COUNTER NARRATIVE OF ISLAMOPHOBIA: CRITICAL DISCOURSE ANALYSIS OF IMRAN KHAN'S SPEECHES

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ABSTRACT

This study employs a critical discourse analysis approach to analyze the counter-narrative of Islamophobia that Imran Khan put forth during his addresses at the United Nations Organization (UNO). The literature review examines current research on Islamophobia, counter-narratives, and the impact of political speech, establishing the basis for this study. This research tries to analyze the language tactics used by Khan to challenge existing narratives, preconceptions, and biases about Islam and Muslims on the world arena. The research focuses on comprehending how political speech might function as a deterrent to Islamophobia, specifically within international relations. The study aims to provide a comprehensive analysis of Khan's talks, elucidating the intricacies of his language and its influence on creating the narrative landscape. The primary research examines how Imran Khan's use of language and communication techniques contribute to the development of a narrative that opposes and challenges Islamophobia. The motivation for this research stems from the significance of political discourse in shaping global views and the need for detailed studies examining counter-narratives' socio-cognitive aspects. The study has great importance due to its ability to enhance the comprehension of successful counter-narrative tactics against Islamophobia, therefore enriching both academic and policy discussions. The theoretical approach is based on Van Dijk's socio-cognitive paradigm (2017), which allows for the examination of both the cognitive and social elements of speech. The study implements qualitative methodologies, namely critical discourse analysis, to thoroughly examine the linguistic characteristics of the speeches and their consequences. This study aims to enhance our knowledge of how political rhetoric may effectively combat Islamophobia and create a narrative that encourages global mutual understanding and tolerance.

Keywords: Counter Narrative, Islamophobia, Critical Discourse Analysis, Imran Khan Speeches, UNO

INTRODUCTION

The term Islamophobia refers to the irrational fear and prejudice against Muslims, Islam, and Islamic culture. Islamophobia is a word that has seen a lot of usage over the course of the years; it still has to be properly dissected. It is the combination the terms "Islam" and "Phobos". The first term, "Islam," relates to a specific religion, whereas the second term, "fear," comes from the Greek language. According to Ergül (2017) the term "Islamophobia" refers to a fear of Islam. Biasness towards Muslims and a portrayal of Islam as a religion of extremists are two other possible interpretations of this statement. In a similar manner, Islam-o-phobia is not only a term, but rather an unsettling sensation that has been percolating for some time. In its report on British Muslims and Islamophobia, the Commission on British Muslims and Islamophobia defines Islamophobia as "fear or hatred of Islam and, therefore, to fear or dislike of all or most Muslims." The portrayal of Muslims in Western media as being uneducated and extremist has been a key factor in creating a muddled picture of Islam. The events of September 11 have only

helped to bolster this perception of Muslims. As a direct consequence of this, the international communities as a whole respond to the existence of Islam in their regions by seeing it as an existential and life-threatening menace to the whole Western community (Reilly 1981).

In retrospect, the United Kingdom portrayed Muslims as heroes of the day and anti-Soviet fighters when they were fighting against the Soviet Union in Afghanistan (Kelley 2013). This occurred during the tumultuous time period. On the other hand, the globe after 9/11 experienced a paradigm change in Western policy that was 180 degrees in the other direction. The good fellows of yesterday are becoming the bad fellows of today. It became common place for people to have animosity against Muslims who lived in Western countries and to take a combative stance towards Muslim nations. In a same spirit, European Union nations believed that anti-Islamic sentiment was more warranted in the post-9/11 age (Allen 2004). The widespread dissemination of anti-Muslim writings, movies, and images served to bolster the idea that Muslims were to blame for the devastation that was taking place around the globe, in especially in the West. This presented a big difficulty for the nations that identify as Muslim.

The Prime Minister of Pakistan, Imran Khan, has been a prominent figure in the fight against Islamophobia in the global world. The forthright criticism of the bad representation of Muslims in Western media and politics offered in his statements before the UN General Assembly has garnered widespread praise. His address subjected to a critical discourse analysis, will provide insights into the manner in which he creates counter-narratives against Islamophobia. Critical discourse analysis (CDA) used as a framework to examine the language and rhetoric used by Imran Khan. The Critical speech Analysis (CDA) methodology is an interdisciplinary approach that investigates language as a social activity. Its primary objective is to unearth the power structures and ideologies that are concealed inside speech. The research focuses on how Imran Khan used language to contest the predominate rhetoric of Islamophobia and provide an alternative narrative.

During his address to the 74th session of the General Assembly of the United Nations, the Prime Minister of Pakistan, Imran Khan, paid significant attention to the problem that has been responsible for a great deal of anguish and suffering. His speech was intended to present his side of the story to establish the fact that

there is no radical Islam, countering the perception of Islam as a radical religion, and in its place, positing the West as liable for creating a schism between itself and the Muslims. His speech also had the goal of presenting his side of the story to establish the fact that there is no radical Islam. The purpose of this research is to investigate the linguistic choices made by Imran Khan in order to remark on the precarious situation of Muslims all over the globe and illustrate how Islamophobia is a creation of the Western world. In this respect, the purpose of this research is to explore the sorts of discursive methods that Imran Khan deploys in his speech to condemn the language of Islamophobia that is prevalent in the West. The Prime Minister of Pakistan, Imran Khan, addressed the subject of Islamophobia during his speech at the 74th session of the United Nations Organization (UNO), and it is essential to conduct an analysis of this speech since he raises his voice against such forces that are fueling hate towards Islam. The speech that Imran Khan gave in 2019 caused alarm bells to go off all over the globe because he brought to light historical evidence that there are extremists living in every community. Due to the fact that his speech is considered to be a masterpiece in this era, the content of the speech itself will be the primary focus of this investigation into Islamophobia in the West. Above mentioned facts posed the following research problem

Statement of the Problem
The research problem is the need to understand how counter-narratives can be constructed to challenge the dominant discourse of Islamophobia, specifically through a critical discourse analysis of Imran Khan's speeches at the United Nations Organization. The problem arises from the persistent negative portrayal of Islam and Muslims in Western media and politics, which has led to a rise in Islamophobic attitudes and behaviors.

Research Objectives
The research aims to achieve the following specific objectives:

- To identify the dominant discourse of Islamophobia in Western media and politics.
- To analyze the language and rhetoric used by Imran Khan to challenge the dominant discourse and construct counter-narratives at the United Nations Organization Speeches.
- To examine the strategies used by Imran

Khan to appeal to a global audience and frame the issue of Islamophobia as a global concern at the United Nations Organization Speeches.

Research Questions
1) What is the dominant discourse of Islamophobia in Western media and politics?
2) How does Imran Khan use language and rhetoric to construct counter-narratives against Islamophobia in his speeches at the United Nations Organization?
3) What strategies does Imran Khan use to appeal to a global audience and frame the issue of Islamophobia as a global concern at the United Nations Organization?

Delimitation(s)
This study is delimited to the three speeches of the Prime Minister Imran Khan during his reign delivered at the United Nation Organization (UNO), first speech was delivered at UNO on September 27, 2019 and Second Speech was delivered at UNO on September 25, 2020. Third Speech was delivered at UNO on September 25, 2021. Furthermore, the current research focuses on the counter narrative of islamophobia how Imran presents true picture of Islam is a peaceful religion.

Significance of the Study
Islamophobia has led to negative stereotypes and prejudices against Muslims, which pose a threat to their human rights and social cohesion. By analyzing Imran Khan's speeches and the language and rhetoric used to construct counter-narratives, this research can provide insights into how to challenge negative stereotypes and prejudices. This research can provide insights into how to promote interfaith harmony and understanding. This research will inform policymakers, media professionals, and civil society organizations on how to effectively challenge negative stereotypes and promote interfaith harmony. This can help in developing policies and strategies to address Islamophobia and promote a more inclusive and tolerant society. Imran Khan's speeches at the United Nations Organization provide a global perspective on the issue of Islamophobia. This research can provide insights into how to appeal to a global audience and frame the issue of Islamophobia as a global concern. The research can

contribute to the advancement of critical discourse analysis by providing an example of how to apply this approach to the analysis of speeches and language use in the context of Islamophobia.

LITERATURE REVIEW
Islamophobia, which may be loosely described as the irrational fear, prejudice, and discrimination towards Islam and Muslims, has emerged as a major problem on a worldwide scale (Istriyani, R. (2016). It helps to maintain harmful stereotypes, pushes populations farther to the margins, and impedes understanding across different faiths. When it comes to combating Islamophobia, counter-narratives, also known as alternative narratives that question the legitimacy of prevailing discourses, play an essential part (Khamis, 2023). In this part, we examine the relevance of counter-narratives in combating Islamophobia and creating inclusion and social cohesiveness in communities. In order to shed light on the significance of counter-narratives and the influence they have, this study pulls on previously published works as well as research conducted by academics. In order to combat the harmful preconceptions that are often connected with Islam and Muslims, counter-narratives are very useful tools (Awan, & Sajjad, 2020). They want to clear up misunderstandings, encourage proper knowledge, and bring attention to the variety of beliefs and practices that exist within the Muslim community. Counter-narratives are used to counteract the dominant negative depictions of Muslims, such as those who are terrorists, backward, or incompatible with Western principles. They do this by giving alternate viewpoints and narratives (Haque & Khan, 2023). They contribute to the humanization of Muslims and the cultivation of empathy, resulting in a perspective that is more nuanced and balanced. For instance, research conducted by Bleich (2011) emphasizes that counter-narratives may play a significant role in countering negative stereotypes and establishing a more correct knowledge of Islam and Muslims. This idea is supported by the idea that counter-narratives can promote a more accurate understanding of Islam and Muslims. Counter-narratives are able to challenge stereotypical images of Muslims and bring attention to the vast cultural and religious diversity that exists within the Muslim community via the presentation of a variety of Muslim voices and experiences (Jotischky, 2017).

Additionally, Pratt & Woodlock (2016) reported that counter-narratives contribute significantly to the process of fostering interfaith discussion and understanding. They shed light on the ideals that Muslims throughout the world have in common with one another as well as the contributions Muslims make to society. Abbas, (2010) stated that counter-narratives foster communication and cooperation among people of various faiths by highlighting Islamic teachings that place an emphasis on the concepts of peace, compassion, and justice. They eliminate obstacles, construct bridges of understanding, and encourage peace amongst people of different faiths.

Ccounter-narratives have the potential to contribute to interfaith understanding by addressing Islamophobic narratives that promote separation and hatred. Counter-narratives have the potential to encourage persons of diverse religious origins to work together, empathize with one another, and respect one another by fostering debate and drawing attention to common ideals (Amber, M., 2015). By providing marginalized Muslim communities with a stage from which they may combat Islamophobia and recover their narratives, counter-narratives provide these groups the capacity to empower themselves. Counter-narratives enable marginalized persons to challenge stereotypes, confront prejudice, and affirm their identities through amplifying the voices of such individuals (Bleich, 2009).

This empowerment counteracts the negative impacts that Islamophobia has on people as well as communities by promoting a feeling of agency, resilience, and self-esteem. It is possible for counter-narratives to combat stereotypes and give a forum for Muslim women to combat the marginalization they face, exercise their agency, and contribute to societal change (Bleich, 2011). Counter-narratives play an important role in the development of inclusive communities that value the variety of religious and cultural traditions. They enhance social cohesiveness, respect, and equality by addressing Islamophobic discourses and biases, which is in turn good for the community. Counter-narratives encourage the creation of an environment in which people with different histories may live, communicate with one another, and gain knowledge from one another (El-Aswad, 2021a). They support a change away from discourse that promotes division towards narratives that are inclusive, which celebrate variety and foster a feeling of belonging.The research

emphasizes that counter-narratives have the ability to challenge the dividing narratives that are the foundation of Islamophobia and contribute to the building of inclusive communities. Counter-narratives have the potential to build a feeling of belonging and social cohesion via the promotion of narratives that are inclusive and that recognize the contributions and rights of Muslims. Inspiring people to oppose injustices and push for social change is one way that counter-narratives inspire civic engagement and active citizenship in their communities (Khamis, 2023). They provide people the ability to challenge regulations that are discriminatory, educate others about Islam and Muslims, and strive towards the goal of developing communities that are inclusive. Activism, community organizing, and the establishment of projects that try to oppose Islamophobia on many levels are all inspired by counter-narratives (Khamis, 2021).

Recent work underlines the transformational power of counter-narratives in the process of developing civic involvement. Counter-narratives have the potential to aid in the growth of a society that is both fairer and more welcoming since they provide people the tools they need to combat Islamophobia and fight for change. Counter-narratives are very important tools for combating Islamophobia, as well as for promoting inclusiveness and social cohesion. Counter-narratives contribute to a more egalitarian and tolerant society by combating negative stereotypes, boosting interfaith understanding, strengthening marginalized people, constructing inclusive societies, and encouraging civic involvement. It is necessary to acknowledge the relevance of counter-narratives in order to combat Islamophobia, to promote discourse, and to create an atmosphere in which diversity is cherished and valued (Маргуб, С. Б. 2020).

Soule (2006) researched the 2003 Scottish election campaign. He evaluated data from several political parties, including manifestos, party election broadcasts, and newspapers, utilizing Fairclough's social focus and three-dimensional discourse analysis, as well as Dijk and Chilton's cognitive techniques. His study examined the discursive methods used by political parties to influence the public for a month.

Muller (2016) investigated the coverage of UKIP and its leader Nigel Farage in the UK print press, and more precisely the extent to which such coverage may be considered objective. Nigel Farage and UKIP

are fascinating subjects to investigate in terms of the UK print press for a variety of reasons. To begin, both UKIP and Nigel Farage tend to elicit strong reactions, ranging from enthusiastic reactions to Nigel Farage's frequently colorful comments to negative reactions to the party's 'racist' reputation. The hypothesis of the first study question, "generic news items on UKIP or Nigel Farage are more biased than pieces about mainstream parties endorsed by the media," is supported by some of the factors analyzed, but not by others.

Azhar (2018) conducted a critical analysis of ousted Prime Minister Nawaz Sharif's political speeches. Data were culled from audio recordings of speakers and Dawn newspaper clippings. The researcher took a qualitative method. The researcher decoded the hidden ideology of the former Prime Minister's speeches using Van Dijk's CDA methodology. The researcher concluded the investigation after outlining the grounds for mass strikes and demonstrating the Ex-aim PMs to persuade them to call a halt to them because these strikes violated the nation's sovereignty and resulted in the murder of innocent people.

However, it is essential to keep in mind that the currently available research has certain shortcomings, including a concentration on particular speeches or historical periods, an absence of longitudinal study, and the need for more varied sample populations. Future study might address these limitations by undertaking in-depth studies of a wider variety of speeches, using mixed-method techniques, and evaluating the long-term consequences of Khan's rhetoric on the execution of policies and public mood.

RESEARCH METHODOLOGY

The design of the current study adopts a qualitative approach, specifically employing Critical Discourse Analysis (CDA) as the research method. CDA is a qualitative research methodology focused on uncovering power dynamics, social ideologies, and underlying meanings within discourse. Emphasizing language use, CDA aims to reveal how language constructs, maintains, or challenges social inequalities through linguistic analysis. The data for this study consist of Imran Khan's speeches delivered at the United Nations Organization, particularly those addressing Islamophobia. Transcribed speeches were selected for analysis using CDA techniques to identify linguistic and communicative strategies employed to construct counter-narratives. The data analysis involved a detailed examination of linguistic features, including macro-structures, semantic macrostructures, mental models, context models, and strategies utilized in the speeches to counter Islamophobia effectively. Van Dijk's socio-cognitive model serves as the theoretical framework for analyzing Imran Khan's speeches and the development of counter-narratives against Islamophobia. Key components of this model include macro-structures, semantic macrostructures, and mental models. Context models within this framework encompass mental representations of the global political and social context, the audience, and the speech's purpose and objectives. Strategies, another crucial aspect, involve linguistic and communicative techniques such as rhetorical devices, framing, and appeals to universal values and principles to effectively counter Islamophobic narratives.

DATA ANALYSIS
Macro-structures

Macro-structures refer to the overall organization and structure of discourse, which are influenced by social and cultural factors. In the case of Imran Khan's speeches, macro-structures may include the topics discussed, the overall argumentation and narrative, and the strategies used to appeal to a global audience. Imran Khan emphasized on the blasphemy of the Prophet Muhammad (P.B.U.H) attempted in various countries such as France, USA, India, etc. The current issued was raised in France when the Francis artist drew a blasphemed sketch of the Prophet Muhammad (P.B.U.H). The Muslim world was furious over the dirty game of the west. On the other hand, in the western societies the Muslims have to face prejudice, racism, ridicule, fascism, genocide, etc. Even the Muslims are confronting with brutal killing from the non-Muslims. India has been occupied Kashmir Illegally since the partition 1947 and still shedding blood of the innocent Muslims; even in the Indian states Muslims are fallen a prey to cruelty of the Hindus. He put emphasis on the point, "Terrorism is prohibit in every religion. Islam does stop bloodshed of a human being. So, terrorism has no link with Islam."

"Prophet Muhammad (PBUH) lives in our hearts, the westerns must understand that they break over heart."

There are no fundamental rights for Muslims in United Nations. They are considered terrorist there. After 9/11 terrorist attacks, the Muslims have to counter restrictions around the globe particularly in USA. Even though, they have not so much freedom to perform religious practices such praying, wearing Hijab (for women), having beards (for men), etc. In Palestine, Israel has put the Muslims into fire. Israel captured Palestine, and took dominancy over the Palestinians. Now they have no right to live. Each day they are brutalized by the Israelis. Similarly, they have no permission to practice religion openly there as well.

In Burma, the Muslims are butchered by the Buddhists. They are helpless and compelled to migrate to the neighbor countries. Some countries have given them a permanent asylum for a better survival. In March 2019, the Muslims were martyred in mosque in New Zealand. The killer was a New Zealand's nationalist and the reason behind this shameful and condemnable attempt was Islamophobia. He disliked the Muslims so gunned them down. More than 150 Muslims were martyred that time. These are few evidence of Islamophobia. Imran Khan talked about the miseries of the Muslims.

The main intention of the prime minister was to present Islamophobia a serious before the world. He spoke against the hypocrisy of the Europeans and the Americans who are favoring the Islamophobian lobby in the name of liberty. They do understand that religion must be criticized but they are supporting the cursed people who are doing blasphemy but no restrictions are led over them. Into the bargain, a majority of the western society is unaware of the true spirit of Islam. Imran Khan said that, "Islam is based on compassion and justice". He put emphasis on the point, "terrorism is prohibiting in every religion. Islam does stop bloodshed of a human being. So, terrorism has no link with Islam." He further added: "Prophet Muhammad (PBUH) lives in our hearts, the westerns must understand that they break over heart." He turned their eyes on independence and liberty of the religions. He raised voice for the fundamental rights of the Muslims. He condemned religious discrimination. He appealed the world to promote justice, equality, and compassion for the Muslims in every corner of the world. His arguments caught attention of the west. His references unveiled the social taboos, beliefs, culture complexes, hatred, and prejudices, fascist ideologies, cruelty, and

genocide of the Muslims. Afterwards, the United Nations official took this matter seriously. They made an effort to discourage Islamophobia.

Semantic Macrostructures

Semantic macrostructures refer to the underlying meaning and conceptual structures of discourse. In the context of counter-narratives of Islamophobia, semantic macrostructures may include the underlying values and beliefs that challenge negative stereotypes and promote interfaith harmony. In relation to this key concept, it is crystal clear that Imran Khan built a semantic narrative at UN. He gave reference of historical events, incidents, and situations to prove his arguments right. This is called a semantic approach in critical discourse. Imran Khan reiterated that the world did not take Islamophobia a serious matter. Imran Khan said, "We have faced Islamophobia while travelling abroad…. and leads to radicalization." Moreover, terrorism is attached with the Muslims but the Muslims are undergoing destructive and miserable circumstances in the Muslims minority countries but no action has ever been taken yet. Imran Khan told the UN Officials that western conspiracy against the Muslims. He unveiled the duality of the west. He threw light on the racism in America and even the government officials did take step to stop it. He told, "Muslims are considered terrorists and declared them an embodiment of blood shedder". This line depicts that the Muslims are the negative stereotypes. On account of this, they are being treated like animals. They are being killed, murdered, massacred, raped, homeless, etc. But the Europeans and Americans are not taking any action and they are giving rise to this bloody ideology. The semantic discourse concludes that Imran Khan's speech has numerous underlying meanings, values, and beliefs.

Mental Models

Mental models refer to the mental representations of events, situations, and concepts that shape our understanding of the world. In the case of Islamophobia, mental models may include negative stereotypes and prejudices against Muslims, which can be challenged by the construction of counter-narratives. With respect to Imran Khan's speech, it is found that Imran Khan tried to expose the world's prejudice, hatred, conspiracy, and negative approach towards the Muslims. The speech has various lines which are representing this ideology. At first, Imran

Khan mentions that if a Muslim finds behind a terrorist attack the whole world rises up and speaks ill of the Muslims community. The media and the government officials of the western world leave no chance to harm reputation of the Muslims. And bunches of restrictions are led upon them. On the other hand, if a Christian finds behind a terrorist attack in the mosque of New Zealand the world remains silent and no action is taken. Besides, he is considered an abnormal person. Imran Khan said,

"There are radical fringes in every society, but the basis of ALL religion is compassion and justice."

In his speech he also mentioned the religious zealots' organizations such as RSS, Nazism, Israel, Buddhists, etc. He appealed to the world to stop them shedding the blood of the innocent Muslims. He also condemned the American attack in Afghanistan after 9/11. He dragged the attention of the UN to the Americans attitudes towards the Afghanis. Actually, his speech was appealing the audience to stop associating terrorist with the Muslims. And the Americans drones must be fallen on the innocent people of Afghanistan. He appealed the world to promote a peaceful environment in the world and remove any inferiority complexes towards the Muslims.

Context Models

Context models refer to the mental representations of the context in which discourse occurs. In the context of Imran Khan's speeches, context models may include the global political and social context, the audience, and the purpose and goals of the speech. The critical discourse analysis of Imran Khan's speech presents a manifold themes and objectives. It is found that the speech was mainly made for the Muslims. It was made to stop eradicate the negative stereotypical status of the Muslims Islamophobia from the world. Imran Khan also talked about the global politics and social context of Islamophobia. He threw light on the first world coalition in which the Europeans countries and the USA included. He questioned the UN officials that India and other countries wherein the Muslims are in minorities and their rights were violated but United Nation did not intervene to resolve this matter. There was no law for the Muslims' rights protections. Imran Khan said,

"In western society, the holocaust is treated with sensitivity because it hurts the Jewish community. So that's the same respect we ask for; do not hurt our sentiments by maligning our Holy Prophet (PBUH)."

Imran Khan built a narrative that Israel had been capturing land of the Palestinians since late 1950s but United Nations had no role to stop this illegal occupation. The Muslims were not allowed to live life according to Islam there but no one stood up against this brutalization. He also gave references of India, Burma, and the Middle East Muslims countries such as Syria, Iraq, etc. Where the continuous bomb attacks killed billions of the Muslims; they got homeless but no one spoke in their favor. Imran Khan gave a historical reference of the genocide of the Jewish by the Hitler. The incident is termed as Holocaust. Billions of the Jewish were killed that time. But the world stood up for them. They even restricted talking about Holocaust publically. Into the bargain, he demanded them to stop using the term Islamophobia. Imran Khan appealed the audience to change their attitudes towards the Muslims.

Strategies used in the Speeches

Strategies refer to the linguistic and communicative techniques used to achieve specific goals and objectives in discourse. In the case of counter-narratives of Islamophobia, strategies may include the use of rhetorical devices, framing, and the appeal to universal values and principles. Imran Khan built a counter-narrative against Islamophobia at United Nations General Assembly. His speech was made to reflect the true spirit of Islam before the world. He also made an attempt to define the true spirit of the Muslim as well. Imran Khan appealed to the world to give right of referendum to the Kashmir is under the United Nations Revolution 1948s. Imran Khan demanded the United Nations to uplift illegal occupation of India on Kashmir. He also demanded the United Nations to stop killing, and rape of the Muslims in Kashmir, provide them with their fundamental rights. He spoke for the Muslims of Burma where they were being butchered by the government. He also demanded their settlement. Same thing he repeated for the Palestinians. He demanded their liberty, independence, and their official state status under the law of United Nations. He appealed to the United Nations to stop the Muslims killing, rape, and homelessness by the Israel. He led emphasis on Islamophobia. Imran Khan made this thing clear that Islam had never been a role in terrorism rather it discouraged bloodshed of a human being without any reason. He demanded the world to stop blasphemous attempts against the

Muslims. In the long run, the Muslims must be marginalized and they must be provided with their fundamental rights in the world. Pakistan's former prime minister spoke about islamophobia on a big forum, the UN general assembly.

He gave a complete picture of the situation after 9/11. Before 9/11 the situation was different. The Muslims were marginalized as a nation, but after the 9/11 incident, the situation is more swear for Muslims. He mentioned the number of Muslims in all the continents of the world, "There are 1.3 billion Muslims in the world". The line expressed information about the Muslims that 1.3 billion Muslims living over the globe. They are not only living in Asia but also in other parts of the world. The former prime minister presents the statistics in front of UNGA. All Muslims are facing problems in the world because of islamophobia. "Islamophobia has grown since 9/11". Before 9/11 the situation of the world was different as compared to the post 9/11 incident. Mr. Imran Khan is mentioning to time period here when the situation became more dangerous for Muslims. Moreover, "Women wearing hijabs has become a problem". Hijab is an important element of Islam. For Muslim women, it is mandatory to wear Hijab before going outside their homes. But women who wear hijab are a problem nowadays. He presented his view in impressive manners. He asked his audience what the reason is behind this belief.

In addition, "Marginalization creates room for and leads to radicalization. "By uttering these words, Mr. Imran Khan mentioned another problem which is the result of Islamophobia. That problem is of overseas Muslims. They face distinctions as a nation. Islamophobia has created distinctions between nations. They are treated as terrorists and radical Muslims in the West. The Muslim with a beard and the woman in hijab is criticized in society. They are treated as outsiders and face hatred only because of their religion.

"I hear such strange things about Islam that it is against women and minorities".

"Do not hurt our sentiments by maligning our Holy Prophet (PBUH). That is all we ask".

He discussed another misconception about Islam that it is against women. He eradicated this misconception by telling the world that Islam is the only religion that taught about the rights of women. Before Islam, women were treated worse than animals. They were considered a curse. This is Islam that gave women fundaments rights and heritage rights. Islam is the most beautiful religion giving rights to all including minorities. This is the closest to the heart line by Imran Khan. He made the audience feel that it hurts when they malign our prophet (PBUH). Muslims only ask to treat them as they treat other nations. The only demand of Muslims from all around the world is not malign or vilifies our Prophet (PBUH). This is the only demand of us as Muslims. He, after showing the true picture of Islam, wisely stated our need before the audience to respect our sentiments. The term "Islamophobia" consist of two words: "Islam" and "Phobos". The former refers to the religion "Islam", while the latter is a Greek word meaning fear. Ergül (2017) argues that Islamophobia means fear of Islam. It can also be understood as prejudice against Muslims, or depiction of Islam as a religion of radical. The analyzes the speech of Prime Minister of Pakistan, Imran Khan, given at 74th UNGA (United Nations General Assembly) on 27, September 2019 he use this platform to reveal the fact that Western ideology has become Islamophobic and Muslims are victimized due to clashes among civilization they try to put them in corner. For analysis, van Dijk's Socio-Cognitive Model to examine how Imran Khan uses language to highlight Islamophobia in the West in his discourse. The analysis of Imran khan speech reveals the strategies adopted by Imran khan during his speech on Islamophobia. First strategy of generalization an act of small group and blaming the whole community.

"There are 1.3 billion Muslims in the world. Muslims living across all continents. Islamophobia has grown since 9/11. Because certain western leaders equated Islam with terrorism".

Most of his speech he used the strategy of generalization according to him as all Muslims are collectively same community they all known as Muslims but western society also generalized as the west leaders collectively responsible for prevailing Islamophobia. As in various western countries Muslims are suffering as they are not allowed to build their religious mosques and women are treated badly if they were wearing hijab or veils they are not allow to wear them.

"Why is there Islamophobia? How will an average American differentiate between a moderate Muslim and a radical Muslim? This has nothing to do with our religion"

By using the strategy of victimization he shows how Muslims are being victimized by western leaders in general. He says that terrorism not be portrayed with Islam it has not to do with religion. Then he uses factual in his speech as he says no religion promote terrorism any religion Christianity, Judaism, Hinduism and Islam not supports radicalism. Basically, he challenged the stereotype which is associated with Muslims and they blamed every time without any evidence.

"Islamophobia has grown since 9/11 and it is alarming. It is creating divisions."

Context of Imran khan speech based on fear of Islam and injustice with Muslims in world. As in today world Islamophobia is spreading as Muslims face many difficulties due to stereotypes of West against Muslims on the basis of discrimination which causes Muslims not getting there basic rights. The audience of the speech is the world leaders the purpose is to stop prevailing Islamophobia in today world as west leaders played a great role in promoting Islamophobia and its need to stop. Moreover, "Why is there Islamophobia?" Imran Khan uses language to highlight "Islamophobia" in the West in his discourse. He uses many linguistics devices use of term Islamophobia which is combination of two words Islam and Phobia which refers to fear of Islam has consistently blamed that western leaders are responsible for promoting Islamophobia. He insisted that there is no radical Islam only Islam which teaches justice and peace.

"The state of Medina was the first that took responsibility of women; the widows, the poor. State announced all humans were equal; whatever the color of their skin".

"We joined the war against the Soviets in the 1980's. Pakistan trained the then "Mujahedeen" at the behest of the Americans. The Soviets called them terrorists."

To enlighten the justice, humanity and peace he describes the state of Madinah which is "*State of welfare*", justice and equality prevails at that time. Everyone is equal and justice provide to every person even the 4th caliph lost his case against the Jew in the court of Islam. The Pakistani "*Mujahedeen*" to help America during their clash with Afghanistan but now soviet called them terrorists. According to him the western leaders play a great role in prevailing Islamophobia in west. In his speech most of the time he uses "direct speech" use representative and expressive sentences. Islamophobia is a term that has been used frequently over the years; it still needs to be unpacked carefully. According to Ergul (2017), the term "Islamophobia" refers to a fear of Islam. Biases towards Muslims or a portrayal of Islam as a religion of extremists are two other possible interpretations of this statement. In a similar manner, Islamophobia is not only a term, but rather an unsettling sensation that has been percolating for some time. In its report on British Muslims and Islamophobia, the Commission on British Muslims and Islamophobia defines Islamophobia as "fear or hatred of Islam—and, therefore, to fear or dislike of all or most Muslims." The portrayal of Muslims in Western media as being uneducated and extremist has been a key factor in creating a muddled picture of Islam. The events of September 11 have only helped to bolster this perception of Muslims. As a direct consequence of this, the international community as a whole responds to the existence of Islam in their regions by seeing it as an existential and life-threatening menace to the whole Western community (Reilly 1981).

Islamophobia across the World

Islamophobia is not a phenomenon that has developed overnight, and the hatred against Muslims is not limited to language alone; in the modern era, France has banned female Muslims from wearing the veil, the Chinese are forcing Uyghur Muslims into concentration camps, India has seen a spike in hate crimes against Muslims, Trump's anti-Islamic rhetoric has further aggravated the condition, anti-Islamic forces in Sweden and Germany publicly burned the Quran, and a Muslim gynecologist was attacked and killed Love (2017) writes in his book "Islamophobia and racism in America" that some minority groups in the United States have been subject to hate crimes just because they "look like a Muslim."

Countering Islamophobia

The specific speech that Imran Khan gave on the UNGA platform was produced using a variety of various persuasive approaches and strategies, which revealed and proved Imran Khan to be a global leader and a real ambassador of Muslims. Additionally, he demonstrated that he is a genuine spokesperson of Muslims. He discusses the worldview that he has towards Islamophobia. He pointed out the primary reasons why many in the west see Muslims as potentially dangerous terrorists. Additionally, he

provided the answer to this really difficult problem. This discourse makes use of the following language devices: When he was explaining the Islamophobia problem in front of influential leaders from across the globe, he utilized a tone that was strong, convincing, and attractive in his address. This was particularly true of his third argument. During this address, Imran Khan used both the political and the religious registers. He addressed concerns of climate change, money laundering, and the Kashmir conflict in front of the entire globe by utilizing political register. He demonstrated his authority as the head of Muslims by employing religious registry. He discussed the topic of Islamophobia in such a way that seemed he was an accomplished religious scholar.

FINDINGS AND DISCUSSION
The study identifies Imran Khan's use of macro strategies like generalization, evidentially, counterfactuals, and polarization to combat Islamophobia. Despite occasional attempts to challenge the "Us" versus "Them" schema, Khan predominantly reinforces this paradigm, deepening schisms between Muslims and the West. His discourse inadvertently strengthens the negative portrayal of Muslims, perpetuating Islamophobia. Khan strategically employs dominance rhetoric to differentiate himself from other Muslim leaders, emphasizing the true nature of Islam and advocating for minority rights. Diplomatically, he addresses concerns about Islam by asserting its singular identity and condemning Islamophobia. He vehemently opposes the notion of "radical Islam" and presents Islam as a religion of peace and justice.

Through linguistic techniques such as personal pronouns, colloquial terms, and repetition, Khan aims to establish connection and convey his message effectively. His discourse reflects both global leadership norms and local cultural nuances, reinforcing his commitment to challenging Islamophobia on the international stage.

Imran Khan's speeches serve as potent tools against biased perceptions of Islam, promoting a humanistic understanding of Muslims and countering misconceptions. By leveraging Van Dijk's theoretical framework and critical discourse analysis, the study unveils the cognitive impact of Khan's rhetoric, highlighting its potential to reshape collective perceptions of Islam.

This research underscores the pivotal role of leaders like Khan in combating unjust ideologies through language. It advocates for broader societal recognition of their influence and emphasizes the significance of linguistic strategies in fostering global fairness and comprehension. Understanding and harnessing the power of language can empower leaders and individuals to contribute positively to the global community, ultimately challenging divisive narratives like "Us versus Them" and mitigating the harmful effects of Islamophobia.

CONCLUSION
In conclusion, the analysis of PM Imran Khan's speeches, particularly those delivered at international forums like the United Nations General Assembly, underscores the potency of discursive practices in constructing a narrative of economic recovery for Pakistan and challenging prevailing views on Islamophobia. Through the strategic use of specific terminology, repetition, constructive self-impression, figurative expressions, active voice, cohesiveness, and allusions, Khan effectively appeals to the ideologies of his target audience, seeking financial assistance, foreign investments, joint ventures, and strategic support to address economic challenges, particularly corruption. While the limited sample size of speeches poses a constraint, the study offers insights into the discourse of economic recovery and its implications for both domestic and international stakeholders. Moreover, the examination of Khan's counter-narrative speech at the UN General Assembly illuminates the role of language, power, and ideology in combatting Islamophobia. By employing linguistic tactics to alter narratives, question stereotypes, and advocate for a more comprehensive portrayal of Islam and Muslims, Khan presents a compelling alternative perspective. These counter-narratives not only challenge prevailing discourses but also promote societal transformation, cross-cultural comprehension, and inclusive representation. Moving forward, further research is warranted to explore the lasting impacts of counter-narratives and refine strategies for combating Islamophobia globally, thereby fostering a more harmonious and equitable society. Moreover, this study recommends that a research must be conducted examining Khan's speeches offers a glimpse into the implementation of counter-narratives. A comparative analysis should be conducted of statements by other global leaders or counter-narratives from other cultural backgrounds might enhance our comprehension of successful

approaches to combating Islamophobia. Examining shared patterns and variations in language approaches and thematic focus may provide valuable understanding of universally impactful messages. It should also be investigated the responses of politicians, the media, and the public, as well as examine how these opposing narratives impact intergroup relations and views across nations.

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