

# HOW NON-MUSLIM ARABS VIEW THE ARAB WORLD

**Attitudes toward Arabs in  
Senegal, Iran, Pakistan, Malaysia, and Turkey**

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# INTRODUCTION AND EXECUTIVE SUMMARY OF KEY FINDINGS

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During June 2012, we interviewed almost 5,000 adults from five Muslim countries (Senegal, Iran, Pakistan, Malaysia, and Turkey) in an effort to understand their attitudes toward Arab civilization and culture, Arab people, and several Arab countries.

## Key findings:

- 1) Most Muslims report holding positive views about Arabs. But these attitudes are not shaped by direct experience and often appear to be tied to history, in particular, to the origins of Islam.
- 2) The two modern factors that have made a positive impact on attitudes are the current revolts that have characterized the “Arab Spring” (in particular, in Egypt), and, to a somewhat lesser degree, the significant economic developments in the oil-producing countries.
- 3) Arab countries uniformly receive high favorable ratings, except from respondents in Iran, who give very high negative ratings to Saudi Arabia, Morocco, and the UAE. It is also worth noting that while three-fourths of Iranians report holding positive views toward Arabs, in general, it must be a matter of concern that when they were asked to name the first thing that comes to mind when they think of Arabs, more than one-half of Iranians have something negative to say. And when respondents in all five countries were asked to name foreign cities they would most like to visit, while Mecca ranked first in Senegal, Malaysia, and Turkey, and second in Pakistan (right after Dubai), among Iranians, the holy city of Mecca came in near last place, favored by only 10% of respondents.
- 4) Attitudes are mixed with regard to the assessment given by non-Arab Muslims to relations between their countries and Arab countries. Majorities in Malaysia, Senegal, and Pakistan believe that ties between their countries and the Arab World are positive, Turks are split in their views, and most Iranians claim that relations with the Arab World are not good.

Majorities in all five non-Arab countries want better relations with Arabs, but there are differences worth noting. While most in Senegal, Pakistan, Malaysia, and Turkey want stronger ties with Egypt, Saudi Arabia, UAE, or Algeria; Iranians mainly seek improved ties with countries with whom they have an affinity (Iraq, Syria, and Lebanon).

- 5) Across the board, Muslims in all five countries believe that Arabs are good, religious people, and that Arabs have made a significant contribution to Islam. But Senegalese, Malaysians, and Turks are less convinced that “Arabs are hard-working” or that “Arabs are people just like me.”
- 6) Most Muslims from the countries surveyed have a healthy dose of national pride, believing that their culture is superior to Arab culture—this is especially the case in Turkey and Senegal. Most also believe

that their culture is more generous than Arab culture—except in Pakistan, where attitudes are split. And while most in Senegal, Malaysia, and Turkey believe that Arabs are more violent, Iranians and Pakistanis are divided in their views, accepting that their cultures are at least as violent as Arab culture or more so.

- 7) Majorities in every country other than Iran support the goal of “achieving peace and understanding with the West.” Two-thirds of Iranians, on the otherhand, believe the important goal is “continuing to struggle against the West to secure Muslim rights.”

At least two-thirds of Iranians, Pakistanis, and Malaysians believe that all Muslim countries should be equal. More than three-quarters in Senegal and Turkey believe that one Muslim country should lead the Muslim world. And among the 86% of Turkish respondents who hold that view, there is a consensus that Turkey is the Muslim country best suited to lead.

- 8) Most non-Arab Muslims have little direct experience with the Arab World, with the exception of the Senegalese (many of whom report having visited African-Arab countries) and Iranians (who report having visited Arab countries with whom they have an affinity and the UAE).

Notably, Turks are the group who have the least experience in the Arab countries and, despite their proximity to the Arab World, the least personal exposure to Arabs. In fact, the numbers of Turks who said they had visited the Arab World or who knew any Arabs were so low that we conducted an additional sample of 300 to probe more deeply in this area. Our initial findings were validated.

- 9) Direct experience with the Arab World or with Arabs, as people, significantly improves overall positive attitudes toward Arabs and Arab countries. For example, Iranians, Pakistanis, and Malaysians who have traveled to the UAE have much more positive attitudes toward that country, than those who have not. They also have more favorable attitudes toward Arabs in general.

# I. WHAT NON-ARAB MUSLIMS THINK OF ARABS

## A. Favorable/Unfavorable

*Question: What are your attitudes towards Arabs? (Favorable/Unfavorable)*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Arabs	85/15	76/23	95/5	92/8	82/18
Note: "Favorable" is the aggregation of "very favorable" and "somewhat favorable." "Unfavorable" is the aggregation of "somewhat unfavorable" and "very unfavorable." Percentages do not add to 100% because numbers were rounded, and the percentage responding "not sure" has not been included. * Favorable/unfavorable					

When asked to describe their attitude toward Arabs, at least three-quarters of respondents in Senegal, Iran, Pakistan, Malaysia, and Turkey feel *very* or *somewhat favorable* toward Arabs. Those in Pakistan (95%) and Malaysia (92%) are the most positive, while Iranian respondents are somewhat less positive with 76% having a favorable attitude toward Arabs and 23% having an unfavorable attitude.

## B. A Closer Look

*Question: What is the first thought that comes to mind when you think of Arabs?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Islam	47	3	28	22	11
Arab history and culture	46	31	29	28	38
Revolts and politics	5	5	30	24	23
Negative	2	54	22	24	28
Don't know/Cannot say	1	7	1	2	2

Respondents in the five Muslim nations were asked to share the first thought that comes to mind when they hear "Arab." Islam was a common theme in those top-of-mind responses, especially in Senegal (47%) and Pakistan (28%). Respondents often mentioned the birthplace of Islam, the connection of Arabs to Islam and Muslims, and the Prophet Mohammed.

In Turkey and Malaysia, the plurality of responses related to Arab history and culture (38% and 28%, respectively); in Senegal, Iran, and Pakistan, comments on this topic ranked second, comprising 46%, 31%, and 29% of all responses respectively. Many respondents mentioned ancient monuments and civilizations particularly Pharaonic Egypt, a tolerance and respect for religions, customs and traditions, and economic development and prosperity.

The Arab Spring has had an impact on overall attitudes. In Pakistan, three in ten respondents think of politics and political revolt when they hear “Arab”; this was the most frequently mentioned theme in Pakistan. Political upheavals were also mentioned by about a quarter of the respondents in Malaysia and Turkey. In all three countries these comments centered on revolutions against governments that combat tyranny and corruption. In Pakistan and Malaysia, respondents also spoke about Arabs being the focus of world attention and the Arab World as a hotbed of dramatic events. In Pakistan, issues related to Palestine were often mentioned.

It is important to note that the single largest set of responses coming from Iranians were negative, as were about one-quarter of the responses in Pakistan, Malaysia, and Turkey.

*Question: What is the best thought that comes to mind when you hear “Arab”?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Islam	28	20	28	30	23
Arab history and culture	57	52	57	52	49
Revolts and politics	14	13	14	19	25
Don't know/Cannot say	1	15	1	2	3

When asked about the best thought that comes to mind when they hear “Arab,” the most common themes mentioned related to Arab history, economics, and culture; about half of the responses in all countries relate to this idea (Senegal: 57%, Pakistan: 57%, Iran: 52%, Malaysia: 52%, and Turkey 49%). Specific topics frequently mentioned include economic development projects, the rich history and civilization of the Arab World, and the considerable impact of the presence of oil on the region.

Issues related to Islam were the second most frequently mentioned topics in Malaysia (30%), Senegal (28%), Pakistan (28%) and Iran (20%). This theme ranks third in Turkey, but was still mentioned by 23% of respondents there. Comments often included mention of the Holy Quran, the history of Islam, Mecca and Medina, and the connection between Arabic and Islam.

Revolts and politics was a significant theme among respondents in Turkey, where one in four of the comments relate to this idea. Again, responses include references to revolutions to fight tyranny and corruption like those in Egypt, Tunisia and Libya, and fights for freedom and justice.

*Question: What is the worst thought that comes to mind when you hear “Arab”?*

Finally, when asked for the worst thought that comes to mind when they hear “Arab,” two themes emerge most strongly among respondents across the board: unjust governments and Arabs as a backwards people. In Iran, many of the comments focused on the relationship of Arabs and the West (i.e., Arab dependence on and subservience to the West) and a perceived hatred of Iran by Arabs in general and by Saudi Arabia

in particular. In Pakistan and Turkey, the worst thought about Arabs often related to Arabs as lazy or unproductive, and lacking in a strong work ethic. Many respondents in Malaysia and Senegal also focused on extremism and political upheaval when they hear “Arab.” In Senegal, some mention was made of the unequal treatment of women in Arab countries.

### C. Views of Arab and Other Nations

*Question: What are your attitudes toward select Arab countries? (Favorable/unfavorable)*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Egypt	81/18	76/22	96/4	96/4	88/12
KSA	88/11	26/70	92/8	95/5	89/11
UAE	86/13	33/64	90/10	89/11	90/10
Lebanon	62/37	74/13	87/13	59/41	51/49
Morocco	77/23	37/60	91/9	75/25	70/30

Note: “Favorable” is the aggregation of “very favorable” and “somewhat favorable.” “Unfavorable” is the aggregation of “somewhat unfavorable” and “very unfavorable.” Percentages do not add to 100% because numbers were rounded, and the percentage responding “not sure” has not been included.  
\* Favorable/unfavorable

Attitudes toward **Egypt** are very positive, with at least three-quarters of all respondents saying they have a *very or somewhat favorable* attitude toward Egypt. Pakistanis and Malaysians are the most positive (96%; 96%), while Iranians are slightly less positive (76% favorable; 22% unfavorable).

Marked contrasts emerge, however, when respondents were asked about their attitudes toward four other Arab countries, Morocco, Lebanon, Saudi Arabia and United Arab Emirates.

With respect to attitudes toward **Morocco**, favorability is highest in Pakistan (91%) and quite high in Senegal (77%), Malaysia (75%), and Turkey (70%). But only 37% of Iranians have favorable attitudes toward Morocco, while six in ten have unfavorable attitudes. Favorability of **Lebanon** is highest among Pakistanis (87%), with Iranians also very positive (74% favorable). At least a majority of respondents in Senegal, Malaysia, and Turkey are favorable, but in Turkey unfavorable attitudes toward Lebanon are quite high with almost an even split between favorable-unfavorable attitudes (51% vs. 49%).

While about nine in ten respondents in Senegal, Pakistan, Malaysia, and Turkey have favorable attitudes of the Gulf nations of **Saudi Arabia** and the **United Arab Emirates**, only one-quarter of Iranians feel favorably toward Saudi Arabia and only one-third feel favorably toward the UAE.

*Question: What are your attitudes toward select non-Arab countries? (Favorable/unfavorable)*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Turkey	62/36	69/28	92/8	27/72	-
Iran	60/39	-	61/39	46/54	53/47
United States	65/34	8/88	0/100	51/49	55/45
United Kingdom	77/22	17/79	0/100	71/29	65/35
Russia	57/41	74/22	8/92	56/44	60/40
China	69/28	73/25	81/19	64/36	71/29
<p>Note: "Favorable" is the aggregation of "very favorable" and "somewhat favorable." "Unfavorable" is the aggregation of "somewhat unfavorable" and "very unfavorable." Percentages do not add to 100% because numbers were rounded, and the percentage responding "not sure" has not been included. * Favorable/unfavorable</p>					

**Turkey** receives high marks from Pakistani respondents (92% favorable), and is also favored by Iranians (69%) and Senegalese (62%). However, only one-quarter of Malaysian respondents say they have a favorable attitude toward Turkey, while 72% view it unfavorably.

Attitudes toward **Iran** are mixed. At least a majority of respondents in Pakistan (61%), Senegal (60%), and Turkey (53%) have a favorable opinion of Iran, while a slim majority of respondents in Malaysia say they have an unfavorable view of Iran (54%).

The **United Kingdom** fares slightly better than the **United States** among these Muslim nations. Majorities of respondents in Senegal (65%), Turkey (55%), and Malaysia (51%) have favorable attitudes toward the U.S.; the United Kingdom has favorability ratings at least 10 points a higher in each of these countries (Senegal: 77%, Turkey: 65%, Malaysia: 71%). The U.S. and the U.K. are equally reviled, however, by Pakistani and Iranian respondents. Pakistani respondents are unanimous in having unfavorable attitudes toward both of these nations, while just 17% of Iranians are favorable toward the United Kingdom and only 8% feel positively toward the United States.

Finally, respondents in the five Muslim nations were asked about their attitudes toward **Russia** and **China**. Favorability for China is high in all nations, with Pakistani respondents the most positive (81%) and Malaysians the least positive (64% favorable). While at least a majority of respondents in Iran (74%), Turkey (60%), Senegal (57%), and Malaysia (56%) have favorable attitudes toward Russia, only 8% of those in Pakistan feel positively toward it.



## D. A Closer Look: Rating the UAE

*Question: What are your attitudes toward UAE?*

	Iran		Pakistan		Malaysia	
	Total	Travel to UAE	Total	Travel to UAE	Total	Travel to UAE
Very favorable	17	35	75	80	46	73
Some favorable	16	23	15	11	43	-
Some unfavorable	21	13	7	9	11	27
Very unfavorable	44	26	4	-	-	-

It is important to note that favorable attitudes improve among those who have actually visited Arab countries. For example, a majority of Iranian respondents who have actually visited the Emirates have a favorable view of the country (58% vs. 43% of all Iranian respondents). This is significantly higher than the 33% favorable, 64% unfavorable rating given by all Iranians. In particular, the percentage that have *very favorable* opinions of UAE doubles among those who have traveled there (17% vs. 35%).

This positive impact of travel to the UAE is also evident among Pakistani and Malaysian respondents. Here it is the intensity of opinion that shifts, with more respondents saying they have *very favorable* attitudes (e.g., 46% of Malaysians overall vs. 73% of Malaysians who have been to UAE; uptick in Pakistani *very favorable* attitudes from 75% to 80% among travelers).

### *Iranian attitudes toward UAE and Iranians' most important source that shapes views of Arabs*

	Iran					
	Total	Religion	Family and Friends	TV/Cinema	School	Personal Experience
Favorable	33	16	21	28	32	45
Unfavorable	65	82	78	69	67	51

Another influence on opinions of UAE are the specific sources of information that the respondents rely upon to shape their views. Iranian respondents, for example, who rely upon religion as their most important source of information about Arabs, are half as likely to have a favorable attitude toward UAE (16% vs. 33% of Iranians overall). However, when personal experience is the most important source of information about Arabs, respondents are more likely to view UAE favorably (45% versus 33%).

## E. Perceptions of Arab Qualities and Characteristics

*Question: To what extent do you agree/disagree with the following statement ...*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Most Arabs are good, religious people	79/19	59/38	88/12	79/21	79/21
Arabs are hard-working people	47/42	60/39	78/21	50/50	17/83
Arabs are people just like me	43/55	70/29	92/8	37/63	59/41
Arabs have made a positive contribution to Islam	72/26	76/22	97/3	67/33	57/43
<p>Note: "Agree" is the aggregation of "strongly agree" and "somewhat agree." "Disagree" is the aggregation of "somewhat disagree" and "strongly disagree." Percentages may not add to 100% because numbers were rounded, and the percentage responding "not sure" has not been included. * Agree/Disagree</p>					

Respondents in the five Muslim countries were asked about their perceptions of Arabs with regard to specific characteristics ("good, religious people"; "hard-working"; "just like me"; "made a positive contribution to Islam"). Overall, Pakistanis are the most positive, with overwhelming majorities of respondents agreeing that Arabs are "good, religious people" (88%), "hardworking" (78%), "people just like me" (92%), and "have made a positive contribution to Islam" (97%). Among respondents from the other nations polled, opinions are less positive.

While 79% of Senegalese, Malaysians, and Turks agree that "most Arabs are good, religious people," only 59% of Iranians agree.

Iranians are positive in their perceptions of Arabs in other areas—more positive than Senegalese, Malaysians, and Turks. Six in ten Iranian respondents agree that Arabs are hardworking, while about half of Malaysian and Senegalese respondents and just 17% of Turkish respondents agree. Seven in ten respondents in Iran agree that "Arabs are people just like me," with less agreement found in Turkey (59%), Senegal (43%), and Malaysia (37%). Finally, at least a majority of all respondents agree that "Arabs have made a positive contribution to Islam," with 76% of those in Iran, 72% of Senegalese, 67% of Malaysians, and 57% of those in Turkey agreeing.

## II. RELATIONS WITH THE ARAB WORLD AND BEYOND

### A. Relations between Your Country and the Arab World: Positive/Negative

*Question: Are the relations between your country and the Arab World positive or negative?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Positive/Negative	60/37	29/61	58/41	90/10	49/51
Note: "Positive" is an aggregation of "Excellent" and "Good." "Negative" is an aggregation of "Fair" and "Poor." Percentages may not add up to 100% because numbers were rounded, and the percentage responding "Not sure" has not been included. *Positive/Negative					

There is wide variation in the views held by respondents in the five Muslim nations surveyed in their assessment of their countries' relations with the Arab World. Those in Malaysia are the most positive with 90% of respondents there saying they have *excellent* or *good* relations with the Arab World. More tempered assessments come from Senegal (60% *excellent/good* versus 37% *fair/poor*), Pakistan (58% *excellent/good* versus 41% *fair/poor*), and Turkey (49% *excellent/good* versus 51% *fair/poor*). Iranian respondents are the least positive about their country's relations with the Arab World, with just 29% rating these relations *excellent* or *good*, and 61% saying they are *fair* or *poor*.

### B. Closer Ties with Important Arab Countries: Agree/Disagree

*Question: Should your country have closer ties with important Arab countries?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Agree/Disagree	74/24	60/23	89/12	83/17	76/24
Note: Percentages may not add to 100% because numbers were rounded, and the percentage responding "Not sure" has not been included.					

Sizable majorities in all nations surveyed say they agree that their country should have closer ties with important Arab countries. This opinion is strongest in Pakistan (89%) and Malaysia (83%), with 76% of those in Turkey and 74% of those in Senegal agreeing. Six in ten Iranian respondents also say their country should have closer ties with important Arab countries.

## C. Arab Countries That Your Country Should Have Closer Ties With:

*Question: What Arab countries should your country have closer ties with??*

	Senegal	Iran	Pakistan	Malaysia	Turkey
1	Egypt (47)	Iraq (77)	KSA (76)	Egypt (74)	Egypt (67)
2	Algeria (38)	Syria (69)	UAE (75)	KSA (70)	KSA (57)
3	KSA (35)	Lebanon (64)	Palestine (60)	Bahrain (45)	Algeria/Qatar (36)
4	Morocco (28)	Egypt (56)	Egypt/Tunisia (58)	UAE/Algeria (40)	-

When asked with which Arab countries their country ought to have closer ties, Egypt is the country most consistently cited by respondents. It is the most frequently cited country by respondents in Malaysia (74%), Turkey (67%), and Senegal (47%), and the fourth most frequently mentioned country in Pakistan (58%) and Iran (56%). Saudi Arabia is also deemed an important nation for closer ties. It is the most frequently cited country by Pakistani respondents (76%), and also named by many respondents in Malaysia (70%, ranked 2nd), Turkey (57%, ranked 2nd), and Senegal (35%, ranked 3rd). Algeria and UAE are the only other countries to appear in the top four countries with which respondents think they should have closer ties. Algeria is cited by Senegalese (38%, ranked 2nd), Malaysians (40%, ranked 4th), and Turkey (36%, ranked 3rd); UAE is named by three-quarters of Pakistani respondents (ranked 2nd) and 40% of Malaysian respondents (ranked 3rd). Iranians, not surprisingly, call for closer ties with countries in which they are already deeply involved: Iraq, Syria, and Lebanon.

## D. Two Cities in the World You Would Like to Visit

*Question: Which two cities in the world you like to visit?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
1	Mecca (34)	Cairo (40)	Dubai (61)	Mecca (37)	Mecca (43)
2	NYC (32)	Paris (37)	Mecca (59)	NYC (30)	NYC (25)
3	Paris (26)	Istanbul (29)	Cairo (27)	Paris (23)	Paris (25)

When asked to select two international cities that they would like to visit, respondents in three of the five Muslim countries, Turkey, Senegal, and Malaysia, had identical top three choices: Mecca, New York City, and Paris. More than one-third of respondents in these three countries selected Mecca, more than one quarter selected New York City, and about one quarter selected Paris. Mecca was also an important choice for Pakistani respondents, with 59% (ranked 2nd) saying they would like to visit. Interestingly, of the nine options presented, Mecca is ranked number eight in Iran, with just 10% of Iranian respondents saying they would like to visit. The top choice in Iran is Cairo (40%), which is also selected by 27% of Pakistanis (ranked 3rd). Dubai is the top choice in Pakistan with 61% of respondents saying they would like to visit.

### III. COMPARING CULTURES AND CONTRIBUTIONS TO ISLAM

#### A. Opinion about the Culture of Your Country Versus Arabic Culture

*Question: What are your opinions about the culture of your country versus Arabic culture?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Equal/Inferior/Superior	12/30/51	38/12/46	30/36/35	31/7/62	8/-/92
Note: "Equal" refers to the response: "The culture of my country is equal to Arabic culture." "Inferior" refers to the response: "The culture of my country is inferior to Arabic culture." "Superior" refers to the response: "The culture of my country is superior to Arabic culture."					

While respondents in the five Muslim countries tend to have favorable attitudes toward Arabs and perceptions of Arabs (see the table on page 3), when asked to compare their culture to Arab culture generally or with respect to a specific attribute, they see their own culture as superior. Respondents were asked directly if they think the culture of their country is equal, inferior, or superior to Arabic culture. Those surveyed in Turkey are most adamant, with 92% saying their culture is superior. Superiority of their home country's culture is also asserted by 62% of Malaysians, 51% of Senegalese, 46% of Iranians, and just 35% of Pakistanis. In Iran, Pakistan, and Malaysia about one-third of the respondents view the two cultures as equals, a view only shared by 12% of Senegalese and 8% of Turks. About one-third of Pakistanis and Senegalese view Arabic culture as superior to their own; in the other nations surveyed, few respondents agree.

#### B. Compare Your Culture and Arab Culture: My Culture/Arab Culture/About The Same

*Question: Compare your culture and Arab culture in the following ways:*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Which is more generous	61/16/22	50/18/27	40/31/29	51/36/13	63/-/37
Which is more violent	9/82/8	29/42/26	29/47/24	2/76/23	-/100/-
Which is more knowledgeable	78/11/10	47/16/37	24/39/37	66/14/20	100/-/-
Which is more grounded in history and civilization	41/33/25	51/20/28	39/40/21	53/32/15	41/34/25
*My culture/Arab culture/About the same					

Respondents were also asked to compare the culture of their country to Arabic culture with respect to specific attributes of culture including: generosity, violence, knowledge, and grounding in history and civilization. Those in Turkey, Senegal, and Malaysia are most likely to view their own culture more positively than Arabic culture across the board, while Pakistanis are the most likely to view their own culture critically when compared to Arabic culture.

At least a majority of respondents in Turkey (63%), Senegal (61%), Malaysia (51%), and Iran (50%), as well as a plurality of Pakistanis (40%), view their country's culture as more generous than Arabic culture. About one-third of Pakistanis and Malaysians believe that Arab culture is more generous than their own, though only 18% of Iranians, 16% of Senegalese, and no Turks agree.

At least three-quarters of respondents in Turkey, Senegal, and Malaysian find Arabic culture more violent than their own (100%, 82%, and 76%, respectively), with pluralities of those in Pakistan and Iran concurring (47% and 42%, respectively). About three in ten Pakistani and Iranian respondents actually feel that their own culture is more violent, while one-quarter view the two cultures as equally violent in both countries.

Again, those in Turkey, Senegal, and Malaysia overwhelmingly find their own culture more knowledgeable than Arabic culture (100%, 78%, and 66%, respectively). Iranian respondents are also more likely to view their own culture as more knowledgeable (47%), with an additional one third of Iranians saying the two cultures are equally knowledgeable. Only in Pakistan are respondents critical of their own culture; only one-quarter say Pakistani culture is more knowledgeable than Arabic culture, with the rest divided between saying Arabic culture is more knowledgeable (39%) and the two cultures are equal (37%).

Finally, opinions are more tempered and balanced with respect to the cultures' grounding in history and civilization. Only a slim majority of respondents in Iran and Malaysia feel their own cultures are more grounded in history and civilization than Arabic culture, while about four in ten of those surveyed in Turkey, Senegal, and Pakistan also find their cultures more grounded than that of the Arabs. However, at least one third of respondents in all nations except Iran think that Arabic culture is more grounded in history and civilization.

### C. Contributions to Islam

*Question: How significant was the contribution of each of the following toward Islamic civilization?*

	Senegal	Iran	Pakistan	Malaysia	Turkey**
Contribution made by Arab culture to Islamic civilization	87/8	61/15	97/3	85/9	82/18
Contribution made by Ottoman culture to Islamic civilization	61/19	38/37	54/3	32/37	89/11
Contribution made by Persian culture to Islamic civilization	34/28	93/2	31/35	12/65	30/70
Contribution made by South Asian culture to Islamic civilization	49/27	54/27	67/-	50/24	52/48
Contribution made by African culture to Islamic civilization	34/36	51/30	51/6	22/53	18/82
<p>Note: "Significant" is the aggregation of 1 and 2 and "Not significant" is the aggregation of 4 and 5, in which 1 is "very significant" and 5 is "not significant." Percentages may not add to 100% because numbers were rounded, and the percentage responding 3 has not been included.</p> <p>* Significant/Not significant</p> <p>** Respondents in Turkey were given a four-point scale where 1 is "very significant" and 4 is "not significant." For Turkey, "Significant" is the aggregation of 1 and 2 and "Not significant" is the aggregation of 3 and 4.</p>					

Respondents were asked to rate the contributions of different cultures to Islamic civilization. Overall, Arab culture is consistently recognized as a significant contributor to Islamic civilization. In Senegal, Pakistan, and Malaysia, the Arab contribution is rated higher than any other culture. In Iran and Turkey, Arab culture is rated second. Pakistani respondents are almost unanimous in rating the contribution of Arab culture to Islamic civilization as significant. More than eight in ten respondents from Senegal (87%), Malaysia (85%), and Turkey (82%) also view Arab culture as significant to Islam's development. Least convinced of Arab culture's contribution to Islam among those surveyed, 61% of Iranian respondents rate it as having made a significant contribution.

South Asian culture's contribution is recognized as significant by a majority of respondents in Pakistan (67%), Iran (54%), Turkey (52%), and Malaysia (50%), and by 49% of those in Senegal. About half of those surveyed in Turkey (48%) and one quarter of those surveyed in Iran, Malaysia, and Senegal rate South Asian culture's contribution as not significant, while no respondents in Pakistan rate the contribution of this region as not significant.

The significance of Ottoman culture's contribution to Islamic civilization is, not surprisingly, most recognized in Turkey (89%), with majorities of those in Senegal (61%) and Pakistan (54%) concurring. However, respondents in Iran and Malaysia are evenly split between those who view the contribution of Ottoman culture as significant and those who say it is not significant (Iran: 38% versus 37%; Malaysia: 32% versus 37%).

Slim majorities of respondents in Iran and Pakistan say the contribution of African culture to Islamic civilization is significant, while, interestingly, just one-third of those in Senegal agree. Less than one-quarter of respondents in Malaysia and Turkey view African culture as a significant contributor to Islam.

Finally, Persian culture's contribution to Islamic civilization is valued primarily by Iranian respondents with 93% rating it as significant. Those surveyed in the other four Muslim nations are far less enthusiastic about Persian culture's contribution with about one-third or less of respondents saying it is significant in Senegal (34%), Pakistan (31%), Turkey (30%), and Malaysia (12%).

## IV. PERSONAL EXPERIENCES WITH ARABS & ARAB COUNTRIES

### A. Travel to Arab Countries

*Question: Have you traveled to an Arab country or countries?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Yes/No	44/54	29/71	14/86	9/91	5/95

*Question: If you have traveled to an Arab country or countries, which ones?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
1	Egypt (37)	UAE (29)	UAE (63)	KSA (67)	KSA (24)
2	KSA (28)	Syria (25)	KSA (42)	UAE (15)	Bahrain (20)
3	Morocco (24)	Lebanon (24)	Egypt (10)	Sudan (13)	Morocco (18)
4	Algeria (24)	Iraq (21)	Iraq (1)	Egypt (9)	UAE (11)
5	Kuwait (17)	Yemen (14)		Yemen (5)	Algeria/Egypt/ Yemen (9)
Note: Top 5 responses among those who answered "Yes" to "Have you traveled to an Arab country or countries?"					

Travel to Arab countries has been minimal, as reported by respondents in many of the Muslim nations surveyed. Senegalese report the most travel to the Arab World, with 44% saying they have been to at least one Arab country. Fewer than three in ten Iranian respondents say they have traveled to an Arab country, and just 14% of Pakistanis, 9% of Malaysians, and 5% of respondents in Turkey say they have done so. (The number was so low in Turkey that we actually did the survey again -- only to come up with the same result.)

Not surprisingly, geographic proximity is a significant factor for which Arab countries these respondents report visiting. For example, among the respondents in Senegal that have traveled to an Arab country, the North African countries of Egypt (37%), Morocco (24%), and Algeria (24%) are most frequently mentioned. Iran's top Arab destinations have included some of its closer neighbors or those with whom they have strong affinity: UAE (29%), Syria (25%), Lebanon (24%), and Iraq (21%).

Saudi Arabia appears on the lists of top five Arab countries visited for four of the five Muslim nations polled and tops that list for Turkey and Malaysia; among Iranian respondents who have traveled to an Arab country, Saudi Arabia is the 16th (of 22) most frequently visited Arab country, with just 4% saying they have been there.



Other Gulf nations are also frequent destinations for travel among those respondents who have been to an Arab country. UAE is the most frequently cited country among Pakistani (63% of those who reported having visited an Arab country) and Iranian travelers (29%). It is ranked second among Malaysians who have been to an Arab country (15%) and fourth among Turks (11%). Bahrain is ranked second for respondents in Turkey who have traveled to an Arab country (20%).

**B. Do You Know Any Arabs?**

*Question: Do you know any Arabs?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Yes/No	50/48	49/51	22/78	29/71	10/91

*Question: If you know any Arabs, which countries are they from?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
1	Algeria (42)	Iraq (38)	Egypt (58)	KSA (49)	KSA (26)
2	Egypt (37)	Syria (38)	UAE (47)	Egypt (44)	Morocco (19)
3	Morocco (28)	Lebanon (31)	KSA (43)	UAE (40)	Egypt (19)
4	KSA (24)	UAE (20)	Palestine (30)	Yemen (20)	Bahrain (12)
5	Kuwait (15)	Jordan (9)	Iraq (29)	Syria (18)	Algeria (9)
Note: Top 5 responses among those who answered "Yes" to "Do you know any Arabs?"					

About half of respondents in Senegal and Iran say they know any Arabs, while 29% of Malaysian respondents, 22% of Pakistanis, and just 10% of respondents in Turkey say they know any Arabs. There is considerable overlap between countries respondents have visited and the countries of origin of the Arabs they say they know.

Regionalism again plays a part. Among Senegalese respondents who know Arabs, 42% know someone from Algeria, 37% from Egypt, and 28% from Morocco. Among Iranians who know Arabs, 38% know Iraqis, 38% know Syrians, 31% know Lebanese, and 20% know someone from UAE.

Many respondents, particularly those from Pakistan and Malaysia, also report knowing Arabs from Gulf countries. Among Pakistani respondents who know Arabs, 47% know someone from UAE and 43% know someone from Saudi Arabia. Similarly, 49% of Malaysians who know Arabs know someone from Saudi Arabia and 40% know someone from UAE.

Finally, Egyptians are strongly represented among the Arabs known by respondents. Fifty-eight percent (58%) of Pakistanis, 44% of Malaysians, 37% of Senegalese, and 19% of those from Turkey who know Arabs say they know someone from Egypt.

### C. Sources of Information

*Question: From what sources have you learned about Arabs?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
1	Religion (67)	TV (52)	Family/friends (66)	Religion (78)	Religion (88)
2	School (67)	Experience (49)	Religion (60)	School (74)	School (86)
3	Experience (58)	Religion (47)	TV (53)	Family/friends (63)	Family/friends (53)
4	Family/friends (50)	Family/friends (42)	Experience (23)	TV (32)	TV (21)
5	TV (31)	School (20)	School (13)	Experience (29)	Experience (10)

Note: Table reflects rank order for the top 5 responses and includes % in parentheses. Full responses were: Religion = From my religion; School = School; TV = On television or in the cinema (2 categories: domestic TV and cinema/ western TV and cinema) ; Experience = Personal experience (visit to an Arab country or know Arabs); Family/friends = From family or friends who have visited or lived in an Arab country

Respondents were asked about sources where they learned about Arabs including *personal experience, television and cinema, school, religion, and family and friends who have visited or lived in an Arab country*. *Religion* is the most frequently cited source of information about Arabs, at the top of the list in Turkey (88%), Malaysia (78%), and Senegal (67%), and also significant among Pakistanis (60% say it is a source, ranked 2nd) and Iran (47%, ranked 3rd). All the other sources are more variable among the respondents from different countries. For example, *school* is the second most common source among those from Turkey (86%), Malaysia (74%), and Senegal (67%), but it is the least cited source among those surveyed in Iran (20%) and Pakistan (13%). *Television and cinema* tops the list of sources in Iran, with 52% saying this is a source from which they learned about Arabs. *Family and friends* is the most common source cited by Pakistani respondents (66%).

*Question: What is the most important source that shaped your views of Arabs?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
1	Experience (30)	Experience (43)	Family/friends (34)	School (44)	School (49)
2	School (22)	TV (21)	Religion (25)	Religion (19)	Religion (30)
3	Religion (18)	Family/friends (16)	Experience (22)	Family/friends (17)	Family/friends (12)
4	Family/friends (15)	Religion (14)	TV (17)	Experience (13)	TV (5)
5	TV (14)	School (6)	School (2)	TV (8)	Experience (5)

Note: Table reflects rank order for the top 5 responses and includes % in parentheses. Full responses were: Religion = From my religion; School = School; TV = On television or in the cinema (2 categories: domestic TV and cinema/ western TV and cinema) ; Experience = Personal experience (visit to an Arab country or know Arabs); Family/friends = From family or friends who have visited or lived in an Arab country

When asked to name the most important source that shaped their views of Arabs, no one source emerges as a clear winner. *School* is the top choice for most important source in Turkey (49%) and Malaysia (44%), but is at the bottom of the list of most important sources in Iran (6%) and Pakistan (2%). *School* is the second most frequent choice for most important source in Senegal (22%). On the other hand, *personal experience* is the top choice for most important source in Iran (43%) and Senegal (30%), but rather insignificant in Malaysia (13%, ranked 4th) and Turkey (5%, ranked 5th). *Religion* appears to be considered a fairly significant source, particularly in Turkey (30%), Pakistan (25%), and Malaysia (19%) where it is the second most frequently selected source. *Family and friends* is the top choice for most important source of information shaping views of Arabs in Pakistan (34%).

**Question: Which statement best describes your attitude?**

	Senegal	Iran	Pakistan	Malaysia	Turkey
“I would like to know more about Arab history and culture.”	64	45	77	60	60
“I know enough and don’t feel a need to know more about Arab history and culture.”	32	51	23	41	40
Note: Percentages may not add to 100% because numbers were rounded, and the percentage responding “Not sure” has not been included.					

A majority of respondents in four of the five Muslim countries surveyed feel that they *would like to know more about Arab history and culture*. This view is particularly strong in Pakistan (77%), but is shared by at least six in ten respondents in Senegal, Malaysia, and Turkey. However, among Iranian respondents only 45% want to know more about Arabs, while a majority (51%) says they *know enough and don’t feel a need to know more about Arab history and culture*.

## V. GOALS AND LEADERSHIP OF MUSLIM WORLD

### A. Goals of the Muslim World

*Question: Which goal is more important?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
Achieving peace and understanding with the West	61	38	56	88	90
Continuing to struggle against the West to secure Muslim rights	39	63	44	12	10
Note: Percentages may not add to 100% because numbers were rounded, and the percentage responding "Not sure" has not been included.					

A strong majority of respondents in four of the five Muslim countries surveyed say that it is more important to *achieve peace and understanding with the West*, rather than *continuing to struggle against the West to secure Muslim rights*. Ninety percent (90%) of respondents in Turkey and 88% of those in Malaysia hold this view, as do 61% of those in Senegal and 56% of those in Pakistan. In Iran, however, only 38% of respondents believe that the goal of achieving peace and understanding with the West is more important than continuing to struggle with the West to secure Muslim rights.

### B. Leadership of the Muslim World

*Question: Should one Muslim country lead the Muslim World, or should all Muslims be equal ?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
One Muslim country should lead the Muslim World	77	31	33	10	86
All Muslims should be equal	22	67	67	90	14
Note: Percentages may not add to 100% because numbers were rounded, and the percentage responding "Not sure" has not been included.					

*Question: Which Muslim country is best suited to lead the Muslim World?*

	Senegal	Iran	Pakistan	Malaysia	Turkey
1	KSA (21)	Iran (74)	Pakistan (37)	Egypt (40)	Turkey (100)
2	Egypt (18)	Iraq (11)	KSA (30)	KSA (37)	-
3	Senegal (14)	Turkey (6)	Iran (15)	Middle East/North Africa (24)	-
Note: Top 3 responses among those who answered "One Muslim country should lead the Muslim world" to "Should one Muslim country lead the Muslim World, or should all Muslims be equal?"					

Respondents in Turkey and Senegal firmly believe that *one Muslim country should lead the Muslim World* (86% and 77% respectively), while fewer than one third of respondents in Pakistan, Iran and Malaysia hold this view (33%, 31%, and 10%, respectively), instead asserting that *all Muslims should be equal*.

Among those who think that one Muslim country should lead the Muslim World, there is little consensus around which country should play this role. Respondents in Turkey are unanimous that their nation should be the one to lead to the Muslim World, while 74% of the Iranian respondents who think one country should lead believe it should be Iran and 37% of Pakistanis put their country at the top of the list for leader of the Muslim World. Saudi Arabia is a strong contender for leader of the Muslim World among respondents who believe in such leadership in Senegal (21%, ranked 1st), Pakistan (30%, ranked 2nd), and Malaysia (37%, ranked 2nd). Egypt is also deemed a good choice by 40% of Malaysians (their top choice) and 18% of Senegalese (their 2nd choice).

## METHODOLOGY

The geographic coverage for the exercise was as follows:

Country	Study Centers
Iran	Tehran, Mashhad, Esfahan, Tabriz, Shiraz, Rasht, Yazd, Kerman, Ahvaz
Turkey	Istanbul, Ankara, Izmir, Bursa, Adana, Gaziantep, Konya, Antalya, Diyarbakir, Mersin (Icel), Kayseri
Pakistan	Karachi, Lahore, Faisalabad, Rawalpindi, Multan, Hyderabad, Peshawar, Quetta, Sialkot, Sukkur
Senegal	Dakar, Touba Mosquée, Kaolack, Saint-Louis, Ziguinchor, Louga, Tambacounda
Malaysia	Kuala Lumpur, Ipoh, Johor Bahru, Melaka, Kota Kinabalu, Shah Alam, Kuantan, Kota Bahru, Georgetown, Kuching

The sample in each country covered adult males and females, sampling people residing in urban areas.

Country	Sample Characteristics	Fieldwork dates
Iran	1,214 completed interviews, MOE +/- 2.8 percentage points	06/04/12–06/27/12
Turkey	1,021 completed interviews, MOE +/- 3.1 percentage points	06/02/12–06/28/12*
Pakistan	1,018 completed interviews, MOE +/- 3.1 percentage points	06/02/12–06/30/12
Senegal	819 completed interviews, MOE +/- 3.5 percentage points	06/02/12–06/25/12
Malaysia	816 completed interviews, MOE +/- 3.5 percentage points	06/03/12–06/26/12

Note: Average interviewing length was 25 minutes

\* In Turkey, 150 additional surveys were completed and 150 original interviewees were recontacted to further scrutinize certain questioned that appeared to be biased in the original fieldwork. Upon completion of secondary research it was determined that while the answers appear one sided, they are consistent.

### Sampling Methodology

In each country, the selected study centers were stratified depending on the predominant social class/ income levels of the people residing in various areas. This is because in most cities/towns, people of a specific social class/income segment/religious grouping tend to stay in clusters. These strata were further sub-divided into blocks of roughly equal size, based on available data about population. Thereafter, blocks were selected at random depending on the sample size for that center and keeping in mind the social class/ religious cluster distribution. A pre-assigned number of starting points were used for each selected block and sampling within the blocks was undertaken using right hand rule method.

Within each selected household that agreed to participate, we took an inventory of all family members over 18 years of age and randomly select one adult to be interviewed in a way that ensured that both genders had an equal chance of inclusion, with no one allowed to self-select into the sample. For this, we used the Kish Grid approach.

## Quality Control Procedures

Data was punched using SPSS. We use SPSS 10.0 for the purpose of data entry and processing.

## Quality Controls - Fieldwork

- On going training of interviewers
- Training of interviewers on project-to-project basis
- Pilot questionnaire and check results of pilot to ensure flow and gauge understanding by interviewers.
- Central briefing for all interviewers undertaking a project
- Spot check by Field Manager
- 5% supervisor accompaniment (of each interviewer)
- 20% Supervisor back-checks
- 100% logic check of questionnaires/quotas by team leader

## Quality Controls - Data Entry & Coding

- 30% data validation
- Coding instructions prepared for every study.
- Electronic data entry & cleaning using Quantum and SPSS
- Running tables and read hole count
- Well trained editing team - 100% editing
- All questionnaires checked by the team leaders
- Restricting the mask for data entry
- Well trained data entry clerks
- Column formatting before data entry
- Data sets checked by supervisor every day
- A clean data set sent to the client
- Coding list accompanies data sent



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