

# Proliferation of Islamic Ideology Through Print Media: Critical Discourse Analysis of the Columns of 'The Nation' Newspaper

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## Abstract

The researcher focused on how 'The Nation', a Pakistani newspaper, imposes its ideology on its readership. Two articles from Pakistan's top English newspaper, The Nation, are used to examine the spread of Islamic ideology among readers to carry out the results and conclusions. The investigation's findings proved that racism is abhorred by Islam. The newspaper "The Nation" also introduced readers to racism. The journal acknowledged racism as a vile social force that is wreaking havoc and bloodshed around the globe. "The Nation" also significantly enhances the Islamic intellectual concept of "human constitutional rights in Islam." There's a growing amount of turmoil happening on Earth. On this matter, nevertheless, prompt action is needed. As the Quran says, "We have been honoured as the youngster and as carried on the land-living and oceans and have equipped them with much better things," Muslims must develop a sense of worth. He wanted them onto a large number of our offspring. The results of the study clearly showed that The Nation, like Islam, has always promoted a very positive view of constitutionally protected human rights.

**Keywords:** Columns, Critical Discourse Analysis, Islamic Ideology, Print Media

## Background of the Study

Discourse is described as the treatment of a subject in writing or speech that is discussed or treated in depth, such as in a dissertation, essay, sermon, or grief journal. Speaking or writing amongst individuals is called discourse, and it usually consists of serious discussion on a particular topic. Language serves as a conduit for cultural practice in discourse. This is the term's wide definition, which Fairclough applies to his mission (Fairclough, 1989). Discourse, as used in the countable meaning, is a formal speech or written document intended to instruct

or clarify something. Discourse is written language in context or as naturally spoken language, particularly when entire works are being examined. Discourses are something, in the meaning of the verb; they are confidently spoken about for a considerable amount of time. There is no clear-cut definition of what is meant by "discourse." Observing that discourse is continually evolving and that definitions should thus start at the beginning is Michel Foucault (1972), one of the field's most significant pioneers and influencers. "Discourse" is "broad and nebulous," according to several scholars. It is best to stay away from that precise description (Edley, 2001). Discourse also plays a crucial part in human communication when it comes to conveying ideas and models (Lahlali, 2003). Attar (2012) addresses the difficulty of discussing discourse since its claims are thought-provoking and relevant. They are excluded from the multiplicity of academic and speculative viewpoints that a single discourse transmits. El-Sharif (2011) contends that the concept of discourse is too nuanced to be summed up in a single sentence or description. Even yet, Attar (2012) clarifies discourse in terms of both written and oral communication. It is required that discourse contain a variety of articulation styles. Fairclough is a prominent discourse theorist, therefore his work supports it. Text is seen as a basic element of speech, according to Fairclough (2001). It includes "every step of the social relations procedure." It includes all the forms that people use to express their feelings, emotions, and entertainment about the environment around them according to Fairclough, the process consists of two parts: the productive process, which is the creation and interpretation of any text. wherein the text serves as the primary source. This paradigm includes both verbal and visual parts of language, such as shoulder shrugging, facial emotions, gestures, head motions, revolution, and location. According to Fairclough (2001), discourse and social life are related. It specifies "symbolic symbols of social life positioned differently." It implies that "social language in social contexts" is another way to conceptualise conversation (Fairclough, 2011). Modules within the discourse include "situated characteristics," "distinctive identities," "methods of receiving harmonised by the others," "tools," "acting," "symbol systems," "things," "technologies," "locations," "times," gesturing, "ideas," and "feelings," according to Gee's (2007) classification. ' But any civilization whose power structures are shaped by language may have unequal arrangements. According to Fairclough (2001), the manipulation of non-powerful speakers' discourse by speakers of the power elites justifies society's uneven power relations. According to Fairclough (2008), language use is a means of self-definition for individuals, even though discourse limits power relations. The book refers to this identification as the "texturing of identities." Social involvement during an activity, like doing a task, is where it manifests; in demonstrations, it takes the form of one's self and the forms of others, as the construction of traditional versus administrative personalities.

### **Ideological Imposition**

Following a cross-cultural analysis of politeness, an analysis of societal ideology will follow. As per Dijk's (2000) definition of ideology in this literature review, it is "ideological conflict." Numerous academics have examined ideology in the writers' books and writings. According to Calzada (2023), there is a connection between the ideology and the concepts of dominance and power relations. According to Eagleton (1967), an ideology is a concept or belief that the legitimate can use to help them become more interested in the group by rolling via

dissimulations. Politicians' beliefs and ideologies can be distinguished from one another, according to Lane (1973). The rationale is that ideology has evolved into a generative and normative form. Some academics are attempting to connect ideology to events that occurred in their immediate environment. As a result, the idea of ideology has contributed to our understanding of the indirect world. According to Simpson (1993), ideology can be defined as a person's assumptions, values, and beliefs. Collectively, the social group can share these three forms. Through Simpson's criteria, it is addressed that the ideology is recognised as a turning point for the community and social group. In the language form of shaping, ideology is crucial. The primary component of each community is its language, which explains the reason. The image of human groups can be shaped by a multitude of societal aspects. Ideology is one of the traits among all of them. An additional definition of ideology is a certain aspect of society that distinguishes one culture from another. According to Fairclough (1996), a meandering structure is necessary for the acquisition, expression, and enactment of ideology through any language. A theory states that a linguistic structure that is subject to change can be identified as ideological. According to Li (2011), a speech text's figures, coherence, and presuppositions can all reveal its ideology. Based on the previous conversations, it is demonstrated that ideologies can result from attempts to explain people's thoughts and behaviours. According to Ghaderinezhad (2015), ideology is a process that is both methodical and intentional. These mechanisms, which determine where particular tracks are located, are controlled by a man's mindset and level of awareness. These tracks can ascertain people's opinions about anything, including judge-approved items. These perspectives allow for an ideal depiction of human life attitudes. Human perception and view are particular to each individual and based on personal beliefs. These factors can also influence how people are treated by humans. Because of this, an idea cannot be rejected in a society when something is accepted by every group. According to Eagleton (1999), ideology is a characteristic of what it is like to live in a society.

### **Van Dijk's (2000) Ideological Discourse Theory**

Discourse analyst "Van Dijk" is considered to be among the most well-known in the world. He offers the idea of how discourse analysis and "ideology" relate to one another. An ideology is defined as "a belief system which is held by a wide number of social groups" by Van Dijk (2001). He asserts that the corresponding ideologies, which are also social representations, are the most important underlying assumptions of an organisation and social groups. Furthermore, sharing knowledge is just as crucial as having ideology-based knowledge inside social organisations. For this reason, the term "Cultural Common Ground" refers to this phenomenon. Furthermore, the beliefs and institutions of that social group can provide insight into the fundamentals of societal cognition as well as the identity of a common group member.

Additionally, it has clarified that "social symbols"—such as ideas, viewpoints, and attitudes—are conceptual abstractions. Members of certain communal groupings use these in a variety of circumstances. Therefore, only the "practical aspect of ideology" can be investigated if the ideas are applied in certain social groupings in particular conditions. One cannot analyse the "practical side of ideology" in any other way. Different social behaviours within a particular social group may be conceivable in this way. An updated definition of "ideological conflict" is

put out by "Van Dijk (2000)". The concept of "Ideological Conflict" illustrates the various ideological conflicts and ambiguities that humans may encounter. Individuals can also identify with various "social groups and formations" at the same time. As a result, there are several "ideological stances" or ideological states that this situation could lead to.

### **Structure of Discourse and Ideology**

The different speech patterns allow one to observe the ideologies. According to Dijk (2020), popular ideas can be virtually displayed in text articles of any kind as well as spoken processes. Ideologies more commonly found in other contexts can also exist. Semantic meaning can be greatly influenced by both syntax and morphology. An effective illustration of this may be seen in the fact that there is no ideological influence on the usage of articles before putting nouns in both Arabic and English. On the other hand, if someone is called a terrorist or a martyr, ideology may have an influence. In this instance, Van Dijk (2020) considered seven ideological discourse structures, which he employed as instruments for analysing the ideologies and establishing links between the ideologies and the discourses. Meaning is one of the primary components that distinguishes the discourses from one another, and it takes into account additional characteristics. The subjects of the semantic elements' macrostructures may be the first. The second aspect is the descriptive level, which provides a detailed account of the major events. The next component is the indication of significant discourses combined with assumption. The control of the correlation by the mental factors model is referred to as the fourth factor of local correlation. However, using synonyms and paraphrasing words and phrases is thought to be the next component of this feature. Different stages work well in the analysing process. The representation and polarisation of the key phrases are referred to as contrast.

The next component of this section is descriptions accompanied by helpful examples. Although the form of the proposition is the ninth criterion, the disclaimer is thought to be one of the important ones in this instance. The degree of positive and negative in this proposition fluctuates depending on the viewpoints. Actors rank ninth among the primary components of this element, and they might appear both individually and together. The event may take place within or outside of preexisting groupings. The modality is the next aspect of this issue, and it is in this factor that the propositions are modified effectively. The following aspect evidentially reflects the evidence as well as the statements' backing. In situations like these, where the population is unable to respond to any inquiries, vagueness combined with hedging is also a crucial component. The term issue and the subsequent factor topic are tightly linked, and thus facilitate the creation of ready-made arguments in addition to the standardization procedure.

The second component is "Formal structure," which has an impact on verbal discussions and formal writing. The sentences are susceptible to any certain philosophy. The interactive technique is used to practice the ideology of the formal sorts of structures along with their meanings. The next evidentiary component reflects both the evidence and the statements' backing. When people are unable to respond to any inquiries, vagueness along with hedging is also a crucial component. The term topic and the next factor topic are closely related, and this helps with the standardization process as well as the creation of ready-made arguments. The second element relates to "Formal structure," which affects conversations as well as

formal written correspondence. Any specific ideology may influence the sentences. To practice the ideologies of formal kinds of structures, the interactive approach is combined with meanings. The fourth component of this issue is discourse structure, and discussions of the discourses are conducted from many angles. The sentences' initial appearance would suggest whether they have a good or negative meaning. However, the final section still contains sentences with subpar ideas. The significance of the words' arrangement as well as how much each word depends on the ideology (Dijk, 2020). He indicated the locations where the pertinent information might be found. Together with the titles, abstracts, and announcements, the summary sections might include important information. When the most important information is presented at the end, readers pay closer attention and take the time to carefully read the entire work. The third crucial component of this subject is argumentation, which works well when used in discourses that involve strong opinions. This component is heavily used when creating scholarly publications and press editorials. The authors try to make the arguments more persuasive while also trying to get the readers to agree with their points of view. This aspect, as proposed by Dijk (2020), consists of two primary components: arguments and conclusion. To further enrich the writing, more portions can be included in addition to these two. The primary normative variables that regulate argumentation are some normative rules; additional significant normative components of control include interaction principles and Structures which are rhetoric are the other elements in this case. The usage of these elements is high in the literary tasks as the speech figures. To make the writing more meaningful usage of the elements such as metaphors and smiles is done by this element. When determining the relationship between the ideologies and the structure of rhetorical components, meaning is more significant than form. Compositional content is more significant than style in written communication. The interaction between the actions and the topic is the final component. This is a factor of great significance inside the ideology systems. According to Dijk's (2020) theories, there may be variations in the same speech that is spoken by individuals and different social groupings. In addition to threats, questions and promises can also be considered acts of speech. Groups within society, such as the dominant and dominating parties, dictate how transactions are conducted.

### **Ideological Theory**

The word "ideology" is frequently used by academics in their work. The concepts of dominance and power dynamics are part of more recent views of ideology, such as those put forth by (Dijk, 2001). She cited Angleton to explain that it is "ideology that stresses the notion and ideas that serve to justify the objective of a controlling group through distortion or dissimulation" (1967). Political opinions and attitudes can be distinguished from ideology as, by its very nature, ideology is normative and creative (Lane, 1973). Dijk (2001) defined an ideology as a concept that "facilitates our decision on a certain subject. Van Dijk is one of the most well-known discourse analysts and has authored several articles on ideologies and their relationship to the field of discourse analysis. According to van Dijk (2001), ideology can be described as "a system of views held by a large number of social formations." He asserts that social representation cannot exist in the absence of ideology. Consequently, social groupings can disseminate the information they are based on, in addition to following it. This

could be called a shared cultural basis. Ideas and their frameworks can also be viewed as the intellectual cornerstone of a group's identity. Collective views and beliefs that are abstract and generic by nature are examples of societal imagery. Dick (2011) discussed what he termed the "ideological war." When he makes this statement, "Individuals may experience ideological conflict and misunderstanding. Even if we might identify with certain social groups, we might also hold different ideological beliefs" This theoretical framework could be useful for Mustang Sautéed, the protagonist of Al Tayyab Saleh's Season of Migration to the North. Based on his place of residence, this man might hold two different worldviews. Even if these differences result in what Dick (2011) calls an "internal battle," the character stays the same at the end of the narrative.

### **Ideological Discourse Structure**

Ideologies can be made real in the world through the use of diverse discourse frameworks. On the one hand, we believe that some constructions may experience this more frequently than others. "Ideology could appear in practically all systems of text or discourse," according to Van Dijk (2000). For instance, ideology may have a stronger influence on semantic meaning than syntax or morphology (sentence formation). In Arabic and English, articles always come before nouns, yet depending on one's ideological inclination, the terms "terrorist," "rebel," and "warrior" might all refer to the same individual. Van Dijk (2005) studied discourse analysis and ideology using seven ideological discourse structures.

### **Media and Types of Media**

A vehicle or technique for distributing an advertisement to a particular audience is referred to as "media." Numerous media are employed to communicate a commercial message to the broader public. Media planners are primarily in charge of determining which media outlets are best for delivering advertising messages to a certain target. Thus, media strategists need to: Keep up with the latest developments in technology and media. creation of a framework to evaluate the long- and short-term efficacy of the median.

### **Print Media**

#### **Newspapers and Magazines**

Reading the newspaper is often the main way that individuals keep themselves informed about current affairs. It should be a daily or weekly publication, as well as a national or local one. Newspapers allow readers to read lengthy messages while they are travelling. Thanks to this service, readers can access news and other information quickly. It's a high-involvement name since it demands the reader to actively participate. It's also reasonably priced and available to a large audience. "Magazines" are advertising mediums that target particular customer desires, such as comparisons and dustiness. In the layout of a magazine, photographs, graphics, and other visual aids can be used to convey advertisement messaging. People who purchase high-involvement media do so at a premium and keep the periodicals they have read after reading them. Public frequency magazines can be classified as weekly, monthly, quarterly, local, regional, or national.

## **2.28 Media Discourse**

Long-term memory stores models, which are socially represented long-term memories that describe how individuals understand their experiences (van Dick, 2011). Furthermore, there are socially accepted beliefs that are more durable and substantial; these are known as "social representations" (Mohorovicic, 2001). Sociolect cultural knowledge, which facilitates efficient communication with other members of the saint cultural group, shapes their opinions (van Dick, 2011). People are influenced by differing opinions, and they act accordingly in response. It is believed that after people's opinions have shifted, this behaviour needs to be continuously reinforced. For example, if they are affected by terrorism, they will vote in favour of measures against terrorism. Van Dick (2011) asserts that this type of manipulation is a discursive strategy that impacts social and cognitive domains. It follows that speech strategies that are employed to control socially acceptable viewpoints require careful consideration. Generalization is one of these strategies, according to Van Dick. According to him, this has an impact on people's mental models and broadens their knowledge of perspective or ideology. "Media audience" refers to a non-present reader, listener, or spectator in the context of media discourse, which encompasses written and spoken communications. Even while it's true that the discourse is intended for listeners who are frequently unable to respond to speakers right away, new media technology is causing this to change. It is crucial to address the intended audience whether writing or speaking. In other words, media discourse might be defined as a particular kind of public, staged, recorded discussion. This is neither secret nor unrecorded; nothing about it is impromptu or spontaneous. These basic characteristics, no matter how evident they may seem, are essential to analysing describing and understanding media discourses as they develop. We need to consider its accomplishments in terms of its ideological and practical creation. Critical discourse analysis. It is an essential part of researching media discourse that emphasises viewing media conversation with a critical mindset. It is imperative that we continuously. The medium of communication that is utilised to transmit and store information is known as the media. As this communication is not face-to-face, the term "media" is very difficult to define. Rather, it is an ongoing process that is integrated into our correspondence. Stated differently, it might be characterised as the elements about a specific matter that is publicly framed or deliberated upon by the media. A conversation that takes place on broadcast platforms, whether it be spoken or written, and is focused on the audience or listener is known as media discourse. With the advent of the internet, more newspapers, television channels, and other media throughout the past century, the scope and power of the mass media have expanded rapidly. The competition in the economy has become more aggressive. According to Fairclough (1998), analysing media language is essential for conducting a study on how culture is changing and how modern society functions. He also makes the argument that there is a conflict between knowledge and entertainment in the media and that both public and private pressures affect media discourse. This is also true of newspaper editorials, however there is a conflict between agreement and persuasion. To optimise alignment with their perceived readership, companies must, nevertheless, read from the perspective of the idealised reader. Editorials, on the other hand, aim to influence readers to transfer or share ideas that are emphasised within the text. It is connected to the newspaper's and its principles' ideological point of view. Thus, the purpose of newspaper editorials is to

enlighten, amuse, and reinforce political positions. Centrifugal and centripetal pressures serve as examples of how media discourse is revealed. The media is an institution, and as such, it has unique linguistic characteristics and distinct discourse orders that must be followed in all texts. There are prevailing ideologies that serve as good models for media discourse.

### **Discourse Analysis and Print Media**

New discourse techniques in the political and social spheres have emerged mostly through the medium of media discourse. Media texts are full of melodies, private conversational idioms, and other delicate cultural linguistic cues because media discourse plays a crucial role in informing the audience. Numerous studies have demonstrated that media discourse is not objective or devoid of bias, particularly when it comes to the topic it covers (McLaughlin, 1995). Conversely, media discourse shows its assumptions regarding the relationship between subject and listener (van Dick, 2001). Consequently, the media's role is to stimulate public conversation about important national issues by showcasing the statements, deeds, or achievements of notable national political or social officials and celebrities, followed by an analysis of the advantages and disadvantages of these occurrences. According to Van Dick (2011), embellishments frequently initiate, advance, and prolong media discourse, and the storyteller's point of view and vantage point dictate and uphold it. This study aims to shed light on how Pakistan's print media shapes political realities. It is a way to deal with the main problem of how news discourse is different from other types of speaking.

### **Role of Media and Influence**

Only the media, which depends on a system that cultivates ideas about influence and power, can produce powerful ideologies. People who are influenced by influential media are granted less and less independence. According to a genuine study on the media and its influence, media freedom can also cause too much disturbance to be hammered home or lose its influence.

### **Print Media Discourse**

Print media discourse is defined as written semantics and the local context. It is encircled by internationally recognised genres for consumption by the general audience. Print media is a two-dimensional visual format that can be anything from a single tiny tweet to large billboards that tell the stories of social lives from numerous cultural perspectives. How are studies of print media conducted? The linguistic analyses of newspaper media are generally sceptical and are perceived as controlling the subtle power of language to distort reality. According to White (2011), journalists can present an image of impartiality by severely circling individual interpersonal elements in stiff news reports that are meant to be unbiased. They can do this by using terminology that is specifically recognised. White (2003) proposes the use of Anne O'Keeffe's objective inventory as a tool to help obscure the subjectivity of journalists. Whatever the case, content analysis is one area that uses quantitative methods to measure media bias. The language employed in print media is explained by linguistics as a means of improving the sympathetic individual genre and other language "genres." Moreover, the two main ideas covered in this chapter are politeness and ideology. To acquire



some theoretical knowledge, various prior research investigations are discussed in this chapter's second section. This research study discusses these theories. Additionally, it is decided that this chapter will serve as the study's foundation. It is therefore a crucial chapter in this research.

## **DATA ANALYSIS**

### **Theoretical Framework**

This study looks at how print media imposes ideologies on readers, specifically concerning the civility tactics employed by newspaper columnists. To address the previously stated study objectives, the investigator has compiled and integrated Van Dijk's theories of ideological discourse structure as well as Brown and Levinson's (1987) ideas of politeness tactics. While the primary goal of this study was to shed light on the beliefs and civility tactics used by newspaper columnists, it is evident that many of the columnists' statements and language may also have anything to do with it. Put another way, the researcher needs to be aware of and comprehend the statements' and phrases' meanings within the context. Because it shows how language is related to context, context is extremely essential.

### **Implication and Research Design of the Study**

The researcher emphasised the ideological imposition of the Pakistani newspaper 'The Nation'. For the execution of results and findings, 2 articles are taken to check the proliferation of Islamic ideology among the readership of Pakistan from the leading English newspaper of Pakistan i.e. 'The Nation'. It may facilitate the governments' development of new ties. The researcher's main objective is to ascertain what kinds of policies and strategies will be created and how the governments should be understood about larger challenges. Additionally, it will foster ties between other countries and their citizens, leading to a rise in mutual understanding. It might help international think tanks review and modify their approach to Pakistan and extremism. The government may reevaluate their public association after looking into the study's findings. The researcher may be able to provide a summary of the current study work after this part is developed. It gives a quick explanation of the tools that will be used and how they will be used to analyse the data. The research instrument is referred to as the final component of the approach. The investigator will elucidate the two primary models that will be utilised in the current study to investigate the chosen literary work.

### **Objectives of the Study**

The current study achieved the following research objectives:

1. To investigate the Islamic ideological concept of 'racism and Islam' projected through 'The Nation' newspaper.
2. To examine the Islamic ideological view of 'human constitutional rights in Islam' proposed by 'The Nation' newspaper.

### **Research Questions**

The present research compacts with the following research questions:

1. How is the Islamic ideological concept of 'racism and Islam' projected through 'The

Nation' newspaper?

2. How is the Islamic ideological view of 'human constitutional rights in Islam' anticipated by 'The Nation' newspaper?

### **Critical Discourse Analysis (CDA) of the Columns of 'The Nation' Newspaper**

#### **1. Racism and Islam**

Although racism is not a new phenomenon in modern society, they have been pervasive for decades and have destroyed countless racial and social groups. However, things are becoming even worse in today's culture. The world is being gravely harmed by them. "Poor conduct of societies since their competition" is the definition of racism, whereas "racism is a visionless collective dedication in the direction of an individual's caste." It seeks to value the sociological, commercial, radical, and other advantages of its group rather than upholding the advantages of another social group. People with inferior physical attributes experience prejudice and receive meagre treatment from those with good physical attributes. This leads to suppression and mutual hatred. However, racism fosters the idea of superior and lesser castes and presents one's caste as superior, which leads to chaos in society. But Islam completely blocks these threats. Islam is the only religion that has opposed these evils and offered reasoned and useful examples. In today's world, there are incompatible beliefs and ideas of racism and racism as people are trying to degrade one another in the name of their so-called superior race or caste. In the West, Negroes (black people) are the sufferers of a racial slur. Caucasians, (White people) view themselves as a superior race. In America, middle-class Africans (blacks) experience less liberty as compared to whites due of their race. Because of their race and colour, they are viewed as inferior. In every area of life, there is a bigger gap between the two races. Blacks explained that the goal of white people is to keep them down. A 1995 Washington Post survey claimed that "the main cause of the economic and societal black faces is prejudice." But in 1960, there was a noticeable shift, and black people began to feel optimistic that "things are becoming better... for Negroes in the country." However, that was a transient phenomenon, and there's a chance that racial discrimination will continue forever! Nevertheless, a well-known figure in African American history, Nelson Mandela, will never fade from memory as he steadfastly defended Black people's rights and opposed the unfair and dehumanising treatment of Native Americans by non-native Africans. He once stated, "The true information that discrimination harms both the criminal and the object directs us to battle on until victory is achieved if we have precise information about our damages to preserve human self-respect." Islam, on the other hand, condemned and rejected such cruel treatment of a race. One of the notable examples of the actual application of Islam is the Negro slave Bilal Ibn Rabah. After Hazrat Bilal Habshi (RA) was set free from his harsh employer and converted to Islam, the Prophet (SAW) honoured him by calling him to Azaan. This was the first Azaan delivered after Makkah was conquered. He is therefore the best illustration of racial equality and plurality in Islam. Muhammad bin Qasim's arrival in the Subcontinent in 711 AD marked the beginning of Islam's spread throughout Asia. The new religion drew followers, and India grew to become the largest Islamic nation in Asia. Later on, though, they became enthralled with other doctrines and established a caste system. Similar to Hindus, who are classified according to various caste systems, the most well-known of which are Brahmin, Kshatriya, Vaishya, and Shudra. Shudras are servants, and Brahmins are

the elite. The lower caste Shudras fight for their fundamental rights as well as against bigotry and improper, severe violence. Brahmins consider Shudras to be untouchable and degraded, and they saw themselves as the most powerful, skilled, and competent group. Shudras are incapable of even hustling before their temples. Nonetheless, a number of well-known Indian politicians started vigorous campaigns opposing the caste system. One of them is Dr. B.R. Ambedkar, who held the opinion that a "caste organism is not merely partition of labour; it is also a separation of labourers." The dissections of workers are ranked one above the other in this social order. It is the division of labour attended by this evolution of workers in any other state. This problem persists despite efforts to abolish the caste system. Apart from this, the caste system is another problem for Indian Muslims. According to the Sachar Committee's 2006 Report, caste prejudice against Indian Muslims is pervasive. Ashrafs, Ajlafs, and Arzals are the three main castes. Ajlafs are middle class, Arzals are lower class, and Ashrafs are upper class, like the Hindu Brahmins. Saying that Muslims are oppressed by Hindus or other non-Muslims hides the reality that Muslims themselves are pursuing their own interests and are mourning over casteism in their own communities. Members of a higher caste are taking advantage of lower caste members in this situation in order to benefit their group politically, financially, and socially. People no longer know how to defend their rights because the severity of this prejudice has reached new heights. However, Islam opposes this pitiful situation exclusively. "Truthfully, your kinfolk, your belongings, and your honour are indestructible," asserts the Prophet (PBUH). The prophet (SAW) placed restrictions on it, saying that one Muslim brother must protect the other's honour, body, and belongings. They are not allowed to disparage, mock, or put one another down because of their race, creed, or caste. Moreover, casteism is at its height in Pakistan. Caste is represented by Punjabi, Pathan, Sindhi, and Balochi in this instance. One takes the other's identity as being elevated. Sub-castes also exist, such as the tharkans (iron merchants), mochis (shoemakers), qasai (butchers), and numerous more. Furthermore, high caste members dislike marrying outcasts since it taints their bloodline. The rigidity of this caste order prevents people from moving past such uneducated behaviour and advancing. The upper caste prevents the lower caste from obtaining higher education and being well-positioned. They had them work as farmers, and they eventually became entirely reliant on the upper class. The class oppresses and denigrates them. Even yet, it is strictly forbidden in Islam. The prophet Muhammad (PBUH) held that all of you descended from a single ancestor and that there is only one creator (Adam). A non-Arab is neither superior to an Arab, nor does an Arab have any superiority over a non-Arab. A human who is red-colored (white with a crimson tint) is not better than a black person, and vice versa, with the exception of piety. Every human was formed equally. One is favoured on the basis of their faith and piety rather than their race, colour, creed, or caste. There may not be a more effective declaration to end racism and casteism, two major social evils. These days, creating or mending shoes is regarded as a low-status occupation, and those involved in it are typically referred to as "cobblers." An Arab is not better than a non-Arab, and a non-Arab is not better than an Arab. Humans that are red-colored (white with a red tint) are not superior to black people, and black people are not superior to red people—aside from religious beliefs, that is. People are all made equal. A person's preference is determined by their religion and piety rather than their race, colour, creed, or caste. It's possible that no other strong declaration can fully address the social evils of racism and

casteism. Today, the repairing or mending of shoes is seen as a lowly occupation, and those who work in this field are typically referred to as "cobblers." Through engaging in professions that most of us would consider to be lowly, Prophet (SAW) demonstrated his anti-racist and anti-artist views. In conclusion, racism must be acknowledged as a social evil that is wreaking havoc and inciting bloodshed around the globe. Therefore, it is imperative that we adhere to Islamic teachings, live as a living example of peace, and promote harmony, love, and compassion. That is the only way we could demonstrate that we are decent Muslims and decent people.

## **2. The Conception of Human Constitutional Rights in Islam**

The religion of peace is Islam. Islamic society is tranquil and well-balanced. Islam, some fourteen centuries ago, demonstrated, in general, all the fundamental rights. Islam has established a significant number of individual rights and benefits, encouraging Muslims to assume responsibility for the community as a whole in addition to their rights. Societies will flourish as a result, and the entire planet will be suitable for human habitation. All of the fundamental human rights are now included in the Cairo Declaration on Human Rights in Islam (1990). It has twenty-five articles, including a preamble, that include important rights like respect for human life, human dignity, and the tenets of international humanitarian law. "Social civil rights are rights which are inherited to all human existences, irrespective of competition, gender, race, civilization, language, faith, or any other position," according to the UN's definition of human rights. Human rights include the truthfulness of existence and liberty, the ability to choose one's path out of servitude and hardship, and the ability to work hard and receive proper education, among many other things. The factual preaching of Islam is being scandalised by some radical groups that are rising to power, which poses a grave threat to the Islamic community. The UN's Declaration of Human Rights (UDHR) and the Islamic understanding of rights are similar. Nonetheless, Islam was the first and most important religion to support fundamental rights like the honour and sanctity of one's body and honour, the dignity of human life, and the respect accorded to women. Saying that the UN's definition of human rights is a physical replica of what Islam taught us fourteen centuries ago would not be too harsh. Undoubtedly, Islam was a remarkable achievement in every period, circumstance, and religion. Even the most barbaric Arabs were transformed into the most kind and kind people by its gentle treatment. When the Arabs were living a dim and uneducated existence, Islam gave them the understanding that they had rights. Even their fundamental rights to defend their own lives and families were unknown to them. They were constantly drawn in and fascinated by violence and battles. The lists of human rights were first presented to Arabs in the seventh century by the Prophet (SAW), who also kindled the light of Islam, enabled them to see the brilliance of their own lives and honour, and made them into such admirable individuals who are still remembered and revered today. That was Islam's and its teachings' power! This amazing religion granted women liberties that no other religion could have even dreamed of: exalted and expressive rights. As a pioneer for women's rights, the Prophet (PBUH) advised his companions and others to cease burying their daughters alive, believing them to be a blessing from Allah. When Hazrat Fatimah arrived, the prophet (SAW) would stand for her and give her a forehead kiss before seating her in his chair. In addition, he used to cook, milk the goats, fix his clothes and shoes, and treat his wives

equally. Islam guaranteed women's rights to life and honour in this way. "The person who is known for having the best manners and being the friendliest to his home is surely among the supporters with the greatest wide-ranging trust," the Prophet (SAW) said through Hazrat Aishah RA. Due to the belief that human life, existence, body, and death are sacred, Islam promised to protect these aspects of human dignity. It is cautioned that those who disobey or break the established rights and regulations face severe consequences. Islam and its teachings have been scandalised and distorted in the modern world by certain radical Islamic organisations and groups that are claiming human lives in the name of Islam. That's the reason the concept of Islamophobia originated in the West. In any case, it is really an exaggerated and intensified self-made and self-imagined vision of the West since 9/11. The Cambridge Dictionary defines Islamophobia as an inescapable dislike or threat of, and prejudice against, Muslims or Islam. The West has unquestioningly united against Islam because they continue to harbour a great deal of fear towards it. They became a force against Islam after the 9/11 attacks because they believed that Muslims were to blame for many deaths, which is untrue; instead, they were disseminating false information and deceiving the public. Therefore, under some totalitarian governments, human rights are violated. Since then, there has been a sharp cold war, and occasionally a hot conflict, which has had a variety of effects on the Muslim Ummah. The West is preventing the Muslim States from obtaining their basic freedoms and rights. Muslim nations are prevented from freely expressing their thoughts and opinions, which has discouraged many Muslim nations from engaging in commerce, purchasing, and selling. Not only that, but a lot of Muslim nations sacrificed their citizens due to purported phobias. The Muslim Ummah is being destroyed and weakened by this phobia, and we are hardly doing anything about it! The lives of Muslims are under danger! They are denied their rights everywhere they go. It is forbidden for Muslim women to wear headscarves. In the Western Hemisphere, the Muslim community encounters animosity and fury. Mosques there are closed to Muslims. Because of this fear, the fundamental right to life guaranteed by Islam is currently being stopped. Nonetheless, a few Muslim leaders have taken action to allay this anxiety and protect the community's rights. The president of Turkey, Tayyip Erdogan, and the former prime minister of Pakistan, Imran Khan, are among those who bravely and resolutely called for the protection of human rights. They also made an effort to stop the West's indignation towards Muslims. "Those identifying their heinous conduct as 'Islamic', humiliated Islam as well as all humanity," Tayyip Erodugan once declared at the UN. "At present, the UN has to conclude the renowned the serious challenge that is threatening the world: that is of Islamophobia, admiration for sacred signs, and performs and of restricting hate speech, and judgement against the Muslim world," tweeted Prime Minister Khan in 2020 following an amazing speech about Islamophobia at the UN. "Our view in defiance of the growing flow of Islamophobia that has been greatly overheard," he tweeted once more. For decades, the Palestinians and Kashmiris have endured the agony of hatred directed towards Muslims. The UN is attempting to silence people who are in authority and resist raising their voices, not recognising that doing so would be a grave violation of human rights that will ultimately lead to peace, order, and prosperity. The form of chaos has been taken on by these transgressions. The world is getting more and more chaotic. But something needs to be done about this right now. The verse "We have been honoured as the youngster and as borne on the land-living and the oceans and have provided them with far finer things"

appears in the Quran. Muslims need to grow in self-worth. He desired them to be upon a great number of our progeny. That is the eternal and global message of the Quran, which addresses the entire universe rather than just one race or nation. To create harmony and peace, everyone on the planet must accept the legitimacy of each person's existence and life. Islamic leaders and intellectuals should focus on the current state of affairs, work to protect the rights of their people, and promote harmony between Islam, Judaism, and Christianity.

### **Research Finding**

#### **1. How is the Islamic ideological concept of 'racism and Islam' projected through 'The Nation' newspaper?**

The investigation's findings proved that "The Nation Newspaper's" writers contrived to subtly influence readers' perceptions of "racism and Islam." The research findings concluded that racism is abhorred by Islam. Racism was also shown to readers of the journal "The Nation." The newspaper accepted that racism is a social evil that is wreaking havoc and violence around the globe. Thus, it is imperative that we adhere to Islamic teachings, embody a tangible sign of peace, and disseminate harmony, love, and compassion. Only then would we be able to demonstrate that we are decent Muslims and decent people?

#### **2. How is the Islamic ideological view of 'human constitutional rights in Islam' anticipated by 'The Nation' newspaper?**

"The Nation" largely yields positive results with the Islamic intellectual understanding of "human constitutional rights in Islam." The world is getting more and more chaotic. But something needs to be done about this right now. As the Quran tells us, "We have been honoured as the kid and as carried on the land-living and oceans and have provided them with much better things," Muslims must develop a sense of self-worth. He wanted them to be upon many of the people we have produced. That is what the Quran says, and it is timeless and universal; it addresses the entire universe rather than just one race or nation. Therefore, to create harmony and peace, everyone on the planet should recognise the value of every person's existence and life. Islamic academics and leaders ought to focus on the current state of affairs, make efforts to uphold the rights of their people and foster deeper ties between Islam, Christianity, and Judaism. The study's conclusions made it abundantly evident that The Nation, like Islam, has always presented a very positive image of human rights as guaranteed by the constitution.

### **Conclusion**

The critical discourse analysis of the study concluded that the authors of "The Nation" newspaper deliberately manipulated readers' opinions about "racism and Islam." The study's conclusions showed that Islam detests racism. Readers of "The Nation" journal were also exposed to racism. The newspaper acknowledged racism as an ugly societal force causing bloodshed and destruction in the world. The Islamic intellectual concept of "human constitutional rights in Islam" is also substantially improved by "The Nation." An increasing amount of chaos is occurring on the planet. However, immediate action on this issue is required. Muslims need to cultivate a sense of self-worth since the Quran states, "We have been honoured as the youngster and as carried on the land-living and oceans and have

furnished them with much better things." He desired them to be upon a great number of our progeny. The study's conclusions made it abundantly evident that The Nation, like Islam, has always presented a very positive image of human rights as guaranteed by the constitution.

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