

Islamophobia and International Peace: A Critical Discourse Analysis of Religious and Political Themes of Imran Khan's Speeches at United Nations General Assembly as Prime Minister of Pakistan

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Abstract

This study critically examines Imran Khan's speeches at the United Nations General Assembly (UNGA) from 2019 to 2021, focusing on his discourse surrounding Islamophobia and its implications for international relations. Utilizing Fairclough's three-dimensional model and Paul Gee's seven building blocks of discourse, the research analyzes the linguistic and strategic elements of Khan's rhetoric. The findings reveal that Khan frames Islamophobia as a systematic global issue, advocating for cultural exchange and mutual understanding while countering anti-Islamic narratives. His speeches emphasize the need for recognition of Muslim rights and challenge misconceptions about Islam, portraying it as a peaceful and united faith. This analysis highlights the intersection of religious identity and political strategy in Khan's discourse, positioning Pakistan as a moral actor in the global arena. The study contributes to the understanding of how political leaders utilize language to address complex religious and political issues and combat prejudice at international forums.

Keywords: *Islamophobia, United Nations General Assembly, International Peace, Imran Khan, Political Discourse.*

Introduction

Fear or prejudice towards Islam and Muslims is a relatively recent phenomenon and is known as Islamophobia taking root and rapidly becoming a major issue in the global political, religious and social scene. This is not a fleeting state of mind but evolved into a systemic one embedded in such a historical and present situation. Contemporary developments up to the crusades, colonial campaigns, and the September 11, 2001, incident have shaped it (Mekki-Berrada & D'Haenens, 2023). In the modern world, people face different types of Islamophobias: discrimination, harassment and violation of people's rights regarding their religion, hate speech, physical and psychological violence against people, being Muslims. These expressions foster intolerance, exclusion, and radicalization weakening the cohesion of societies and perpetuating global cleavages (Mekki-Berrada & D'Haenens, 2023; Bleich, 2011).

From time to time Islamophobia is normalising the political rhetoric by offering destructive potential. It encourages circumstances in which radical politics are nourished, isolates Muslims and impairs unity. Moreover, it is painful to acknowledge that the essence of domestic Islamophobia does not only play the role of a shadow on the political and economic future of the countries embracing it but also dictates foreign policies and diplomatic relations between the nations, as they try to address its political, religious and social aftermaths (Tamdgidi, 2012). Therefore, getting to grips with these dynamics is crucial to combating this trend effectively on an international level.

Background of Study

Islamophobia as a Global Issue

Islamophobia affects social cohesion and the relations between nations demonstrate its effects where it exists. Because of prejudice and discrimination against Muslims, people reinforce the culture of otherness and tend to portray Muslims as a single body of people who are agents of change in society. This not only forms the trend by which such perceptions are likely to be viewed by the public but defines domestic and

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global politics and hence the need to undertake a critical analysis of the concept (Islamophobia as a Form of Radicalization,” 2023).

Imran Khan's Role in the Discourse on Islamophobia

Imran Khan himself, a former Prime Minister of Pakistan, has recently come to the forefront of the fight against Islamophobia. Often being characterized as a populist, who values nationalist sentiments as well as intertwines nationalism with religious identity, Khan has used his campaign to campaign for problems Muslims face globally. In his speeches, he opposes Western imperialism and sets the tone for us and them, something seen beyond solely his ideas but as indicative of the global geopolitical climate of today (Saeed, 2024; Anjum & Hussain, 2023).

Khan's leadership language and discourse are intentionally used to build a narrative that empowers the voiceless and deconstructs structural injustice. His interactions with global platforms including the United Nations General Assembly highlighted the dangerous phenomenon of Islamophobia and called for justice for the Global South (Farhan, 2021; Saeed et al., 2020). Thus, consequent to his global advocacy for Pakistan, Khan has offered a global framework to Pakistani issues and has thereby pitched his domestic political fortunes.

Khan's Religious and Political Rhetoric and Global Advocacy

Khan has played a deep role in the political history of Pakistan with his political narrative influencing how the world looks at Pakistan. He may frequently talk about the injustice done to the developing countries on the economic front as well as on climate change, supporting the cause while opposing the policies of the developed world. This two-step aims at reducing inequality disparities internationally while at the same time appealing to his local supporters' patriotism and pride (Saeed 2024; Saeed et al 2020). Furthermore, instead of delineating himself from global religious and political issues, Khan incorporates Islamophobia into the international political arena and ushers himself into the role of a Muslim spokesperson, and advocate who aims to fight stereotypes as well as build a fair new world.

Objectives

This study critically examines Imran Khan's discourse on Islamophobia by analyzing the religious and political themes in his speeches. It aims to:-

- Explore how Khan frames Islamophobia within the global political landscape.
- Investigate the interplay between religious identity and political strategy in his rhetoric.
- Assess the implications of his discourse for Pakistan's domestic and international positioning.

This study contributes to the understanding of how political leaders leverage religious and political narratives to address systemic issues like Islamophobia while navigating the complexities of global politics.

Research Questions

- How does Imran Khan frame Islamophobia within the global political landscape, and what key narratives does he use to address its systemic nature?
- What is the interplay between religious identity and political strategy in Imran Khan's rhetoric, and how does it shape his discourse on Islamophobia?
- What are the domestic and international implications of Imran Khan's discourse on Islamophobia for Pakistan's political positioning and global image?

Significance of the Study

This work assumes great importance in outlining religious, political and global dimensions towards combating Islamophobia. It does this by examining Imran Khan's speeches and how political leaders use religious and political discourses to counter system Islamophobia and other discriminations and call for equity. In responding to an urgent requirement in the global society, the study supports the literature aimed at encouraging equality and reducing prejudice across the world. It looks at the approaches that Imran Khan uses, providing insight into religious identity politics strategy in advocacy. Further, the chapter analyses the impact and implications of his discourse on Pakistan's international image and foreign relations particularly in examining the Muslim world. By using critical discourse analysis, this study improves academic knowledge of political communication and contributes to data for policymaking, activism, and research for countering Islamophobia. Lastly, the study narrows the gap between the political discourse and practical calls for structural transformation.

Literature Review

Understanding Islamophobia

Islamophobia, prejudice or fear of Islam and its followers, has roots in history, from colonialism, and the crusades to terrorism on 9/11. It entered the mainstream in the latter half of the twentieth century when sentiments against Muslims in Western societies were increasing, (Adetry, 2024; Salamah, 2023). Islamophobia also exists in forms including discrimination, calumny, violent acts against Muslims ugly names given to Islam and traditions like wearing a Hijab or Burkha (Salamah, 2023; Zempi and Chakraborti, 2015). In Europe, right-wing political movements created policies that isolate Muslim societies taking advantage of the society's concerns (Adetry, 2024, Ruiz-Bejarano, 2017). The following vulnerable groups are more affected due to the visibility and cultural expectations of their dress codes. More to the point, Islamophobia pervades countries of the Middle East as well; Indonesia, for instance, amid a sizable Muslim population, sees signs of Islamophobic experience in the form of a ban on hijabs in schools (Salamah, 2023).

However, the consequences of Islamophobia do not end with individual experiences but are always creating contexts of hostility that disorganize the social body and perpetuate racism. Prejudicial attitudes against Muslims have become part of the political discourse mainstream, turning into discrimination practised against marginalized Muslim groups and then into violence; and into perpetuation of the Muslim minority's second-class citizenship, as per Adetry (2024), Ruiz-Bejarano (2017), Bakali (2021). The systemic prejudice identified as Islamophobia, therefore, requires adequate, cross-sectional measures to address the impacts, in the quest for cultural and religious tolerance (Chida & Steagall, 2021).

Critical Discourse Analysis in Religious and Political Communication

Critical Discourse Analysis (CDA) is a rich approach for analyzing political and religious discourse. CDA sees language not as a commensal tool of interaction but as one of the social resources that construct and reproduce power relations in society (Chouliaraki & Fairclough, 2010; Al-Momani, 2017). This approach allows members of the research community to discover how political actors habitually build narratives that reinforce or disrupt anti-Islam bigotry. For example, CDA shows how in political speeches the Muslims are constructed as 'other' or a threat to security and hence should be discriminated against (Chouliaraki & Fairclough, 2010; Kulikova & Detinko, 2019).

Established topics of CDA in the political context follow more recent ones pointing to the context in which political leaders use language (Randour et al., 2020). By reviewing the things they say, researchers can study looking at ways that were used to manipulate society and/or policy. This is particularly apt in the case of Imran Khan, whose speeches about two-fold nationalism and religious extremism were directed at eradicating Islamophobia globally while rallying both local and international support (Randour et al., 2020; Al-Momani, 2017). The. Argent from the CDA about mechanisms explaining how to increase the

pronouncement of Islamophobia politics decided by comprehensive and empathetic narrative in political communication (Chida & Steagall, 2021; Chouliaraki & Fairclough, 2010).

Imran Khan's Political and Religious Stance

Imran Khan's political-religious matures moderate the talk on Islamophobia, especially concerning Pakistan. His orations often use a dual register, by which he seeks to present himself as a guardian of Muslim traditions on the one hand, and an antagonist to the US and her allies assumed anti-Islamic policies on the other hand (Yilmaz & Shakil, 2022; Saeed et al., 2020). For example, in the General Assembly of the United Nations, Khan focuses on the issues faced by Muslim-affected communities across the globe creating sensations with different pullulation models while strengthening Pakistan as a representative of the Muslim world (Saeed, 2024; Saeed et al., 2020).

Khan's discursive strategies in most instances built on religious identity to get support and accomplish what Brass calls the construction of a weaving together of Muslim identity. For example, his depiction of Pakistan as suffering from different injustices in the international system challenges the Western colonialism narrative but at the same time pulls together his home/audience under themes of nationalism and strength (Farhan, 2021; Anjum & Hussain, 2023). It is in tandem with an emergent political public rhetoric wherein leaders weaponize religion in responding to structural problems like islamophobia and strengthening their support base (Yilmaz & Shakil, 2022; Anjum & Hussain, 2023).

It is clear here how Khan's social justice and economic inequality policies frequently mix with Islamic references to highlight his political Islamophobia discourse (Saeed, 2024; Farhan, 2021). His speeches provide important information on how politicians can influence religious and political discourses to mobilize people and promote changes in societies. CDA ensures deep analysis of Khan's position on the internal politics level and the global understanding of Islam and the Muslim world (Saeed et al., 2020; Salamah, 2023).

Theoretical Framework

Fairclough's three-dimensional model (2001) provides a comprehensive framework for analyzing text by examining it on three levels: the micro level, with the analysis of more detailed aspects of the texts including vocabulary and syntax; the meso level, which tries to describe the process of how a reader(s) interacts with the text; and the macro level that aims at analysing texts from a position of sociopolitical context. Thus, such a multi-level approach enables us to focus on the ways Khan's choice of words both resonates with and challenges social reality and the roles and power associated with it.

Complementing this, Paul Gee's seven building tasks model (2017) enhances the analysis by identifying seven areas through which language constructs reality: meaning, deeds, roles, interdependencies, power, links, and semiotic Media. From this model, the researcher can investigate how Khan's talk performs meaning and identity and how it can either resist or replicate power relations. Combined, these frameworks allow for a more complex understanding of how language is characterized by and characterizes the social and the political in Khan's rhetoric.

Theoretical Framework: Fairclough's and Paul Gee's Models

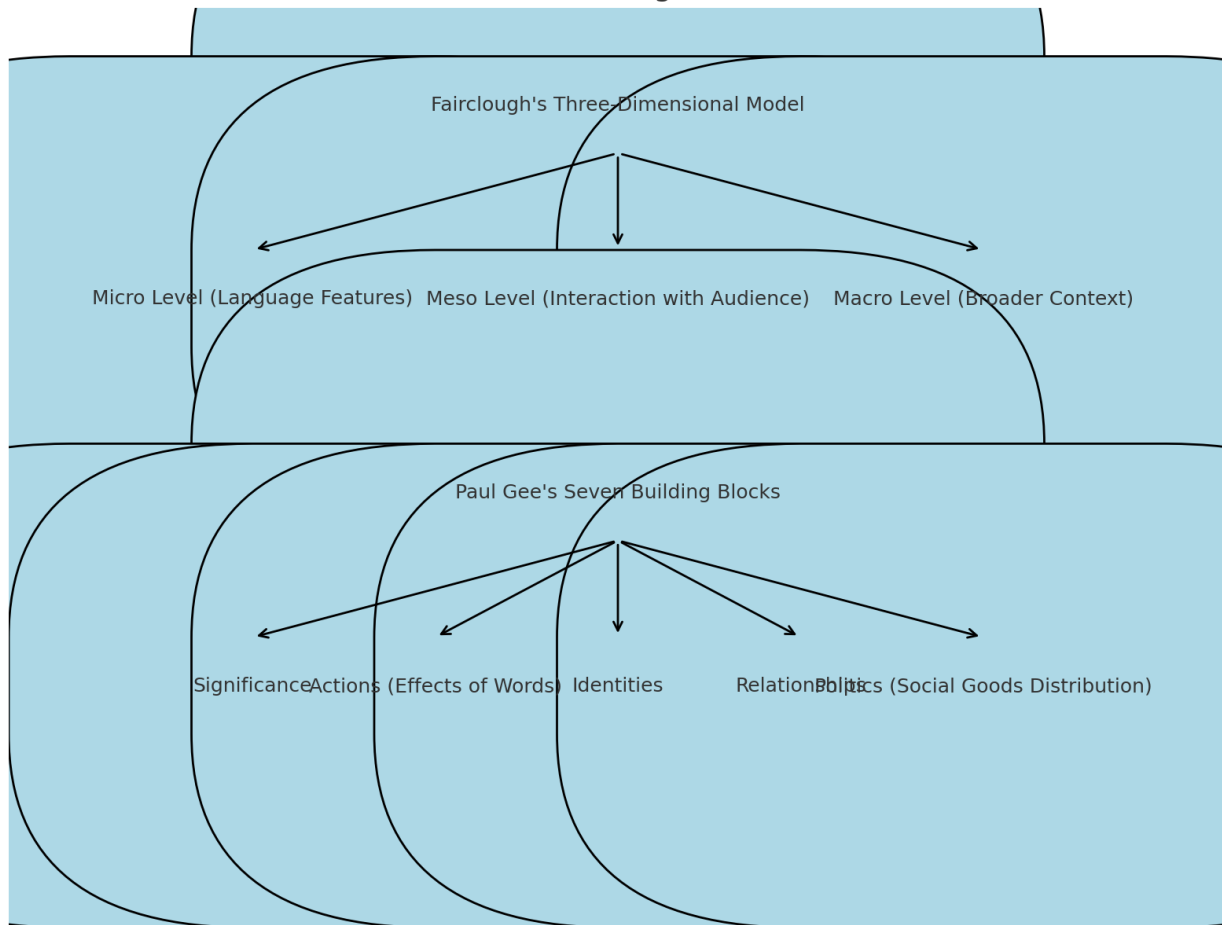


Figure 1. Theoretical Framework

Methodology

This study employs qualitative content analysis of two of Imran Khan's United Nations General Assembly (UNGA) speeches from 2019 to 2021. A cross-sectional comparison is then done using Fairclough's three-dimensional analysis and Paul Gee's seven building tasks. This paper focuses on how Khan uses language features, social features, persuasive appeals and linguistic features in combating Islamophobia at an international level.

To strengthen the qualitative approach, the research includes a quantitative part that investigates the cross-frequency detection, cross-series correlation, and matching level of words and patterns in the speeches. This precise study was done using Tools like AntConc which allowed the extraction of comprehensive patterns from massive linguistic data. This approach yields a viable understanding of how power relations and storying feature in Khan's rhetoric.

In doing so, this research provides an enriching methodological approach for analyzing the language and politics of Khan's UNGA speeches. The research implications can stir useful knowledge about the function of language in combating Islamophobia and promoting global peace.

Analysis and Findings

This segment incorporates Imran Khan's speech characteristics analysis, and the findings are illustrated below in diagrams. Following the guidelines of the text processing options of AntConc software that were described in the Materials and Methods section, four basic words were determined by the number of their usage.

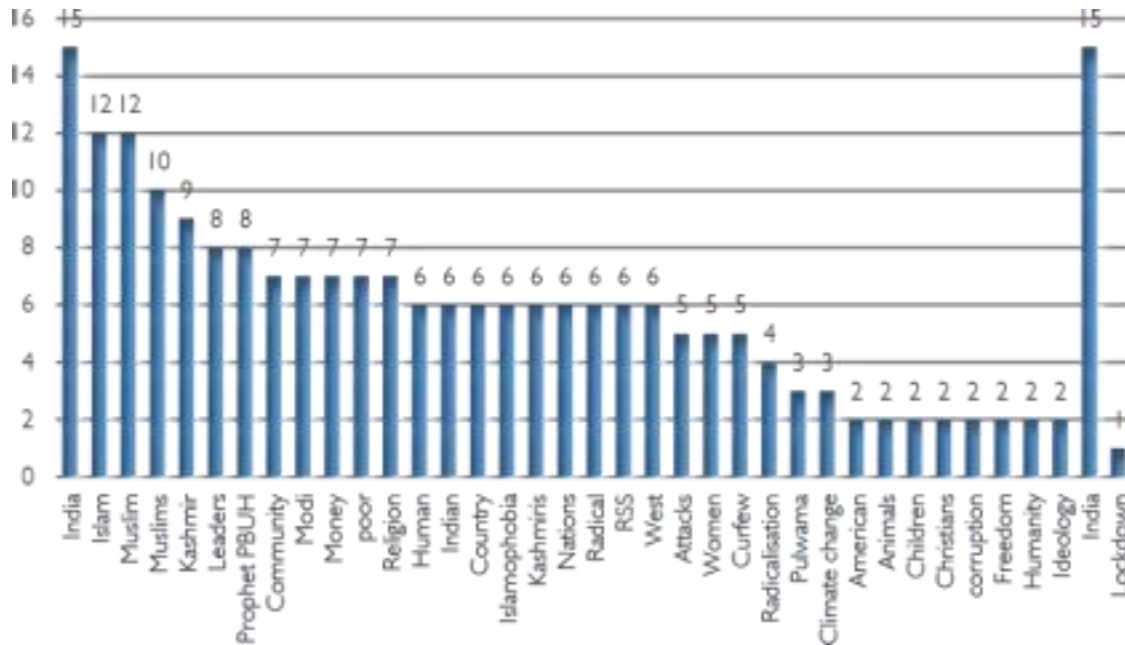


Figure 2. The Most Frequently Used Lexicons

The two illustrations below are the comparative analysis of the two speeches with major differences and similarities in the aspects of language used. Their comparison showed that although many terms were present in both speeches, some specific to the second speech were also found in the first speech, but less frequently. The diagrams help explain differences in the structure and development of the speeches thematically although addressing almost similar issues.

Moreover, in his first speech at the United Nations General Assembly, Imran Khan applied the term 'India' 15 times, pointing out the prime importance of the context of India in his speech. Nevertheless, the word "India" was mentioned 9 times in his previous speech, which meant that the frequency escalated to 45 in the following speech. This significant rise shows rising hostility between the two nations and a deteriorating security environment, which must explain changes in his narrative.



Figure 3. Comparative Analysis of the Two Speeches

The absence of reassurance was also prominent in the matter of India-Pakistan relations using the example of Kashmir. During Imran Khan's maiden speech at the UNGA 'Kashmir' was mentioned 9 times while 'Kashmiris' was mentioned 6 times. However, his second address used the word "Kashmir" 28 times and "Kashmiris" 48 times. The consistent and increased usage of the term shows that the power and importance of the Kashmir issue have been raised in his narrative.

Moreover, such terms gradually shifted from the experts' discourse and appeared in any usual discussion, which also proves their recent role. To shed light on the Indian government's acts of tyranny, Khan used topics such as Prime Minister Modi, the curfew in the IOJK and the RSS. The precise language was applied to call the public attention to the situation of Kashmiris and to express strong condemnation of the actions of the Indian authorities.

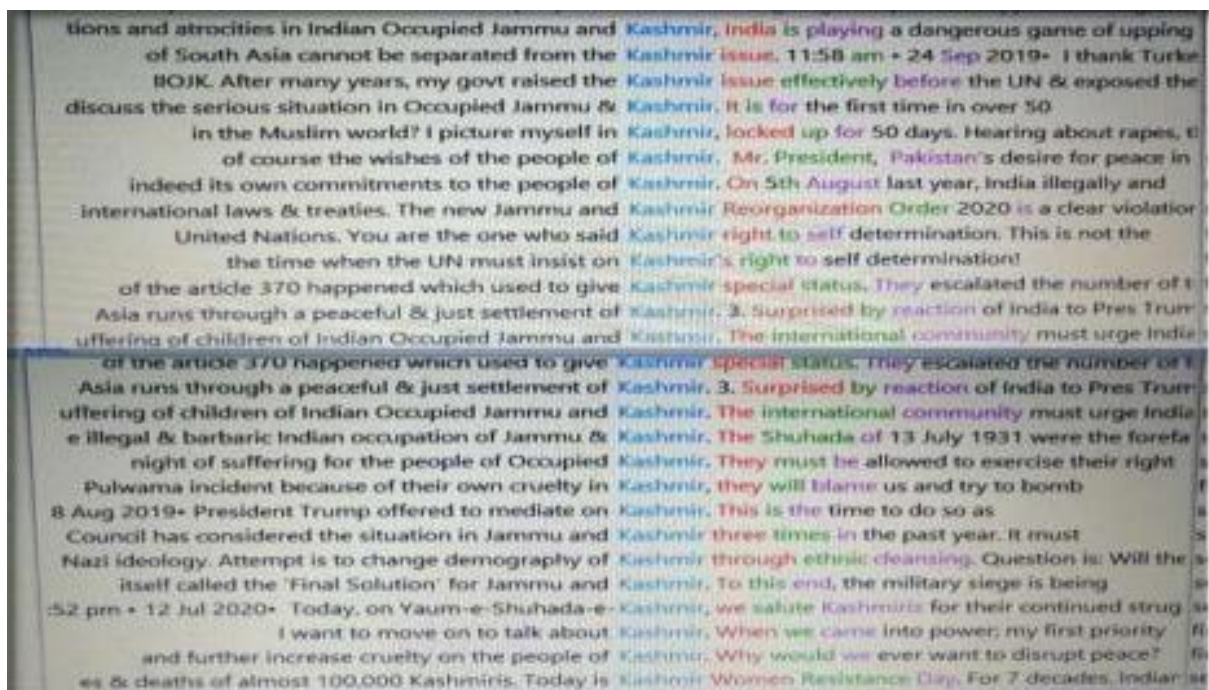


Figure 4. Imran Khan's Inaugural Speech on the Kashmir Issue

Certain topics were repeatedly touched by Imran Khan most of which concerned Islam, Muslims and Islamophobia. In his first UNGA address, the word “Islam” was used twelve times; “Muslim” also twelve times; “Prophet PBUH” six times; and “Religion” seven times. In the second speech, Muslims were mentioned 19 times. The inclusion of these terms serves to remind the recipients of the hardships, commitment and respect Muslims have for their religion and its prophetic figure of Muhammad (PB&V&H).

Aside from religious topics, there were also addresses to global matters such as climate change, dealing with the use of money, illicit financial flows, and poverty, with words ‘money,’ ‘climate,’ as well as ‘poverty,’ commonly used. In the second address, the term COVID occurred 4 times to embrace the new worldwide issues. Although the topics of both speeches remained in the same line, it is noticed that the word count of the second address was more than represented in the first address due to the deep and sensitive issues discussed in it.

Khan used Islam and Islamophobia in his speeches and provided directions about Islam for all the world to know the rules of the religion and the hardworking and dedicated people of the religion while criticizing the prejudice against the Islamic people in some groups. The visuals employed during his presentations supported his statement, as people get to know about the religion of Islam and its association with terrorism. Khan also further contended that the term, which came into vogue in the West post 9/11, is completely misleading, Islam is one, whole faith and religion and its foundational principles are grounded in Prophet Muhammad (PBUH). He accused Western societies of misrepresentation of the Islamic religion and promoting prejudice against Islam post-9/11.

To this extent, in his speeches, Khan was also keen on challenging Islamophobia and enhancing cultural coalescence to unite the world. To achieve these goals, he sought to shed light on these and other matters to link societies together and to clear up misunderstandings about Islam. Tactically, he described India as a state actor that sponsors Islamophobia and connected Pakistan pursuing positive diplomacy to Indian behaviour in the South Asian region. It effectively undertook what Hassan challenges Khan to give the audience a satisfying narrative that would enable the latter to pose as the moral superior. They expressed him as a moralistic figure who was constantly talking about fairness and ethics to try to take back the discourse of the global narrative of Islam and Islamophobia from Trump and other Western leaders.

An analysis of Imran Khan’s speeches demonstrates the way he manipulates power owing to the structural factors, especially when referring to Kashmir and its inhabitants. The use of the descriptor ‘valiant’ that he applied to Kashmiris and the discourse of resilience as a resisting body challenges the passive victim subject position that has been attributed to the Kashmiris. Such change reverses submissive roles and characterizes them as dominating and as protagonists of their fight. People about Khan’s diplomacy and especially the way he opens things regarding the situation in Kashmir just as a part of his diplomatic speech. He underlines that sustainable peace is possible only with the focus on the main issues including the Kashmir one, and places Pakistan as an active participant who cares about its fair resolution and justice.

The moral evaluations and condemnatory language that inform Khan’s speeches are evident; the warning ‘I regret to report’ the regret’ and the concession ‘sadly’. This makes it clear that the kind of solutions that he is willing to advocate range from the tangible fulfilment of the terms of such disputes as the one regarding Kashmir. Collaborating with the concepts of Islam and the portrayal of the religion in society as an object and social issue, Khan is trying to fight against Islamophobia and introduce the global audience to the true essence of the religion the faith of the people, and the distorted image of Islam as related to terrorism. He rejects terms like ‘radical Islam’, arguing that Islam is one religion that is mostly misunderstood in the West owing to the anti-Islamic propaganda which began after the September 11th attacks.

When speaking about Islamophobia, Khan tries to act as a mediator between the East and the West and encourage people to know each other better. He discusses the influence of Hindutva ideology as an agent of extermination and also denounces its adverse effects on anyone with less power. His passionate expressions go beyond simple defying statements to be an indirect portrayal of racists and fascists. He

portrays Indian moves in the Indian-administered territory of Kashmir as unlawful and thereby employs such words as ‘illegally’ and ‘unilaterally’ to suggest that India is a rogue state. Khan supports specific numbers like the usage of 900000 troops in the region to stress the painful experiences of human rights violations hence the need for the world to embrace peace and unity.

Similarly, Khan’s communication strategy amid the pandemic also employs courteous language to point to issues of nationalism and global rivalry, loss of international cooperation opportunities. The terms such as “pernicious” to describe Islamophobia coincide with the international fight against discrimination and the promotion of world harmony. Thus, Khan tries to portray Pakistan as a country that stands for justice and peace by blaming India for Islamophobia and regional instability.

These findings related to Khan’s rhetoric are enriched by analysis from the discourse communities’ perspective outlined by Paul Gee and the seven building blocks of discourse. Discourse communities which are formed by the language practices and norms together with people’s values are significant in the definition of Khan’s communication plans. They are involved in shaping how he destroys his language to address certain groups on formal occasions such as the United Nations or the political informal language. This study seeks to analyze how structural mobility, and professional, and social networks influence the formation of an in-group and out-group that constructs global narratives of Islamophobia and peace.

This research examines how discourse communities dictate their language and word choice, and consequently, inconsistencies are present, such as the change of language depending on the norms of diplomatic international relations. In so doing, the study reveals how language brings together these communities and Khan to understand how language empowers minorities and fosters policy responses. To that end, it also measures Khan’s linguistic adoption of the expectations and interests of these communities as well as the role of its discourse in advancing diplomacy, responding to issues affecting the globe, and calling for world peace.

Discussion

The analysis of this study reveals the various strategies that Imran Khan used in his UNGA address to counter Islamophobia, conflicts and other issues in different regions of the world. Through such analysis, the research identifies key patterns in linguistic as well as strategic aspects of his rhetoric using Fairclough’s three-dimensional model and Paul Gee’s seven building blocks of discourse.

Framing Islamophobia in a Global Context

Khan’s speeches present Islamophobia as a systematic, contemporary universal problem with an impact on sociability in general and global relations in particular. Diminishing violence and emphasizing togetherness is a counter-narrative to anti-Islamic propaganda; through speaking out against Islamophobia cloaked as truth. While using terms like “pernicious” and “radical Islam” he raises awareness about Islamophobia informing global audiences of the tenets of Islam and believers’ faith.

The study reveals that Khan’s rhetoric serves a dual purpose: increasing the level of recognition of Muslim people’s rights violations, which promotes cultural exchange to bring two societies closer. His breaking down of American misconceptions of Islam and his identification of the policies that instrumentalize and progress Islamophobia is evidence of his deliberate use of language to foster a voice of global understanding. This fits with his other goal of unity and the exclusion of division based on religious and cultural prejudices.

Integration of Religious Identity and Political Strategy

One of the most important elements of Khan’s discourse is the complete connection between religious affiliation and political warfare. He appeals to Islamic values and portrays the ability of Muslims to stand up as noble and firm, thus portraying Pakistan as a country that stands for justice and fair share. His constant mentions of Muhammad (PBUH and his code) as well as the respect Muslims have for their religion not

only targets but can resonate with religion-based viewers as well as stress the cultural and emotional aspects of Islamophobia.

Using a religious angle intertwined with the political crises such as the problem of Kashmir, Khan then argues his reasons for having justice and peace of mind. His representation of the Kashmiris as 'brave' also challenges the conventional resonance of the 'victim' and the 'oppressor' and provides Pakistan the role of 'saviour'. Such a strategy helps to strengthen the status of Pakistan in the region and at the same focuses the audience on the general geopolitical interests.

Impact of Discourse Communities

The study shows how the theory of discourse communities applies to Khan's option of rhetorical choices. Whereas in formal diplomacy, such as the UNGA, his language has a tinge for both emotions and policy. He adapts to being formal like a diplomat on the international level but can be informal on a larger scale. Holding India responsible for its actions brings to diplomacy his ability to use legalistic language to describe acts as 'illegally', and 'unilaterally' and the tag 'Dangerous game' set his strategic approach to deal with his counterpart's arguments.

Furthermore, speeches delivered by Khan appeal to professional and social relations to spread a personal message which effectively crosses the boundaries of discourse communities including in-group and out-group. His versatility in his language when speaking professionally and diplomatically with world leaders or when speaking popularly to the public is good proof of his versatility when it comes to foreign relations but not losing his main story.

Shaping Power Relations and Global Narratives

Some of these speeches indicate a conscious attempt to reposition power relations, not only through countering populist discourses on Islam and Muslims. Where he presents Islamophobia as an international problem associated with such discursive concerns as nationalism, racism, sectarianism, xenophobia, and failed diplomacy, he situates Pakistan as an active and responsible member of the global community. A critic of the political movement epitomized by Hindutva ideology affecting minorities, he has engaged in fighting extremism and advocating for equity.

Khan's focus on sustainable peace and just solutions puts him and Pakistan in a righteous crusade mode. Words such as 'regret to report' and 'sadly' provide him with moral positioning, which enables him to set contentious matters such as the issue of Kashmir as key in shaping regional and global geopolitics. This fits neatly into his vision of creating a more equitable international system and is certainly not the first time he has acted on this vision.

Implications for Global Peace and Islamophobia

The findings highlight Khan's centrality in understanding global narratives on Islamophobia and peace. By pointing at cases of discrimination and regional clashes, he emphasizes the interrelations between global processes. The speeches provided are an appeal to policymakers in the world so that they can come up with policies that reverse prejudice and make the world a friendly place for all.

Despite the appropriateness of arguing the urgent problems, Khan's discourse tends to captivate its audience with shocking phrases, punishing the sinners' intentions. One of the toughest tasks has always been mastering the appeal to people's emotions while at the same time giving pragmatic strategies for change. However, every speech provides policymakers, activists as well as researchers working on Islamophobia and global peace essential insights into the issue.

Conclusion

This research had the objective of engaging in a critical textual analysis of Imran Khan's speeches at the United Nations General Assembly (UNGA) where this sample was obtained in an attempt to identify, how he constructs Islamophobia in the international system, how he merges religion with politics and how he positions Pakistan domestically and internationally. The proposal was useful in using both Fairclough's three-dimensional model and Paul Gee's seven building blocks of learning framework, to identify and explain the various linguistic and discursive practices that Khan employs to make meanings of the complex socio-political situations.

The linguistic analysis showed that Khan uses emotionally and morally loaded speech to fight Islamophobia and demonstrate that Islam is united and peaceful: Khan also notes that Islam meets critics in the global discourse. With terms such as "radical Islam" and "pernicious," he tried to both catechize the international public about the religion's values and combat prejudice denying Muslims equal treatment. These speeches most effectively indicate his readiness to discuss the necessity of cultural exchange and eliminate the phenomenon of Islamophobia in the world.

This shows that like any other Islamist, Khan is fully capable of ending a political message with a call to prayer and using the latter to turn a regional conflict into a religious issue. While reiterating the trope of hardy and fighting Kashmiris, he overturns old received narratives, presenting them as responsible for their history at the same time as accusing India of flouting international law. Thus, this approach reaffirms Pakistan as a moral subject in the region and aims to bring about international focus on unaddressed issues, on their link with peace as its lasting goal.

Moreover, the research showed how Khan appeals to the discourse communities: the professional diplomatic circles and the general public. Although his speeches focus on current political issues, they also present a critique of modern societal inequalities, nationalism, and a failure of internationalism.

Therefore, Imran Khan's speeches at UNGA demonstrate his talent in using words to pursue a fight against Islamophobia, and injustice, and seek to change the caliber of power politics on the international level. While incorporating religious identity into political tactics, Khan situates Pakistan as an active actor in the global sphere concerned with fair resolution of issues. In this study, the author contributes to the knowledge of how political leaders engage in discourse on religion, politics and world peace, information that can be beneficial when combating the vice of Islamophobia as well as promoting the unity of cultural and national groups.

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