation in the favour of or against TablighiJamaat.

### **Literature Review**

TablighiJamat came into existence in the 1920s in Mewat, India, by the work of prominent Deobandi scholar Maulana Muhammad IlyasKandhalawi. This organization emerged in direct retort to the rise of the Hindu Arya Samaj sect, which was working for two evangelizing movements such as Shuddhi (Purification) & Sangathan (Consolidation). TablighiJamat was engaged to back stray Hindus who accepted Islam during the Mughal period. Sikand (2003) wrote that the Muslims' harm of political power allocated completely to their taking unrestrained the route of Islam. He promoted working in a steady way, inspiring the transformation of distinct Muslims to complete their performs of the Qur'an. TablighiJamaat prohibited modernity as opposing the real thought of Islam. The followers are required to read 'TablighiNisab' with Qu'ran. It is said that either Tablighi should follow jihad through morality (jihad bin nafs) or they advocate jihad through the sword (jihad bin saif). They avoid interacting with the followers of other religions whenever possible.

TablighiJamaat is a major Islamic organization, and its associates spread to almost 165 countries (Burki, 2013). In the Indian subcontinent alone, one annual gathering attracts a million people (Metcalf, 2003), and it is believed that a very large gathering of Muslims happened there, second only to the hajj congregation. Its major impact has been felt in Muslim communities, especially southeast Asia, North America, Middle East, South Pacific countries (Kepel, 1994; Dassetto, 1988; Vahed, 2003). The followers of TablighiJamaat is working for Islam voluntarily and for their own expenses. According to Metcalf (1996), Tablighi is working for their movement on many levels. They are either working virtually or engaging the employers and achieve the movement's standards. The persons who link to the TablighiJamaat may associate for a few months or years or work for several years to become expert and then complete Tablighis.

The headquarters of TablighiJamaat is situated in Nizam-u'd-din, New Delhi in India. This is headed by an amirMaulanasSaad. Several years ago, this was a small mosque and identified as the Bangalawali Masjid, and now this became a seven-story building. It is said that ten thousand Tablighis can meet at a time. There are several VIP rooms, conference rooms, small rooms for visitors, for meeting and to reside Muslim scholars, respectively. This headquarter

offers to lodge to at least two thousand Tablighis. It also arranges visa requirements and transportation facilities for overseas members (Ahmed, 2015). This also organized several conferences for its jamaats. Muslims associated with Tablighi come to learn its working style from the senior Tablighis and scholars, discuss with officials, and plan how to implement the Tablighi activities in their own areas or countries. At the headquarters, the shura (consultative committee) is the decision-maker body, and it takes several decisions through daily mushawara (consultation). TablighiJamaat officials' work remains unclosed for several authorities. This organization has no formal structure and it never discloses their activities.

Several kinds of research have studied from time to time and analyzed different aspects of Tablighi. According to Gaffney (1997), the modus operandi of TablighiJamaat is to spread the idea of traditional Islam, persuade to non-attentive Muslims, and inspire to adopt the Islamic ideology. They squeeze a dogmatic exercise of Islam and this is guaranteed by sharia law. Tablighi influences Muslims by its roving missionaries, travel from mosque to mosque, and encouraging the message of the Qur'an, and promote the rigid ideology of its founder.

According to King (1997), TablighiJamaat is a proselytizing and campaigning program, enthusiastic to repeating the basic ideologies of Islam. The campaigning is proposed to approve and to support the faith of the Tablighi themselves. It functions completely inside the Muslim society, and it is quietly unseen to non-Muslims as well as government and media. Fuller (2003) also mentioned that Tablighi is a nonviolent and unpolitical movement. Metcalf (1996) wrote about TablighiJamaat that it is an unpolitical, silent drive of internal grassroots propagandist revitalization. It is said that the governments usually prejudiced of self-determining movements often make an exemption for Tablighi (Roy, 1996). Noor (2003) mentioned that the Tablighi makes from an extensive pool of possible associates, networks, and renovates internationally.

Simultaneously, Tablighi is suspected in different ways and has been libeled and alleged by grooves of Muslim groups from North America to Southeast Asia. TablighiJamaat has a negative identity, and it is said that they are involved in several terrorist activities all around the world. The tendency of the target to the Tablighi is political or rather derives in the form of the critique that the TablighiJamaat has abandoned politics. According to Alexiv (2005), more than fifteen thousand Tablighis are allegedly working in the USA, and they are a problem of state security. The members of proxy groups form a commanding preaching movement talks radicalism, contempt for religious tolerance, democracy and state. Freedman

(2016) argued that TablighiJamaat is unknown for non-Muslims, and it affects the significant and dangerously dissident character for violent jihadi groups. Gaffney (1987) also argues that TablighiJamaat mosques assist as recruitment resources for jihadi operators and their followers to have a more violent expression of Islam. It is said that the Tablighi has been involved in supporting the terrorists, and it was instrumental in founding Harakatul-Mujahideen, who is responsible for the hijacking of an Air India passenger airplane in 1998 as well as the killing of a group of French engineers in Karachi in 2002. Members of Tablighi also clashed in Afghanistan in the years 1980 and merged Al-Qaeda (Raman, 1999). They are also vigorous in the African region, and it established the Islamic Salvation Front in Algeria. In France, they attacked several parts of Paris in 1994 (Alexiev, 2005). Kazakhstan establishments banded a number of Tablighi groups. (Mili, Block, Rahmani& Zambelis,2006). In India, Tablighi leader MaulanaUmarji and his associates were suspected of the firebombing of a train carrying Hindus in Gujarat, India, on February 27, 2002 (Alexiev, 2005). Hence, despite its past situation compared to political & violent jihad, TablighiJamaat attitudes a peril by serving as a productive upbringing for upcoming terrorists.

### **Identity Formation and Society**

The question of identity is found to differ from person-to-person and society-to society. It determines the lenses through which one perceives the world and is influenced by the class, gender, cultural background, religious affiliations, societal status, and indigenous nationality that one is associated with. The formation of identities is introduced by many existing socio-political subjects, which revolve around numerous conflicting claims of different groups through dissimilar roots, thoughts, and procedures (Sen, 2006).

The term ‘identity’ was popularized by the psychologist Erik Erikson during the 1950s, and he defined it as a psycho-social process. In the chapter ‘Eight Stages of Man’, Erikson talks about the “Freudian phases of psychosexual development” by introducing a much greater prominence on the social setting of the expansion. The vital concept of this system is the accomplishment of ego identity & study of identity problems, which develops the outstanding distinctive of adolescence (Erikson, 1994).

Identity is also defined as a process with cogent symbolic markers. Tajfel and Turner (1979) have explained the model of social identity starting with the individual categorization of ‘self

from others'. It means identity derives from the social groups that 'we belong to' and those that 'we don't belong to', and from this, the out-group and in-group comes into existence for social identity. For this, the sphere of occupation principles, ideologies, capabilities, life histories, religion, politics, and philosophical lifestyle are the parts of identity (Markstorm& Hunter, 1999), and these are ego identities (Erikson,1994). Identity is fragmented, never unified, never singular, and constructed across the different interesting and antagonistic discourse, practices, and positions. It is about the question of using language & culture in the course of flattering somewhat than being, a question not of "who we are" or "where we come from" (Torres, 2008). Therefore, identity is the meaning-making process.

Religion is also a fundamental social identity concept for many people in different societies (Altman & Taylor, 1973; Ysseldyk, Matheson &Anisman, 2010) in the sense of self and interactions. This subject tends to be more conservative and prejudiced than non-religious subjects. It consists of knowledge and beliefs about specific social groups much of which is negative in nature and strongly affects the ways in which we deal with incoming information (Engineer, 1986). In this regard, the profile might be entirely erroneous, but even a false assumption is important when the individuals who harbor the assumption live in a society where the majority of people share their beliefs (Batson, 1994).

Max Weber and Emile Durkheim established the complexity of religious behavior when studying sociology of religion. Weber (1993) emphasized the role of individuals (prophets, priests, saints, religious leaders) in determining religious values, world-view, and moral systems. On the other hand, in Durkheim's opinion (2001), society is the final world in defining outcomes.

Sen (2006) argued that the 'solidarity approach to human identity came into existence due to the partition of the world on the basis of civilization and religion. This approach saw the human being as a member of a particular group based on civilization, religion, nationality, or classes. A strong identity (in terms of sexual or political) is more possible than those with a weak identity to accept their characters and feel less alienated from culture when they join in a group-related activity (McKeena&Bargh, 1998). At this juncture, religious identity is the most crucial factor in the world of identity. There are several ways to be present in the religious social identity. Explicit discourses on one's religious views or more submissively via uni-communication such as wearing a religious artifact. Therefore, religion could attend as a "salient social identity" controlling connections and struggle, explicitly ensuing in strain

among different religious groups in the virtual discussion (Walther, 2009). It can be argued that religion is the instruction of minorities to manage acculturative stress, social isolation, and stigma related experience (Alba, 2005; Verkuytem&Yildiz, 2007).

At this juncture, Islam is the most commonly misinterpreted religion in the ecosphere, and Muslim beliefs and practices are full of mystery for non-Muslims (Abidin, 2007) After 9/11, Muslim identity captured lots of attention to the world. The observation of Muslims & Islam varies with countries and cultural groups, either the debate is about Muslims as person and Islam as a political program. Several groups, including governments, target Muslims, and as a result, several stereotypes are propagated about Muslims in the world. There is ample evidence of prejudices and stereotypes in the majority community against Muslims in the world. The identities of Muslims in western countries are formed as akin to a terrorist, anti-nationalist, anti-women, anti-democratic, shady rich, oil Sheik, and religious extremist, and they are advocating justify militant extremism on behalf of Islam. (Nisbet& Myers 2011).

All over the world, Muslims are targeted in different ways and questioned about their social status, inter-religious politics, religious activities, and their population. The historical events, political situations, and social processes are the manufacturers of the Muslim Identity. In contemporary worldwide phenomenon, the word 'Islamophobia' is popularized and has gained greater dominance across both the public and political spaces.

India has been a multicultural society and is (re)inventing its religious identities in concern with other religious groups. In a multicultural society, the understanding of sigma might critically affect the development of minorities' identification (Liang, 2005). It must be known that Indian Muslims are found to be divided into three categories, the first being conservative, the second liberal, and the third, progressive. There is a conception of Indian Muslims that they are the children of Mughal invaders, which is expressed in crude terms like Babar khaulad (Children of Baabar). In addition to it, awards, honor praise coming to a Muslim, the elevation of a Muslim to the higher posts are also the factor to think about their identities. The indicator of Muslim identity is the subject to the burqa, the purdah, the beard, and the topi (cap) (Lewis, 2005). TablighiJamaat is never highlighted in the news in India, but during the Corona pandemic, their identity emerged in different ways.

### **Social Media and Its Power**

Social media has become a very effective instrument for the distribution of information and an instrument of social change (Awan, 2017, Oboler, et al., 2012; Kietzmann, et al., 2011). The power of speech of Social Media platforms are very powerful, and they have the capacity to change the mind of the public and the power of the country (Shirky, 2011; Castells, 2007).). They also provoke the public or readers to write and post comments on any particular subject (Canter, 2013; Rheingold, 2008). The communication on Social Media platforms can be defined as “two-way communication” (Briones, et al. 2011), and the user can interfere with any discussion at any time resulting in to change in the mood of the discourse (Allcott, Gentzkow& Yu 2019; Morente-Molinera, et.al 2018). Social Media also allows the public to create, produce, and store the contents (Sunstein, 2018; Jenkins, Ford & Green 2018; Gorodnichenko, Pham & Talavera, 2018).

In this situation, when everybody has the power of expression through their smartphones (Spaid, & Flint, 2014), then media organizations have no chance to avoid the use of the platforms of social media such as Facebook and Twitter to circulate the news (Swart, Peters &Broersma, 2017). Most of the media organizations, whether it is print or electronic, have an account on these platforms, and they share news regularly (Kilgo, et al. 2018). They break news first on these platforms with the use of catchy or controversial headlines to attract readers to notice them (Kitsa, & Mudra, 2018).

According to the Pew Research Center, sixty-seven percent of Americans get news on social media in 2017.(Gottfried & Shearer, 2017). The Oxford University's Reuters Institute India Digital News Report (2019) states that only thirty-six percent public in India have trust in news overall. Indians have higher levels of trust in news in search and social media. (Newman, Fletcher, Kalogeropoulo& Nielsen, 2019). The society of India is a multi-cultural and multi-religious society and the caste and religion are very sensitive subjects to discuss. It is true that communal violence was itself a ruling government's construct either in the pre-independent or post-independent periods because there are several conflicts that were named as religious conflict, and there is an argument that Indian society is divided on the base of religion (Ponniah, 2017). Engineer (2015) wrote, “Media often display its insensitivity towards the marginalized section in general and minorities in particular by giving little importance to the culture and diversities within minorities. Issues of importance to their lives and their perspectives receive very little coverage or mention.”

Media plays a very sensitive role to maintain the image of India as a secular nation (Roy, R., & Mondal, S. A. 2019). But there is a deficiency of understanding about the Muslims by the Indian media. There is never taken any serious steps by any stakeholders to understand Muslims and Islam. He also argued that the media never study those canons of other religions, and the media neglects the human rights or that resist wisdom. They never glorify and identify the good characteristics of other religions. The media approach is very hurtful in terms of Islam. The media highlighted Islam as anti-nationalist, anti-western etc. Renowned journalist Chandan Mitra also said that the English language media of India did not project a positive picture of the Muslim community. (Farouqui, 2009).

Allen (2010) mentioned the report of the EUMC in his book and said, “the role and impact of the media is one that is contentious and debatable...to try and explain the media’s role, therefore, remains difficult. None of the reports suggested that the media directly caused or, indeed, were responsible for any reported or identified act of aggression or significant change in attitude. However, this is not to dismiss their impact in any way and despite there being no direct evidence to suggest otherwise, the media continue to play a major role in the formulation and establishment of popular perceptions in the public sphere”.

Allen (2002) argued that the mainstream media differentiated the “pseudo-religious” validation of terrorism & the Muslim faith. They use inflationary words and terms as, Islamic Terrorism’, ‘Islam’, ‘Muslims’, and ‘Fundamentalism’ etc. in their headlines and confuse the readers. Media and Muslims are the hot topics for the research, but very little research has been done on the contents of Facebook and Facebook pages of the media organizations. Awan (2016) has conducted research on Facebook content and found the five frameworks around Islamophobia. But he did not distinguish whether the user-generated or media organization generated. In addition, his research is based on those Muslims who are living in the UK. Therefore, this study tries to fill this gap in the research of Indian Muslims.

### **Research Questions**

Q1. What is the conceptualization of TablighiJamaat on Social Media?

Q2. What types of conversations and behaviors on Facebook are related to TablighiJamaat?

Q3. What are the various factors highlighted on Facebook about TablighiJamaat?

## **Research Methodology**

This research is based on “Corpus Assisted Discourse Studies” (CADS) and “Topic Modeling”. CADS is the combination of “Discourse Analysis” and techniques for inquiries from “Corpus Linguistics” (CL) (Tornberg&Tornberg, 2016). Corpora are huge demonstrative models of a specific kind of naturally occurring language data. Hence, Corpus-assisted discourse studies (CADS) were needed to define “the kind of study which incorporates the quantitative/statistical method”. The corpus is used to examine linguistic patterns at a specific period in time, or alternatively are, ‘timeless’, where corpora are used to pitch light on the way, say, irony or metaphor or evolution the meaning in general terms.

Baker (2006) wrote that “corpora (large bodies of naturally occurring language data stored on computers) and corpus processes (computational procedures which manipulated this data in various ways) in order to uncover linguistic patterns, which can enable us to make sense of the ways that language is used in the construction of discourse (or ways of constructing reality).” McEnery& Wilson (1996) mentioned that “Corpus linguistics is the study of language based on examples of real-life language use”. This method helps to study a huge number of unstructured data. In the techniques for inquiries from Corpus Linguistics (CL), the topic modeling is very important, which is associated with Computer Science, and through this, the frequent collections of co-occurring words in a text can be found without the limitations of any hypothesis (Tornberg&Torenberg, 2016).

Through this method, unstructured data has been collected from the walls of the social media platform Facebook in my study. Therefore, the universe of my study is Facebook. In this study, the topics are found with the help of the topic modeling approach and find all the Facebook posts, which contain case incentives search the words ‘Tablighi’ and ‘NizamuddinMarkez’ in English (Roman script) and Hindi languages (Devnagri script). As we are aware that, “topic modeling is a collection of methods and algorithms that uncover the latent thematic structure in document collection by revealing recurring clusters of co-occurring words. This methodology allows quantification and visualization of themes that arise inductively from the text” (Blei, Ng &Jordom, 2003).

Therefore, my study deals with the contents posted on Facebook from March to June 2020. This research documented and studied all the Facebook posts and their comments related to the identity of TablighiJamaat and find 210 posts on Facebook. Then, the posts and their

comments of the users are also analyzed manually and identified and categorized, which deliver the Tablighi-related posts. This paper also finds a topology of the subject related to the identity of Tablighi.

## Results and Analysis

In the following analysis, the researcher first implemented a topic modeling technique for all the posts to capture separate topics. A corpus of topics emerged such as Anti-Social, Anti-national, Conversion, Foolish, Corona Crises, Irresponsible, Terrorists, etc. (Table.1). These topic categories are created through a close study of establishing topics manually.

**Table-1 (Typology of Identity of Tabighi)**

Jihad	Terrorists	Gaddar	Islamic Conspiracy	Criminal
Foolish	Lynching	misleading	Dangerous	Islamophobe
Propaganda	Non-sense	brainwashed	Law-abiding	Doctored
Human bomb	Anti-Social	Anti-nationalist	Irresponsible	Conversion

Before starting the analysis of the data, the researcher collected all the comments from the selected 210 Facebook posts. Only those posts and comments were collected which were relevant for research. Based on our reading of social identity formation as a social phenomenon, the probable outcomes that came out of our engagement with the said data in consideration, these sets of generalization have become the constructing principles of the identity of TablighiJamaat. Social media users saw the identity of Tablighis as anti-social and said that they are spreading Corona. Social Media users argued that Tablighi change their faces and the mobilization at Nizamuddin is a part of a Muslim conspiracy to spread Corona in this country. TablighiJamaat has embarrassed the entire Muslim community, and due to this, all the Muslims are being targeted.

**Comment:** तबलीगीमरकज़काजुटानइसदेशमेंकोरोनाफ़ैलानेकीमुसलमानीसाजिशकाहिस्साहै.

*(The mobilization at TabligiMarkaz is the part of the Muslim conspiracy to spread corona in this country.)*

**Comment:** तबलीगीजमातने पूरे मुस्लिमसमुदायको शर्मसार किया है। सभी मुस्लिमोंको निशाना बनाया जा रहा है।

*(TabligiJamaat has embarrassed the entire Muslim community. All Muslims are being targeted.)*

Social media users identified this religion (Muslims) as real demons of society in modern times through Tablighi. The peoples of TablighiJamat are throwing spit, feces and urine to others. These demons must be identified.

**Comment:** ...तबलीगीजमातके राक्षस थूक, मल, मूत्र फेंक रहे हैं।.... आधुनिक समयमें ये मजहबी ही असली असुर हैं। राक्षसको ईसिरपर सिंगलगाकर नहीं आएगा।

*(The demons of TabligiJamaat is throwing spit, feces, urine. In modern times, these religions are the real demon. A demon will not come with a throne on his head. These people are the demons these days)*

SNS users argued that Tablighis are the enemies of human beings. They promote Fanaticism among human beings. Tablighis are anti-national and they are not patriotic. They are traitors. SNS users demanded to the home minister of India to implement a law against anti-nationalist.

**Comment:** तबलीगीमनुष्यके दुश्मन कम नहीं। मनुष्यमें ही मनुष्यताके दुश्मन बसे हैं। विकसित तरीके से इंसान में कट्टरता भरनेकी कोशिशमें लगे हैं। कट्टर बनानेकी फैक्टरी चल रही है। फैक्टरीके कारिंदोंको इंसानकी खुली प्रकृति और मौलिक प्रवृत्ति मंजूर नहीं। वह सबको एकरंगी बनाना चाहते हैं। एकमान्यतामें ढाल देना चाहते हैं।

*(The enemy of man is no less. Enemies of humanity are settled in humans. In the developed way, people are trying to fill fanaticism. The hardcore making factory is in operation. Factory workers do not accept the open nature and fundamental nature of humans. He wants to make everyone monolithic. Want to mold into a belief.)*

**Comment:** कोरोनासंक्रमणकराने और बड़े स्तर पर देश को प्रभावित करने के राष्ट्रविरोधी विनाशकारी कार्रवाई करने के विरुद्ध सरकार देश पर हमला करने का सख्त कानून ऑडिनेन्स लाकर तत्काल बनावे और इन गद्दार तबलियों को सजा दे। यह अत्यावश्यक है। प्रधानमंत्री जी से एवं गृह मन्त्री जी से देश का आग्रह है।

*(The government should enact a strict law to attack the country against Coronas infection and take anti-national destructive action to affect the country on a large scale and punish these traitorous talabis. it's urgent. The request of the country is from the Prime Minister and the Home Minister.)*

SNS demanded that there should be a provision for hanging Tablighi in the national interest. And those who came in support of him should also have a case registered under this act. This is their corona-jihad.

**Comment:**

#तब्लीगीजमातके लोगोंके चिकित्सकों एवं स्वास्थ्य कर्मियों पर थूकने की भर्त्सना करना ही पर्याप्त नहीं, वर्तमान परिस्थिति में ये राष्ट्रद्रोही है। ये इनका #कोराना जिहाद# है। राष्ट्रहित में इनके लिए #फांसीके सजा का प्रावधान हो। और जो इनके समर्थन में आए उस पर भी #राष्ट्रद्रोह कानून के अंतर्गत मामला दर्ज हो।

*(# It is not enough to condemn the people of Tablighi Jamaat for spitting on doctors and health workers, in the present situation it is a traitor. This is their #Korana Jihad#. There should be a provision for hanging them in the national interest. And those who came in support of him should also have a case registered under this act.)*

SNS users think that Indian has no idea about the agendas of Tablighi. Its purpose is to make Muslims true Muslims. Even after the name of Tablighi Jamaat reaches home from door to door but very few people know about its work and purpose.

**Comment:** तब्लीगीजमातके एजेंडे से अनजान देश...

इसका उद्देश्य है मुसलमानों को पक्का मुसलमान बनाना तब्लीगीजमात का नाम अभी घर-घर पहुंच जाने के बाद भी उसके काम और उद्देश्य के बारे में बहुत कम लोग जानते हैं।

*(A country ignorant of the Tablighi Jamaat's agenda ... Its aim is to make Muslims a solid Muslim. Despite the name of Tablighi Jamaat going from house to house, very few people know about its work and purpose.)*

Users angered with the Tablighis and said that they are foolish and we have seen the superstitions and foolishness of a few thousand people of TablighiJamaat.

**Comment:**संदर्भमेंतब्लीगीजमातकेकुछहज़ारलोगोंकेअंधविश्वासोंऔरमूर्खताओंकानतीज़ाहमदेखचुकेहैं।उनकेप्रतिदेशकागुस्साजायज़है।

*(we have seen the result of the superstitions and foolishness of a few thousand people of TablighiJamaat. The country's anger towards them is justified.)*

SNS users think that the TablighiJamaat is a very conservative, radical organization, and its role in this current crisis was also very irresponsible.

**Comment:**तब्लीगीजमातवैसेभीघोररूढ़िवादी, कूपमंडूकसंगठनहैऔरइसमौजूदासंकटमेंउसकीभूमिकाभीबहुतगैरजिम्मेदारनाथी।

*(The TablighiJamaat is anyway a very conservative, radical organization and its role in this current crisis was also very irresponsible.)*

SNS users argued that the Tablighi are living dirty and mostly live and work in a very unhygienic conditions, unfortunately.

**Comment:** ...are coming regularly from the TablighiJamaatMarkazNizamuddin. They mostly live and work in very unhygienic conditions, unfortunately. They claim they work for Islam but by ignoring the basic principles of cleanliness completely. I have also visited this place one or two times in the past just to offer my obligatory Namaz while happening in...

SNS users argued that Tablighi is not the representative of all Muslims. There are only 30 percent Jamaatis, who are Corona effected. This is the conference of those Jamaati, whose impudence, whimsicality, and the punishment of concealment of identity are now facing the entire country.

**Comment:** 'Not every Tablighi is corona-infected and not every Muslim is Tablighi'

**Comment:**जबतीसफीसदीजमातियोंकाजिक्रहोताहै।आपकोयहजाननाचाहिएकिइसमेंमुसलमानशामिलनहींहैं...यहऐसेमरकजीजमातियोंकासम्मेलनथा, जिनकीधूर्तता, मक्कारीऔरपहचानछुपानेकीनीचताकीसजाइसवक्तपूरामुल्कभूगत रहाहै।

*(When thirty percent of deposits are mentioned. You should know that Muslims are not involved in this... It was a convention of such merciless Jamaatians, whose punishment for slyness, artifice and lowliness of concealing identity has been incurred at this time.)*

SNS users argued that they are not in the favour of TablighiJamaat. All religious organizations spread superstition and want to keep society in captivity in the dark. The truths of such organizations are heavy on hundred lies.

**Comment:** मैं तबलीगी जमात के फ़ेवर में नहीं हूँ। तमाम धार्मिक संगठन अंध विश्वास फैलाते हैं और समाज को अंधरे में कैद रखना चाहते हैं। ऐसे संगठनों के सच ही सौ झूठों पर भारी हैं।

*(I am not in the tablighi community's favor. All religious organizations spread superstition and want to keep society in captivity in the dark. The truths of such organizations are heavy on hundred lies.)*

SNS users think that the TablighiJamaat is spreading Corona. They are criminals, anti-social, anti-national, and uneducated. They have supported terrorist activities. Who defends them are communal and they spread social contempt and hatred. This is the new face of terrorism. They spread Corona through moving to and fro. People think that If anyone searches about TablighiJamaat, he will find that from time to time, intelligence agencies of American, British, French, Spanish, and other countries have been warning about Tablighi.

**Comment:** ...treat all the members of the TablighiJamaat involved in spreading #CoronaVirus among Muslims and even others "CRIMINALS", anti-social and anti-national. They need not be defended and should be thrown out of the places where they are currently hiding across the country....

**Comment:** TablighiJamaat and its links to terrorist organizations: History of association to Al Qaeda, Taliban, and Kashmiri terrorists.

There are some positive comments also and people argued that the TablighiJamaat is a very disciplined organization. They are helping people to cure Corona positively. For this, they donate blood. If anyone finds the criminal record, the people of the TablighiJamaat will be equal to zero.

**Comment:** तब्लीगीजमातदुनियाभरमेंमुसलमानोंकीसबसेडिसिपिलिंडऑर्गेनाइजेशनहै।  
लॉऑफ्लैंडपरसबसेज्यादाअमलकरनेवालीतंजीमहै।  
(देशयादुनियामेंकिसीभीतरहकेअपराधमेंतब्लीगीजमातकेलोगशून्यकेबराबरहोंगे।)

*(The TablighiJamaat is the most deciphered organization of Muslims worldwide. Tanzim is the most followed law of the land. (In any type of crime in the country or the world, the people of TlangiJamaat will be equal to zero.)*

### **Conclusion**

Hence, this study attempted to examine how Tablighi was being identified on the Social Media platform Facebook. Based on this reason, it is clear that Tablighi is identified as stereotyped, criminals, anti-social, and they are spreading Corona. The mobilization at Nizamuddin is a part of a Muslim conspiracy against humans. Tablighi is identified as a demon and traitor. They also identified as foolish, conservative, and radical, and their role in this pandemic crisis was also very irresponsible. SNS users argued that the Tablighi are living dirty and mostly live and work in a very unhygienic condition. SNS users argued that Tablighi is not representative of all Muslims.

As the researchers argued, the topic analyzed here captured the conversational landscape the identity of a certain community. It has been seen that most subjects are associate with hate crime to construct the identity of either Tablighi or Muslims. Freedom of speech is the fundamental right for everyone, but social media users are meant to promote hate speech against certain communities of society. Social media became the platform to express their frustration against certain communities and finding a change for it. Every word has multiple meanings and multiple concepts for multiple audiences. Then the complex range of emotions and behaviors emerged to construct the identity of a certain group. In this Corona pandemic situation, Social media have a crucial role in engaging its users to express their feelings and cure this. Hence, Social media users must think about their words and languages when expressing their feelings on social media and initiated self-control behavior to spread hate speeches.

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