

**RESEARCH PAPER****Deciphering Discursive Practices in Imran Khan's Discourse on Islamophobia in OIC 48th Session: A Faircloughian Study****¹Muhammad Abrar*, ²Shakira Saleem and ³Sheeza Altaf Hussain Khan**

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ABSTRACT

This study aimed to critically examine the linguistic arguments, discursive and sociocultural practices in the political speech of the former Prime Minister, Imran Khan that was delivered in 48th session of the OIC council of foreign ministers held in Islamabad. Islamophobia as a sensitive matter that requires immediate resolution, was primarily discussed in the speech. The study adopted a qualitative approach and employed Fairclough's (1989) Three-Dimension (3D) model for analysis, consisting of descriptive (textual), interpretive (contextual) and explanation (sociocultural) domains. The findings revealed that the former PM delivered his speech with strategic consideration of various linguistic features to address the issue. His chosen language was influenced by socio-political context. The explanation level demonstrated that the carefully crafted language majorly contributed to impart his ideology that Islam is the religion of peace. Furthermore, this study suggested that Islam's image and reputation as a religion of peace in the international community can be improved by discussing Islamophobia at international forums using strategic linguistic resources.

Keywords: Critical Discourse Analysis, CDA, Fairclough 3D Model, Imran Khan Speech, OIC Meeting

Introduction

Language is the foundation for political and social construction in terms of individual and group relationships. It represents not only a person's current views and beliefs, but also political, cultural, and religious identities and ideologies to others. Parker (1994) defines "discourse" as a way to talk about something. He argues that discourse involves presentation of different perspectives or viewpoints. "Critical Discourse Analysis (CDA) is a unique method to the study of text and speech that emerged from critical linguistics and, more broadly, from a socio-politically conscious and opposing approach to language, discourse, and communication (Dijk, 1995)". It is used to investigate how linguistic meaning is formed in various social circumstances. CDA can be used as a tool to find meaning in the text at any scale, whether little or vast. It's a way of understanding how political leaders use their words to either foster inclusivity or tolerance. This study aimed to examine how ideologies can be propagated through language. The speech of Former Prime Minister, Imran Khan that was delivered in 48th Session of the OIC Council of Foreign Ministers in Islamabad, has been critically examined. Austin (1962) argues that speech is not confined to the expressions of thoughts and emotions through spoken words but it is a form of actions that are performed through language.

Imran Khan was the 22nd Prime Minister of Pakistan who hosted the OIC conference. This OIC meeting was held on 22nd and 23rd March in the year 2022. After the United Nations, the Organization of Islamic Cooperation (OIC) is the largest organization internationally. This organization consists of fifty-seven states and has a religious and

Islamic identity. It was established in the aftermath of widespread Muslim indignation over the 1969 fire of the Al-Aqsa Mosque.

According to Chilton (2004), language and politics are closely interrelated in a way that language is employed in political contexts, such as debates, addresses, speeches, and other diplomatic discussions. The diverse use of language shapes perceptions, and ultimately impacts the outcomes of diplomatic affairs. The discourse of politicians with the transition of ideologies in an implicit way, affects the ways in which the general public forms their opinions. Imran Khan's speech at the 48th OIC summit in Islamabad is worth analyzing since it sheds light on Pakistan's aims and perspectives, as well as the larger issues facing the Islamic world. A stigmatized assurance of perception, Muslims as terrorists, is an ideology that flourished successfully throughout west. Daghigh and Rahim (2020) stated that the widespread of false narrative about Muslims as terrorists have made the Muslims in different countries a target of racial discrimination and violence. This has led to the formation of many anti-Muslim groups. Analyzing political speech on topic like Islamophobia is important because speeches like this one have the power to shape opinions and influence how people think about certain issues. Speaking at international conferences such as the OIC meeting, a speaker has the power to influence policy, suggest new diplomatic policies, and draw attention to worldwide issues that are important to the nation. Understanding the content, tone, and rhetoric of Imran Khan's speech provides a glimpse into Pakistan's stance on matters such as regional stability, cooperation among Islamic nations, and shared challenges like economic development and peace-building. The speech focuses on Pakistan's standing in the Islamic world and its initiatives to tackle major problems that the Muslim world faces.

Fairclough's (1989) 3D model has been employed for analysis. Findings are drawn out by the application of descriptive, interpretive and explanatory steps of model of Fairclough (1989), majorly paying attention to its content, tone, and vocabulary. These elements of language hold immense power and also play an instrumental role in shaping perceptions. Generally, the term discursive practices refers to the ways in which language not only performs the function of communication but also works as a vehicle for promoting ideology and exercising influence over societal narratives and public perceptions; however, in Faircloughian approach, the discursive practices come under interpretive level that analyze the text in a particular context.

Literature Review

There are numerous previous research studies that paid significant attention to unveil the obscure agendas behind the speeches of the political leaders. The studies made efforts to highlight the strategic use of language by politicians to disseminate ideologies, shape the perceptions, and gain public attention. Here are a few recent research studies already done in the field.

Anjum and Hussain (2023) carried out a research study in which they conducted a comparative analysis of selected speeches delivered by Zulfiqar Ali Bhutto and Imran Khan on different occasions. Using the theoretical perspective of Fairclough (1989), the researchers strived to explore the fundamental ideologies and hidden motives behind their manipulative use of language. The researchers applied qualitative research approach with the descriptive and analytical research design. The researchers made endeavors to decipher their underneath ideologies that were embedded in the political and religious themes carefully crafted with the rhetoric use of sugar-coated words and phrases. Though Imran Khan belonged to a secular party but the abundant use of religious and political references was noticed by the researchers in the speeches of Imran Khan to gain the support of public. Imran Khan consistently highlighted the follies of previous governments to instill trust in the public. It was also noted that the repeated use of personal pronouns in the speeches of Imran Khan to exert power of his authority made his speeches more eloquent, impressive

and emphatic. On the other hand, the right of self-determination for nations was primarily emphasized in the speeches delivered by Zulfiqar Ali Bhutto. Zulfiqar Ali Bhutto also skillfully incorporated rhetorical devices i.e. parallelism, rhetorical questions, and metaphorical expressions in his speeches to reinforce his ideologies and capture the attention of his audience. Both used formal language but the tone of Imran Khan was highly authoritative; on the other hand, Zulfiqar Ali Bhutto followed the principles of democracy emphasizing moral unity through his chosen words.

Rubbani and Shamsi (2021) conducted research to examine the true intentions and meanings of the Speech of Imran Khan that was delivered on 27th September, 2019. The researchers employed Fairclough's (1989) 3D Model to unveil the hidden perspectives. The findings of the study revealed how former PMOP manipulated his ideologies in the frame of religious perspective to present social and political issues of the country. Each carefully chosen phrase emphatically advocated the basic rights of the people that showed his commitment to bring a positive change in society. The frequent fall and rise of his tone indicated his hope and determination for bright future. He also spoke about the sufferings of Muslims under the Indian rule. The analysis showed that former PM had a high regard for humanity and strived to regulate the poor living circumstances and injustices perpetrated by Indians and non-Muslims against Muslims.

Another speech delivered by Imran Khan on September 28, 2019, at the United Nations General Assembly (UNGA) was analyzed by Farid et al. (2020) using Fairclough's Three-Dimensional Model (1989). The speech put emphasis on four major themes: Islamophobia, money laundering, climate change, and the Kashmir conflict. It was noted that the former PMOP used the "Us" versus "Them" framework throughout his speech. The researcher put emphasis on this dichotomy to explore the power dynamics within the discourse and the power behind the discourse. The analysis revealed that PM used this dichotomy to make his arguments more persuasive and gain support from both national and international audiences. The research findings concluded the skillful manipulation of language done by PM to make a notable contrast between developed and developing countries, Muslim identity vs. anti-Muslim sentiments, Islam and Islamophobia, and longstanding dispute involving Pakistan/Kashmir and India. By making clear demarcations, he implored the global leaders at the UNGA to take bold steps toward resolution of the presented issues. Thus, it was concluded that the PM portrayed the socio-economic, geopolitical, or cultural issues through the lens of "Us" versus "Them" throughout the speech.

Rauf et al. (2019) carried out a comprehensive analysis of Imran Khan's political speech through the lens of Fairclough (1989) and Van Dijk's (1997) theoretical framework. They deeply investigated the implicit ideologies intricately woven within the contextual aspects of Khan's discourse. The researchers convincingly demonstrated that the rhetorical expressions of speaker not only served to solidify his own political influence but also undermined his adversaries, portraying himself as a paragon of righteousness, fairness and honesty amidst an environment surrounded by corruption and injustice. Through their rigorous analysis, the power of language was revealed, and it was suggested that political leaders attain power through the strategic manipulation of language.

Khalil et al. (2017) analyzed a speech of Imran Khan delivered before the general elections of Pakistan in the year 2013. The research was qualitative in nature and the researchers integrated Fairclough's (1989) 3D analytical approach. It was explored that Imran Khan intended to reshape public perceptions not only of himself but also of his competitors and adversaries as well as the political system. The concepts of "change" and "new Pakistan" were employed to influence public sentiment ultimately motivating people towards his ideological direction. The use of possessive pronoun "my" before the term like "Pakistan/Pakistani" indicated that he emphasized a shared identity and common purpose. He tactfully crafted a positive image of himself in front of the general public while portraying

his opponents in a negative light through persuasive linguistic techniques. Apart from this, the researchers also highlighted the repetitive use of several words and phrases by the speaker to show his political struggle.

Memon et al. (2014) analyzed last speech of Benazir Bhutto that was delivered on December 27, 2007, just before her assassination. The paper critically analyzed the underlying ideology of election campaign. The study focused on the content of the discourse using Fairclough's 3D model to analyze how linguistic features were used to publicize the ideologies. The study concluded that she used compelling and persuasive language structure that was a blend of rhetorical devices and metaphorical expressions to show her commitment to democracy and determination to combat the challenges. Apart from this, excessive use of rhetorical phrases and slogans such as "democracy," "unity," and "better future made her speech more tangible and compelling to her audience. The study revealed that political discourse used by her was strategically employed to evoke a strong emotional response from her audience. This study suggested that political discourse is a kind of tactic language that is used to reinforce the ideological stance of the speaker.

The above studies sparked the interest of the researchers to analyze a speech that had not been investigated. Using Fairclough's (1989) analytical framework, the researcher aimed to uncover the ideologies propagated by Imran Khan within the discourse.

Theoretical Framework

Fairclough's (1989) 3D model has been used as a theoretical framework in this study to explore the relationship between language, power and ideologies portrayed by the former PM of Pakistan. This 3D model consists of three interconnected dimensions which are named as Description, Interpretation, and Explanation.

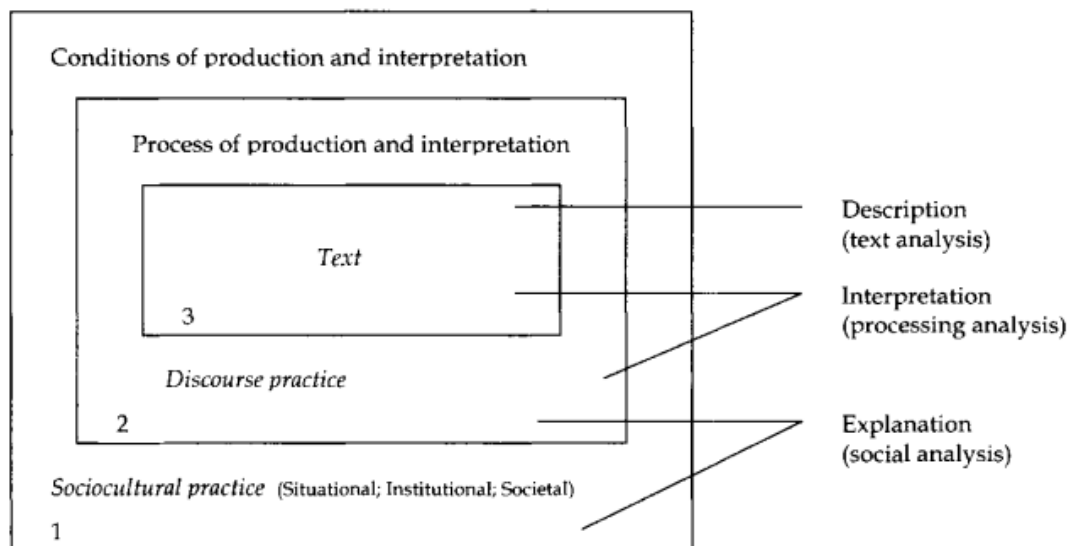


Figure 01 Fairclough's Three-Dimensions of Discourse Analysis (adopted from Locke, 2004)

Description

The first dimension represents the discourse fragment 'Text'. This step involves the identification and analysis of linguistic features and syntactic structures of the spoken or written text. It focuses on the surface-level analysis i.e. grammar, syntax (tense and aspect, subject-verb agreement, pronoun references, and other syntactic features), vocabulary (words, phrases, morphology, phonology, and discourse markers), and rhetorical devices (metaphor, imagery, alliteration, simile, and parallelism). As words and phrases aim to

construct the meanings and evoke certain responses from the audience, this step identifies the denotation and connotations of the specific words and phrases employed by the speaker/writer. This step provides foundations for further analysis.

Interpretation

The second dimension of his model represents the text in a particular 'context'. This step involves the link between the text and context in which it occurs. It also describes the medium of communication and communicative intentions behind linguistic features used in the text and how the perception of the audience is influenced by the context. It examines that how the diverse cultural and social background of the individuals shape their interpretation of the texts. It goes beyond the literal interpretation of words and phrases used by the speaker.

Explanation

The final and the third dimension of his model is related to the social practices which lie behind the discourse. This step involves reviewing deeply the themes of the particular discourse in social and cultural context. It focuses on power relations, ideologies, social response, and cultural influences embedded in certain discourse.

Material and Methods

Research Design

This research was purely qualitative in nature using descriptive and analytical research designs.

Data Collection

The data for the study consisted of Imran Khan's oral speech in 48th session of the OIC meeting of foreign ministers held in Islamabad on 22 and 23 March-2022. The speech was delivered on 22nd March 2022. Corpus of the speech was prepared in order to conduct the analysis.

Results and Discussion

Speech has been analyzed at three levels according to the framework proposed by Fairclough (1989).

Description (Textual Dimension)

Description is the first step where textual analysis is done.

Vocabulary

Ideologically contested words were used throughout the speech. These words included Islamophobia, Islamic radicalism and Islamic terrorism, Madina, and Rehmatulilaalameen. These words represented certain ideologies of Imran Khan as well as political ideologies of Non-Muslims about Muslims. By using the word "Madina" ideology of Imran Khan (as PM) for the formation of his state was shown i.e. he wanted to make the State of Madina. By using the word Islamophobia, the false ideology and political narrative of Non-Muslims about Muslims and Islam were represented. The speaker addressed this narrative and tried to counter it. By the use of word Rehmatullilameen, the speaker wanted to represent the true essence of Islam as a religion of peace.

Rhetorical Questions

A number of rhetorical questions were asked by the addresser. He used these questions not to get answers, rather they were asked by the addresser to produce an effect on the target audience. Imran Khan, himself, then answered these questions to make his point more obvious. These questions included

- How is he supposed to differentiate between a moderate Muslim and a radical Muslim?
- Where did this Islamophobia grow and was allowed to keep growing?
- Why are we so hurt when our holy Prophet is ridiculed?
- Why does it hurt us so much?
- They became king, why?

Repeated words

Some words were repeated several times. It was done intentionally by the former PMOP to use his words for the propagation of his message and ideologies about Islam, Muslims and Non-Muslims. The word Islamophobia was repeated 7 times. The word Muslim was repeated 11 times and the word Madina, 10 times. By this repetition, he wanted to convey his message emphatically and persuade people to subscribe to his ideologies and counter the false narrative of non-Muslims. The speaker repeated "Honorable Foreign Minister of China Wang Yi" (chief guest) 4 times in his speech to seek a proper attention and stress upon the gravity of issue he was talking about.

Pronouns

I, we and they and you, their, them, and our as pronouns were used in the discourse. "They" was used to refer to non-Muslims. "We" was used to refer to Muslims. "I" was used to refer to the speaker as the Prime Minister of Pakistan. 'You' was used to refer to the members of OIC present in the meeting. The use of pronouns kept the speech coherent and retained the attention of audience.

Syntactic Structures

Different types of the sentences were used in the speech including declarative, Interrogative as well as negative sentences and exclamatory sentences.

- *"Everyone close to the Prophet became leaders".* (Declarative)
- *"It is not what the Prophet (PBUH) told".* (Negative)
- *"How do we strengthen our character against this unpredicted social media revolution"?* (Interrogative)
- *"I am sad to say that we have been able to make no impact at all".* (Exclamatory)

The Prime Minister made use of various types of sentences, each serving a distinct purpose. It showed that the PM wanted to grasp the attention of the audience through dynamic expressions.

Hyponymy

Hyponymy is the sense relation according to which the meaning of one word is included in the meaning of another word. Hyponymy relations were employed by the speaker. The word "Muslim" was used in the speech to represent the Muslims of all sects like Shia, Sunni, Wahhabi, etc. By the use of this word, Imran Khan also referred to the Muslim of Saudi Arabia, Malaysia, Pakistan, Kashmir, and all the other regions of the world.

Metaphors

There was the use of metaphors in the speech. The phrase “day light robbery” was used to show power relations between Palestine and Israel. The speaker also employed the metaphorical expression “white-collar criminals” for those who contributed to foster Islamophobia.

Use of Adjectives

Adjectives like “Proud” and “independent” were used for Muslims of Afghanistan in the text. By using these adjectives speaker wanted to convey the positive and strong image of Afghan Muslims in the world. The speaker used the term “blatant injustice” to indicate the acute suffering of the Muslim world, focusing on the immediate need for justice. The use of the adjective 'blatant' conveyed the severity of the situation. Also, the PM used the term “insulting cartoons”. As an adjective, "insulting" described the offensive nature of the cartoons. The prime Minister used the term "greatest human being" for prophet Muhammad (PBUH). Here, the use of "greatest" as an adjective projected Prophet Muhammad (PBUH) as an exemplary figure.

Use of Quotation and References

The speech utilized Islamic references ("Bismillah hir Rahman ir Rahim") to resonate with the cultural and religious context of Pakistan. Quoting a verse from the Quran ("Iyaka nabudu wa iyyaka nastaeen") reinforced the shared values of worship and dependence on Allah. Prime Minister Imran Khan invoked the principles of a Hadith narrated by Abu Huraira, advising to treat slaves as family members and, if equality is unattainable, it is best to set them free. This was done by the speaker to stress on equality. All the human beings should be treated equally. Apart from this, he also quoted hadith “Learn from cradle to grave”. This indicated the significance of quest for knowledge.

Interpretation (Discursive Dimension)

The context of the speech is very significant because Pakistan acted as a host country in the OIC meeting. A number of speeches were delivered there by different Foreign Ministers of respective Muslim countries where they tried to highlight their opinions and concerns for Muslim world. The speech that researcher chose for analysis was one of them where Prime Minister of Pakistan, Imran Khan addressed the objectives of the conference i.e. contemporary issues of Muslim world and most importantly Islamophobia. As the PM of Pakistan, the speaker occupied a position of authority and influence. The speech focused on representation of Pakistan in the Muslim world. Audiences were the foreign ministers of Muslim countries which are the members of OIC. His message was towards foreign ministers of Muslim countries and heads of the Muslim states being the members of OIC. The speaker was addressing different issues of contemporary Muslim world including Islamophobia, Islamic terrorism, Islamic Radicalization, Kashmir issue, issue of Palestine and Ukraine along with the influence of social media on Islamic values of Muslim youth, their challenges and remedies as well. This speech was done in semi-formal and conversational style. He talked about Islamophobia for more than half of his speech. It seemed that the communicative intention of the speech consisted of two primary goals; first to reaffirm Pakistan's leadership within the Muslim world, and second, to spotlight the hardships and challenges faced by Muslim-majority nations, particularly in the growing specter of Islamophobia. By imploring a collective action against Islamophobia, the former PM created a sense of solidarity with other Muslim nations and also portrayed an image of Pakistan as a responsible member of Muslim community. The references of Palestine, Afghanistan, Ukraine, and Kashmir served as intertextual ties with ongoing geopolitical turmoil and humanitarian crises. By invoking these contexts, the former PM of Pakistan created a state of urgency to resolve the issue of Islamophobia.

Explanation (Sociocultural Dimension)

Explanation level of Fairclough's (1989) model demands deeper analysis of the discourse and its connection with the external social and cultural reality. This speech was delivered in OIC conference of foreign ministers and heads of the Muslim states in Islamabad in the year 2022. It was the time when Muslims were facing so many problems like Islamic radicalization, Kashmir issue, Palestine issue, etc. The purpose of this conference was to address the issues of the contemporary Muslim world. The Prime Minister, Imran Khan commenced his speech by offering cordial greetings to all the members of Organization of Islamic Cooperation (OIC) while also highlighting a United Nations resolution declaring March 15th as a day to combat Islamophobia. In the prologue of speech, the references of the tragic events of the mosque shooting occurred on March 15th in New Zealand and 9/11, set the context for the rest of his speech. It showed that the pain of oppression faced by Muslims in the past lingers vividly in the mind of Muslims. The former Prime Minister intended to convey that Muslims suffered greatly in the past due to Islamophobia.

The Prime Minister claimed a keen understanding of western civilization by highlighting his multifaceted background as an academic scholar in west and former international cricketer. Bringing attention to the term "moderate Muslim" frequently employed in western societies, he voiced his concern that its usage inherently implied the presence of an extreme form of Islam. He also highlighted the term "Enlightened Moderation" introduced by Western nations that contributed to reshape perceptions of different forms of Islam such as modern, liberal, and radical Islam. He sarcastically ridiculed these concepts, holding them liable for exacerbating Islamophobia. He endorsed his ideology that there is only one true Islam, that of Prophet Muhammad (PBUH), and there are no other alternative definitions and versions are accepted. At the same time the former Prime Minister lamentably accepted the shared culpability of Muslims for not challenging these misconceptions that were disseminated by western civilization. The prime Minister stated that "the heads of the muslim countries should have taken stand against this". This emphasized that the issue of Islamophobia was highly neglected and if the heads of Muslim countries had taken decisive action promptly, Islamophobia could have been effectively curbed. Throughout his speech, the Prime Minister conveyed his deep sorrow by referencing painful memory of 9/11 tragedy, highlighting the unjust portrayal of Muslims as terrorists despite their no involvement in the incident. Apart from this the frequent use of tag questions i.e. "Why do we feel pain? Why are we so hurt when our holy Prophet is ridiculed? Why does it hurt us so much?" demonstrated his deep love and profound respect for the highly esteemed Prophet Muhammad (PBUH). The delicately woven tag questions into his speech painted a vivid portrait of unwavering devotion and reverence of Muslims for Prophet Muhammad (PBUH).

With a voice filled with sorrow, the Prime Minister drew a stark comparison between the reverence shown to Jesus Christ everywhere by the Muslim community and the heart-wrenching ridiculousness our beloved Prophet faced in the non-Muslim community. Through this comparison he wanted to realize non-Muslims that this unequal treatment was really painful that made Muslims feel really upset. Furthermore, he talked about the offensive cartoons and other derogatory remarks by the non-Muslims about Prophet Muhammad (PBUH). He meant to emphasize that these acts fuel anguish in Muslims that deeply wounds them; and yet, despite this mental agony caused by lack of respect to Prophet Muhammad (PBUH), Muslims were still misinterpreted with hurtful titles like violent, intolerant, extremist, and conservative. He abnegated these misconceptions about Muslims that were misattributed with Muslims by non-Muslim communities.

The former Prime Minister Imran Khan quoted Hadith "By Allah, if Fatima the daughter of Muhammad were to steal, I would have cut off her hand." By the use of this Hadith of Prophet Muhammad (PBUH), the speaker tried to convey that Islam is the religion of Justice and equality. And this narrative was made by the speaker to counter the false

narrative and ideology of Non-Muslims about Islam as religion of violence. Before using this hadith speaker talked about false narratives of Non-Muslims about Islam like Islamophobia. Then he used this hadith to counter their false ideologies.

Moreover, the Prime Minister invoked the title of Muhammad (PBUH) as "Rehmatullilalameen" (mercy to mankind) to prove his ideological stance that Prophet Muhammad (PBUH) is not just for Muslims but for the entire world. He is mercy to mankind; not only to Muslims. He emphasized that Muhammad's message of peace, justice, and equality is for all the people of entire globe.

The Prime minister also strategically employed the reference of "Madina Charter" to provide his audience with the timeless example that conveyed a message of inclusivity, harmony, and conflict resolution among different tribes including Muslims and non-Muslims. By mentioning an agreement made by Prophet Muhammad (PBUH) over 1500 years ago, he emphasized that although Islam is primarily the religion of the Muslims but it also grants the due respect to the religious practices of Jews, Christians, and other groups. So, he implored that Muslims are not terrorists; they do nothing but passionately want others to see our Prophet and religion with the same love and respect they rightfully deserve.

Lastly, prime minister extended his speech raising his voice about global concerns, including the Palestine, Ukraine, Afghanistan, and Kashmir issues, urging the United Nations to resolve these conflicts in accordance with the fundamental principles of justice and equality embedded in Islamic teachings. When he extended his discourse to the global concerns of Muslims, he proved his recognition as a leader not only of Pakistan but also as a voice for Muslims across the globe. He confidently affirmed his authority to advocate the rights of Muslims throughout the world. In this way, he influenced his leadership on the international stage.

Conclusion

According to the findings of the current study, this speech of Imran Khan is rich in terms of CDA. Fairclough's (1989) 3D model has been used for analyzing it. The speech is basically a heartfelt appeal to regard Muslims as true followers of Islam rather than unfairly branding them as terrorists. Its textual analysis showed that certain ideologies and political narratives about Muslims and Non-Muslims were used in this political discourse like Islamic radicalization, Islamophobia, Islamic imperialism etc. By studying this analysis, ideologies conveyed in this political discourse through different linguistic features, could be seen. The linguistic features and choice of lexicon showed his ideology about Muslim and Non-Muslim world. It seemed that the Speaker wanted Muslim world to be aware of the false narrative and ideologies created by the non-Muslim world against Muslims i.e. Islamophobia. He wanted Muslims to fight for their basic rights. It was done to highlight the relation between Muslim and Non-Muslim world. Its purpose was to propagate the true ideology of Islam, Muslims and Islamic State. The addresser conveyed his narrative and ideology about Islam by talking about Prophet Muhammad (PBUH) as "RehmatulilAalameen". The speaker wanted to propagate the true ideology of Islam in Muslims and Islamic State and to make Muslim leaders be aware of their part in resolving Problems of the Muslim states like Palestine and Kashmir as well. The speech is significant at national as well as international level as it may resonate with citizens, fostering national unity and pride within the country and the speech can also impact Pakistan's image and reputation in the international community in terms of its standing and credibility. This analysis clearly answered the research questions of the current study and met the research objectives as well.

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