Research Article

Dismantling Islamophobia At Global Level: A Critical Discourse Analysis Of Imran Khan's Speeches

Muhammad Farooq Javeed[1*], Dr. Shafaq Fayyaz[2]

[1*]Ph. D Scholar, Department Of English Language And Literature, The University Of Lahore
Ghosta583@Gmail.Com
[2]Assistant Professor, Department Of English Language And Literature, The University Of Lahore
Shafaq.Fayyaz@Ell.Uol.Edu.Pk

ARTICLE INFO	ABSTRACT
	Addressing Islamophobia is crucial not only for the affected communities but also for promoting global peace and harmony. This study aims to explore the linguistic choices used by Mr.Imran Khan in his selected speeches as a political discourse to dismantle the Islamophobic myth a challenge to global harmony and its implications at the national and international levels. Moreover, this is Mixed-Method research, and the selected samples from Imran Khan's speeches are analyzed under a Three-Dimensional model (Fairclough, 2001) and the Seven Building Blocks Model (Gee, 2017). Thereupon, the findings show numerous terms appear in both speeches, indicating the repetition of certain words e.g. the term "India" a total of 45 times, Kashmir" 28 times, and "Kashmiris" 48 times. This raises public awareness about the harsh policies of the Indian government, references were made to Modi, the curfew, Indian Occupied Jammu and Kashmir (IOJK), and the RSS. Moreover, the speaker reflects on the ways Western societies often fail to understand authentic Islam and are instead influenced by anti-Islamic propaganda. Following 9/11, fear and suspicion towards Muslims significantly increased in Western societies. Thus, this dismantles the misconceptions about Islam and fosters understanding among different cultures. By shedding light on these issues, he hoped to bridge gaps between communities and promote global harmony. The selected speeches may be explored from under SFL by Micheal Halliday. **Key Words:** CDA, Islamophobia, Peace, Communication Strategies, Political Discourse

Introduction

Political Background

Imran Khan, a former cricket star turned politician, emerged as a prominent figure in Pakistani politics (Sadiq, 2017). He founded the Pakistan Tehreek-e-Insaf (PTI) party in 1996 and became the Prime Minister of Pakistan in August 2018. His leadership focuses on addressing socioeconomic issues, and corruption, and promoting a vision of a "New Pakistan." Khan's foreign policy emphasizes diplomatic solutions and engagement with global challenges, particularly those affecting the Muslim world.

United Nations General Assembly as a Platform for Addressing Global Issues

Imran Khan strategically utilizes the United Nations General Assembly (UNGA) as a platform to address pressing global issues beyond Pakistan's borders. His speeches at the UNGA advocate for justice, human rights, and international cooperation. Khan addresses a wide range of topics including climate change, terrorism, money laundering, and notably, Islamophobia, framing these issues within the context of broader Muslim world concerns (Assembly, 2015).

74th Session of United Nations General Assembly
During the 74th UNGA session on September 27, 2019, Imran Khan delivered a speech that gained global attention. He addressed global issues comprehensively before focusing on the Kashmir issue, criticizing India's administration, and highlighting alleged human rights violations. Khan's speech positioned him as a global advocate for justice and human rights, challenging Western perceptions of Islam and advocating for a fair representation of Muslim perspectives on the global stage (Zahid, 2022).

75th Session of United Nations General Assembly
In subsequent UNGA sessions, particularly in 2020, Imran Khan continued to advocate for global justice and Pakistan's interests. He emphasized Pakistan's initiatives like the 'Ehsaas Program' for poverty alleviation and tree plantation drives to combat climate change. Khan reiterated his stance on Islamophobia and criticized Western policies, aiming to reshape international discourse on these issues His speeches underscored his role as a leader within the Muslim world, challenging global injustices and advocating for equitable treatment of Muslim communities worldwide (Zaki, 2023).

76th Session of United Nations General Assembly
During the 2021 UNGA session, Khan highlighted global inequalities exacerbated by the COVID-19 pandemic, particularly in vaccine distribution and economic support for developing countries. He criticized Western powers for alleged financial exploitation and environmental negligence, urging collective action for global transformation (Zaki, 2023). Khan continued to advocate for Kashmiri rights, criticizing India's policies and seeking international support for Kashmir's autonomy and human rights (Zaki, 2023).
Imran Khan's role on the international stage is defined by his passionate advocacy for global justice, critique of Western policies, and steadfast support for Pakistan's interests, notably on issues like Kashmir and Islamophobia. His speeches at the UNGA resonate internationally, positioning him as a leader who challenges global inequities and advocates for a more just and inclusive world order.

Objectives

This inquisitive study aims to explore the linguistic choices used by Mr Imran Khan in his selected speeches as a political discourse to dismantle the Islamophobic myth a challenge to global harmony and its implications at the national and international levels.

Research Question
1. What are the linguistic features used in the selected speeches to dismantle the Islamophobic myth and its implications at the global level?

Significance of the Study
A critical discourse analysis of Imran Khan speeches at the UNGA is a study using Fairclough´s Three-dimensional Model and Paul Gee's Seven Building Blocks Model. This research is intended to bridge the current gaps within academia, concerning the nexus of Islamophobia with political discourse and international relations. It's a practical example of what one head honcho does in communicating about something that is top-of-mind globally when it comes to work. It provides an informed commentary on political communication research, distilling how Imran Khan is employing a variety of rhetorical tropes and verbal facilities. Finally, this analysis provides new perspectives indicating how politicians talk and perhaps lays the foundation for future research on ways in which language impacts propagating international discourses regarding politically sensitive topics like Islamophobia.

Literature Review
Ideology is inscribed at the linguistic and visual levels (in the Primary English Textbook 1 to 3) which wield impact on cognitive level in educational sectors Pictures capture the focus of students — disciples and get their agenda across to control educational actions (Khan & Ali, 2023). Linguistic ideologies at the verbal stage further inform what students would do to plan their schedule. Consequently, the correct encoding of an ideology helps in molding educational moral and cultural attitudes among students at a verbal as well as visual level (Khan & Ali, 2022).
It is essential to address Islamophobia not only for the sake of those impacted but also as a means towards peaceful emic understanding. Fostering tolerance and inclusion also are two key priorities for the United Nations within its Sustainable Development Goals, emphasizing how nations need to be more mindful when furthering a peaceful global community (United Nations 2021).
Since it is capable of having effects at social/policy, political/cultural, and even economic levels language can be identified as a very powerful tool for mission imperative for worldwide ideological change because yes? In addition, they call on this enshrined ideology to address questions here at home and abroad. Hence, Mr. IMRAN KHAN is an actional on relational philosophy (Ali, 2021) but this phase belongs to ANTI-WAR ideology.

The research highlights the "urgency of addressing Islamophobia broadly" because it pervasively and adversely affects individuals, communities, and society. This has become a huge concern as it also created anxiety, intolerance, and a rise in hate crimes against Muslims which cannot be neglected. The escalation in Islamophobic hate crimes has been documented in multiple studies, including by Community Mosque and Council on American-Islamic Relations (CAIR), which threaten the safety and well-being of Muslim communities directly. Islamophobia extends beyond mere physical injury and directly leads to social disconnections, which create cracks in society building even more estrangement and disorder. (Kundnani, 2019).

The fact that CDA can be useful to analyze political speeches is also very important because it enables us to discover these secrets movers by power and ideology. In highlighting the existence of these mechanisms, CDA consequently encourages its readership to be more critical concerning how political discourse ought to be perceived by creating a better-informed and more wary public. An examination of the linguistic landscape suggests that in his speeches, Trump takes advantage of populist rhetoric (van Dijk), simplistic language, and emotional appeals to frame a divisive us-versus-them discourse. Not only does this mobilize Trump's base, but it also further polarizes the political landscape more broadly. Those insights are important to try and grasp the strategies employed by politicians in shaping public opinion for them to maintain a grip on power (Kreis, 2017). It involves linguistic analysis as well as social and political explanations; CDA is a strong tool for the analyst, revealing depth where others see only surface facets of language use in political speeches. The focus of critical discourse analysis is to examine the relationships between groups in power and those under their influence, using hierarchical ordering as a key tool for understanding how language can be used to persuade and control. While political rhetoric moves on, CDA's role in unearthing moving targets is an essential supply to scholars, analysts, and the general public who potentially want or need to come up with their conclusions (Bahaa-Eddin 2014),

The third approach, which has far-reaching methodological implications is van Dijk's socio-cognitive model of Critical Discourse Analysis which synthesizes cognitive science & discourse studies against a background in CDA. This perspective sheds light on how mental models create pathways for people to make sense of politicians' speeches. It suggests that political discourse frequently manifests to elicit a shift in public opinion, particularly to reinforce or challenge societal norms as obvious (van Dijk, 2008).

In the field of political speeches, CDA has largely been used to analyze many texts and show how language is employed in serving specific purposes by leaders (Charteris-Black, 2005). A part of a comprehensive literature review identifies the research gap, which is to determine how Imran Khan addresses Islamophobia in international media and may offer some insights into effective diplomatic communication strategies. These findings can serve as guidance for policymakers and diplomats on how to navigate said global challenges, helping in their understanding of where the diplomatic approaches must take a more nuanced perspective. In addition, by breaking down the Imran Khan narrative against Islamophobia it may enable to different ways of countering hate and bias. This is a set of findings that those fighting Islamophobia need to use as the basis for better and more educated initiatives, with not only local efforts but with global cooperation.

Theoretical Framework

Fairclough's three-dimensional model (2001) provides three ways for us to examine text: the micro level (language features such as vocabulary and syntax)- the Meso level (what happens when you read a text)- the macro level, which is about setting in a broader socio-political context. In this way, one reading lays the groundwork for further considerations through how Khan's various words project and are reflected by social structures and power relationships.

Paul Gee's seven building blocks model (2017) adds to this analysis by setting out the seven areas in which language constructs reality: significance, actions (words), identities, relationships, politics (distribution of social goods), and energy. This model will help us to understand how Khan's discourse strategically creates meaning and identity, or stands in opposition to or fits with the powerful structures which already exist.

Method and Material

This research conducts the content analysis of two speeches from (Imran Khan's UNGA addresses 2019-21) taking a mixed-methods discourse analytic approach. The comparative analysis was undertaken by applying Fairclough's three-dimensional model and the seven building blocks of Paul Gee. For a full discussion about the linguistic means used, language elements adopted, social features, and rhetorical devices via which Khan deals with Islamophobic issues at an international level - Additionally, the paper introduces a quantitative component to add depth to their qualitative analysis. The study investigates recurrence, concordance, and frequency of words---word patterns; as well as employed tools including AnConc & AntConcas to carry out this meticulous task. They provide us with a variety of standard methods for examining those data in detail and allow patterns to be abstracted from the potentially huge set of internet documents that we wish to mine. Therefore, this study offers a holistic perspective of the linguistic strategies and power relations in Imran Khan's UNGA speeches concerning Islamophobia which bears significance for global peace by combining both qualitative as well as quantitative methodologies.

Report the Findings

We have completed the analysis of Imran Khan's speech patterns, and the results are presented below as graphs. These four most commonly used words with their frequency count indicating were identified through inbuilt text processing elements from within AntConc software, as detailed in the section Materials and Methods (Zih et. al 2021).
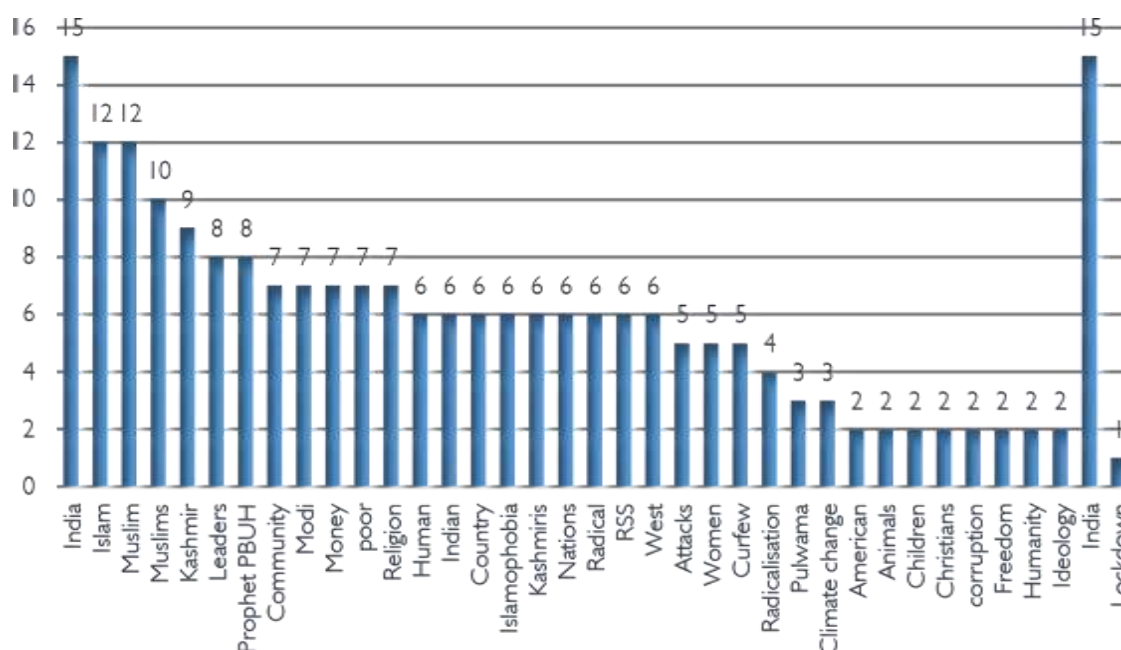
**Graph No: 1. The Most Frequently Used Lexicons**

In the illustrations presented below, comparison analyses are done of the two speeches. Examples of numerous terms in both speeches, many words used exclusively in the second speech also occurred in the first. The detailed contents of most of the diagrams show differences in the manner and linearity at which the two speeches operate. The issue taken up in both speeches is nearly identical. By contrast, In his first address to The United Nations General Assembly, Imran Khan used the term "India" 15 times. It seems to this writer that India was a major focal point for his discourse. Notably, in his later speech, Khan used the term "India" a total of 45 times. The greatly increased occurrence of "India" in the second speech reflects a rising enmity between the two countries and deteriorating security situations.
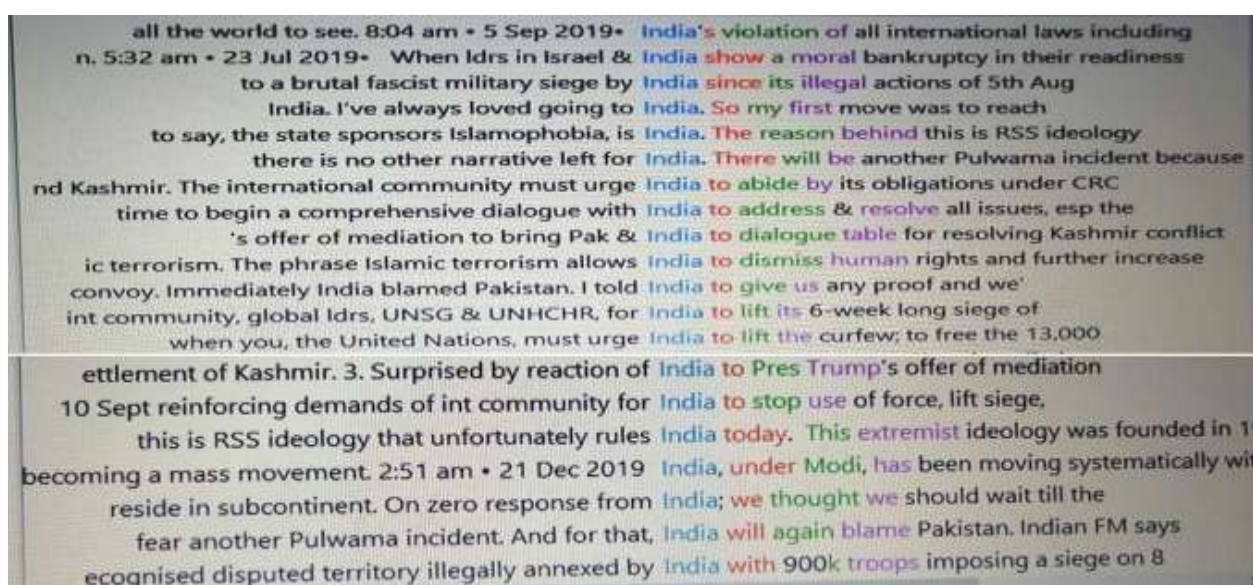
Figure No: 1. Comparative Analysis of the Two Speeches

The matter did not guarantee the explicit reassurance of ties with India, and Kashmir was a case in point. In his inaugural address, the word "Kashmir" was seen nine times, and "Kashmiris" six. The second address, in

contrast, referred to "Kashmir" 28 times and "Kashmiris "48 times. The consistent use of "Kashmir" and "Kashmiris" underlines the weight and significance of this issue But we also see these terms begin to infiltrate everyday talk. To make the Indian government's cruel policies known to the people, subjects such as Modi, the curfew Indian Occupied Jammu and Kashmir (IOJK), and the RSS were all included as reference points. The use of precise vocabulary in this instance was targeted at drawing public attention to the problems facing Kashmir and denouncing practices of the Indian administration.
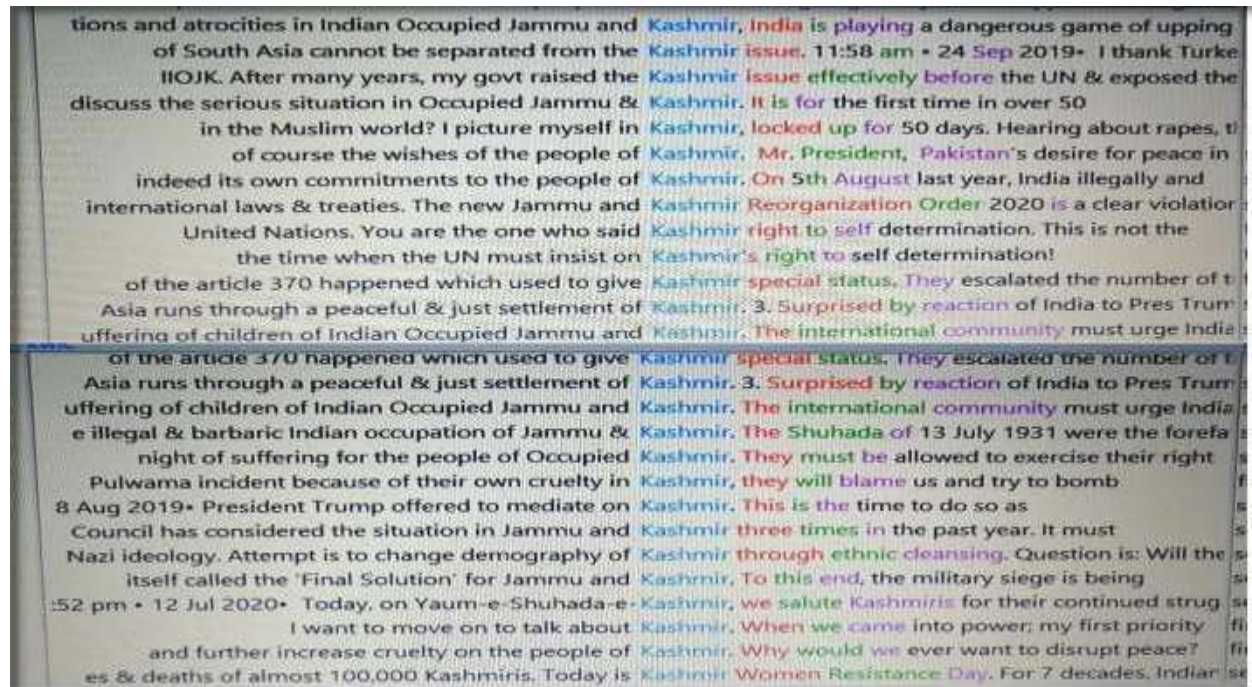
Figure No: 2. Imran Khan's Inaugural Speech on Kashmir Issue

In the speeches resulting from those talks, more important themes emerged. To drive home this point, the terms Islam, Muslim, and Islamophobia were used. The word "Islam" was repeated 12 times and "Muslim" was said the same number of times in the first address. By contrast, "Prophet PBUH" was referred to six times, while "Religion" was used seven times. In the second address, there are 19 references to "Muslims." What these terms mean, in short, is that Muslims have been suffering for so many years; Muslims hold deep faith in their religion; Muslims offer great reverence to the Prophet Muhammad (PBUH).

Furthermore, the speeches addressed issues such as climate change, illicit financial activities, and poverty, with references to money, climate, and impoverished individuals, respectively. In the second address, the term "COVID" appeared four times. The subject matter of the two speeches was largely consistent. The word count in the second speech was significantly higher, emphasizing intricate and vital topics.

In his various speeches, the speaker consistently addressed the topic of Islam and Islamophobia. He offered comprehensive explanations about Islam, focusing specifically on Islamophobia to educate the global audience about the deep-seated emotions, devotion, and loyalty that Muslims have towards their faith. The images used in his presentations served as a backdrop to highlight the discussion on Islam and the way it is being demonized in the community.

The speaker talked about how Islam is being misrepresented in the name of terrorism. He said that there is no radicalized version of Islam and only one unified form, which follows the life practices of Prophet Muhammad (PBUH) strictly. Radical Islam was a term that began to appear in the West immediately after 9/11.

He also stated that Western societies often misunderstand true Islam and have created their mentality based on anti-Islamic propaganda. Western societies' fear and suspicion towards Muslims increased dramatically after the 9/11 event. But it is important to note that Islam has nothing at its core in connection with terrorism as some choose to believe, but rather means peace.

He spoke extensively to combat Islamophobia and hoped his speeches could bridge the gap between different cultures. Lutify pointed out that illuminating these issues could help connect the various societies and lead to global unity.

This passage also reminds us that Imran Khan strategically plays the language of power. By

Framing India as a legitimate state sponsor of Islamophobia, and positioning Pakistan's peace efforts contingent on it coming good in the region — here is how Khan seeks to take control of the narrative back from its current imbalance. He tries to assert moral rectitude in his remarks. The phrase "I am sorry to say" enables Khan to appear as a moral arbiter, constructing authority on the basis of fairness and ethics.

Khan's focus on giving power to the less privileged provides an exploration of power relations. In calling Kashmiris "valiant" and unyielding, he disrupts the story of obliviousness; representing them as static subservient who are merely enduring burden but instead acting against it to express agency.

The speeches are a tactic for shaping the diplomatic environment. Instead, he positions a sustainable peace as one that is intrinsically linked to the resolution of key disputes and so by extension presents Pakistan (inhomogeneously) back-negotiating itself into roles it wants to play - in other words changing the narrative about power relations, which underlines his respect for equitable agreements.

It is a regular Imran Khan verbiage laced with moral judgment and condemnation. Terms such as "regret to report," or harsh word selections render the tangibility of a moral position on which either party can measure their role. During the pursuit of peace, there is a strategic game exposing hidden layers and meanings. Khan implies that resolving thornier problems like Kashmir is necessary for peace, indicating tangible agreement in place of symbolic gesture. the conversation about Islam and its negative portrayal in society.

These unspoken connotations also further marginalize the marginalized masses. The word 'brave' used to describe the Kashmiris by Khan - effectively drawing upon a latent anti-Kashmiri bias, as no one in society or politics regards them as that brave (why don't they rise against India and all) - reads like code for we won't let you play at being victims any longer. This gives amplification to the voices of those who have little, creating a story that is one about resilience and grit.

Khan's denunciation of Hindutva ideology is also a repudiation of extremism. The emotionally charged language also transcends mere factual statements, signifying a thinly veiled condemnation of racist and fascist ideologies and their destructive impact on marginalized communities.

Language in Islamophobia and International Peace - How Imran Khan positions that for his benefit Khan's communication of the lament over nationalism, global rivalry, and racial/religious antagonism that his language about lost opportunities for worldwide cooperation during the pandemic represents was underscored by phrases like "sadly" which seem necessary if Islamophobia is to be fought everywhere on Earth.

His specific allegation that India is one such sponsor of Islamophobia, drawing upon the ideation of ruling RSS he invokes in a tone dripping with phrases like "sorry to say" and "sadly," suggests an element of concern for how quickly this has materialized. That squares with the larger narrative of fighting Islamophobia by highlighting individual instances of alleged bias.

Using legal language such as "illegally" and "unilaterally," Khan highlights India's departure from international standards regarding its handling of Kashmir. Numbers, such as sending 900,000 troops in the region help no end to understand how big Islamophobic reported HR viciousness is and meanwhile, they too had hit more than numbers before mentioning that 'it was only internet' or a form of unofficial world peace, etc.

Khan characterizes India's actions as a "dangerous game" with a call for and nuke strategies portraying Indian aggression along regional conflicts linked to broader international ramifications. All this attests to how one crisis begets another and the need therefore for an urgent move towards global peace.

Khan calls Islamophobia a "very pernicious issue" and suggests as an antidote that Westerners must engage in conversation at the global level. Calling the problem pernicious aligns it with global efforts to advance international peace, in part through eliminating discrimination.

The seven building blocks of the Paul Gee model highlight the importance of communities who talk; meaning those individuals that use and speak in language habits (e.g.[]discourse community) Therefore, in this investigation we seek to test whether and how these havens of faith influence the manifestation-and receive- Imran Khan's pronouncements on Islamophobes..., global peace. For the study, a researcher examined Khan's language in formal and informal discourse groups to identify linguistic patterns driving the discourse. This test helps to determine whether Khan changes his language and communication techniques based on diplomatic, political, or cultural norms - thus showing the effects of these different communities.

The effect of discourse communities on language choices is deep enough to force us to look for how these expectations, feelings, and norms in the type of community with dimensions around UNGA or international diplomatic circles bring about slighter alterations in Khan's use. The essence of our research is to look at how discourse communities create in-groups and out-groups, within the relevant space of international politics. We also investigate the role of professional and social networks as an agent for developing dominant discourse communities that affect strategies of communication and language in speeches made by Imran Khan, besides formal contexts.

In addition, our examination of how discourse communities trade knowledge in global relations through a professional lens across policy solutions rooted both within the boundaries and outside it; inside politics, islamophobia along peace perceptions. These groups usually have common low-priority interests and so their aims and interests are not very diverse, making us question how far short the speech of Imran Khan falls from where these groups would want it to be. This includes also looking at the way he speaks himself impacts positive diplomacy, as well as global challenges and urging policy changes against Islamophobia in specific and for world peace generally.

Conclusion

By using critical discourse analysis and applying the Seven Building Blocks Model developed by Paul Gee, this study revealed how Khan has employed linguistic strategies and rhetorical techniques in handling major issues such as Those Khan cleverly lines up language with conversations about Islamophobia and world peace are readily visible from his speeches (Kashif et al., 2023). His standpoint is that language is a powerful tool for creating narratives and perceptual perspectives he therefore uses all kinds of different rhetorical strategies to counter dominant narratives concerning Islamophobia and along the way make something new (Waikar, 2018). Harkening back to its roots in language studies and critical theory, this research discusses the linguistic strategies and rhetorical techniques used by Khan to try to change perceptions on the subject of Islamophobia. Expanding upon the harms caused by Islamophobia, whether upon individuals or societies as a whole but including its deleterious impacts on international relations in general, Khan hopes to thus raise awareness of this problem and prompt change.

This study emphasizes the huge hand that language plays in shaping perceptions and ruling public opinion Imran Khan's speeches provide examples of how carefully he can use grammar to participate in diplomatic advocacy In Islamophobia: How are these concepts presented by the author who is the central figure and why do they gain such wide acceptance? Khan uses hands-on semiotics that include among other things metaphorical terminology, analogies or simply showing the meaning through symbols. At the same time, he tailors his rhetoric to fit each different audience or discourse community context to achieve better results in conveying his message on Islamophobia and advocacy of world peace. His words testify to a thorough grasp of the complex relationship between language and politics In this way, he is bringing about change on the international stage as well as changing people's opinions about what happens at home Pioneers, together with all their followers and collaborators, all could benefit from having a grasp of how effective communication strategies can challenge received narratives and power structures facilitating greater understanding between different cultures. Ultimately, it serves as a reminder: there is still an urgent need to combat Islamophobia while at the same time pursuing dialog, harmony, and peaceful co-existence between states.

References

1. Assembly, G. (2015). The resolution was adopted by the General Assembly on 11 September 2015. New
2. York: United Nations.
3. Ali, A. (2021). Identifying Political Global Ideology in Prime Minster of Pakistan Imran Khan's
4. Speech at United Nations General Assembly. PERENNIAL JOURNAL OF HISTORY, 2(1), 49-60.
5. Bahaa-eddin, M. M. (2014). CDA and PDA made simple: Language, ideology, and power in politics and media. Cambridge Scholars Publishing.
6. Charteris-Black, J. (2005). *Politicians and Rhetoric: The Persuasive Power of Metaphor*.
7. Palgrave Macmillan.
8. Fairclough, N. (1995). *Critical Discourse Analysis: The Critical Study of Language*. Longman. Gee, J. P. (2017). Educational linguistics. The handbook of linguistics, 603-615.
9. Kashif, F., & Nusrat, A. (2023). Ideological Framing and Polarization in Imran Khan's Speech at
10. UNGA on 27th September 2019: A Political Discourse Analysis. FWU Journal of Social Sciences, 17(4), 127-148.
11. Khan, M. Y., & Ali, A. (2023). Exploring Ideologies the Educational Function in Primary English
12. Textbooks (SNC-2020): A Multimodal Analysis. Qlantic Journal of Social Sciences, 4(4), 297-305.
13. Kreis, R. (2017). The "Tweet Politics" of President Trump: The Mainstreaming of Populist
14. Discourse. *Journal of Language and Politics*, 16(4), 607-618.
15. Khan, M. Y., & Ali, A. (2022). Exploring ideologies in primary English textbook (SNC-2020): A critical discourse analysis. Perennial Journal of History, 3(1), 35-48.
16. Pakistani PM Khan congratulates the Muslim world as the UN adopts a resolution against Islamophobia.
17. (2021). Arab News Pakistan. < https://www.arabnews.pk/node/2043186/pakistan > van Dijk, T. A. (2008). *Discourse and Context: A Sociocognitive Approach*. Cambridge
18. University Press.
19. Waikar, P. (2018). Reading islamophobia in hegemonic neoliberalism through a discourse analysis of Donald Trump's narratives. Journal of Muslim Minority Affairs, 38(2), 153-178.
20. Wodak, R. (2001). *The Discourse of Politics in Action: Politics as Usual*. Palgrave Macmillan.
21. Zih, H., El Biadi, M., & Chatri, Z. (2021, June). Evaluating the effectiveness of corpus linguistic software in analyzing the grammatical structure: LancsBox and AntConc as case studies. In 2020 6th IEEE Congress on Information Science and Technology (CiSt) (pp. 515-519).
22. IEEE.