

## Image of Islam and Pakistan after 9/11: Critical Discourse Analysis of Pakistani Urdu and English Newspapers



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**Abstract:** The study examines the image of Islam and Pakistan post 9/11 scenario documented in Pakistani Urdu and English newspapers. Results are deduced by analyzing headlines while applying the CDA model projected by Fairclough (1989, 1995) with respect to vocabulary items, viewpoints, and newspapers' ideologies. The results from the study indicated that these two newspapers heavily rely on some selected lexical items to manipulate and control the belief system of the masses. It was shown from the data that Nawa-i-Waqt, an Urdu newspaper, fervently utilized figurative language to influence the perception of its readers. It is seen from the analyzed data that the selection of words made by Urdu newspaper is mainly based on prejudice toward certain prominent social figures, politicians, and even toward world-renowned political figures and events. The collected data from the two newspapers and their critical discourse analysis indicated that daily 'Nawa-i-Waqt' gave abundant, sentimental coverage to the issues concerned. On the other hand, the daily 'Dawn' newspaper gave little but positive coverage to the issues of that time.

**Key Words:** Ideology, Islam, Pakistan, Newspapers, Nawa-i-Waqt, Dawn

### Introduction

The incident that occurred on 9/11 comprehensively changed the scenario of the world and relations of various countries, religions, and ethnic groups. In the wake of this event, the USA invaded Afghanistan in the name of 'War on Terror' in Oct. 2001 (Rose, 2002). According to Eisman (2003), Govt. Of Pakistan performed a titanic role in this war against terror as it gave logistic support to the US forces, changed its policies and mechanism regarding the Taliban and paid a heavy price on social, political and economic grounds. On the contrary, investigating the coverage and depiction of Pakistani media, especially newspapers, did not back up its government policy regarding the war on terror as they have the stance that America has its own interests in this region and war against terror is launched to accomplish these aims (Terradellas, 2008). He further stated that one of the local newspapers, namely Nawa-i-Waqt, projected that through this war, America wanted to target Pakistan. On the other hand, Dawn newspaper was of the view that Pakistan should not make the US its enemy. The core purpose of the study was to find out

the covert ideologies with the help of discourse used by these two media groups regarding Pakistan and Islam after the 9/11 scenario. Benveniste (1971) tends to recognize discourse as the written and spoken form of communication, and every utterance requires a speaker and a listener in communicative activity. In the process of language learning, discourse frequently refers to the language patterns and their usage. As language is a social phenomenon and speaking tool, that is why it is an integral part of society so; due to this relation, language and society are inseparable. Sociologists and philosophers are inclined to employ the expression discourse to explain the conversations and the meaning behind them by a cluster of populaces who seize certain ideas in common. Foucault (1980) expresses a similar line of thought on the matter of discourse by saying it as acceptable statements made by a certain type of discourse society, and discourse community or society is termed as people who share analogous thoughts and ideas. Wodak, R., & Meyer, M. (2009) observed critical discourse analysis as a multifarious and interdisciplinary approach in the field

of discourse, and the basic function of this approach is to study human language as a system of shared practice. It focuses on the means by which socio-political supremacy is imitated by linguistic text and verbal conversation. The basic concept of critical discourse analysis indicates that there is an irregular contact with the language and social means, and more likely, these socio-linguistic resources are directed by some institution. In this area of study, a renowned scholar named [Fairclough \(1995\)](#) has viewed that critical discourse analysis explored the often ambiguous relationship of subject and determination between events and texts, discursive practices, expanded socio-cultural structure, associations and practices to reconnoitre how such events, practices, and texts are ideologically produced and molded by the strong power relations. In the area of CDA, [Fairclough \(1989\)](#), [Fairclough & Wodak \(1997\)](#), and [Dijk V. \(1998\)](#) determine the ways and sources of power, ideology and inequality observed in the society by examining and analyzing texts. It is to explore the discursive strategies exercised to create or sustain such partiality and inequality in various contexts. CDA model projected by [Fairclough \(1989, 1995\)](#) involves three interconnected procedures of analysis tangled to three unified proportions of discourse which are stated as under:

- a) The object of analysis (including verbal, visual or verbal and visual texts).
- b) Processes by means of which the object is produced and received, i.e. writing, speaking, designing, reading, listening, and viewing by human subjects.
- c) Socio-historical conditions which direct these processes.

[Fairclough \(1989, 1995\)](#) views each of these dimensions necessitates a diverse type of analysis:

- a) Text Analysis (description)
- b) Processing Analysis (interpretation)
- c) Social Analysis (explanation)

The importance of this approach lies in the fact it enables the researcher to concentrate on the signifiers that are liable to fabricate the text, the definite linguistic choices and verities, cohesion and coherence of discourse. On the other hand, it also involves identifying the historical strength of mind regarding these collections and comprehending that these selections are knotted to the settings of the probability of that statement. On the other way, it can be said that texts are publically controlled and structured

discourses and that the practices of construction and reception of discourses are socially controlled. Why the CDA approach proposed by [Fairclough \(1989, 1995\)](#) is so convenient and advantageous is because it offers numerous themes of investigative entry. Irrespective of which kind of analysis one initiates, when the process ends, they all are incorporated and are presented to be reciprocally helpful. In this work, the researcher will exhibit how to practice this three-part investigative model for working with a text of Urdu and English newspapers.

The above-mentioned points signal that there are a number of CDA genres, and these are analytically and theoretically dissimilar. Therefore, the term 'critical' assumes the major theoretical concept in 'critical discourse analysis' that demands further explanation. The term requires some basic demands to the researchers and analysts to uncover those ideological grounds of discourse that have been established and accepted by the masses with the passage of time, and we started to treat them as acceptable, natural and common features of discourse. In some other views, ideology has assumed the form of common beliefs or even commonsense ([Fairclough, 2003](#)). The former term further points out a departure from purely descriptive objectives of discourse analysis as this view is further strengthened by [Fairclough \(2013\)](#) as he is of the view that the term critical discusses human matters, their interconnections and similarly, it refers to the process of cause and effect that may be one-sided and out of visualization. In this context, it can be deduced that critical discourse analysis swings from visual/surface treatment of DA to the recognition of the fundamental role played by covert and larger forces which remain present in a dialectal correlation within the same discourse. A questionable query in the area of CDA has been whether and how discourse may display or at least involve the different ideologies of the communicative participants. [Fairclough \(1992\)](#) undeniably vindicated that ideologies and discourses are the two sides of the same coin, believing on this outlook ideologies can be found in both the structure of the discourse, which establishes the outcome of the past events and in the discourse events and events themselves as they reproduce and transform the conditioning structures. It is a stored and enfranchised course that is constructed by conventions, norms, and values. [Fairclough, N. \(2009\)](#) opines those ideologies are not constituted in the void, without any medium; rather,

they are created, spread, shared, popularized, and scattered through discourses. As ideology is considered and viewed as an ideology when it is expressed and shared by a group of people, not by an individual, because it is a communal activity and people perform this activity through the medium of discourse. Ideologies and discourses are cherished with one another to such an extent that [Foucault \(1984\)](#) had to recognize that both of these perceptions are the same entities. Foucault reinforced his idea that ideologies were different shared discourses that have been produced by human beings. It seems feasible to state that discourses assume a primary role in the creation and dissemination of ideologies. The primary function of ideologies is to represent the imaginary relationship of people to their factual conditions of existence. Ideologies have numerous cognitive and social functions such as religious, legal, ethical and political. [Johnston, B. \(2008\)](#) presents four basic social functions of ideologies. Primarily, these social functions organize and base for the social demonstration collective and appreciated by the followers of these ideological fractions. Secondly, there is a decisive basis of the discourses and further social activities of the members of social groups as social members; thirdly, ideologies permit their members to categorize and coordinate their joint actions and communications in view of the unbiased objectives and interests of the group as a whole. Lastly, as ideologies are a social phenomenon, that is why they always perform the function of the socio-cognitive boundary between social fractions of groups of people in the community on the one hand and their discourses or communications and social practices on the other perspective. The validation of this study is to investigate the image of Islam and Pakistan fabricated in Pakistani Urdu and English newspapers after 9/11 and to examine the language of Urdu and English newspapers, which is manipulated through the choice of lexicon and how covert ideologies are used in the shape discourse by the two leading groups of newspapers in their daily publications.

### **Aim of the Current Study**

The aim of this research is to investigate the image of Islam and Pakistan fabricated in Pakistani Urdu and English newspapers after 9/11 and to examine the language of Urdu and English newspapers, which is manipulated through the choice of lexicons. The current study also focuses on the influence of covert

ideologies on discourses developed in Pakistani daily Urdu and English newspapers. It is evident that the language of Urdu and English newspapers is different due to the adaptation of different ideologies by the newspapers. This use of different discourses often emerged in the shape of critical contradictions. Documentation of such types of elements, hindrances, hurdles, barriers will guide to uncover their solutions which are binding for the better and useful function of various discourses. In this study, the researcher will focus on identifying these obstacles and discovering their solutions. Therefore, the study examines the differences between Urdu and English newspapers ideologies used in their daily publications.

### **Methodology**

Image of Islam and Pakistan after 9/11 portrayed in Pakistani Urdu and English newspapers is a type of historical research. This work accomplished by employing the descriptive qualitative research technique, and the main focus remained on macro analysis, which mostly throws light on linguistic building blocks and how these linguistic devices oblige the authoritative social clusters to satisfy their best interests. To make a comparison or contrast the headlines, the samples of 26 headlines randomly selected from one daily Urdu newspaper, “Nawa-i-Waqt”, and one English daily newspaper “, Dawn”, published from 1<sup>st</sup> August 2008 to 31<sup>st</sup> January 2009. With the help of CDA, [Fairclough's \(1989, 1995\)](#) model, it was planned to have a broader view of meanings used in news and their ideologies lying under each segment of collected data from Urdu and English newspapers. The rationale of this research is to investigate the image of Islam and Pakistan fabricated in Pakistani Urdu and English newspapers after 9/11 and to examine the language of Urdu and English newspapers, which is manipulated through the choice of vocabulary. Data and required informative material for the proposed study were gathered from books, theses, research reports, research journals (national and international) and Pakistani Urdu and English Newspapers.

### **Data Analysis and Results of the Study**

After the terrorist attacks of September 11, Islam, Muslims, and Pakistan are under a cloud. Islam is considered a religion that advocates terrorism and the killing of innocent people. Muslims from all over the world are alleged as terrorists, and Pakistan is believed

as a safe centre for terrorists' plan and their actions of terrorism. There is hardly a single day without news or event of a suicide bomb attack in Pakistan as well as in some other part of the world. Even now, nobody has presented a comprehensive definition of terrorism in all respects, any bomb explosion, and either suicide or not, any skirmish or fighting of freedom fighters with the occupying forces is at all labelled as terrorism. Before the emergence of 9/11, any incident in occupied Kashmir, Palestine or any part of the world was called freedom fighting movements and those who were fighting against the occupying forces they were named freedom fighters. In its charter, the United Nations has conceded the right to start a movement to get the right to self-determination; that is why in the 1980s Jihad (a holy war) in Afghanistan was appreciated and supported by America, the west and the rest of the world. Even Columbia shuttle was dedicated to mujahidin of Afghanistan and Pakistan, by Ronald Reagan, the president of America; as Columbia shuttle signifies the cause of humanity, in the same content, Mujahidin were regarded for the emancipation of the suffering making, with the passage of time, these emancipators of mankind were named fundamentalists, then extremists and now they are considered as "terrorists" which has become an epithet for them. All of the changes in terminology and their resulting peculiar supposed image and formed and disseminated through media, and media manipulate language.

Now let us analyze some instances of discourses from Pakistani English and Urdu newspapers critically.

*"The so-called war against terrorism has widened the gulf between the west and the Muslim world."* (Daily Nawa-i-Waqt: October 16, 2008)

### CDA

From this chunk of news, different metaphors can be deduced. Primarily, the word 'gulf' has a figurative connotation, and it is employed metaphorically, as gulf is pointed out as an area of sea that is surrounded by land. For instance, 'Persian Gulf: in other words, the water of a gulf divides two pieces of land. Equally, west and Islam are compared as if they are also two sections of land and misapprehension between them is viewed as 'water' and water is the symbol of life and death, here it signifies the later meanings. As the misunderstanding between the two is enhancing day by day, it is associated with amplifying the gulf. This gulf and clash between the two parts or pieces of the

land can result in a clash of civilizations, and clashes or separations always occur between the living beings. The clashes between the two signify dissimilarity or disparity of ideologies which always produce confrontation of people bearing those ideologies. Again, the word 'West' is employed metaphorically. In commonsense, the west is that direction in which the sun sets, but here it is used in the sense of the western world or western countries, which include European, North and South American countries. But when the comparison is conducted between the western and the Islamic world, then it signifies the particularly non-Muslim world of the west. The word (the Islamic world) is also employed metaphorically; the Islamic world is used in such a context as if this world is situated on some other plane, not on the earth. This label is also used for the west. For example

*"There is a peril from Pakistan and Iran and will continue to help out Israel: Sara Plain and Biden."* (Daily Nawa-i-Waqt: October 4, 2008)

### CDA

The above headline is reported by the 'Daily Nawa-i-Waqt', which is delivered by the former presidential and assistant presidential candidates of the USA. Two contrastive views are presented. Muslims are threatened, and non-Muslims are awarded. The position of Muslims can be judged from this discourse. It implies that apparently, Pakistan is fighting a war against terrorism but inwardly supporting the terrorist to fight against the apostles of liberty and fraternity. That is also called the implicature in this discourse. This statement also implies that the world is actually divided into two portions, Muslims and Non-Muslims and fighting a war against terrorism is merely a show of Pakistan.

*"Islam does not allow to impose its decisions but, alas! Western world wants to impose its own decisions."* (Daily Nawa-i-Waqt: December 30, 2008)

### CDA

Here the noun phrase "western world" is employed as a metaphor. It is used in a sense as if "Western World" is a piece of land that is distinctive from the rest of the world and is situated on some other planet other than the earth.

*"Our rulers are fascinated with imperialism."* (Daily Nawa-i-Waqt: January 11, 2009)

*“Imperialistic supremacy, under American influence, desires to make Muslims weak by dividing them.”* (Dawn: December 29, 2008).

*“The Jews and the Christians have started crusade wars; the Islamic countries should banish Israeli ambassadors.”* (Daily Nawa-i-Waqt: December 29, 2008)

### **CDA**

The position of Muslims, Christians and Jews can be judged from this discourse. The first chunk of discourse implies that Muslims are miserably weak and do not sustain themselves. The speaker/writer admits that Muslims have no power to sustain their existence while the invading and imperialistic powers or authorities (most probably American and western powers) are stronger. These powers are so much authoritative that Muslims are helpless puppets in their hands and imperialistic forces have the power to weaken them by involving them in quarrels. This chunk of discourse puts us back to the history when Hindus and Muslims, under British rule in the sub-continent, used to say that British policy in India carries the vision ‘Divide and Rule’. Similarly, the second discourse implies the same vision of Muslims and Pakistani masses that these imperialistic forces (Jews and Christians) are repeating history. But the difference between then and now is that at that time, the British were in power, but now Pakistan and mostly Islamic countries are independent. Then, why the same conception and perception is still in vogue? In fact, these discourses are the manifestation of the mindset of the Muslim world and the Pakistani society generally. The concept of colonialism is still in their minds. It is commonsense that Muslims are in downfall, and we are at the mercy of the developed and powerful countries, especially the West and America. Secondly, in these discourses, America and the western countries are backgrounded by blaming them indirectly. That is why America and the west will be considered guilty when someone will read these discourses, but the intensity will be less as compared to if America and the West would be foregrounded.

*“Pakistan came forward as a stalwart fighter in the war against terror.”* Condoleezza (Daily Dawn: November 16, 2008)

### **CDA**

In this discourse, the services of Pakistan are recognized and appreciated in the war against

terrorism, and Pakistan is viewed as a reliable, loyal supporter or worker of a group or party. Pakistan has been given lower status, and the announcer of the epithet (Foreign Minister of America) has attained the higher and upper status for himself/herself, i.e. powerful or influential, decides everything. The difference of status can be viewed when the Pakistani government says that “Pakistan is an important ally of America in the war against terrorism”. The status of an ally and a stalwart is not equal clearly.

*“Pakistan’s State elements (army and intelligence) are involved in Bombay terrorist attacks.”* Per nab Mukherjee (Daily Dawn: December 20, 2008)

### **CDA**

It may imply that some elements have a soft corner for terrorists and their supporter. Implicative can be deduced that, apparently, the Pakistan army is fighting a war against terrorism, but inwardly there are many supporters for terrorists inside it. It may also imply that Pakistan’s war against terrorism is merely a showoff and to deceive the world. It is also important to disclose that once in the 1980s, these terrorists were the liberator of mankind and were known as Jihadists.

*“Islamabad should continue his efforts for the execution of moderate Islam and Pakistan.”* Biden (Daily Dawn: January 11, 2009)

### **CDA**

The first chunk of discourse implies that there are different kinds of Islam and Pakistan. Here the word “Pakistan” signifies the people living in Pakistan, and it is an example of metonymy. Different kinds of Islam and the people of Pakistan have different connotative meanings. For example, one kind of Islam may be good, and the other may be intolerable and harmful. In Americans’ view, moderate Islam and individuals are good, and the government (Islamabad) of Pakistan should expand and continue its efforts for the implementation of this task. These kinds of statements and expressions, which have no discussion about the various kinds of Islam and the People of Pakistan before 11 September 2001, are completely new for the common man of Pakistan and the world community. The common man is in a state of dilemma, which is a moderate Islam and Pakistan and who is an extremist because it is not simple to differentiate between the two. Common individuals have heard about these types of Islam and the people

of Pakistan just through media. The same kind of situation exists in the second discourse. Perhaps, extremist Islam and the people of Pakistan imply Islam and Pakistan with emphasis on Jihad (holy war) and moderate Islam, and Pakistan means Islam and the people of Pakistan without Jihad.

*"In the name of enlightenment, we adopted western and Hindu culture. The responsibility of the protection of religious values rests on rulers, religious scholars and the media."* (Daily Nawa-i-Waqt: January 16, 2009).

*"All the religions are the apostle of truth and compromise, including Islam. The youth should raise their voice against those forces who want to create clashes among the civilizations. Islam preaches modernity and enlightenment."* Prince Charles (Daily Nawa-i-Waqt: November 01, 2008).

### CDA

Here clash of civilizations is used metaphorically, which implies that clashes of civilization always occur between living beings. Here it is evident that clash of civilizations means gap and difference of ideologies which is the outcome of confrontation of nations carrying those ideologies. The next portion of the statement is about moderation and enlightenment; the term moderation has been discussed earlier. Now the discussion will cover the term enlightenment. Enlighten means to put the light of fact and knowledge to; to reveal truth too; free from superstition, prejudice or ignorance. In the strict sense of the word etymologically, the term enlightenment was originated from the philosophical movement, started in Europe in the 18<sup>th</sup> century, characterized by a reliance on reason and experience rather than on doctrine and tradition, which emphasizes humanitarian, political goals and social progress. Originally, enlightenment is a useful and fruitful concept but in the above-mentioned discourse that enlightenment and its bearers are pernicious and harmful people. As it is discussed in the last section, there is a grave controversy about the good and bad form of Islam. After the 9/11 attacks on America, different forms and shapes of Islam have been originated and noticed. These may include "extremist Islam", "Modern Islam", "Liberal Islam", "Westernized Islam", and "Enlightened Islam". It looks as if Islam is divided into different poles; one side is modernization and liberalism, and the other side is Jihadism and extremism. By means of media, especially print media

from all over the world, particularly, American and Pakistani governments are focusing on enlightened and moderate Pakistan and Islam. On the other hand, religious parties and groups consider it as harmful to the religion and deviation from the right path and as an intrigue against Pakistan and Islam. This division has created some sort of two extreme parties. One section consists of fundamentalists and rigid religious people who usually oppose any kind of change in religion, and any kind of effort to bring the real shape of religion is viewed or suspected as if it is imposed by America or the West. The obvious reason is the ideological difference and the communication gap between the civilizations. The other group consists of moderate or enlightened people who lay their stress and effort on peace, compromise, and tolerance; the result is that these people are considered as pro-American by the other group.

*"The West abhors Islam."* Sajid Meer (Daily Nawa-i-Waqt: January 16, 2009)

*"India is involved in terrorist activities through Afghanistan."* Qazi (Daily Nawa-i-Waqt: January 16, 2009)

*"Enemies want to hit America again."* President Bush ((Daily Dawn: January 17, 2009)

### CDA

These forms of discourses arise from mistrust which reveals that there is something wrong at the bottom. All these discourses also involve the 'art of spin' in which blame is distributed to someone. In the first chunk of discourse, the blame is explicitly shifted from one civilization to another civilization. The under-examined discourse signifies that Islam is a peaceful religion, but the Western, especially Americans, hate Islam, and America has deliberately conspired so by relating every act of terror to Islam. Similarly, the second part also involves the "art of spin" explicitly. It puts all the blame on terrorist activities in Pakistan by Indian state elements. On the contrary, the third chunk also involves the 'art of spin', but this involvement is implicit or covert. These conspiracies are disseminated through media and the manipulation of language in a discursive manner. It usually results in forming and adopting a specific ideology, and an ordinary person starts reacting according to the controlled/manipulated ideology in an unconscious manner. These kinds of discourses are presented to buy the media to show "evidentiality" in which one has

the evidence or truth; on the other hand, the second is wrong or misguided. These forms of discourse are usually structured or framed through a general strategy of positive self-presentation and negative other presentation, as the above-mentioned examples indicate.

*"Torkham sealed to prevent entry of Afghan militants."* (Daily Dawn: January 15, 2009)

*"Pakistan should bring to an end of terrorist activities."* America (Daily Dawn: January 13, 2009)

## CDA

The noun phrase "terrorist activities" contain numerous activities in it. It may imply all sorts of violent activities including bomb explosions, firing, hijacking, suicide bomb attack exploding electricity poles or grid stations and many more illicit activities. Suicide bomb attacks have become the most pivotal symbol of "terrorist activities". It is generally believed that these suicide bombers usually belong to Madrasahs and their majorities belong to Taliban groups. Zubaida Mustafa, a columnist, writes in Dawn, about suicide bombers as: According to a report, 20 suicide bomb activities occurred in Pakistan since last year in which 213 lives have been lost. As all of these have been performed by individuals emerging from Madrasahs managed by religious extremists, it is simple that they have been indoctrinated and trained by their mentors".

*"In Europe and America, it is common practice to taunt the Muslims' religious feelings."* (Daily Nawa-i-Waqt: November 01, 2008).

*"In Britain, veil issue is raised to tease Muslims."* (Daily Nawa-i-Waqt: November 01, 2008)

*"Veiled suicide bomber is arrested from Islamabad airport."* (Daily Dawn, October 06, 2008)

*"In Denmark, Agitation is created after the printing of blasphemous cartoons of the Holy Prophet (SAW)."* (Daily Nawa-i-Waqt: November 01, 2008).

*"After, the last few decades, the Christians and the Jews have joined their hands against the Muslims"*. (Daily Nawa-i-Waqt: November 01, 2008).

*"Increase in hatred and detestation against the Jews after the bombardment of Israel on Palestine."* (Daily Nawa-i-Waqt: December 29, 2008).

## CDA

In the discourse on the involvement of the rhetoric

device, "the art of spin" is clearly visible in which blame is distributed to someone, but those forces who have been distributed blame or the blamed forces are obviously invisible or in the background of the text. Through 'implicature', it can be deduced that those who put the blame and have the evidence or truth are Muslims. On the other hand, America and Europe are foregrounds in the active sentence, and the intensity of the blame using the "art of spin" is put on these forces. Discourse third clearly shows a glimpse of ideological reinforcement or groundwork. Such instances, when presented time and again, with specific labelling, create a stereotype image on the minds of readers and observers, which facilitate the development of commonsense or dominant discourses. In the news second, the symbolic use of the term "veil" invites attraction. "Veil" is the symbol that stands for a Muslim woman. But in this chunk, the problem is not associated with the term "veil", as here the use of veil indeed is the manifestation of the whole female community residing in Europe, especially in Britain. After 9/11, due to these established symbols, Muslims must bear intolerable miseries. In the last news, a relationship between the two incidents has been developed by the presence of the word "after". This can be interpreted not only as a temporal link between the two events (hatred and detestation against the Jews) and (the bombardment of Israel on Palestine) but also as a causal (event second occurred due to event first). Similarly, the word "increase" may imply that hatred and detestation, which is already present there. But now, after bombardment, the intensity of those feelings has multiplied. The use of implicature in this news also invites our attention as we do not know those people clearly, by this argument, who has hatred and detestation against the Jews after the bombardment. It is assumed, they are Pakistanis and maybe Muslims or it is also possible the whole world community.

*Pakistan must eradicate Talibanization from his land. American Congress.* (Daily Nawa-i-Waqt: December 13, 2008).

## CDA

The term Talibanization may be a new word to other cultures and societies. The term "Talibanization" is the manifestation of hybridization of two lexical items 'Taliban' and 'isation' (a suffix forming nouns which means the act, process or result of making or doing something). To fully grasp the term 'Talibanization'

will become obvious in future, when it is included in dictionaries formally, yet an approximation may be made about it through studying the following discourses from newspapers. For instance:

*“Taliban have trained suicide bombards to attack security forces.”* (Daily Nawa-i-Waqt: October 21, 2008).

*“In Swat and Deer Taliban have set girls’ school on fire.”* (Daily Nawa-i-Waqt: December 11, 2008).

*“In South Waziristan Taliban have shot dead two people spying for America.”* (Daily Nawa-i-Waqt: October 13, 2008).

If all the above-mentioned activities are summed up, the image of the Taliban and the term Talibanization may be comprehended to some extent. The term Talibanization means militancy, extremism, lawlessness, attacks by militants and suicide bomb attacks and daily clashes with law enforcing agencies, etc. Taliban are also named as fundamentalists and rigid they are intolerant, and they hate recreations like music and dance. They usually impose the doctrines forcibly; they blow up barber and music shops; they are against girls schooling, and they frequently set their schools on fire while boys are forced through brainwashing to join Jihadists.

It is also important to explain that good and bad, moderate and extremists are found in every group, society, and community. Through language, one aspect of the respective group may be highlighted too much, and the other one may be de-emphasized, i.e. virtues or good aspects may be put into the background, and bad aspects may be made prominent. The aspect which goes in the background is like “out of sight, out of mind”. In this way, the image or perspective which is made prominent becomes a particular identity. Similarly, the good or bad things of a minority can be represented as that of the whole majority. Thus, a part may represent the whole and vice versa by dint of language. The same situation is prevailing in the case of the Taliban. They are being depicted by media as if all Muslims are like Taliban and Al-Qaeda Members.

## Findings and Discussions

The purpose of this research was to understand, political ideology and overall image of Pakistan after 9/11 presented in Pakistani Urdu and English newspapers while utilizing the theory of critical discourse analysis.

## Research Question # 01

How is the image of Islam and Pakistan fabricated in Pakistani Urdu and English newspapers after 9/11?

After the terrorist attacks of September 11, Islam, Muslims, and Pakistan are facing a hard trail from the west. Islam is considered a religion that advocates terrorism and the killing of innocent people. Muslims from all over the world are alleged as terrorists, and Pakistan is believed as a safe centre for terrorists’ plan and their actions of terrorism. There is hardly a single day without news or event of a suicide bomb attack in Pakistan as well as in some other part of the world. Even now, nobody has presented a comprehensive definition of terrorism in all respects, any bomb explosion, and either suicide or not, any skirmish or fighting of freedom fighters with the occupying forces is at all labelled as terrorism. Before the emergence of 9/11, any incident in occupied Kashmir, Palestine or any part of the world was called freedom fighting movements and those who were fighting against the occupying forces they were named freedom fighters. After 9/11, the role of media especially print media, in promoting the positive picture of Islam, Muslims, and Pakistan heavily increased. The collected data from the two newspapers and their critical discourse analysis indicate that the daily Nawa-i-Waqt gave abundant, sentimental coverage to the issues concerned. On the other hand, the daily Dawn newspaper gave little but positive coverage to the issues of that time. Results of the study also shown a vague picture of that time as the government of Pakistan and, to some extent the daily Dawn newspaper adopted pro-American policy but the daily Nawa-i-Waqt newspaper did not follow vague policy and America, West and Europe was pictured negatively in its publication following its chronic policy as ‘Afghan baki, Kohsaar baki’.

## Research Question # 02

How is the language of Urdu and English newspapers manipulated through the choice of lexicons?

Ideology is fabricated through words, and the choice of words used in English and Urdu newspapers can be deduced from the ideology of newspapers institution. Data for the present research was gathered from ‘The Daily Dawn’, an English newspaper having an open and liberal policy for publishing news, and one Urdu newspaper was selected for data collection, i.e. the daily ‘Nawa-i-Waqt, influenced with religious and



patriotic ideology. In view of all this, news from the aforementioned newspapers was analyzed on different grounds such as vocabulary, cohesion and coherence, style of the news such as graciousness, bleakness, shattering, overstatement and sensationalism, excessive use of expletives, and biasness in the selection of words choice, and the abundant use of rhetorical devices, i.e. puns, similes, allusions, and metaphors. Both the newspapers, i.e. Nawa-i-Waqat and the Daily Dawn, use a manipulative and controlling type of word and lexical items in their news reports visualizing the demand of the nation and readers. From the current study, it is observed that these two newspapers heavily rely on vocabulary to manipulate and control the belief systems and ideologies of the masses. It was shown from the data that Nawa-i-Waqat, an Urdu newspaper, fervently utilized figurative language to influence the perception of its readers. It is seen from the analyzed data that the selection of words made by Urdu newspaper is mainly based on prejudice toward certain prominent social figures, politicians, and even toward world-renowned political figures and events. Furthermore, it is also noticed that the Nawa-i-Waqat newspaper, having religio-political ideology exploit the readers' perceptions towards internal and external events by integrating emotions over sagacity and rationality. On the other hand, the Daily Dawn Newspaper most probably select a moderate policy regarding disseminating news among its readership. However, the covert and overt prejudice of the two newspapers serves their vested interests and their internal policy. Dawn newspaper's reporting most of the time is based on anti-government and neutral stance; on the other hand, Nawa-i-Waqat reporting is pro-government, anti-Indian and usually anti-American, West and Europe, which is clearly expressed through their lexical choices.

## **Conclusions and Policy Recommendations**

This study is designed to do a critical discourse analysis of the text of two private newspapers, namely 'The Daily Dawn' (English newspaper) and the daily Urdu newspaper 'Nawa-i-Waqat. The study examines how ideologies and linguistic devices are projected through the discourses of Pakistani Urdu and English newspapers. Using the multidisciplinary method of research, i.e. CDA, the findings of the current study show that beyond the generally observed rhetorical

and linguistic devices, i.e. vocabulary, form and structure employed in the selected newspapers, there are also concealed ideological connotations behind those overtly written words. It also reveals that these ideological implications are the expressions that represent the opinions of the people in the society, and these expressions indicate that whose interests are being served and whose benefits are being challenged. The researcher also observed that on some occasions on which these two newspapers become united ideologically, especially on issues of promoting nationalism. As far as the ideology of newspapers is concerned, the results of the study shown that after 9/11 the role of media especially print media, in promoting the positive picture of Islam, Muslims, and Pakistan heavily increased. The collected data from the two newspapers and their critical discourse analysis indicate that the daily Nawa-i-Waqat gave abundant, sentimental coverage to the issues concerned. On the other hand, the daily Dawn newspaper gave little but positive coverage to the issues of that time. The study reveals that both the newspaper groups played a supportive role to disseminate national ideology in an effective way.

## **Contribution of this Study**

This study is important in the sense that it analyses the text of Urdu and English Pakistani newspapers while using the multidisciplinary method of discourse study, which is given the name critical discourse analysis. As it is an exploratory study, the findings will have the great value on the ideological characteristics of Urdu and English newspapers.

The current research has great importance because:

- i. The findings of the research will provide a complete database to the students of discourse studies.
- ii. The results of the study would be helpful to increase the reading ability of the learners at higher level.
- iii. The study would be supportive to disseminate national ideology to improve the image of Islam, Pakistan, and the Muslims of Pakistan in general and the Muslims of the world in particular in effective and efficient manner.
- iv. The study would be helpful for media analysts, anchorpersons, and politicians to have a better understanding and

comprehension of newspaper discourses and multidimensional linguistic devices.

- v. This study would be helpful for prospective academia who want to contribute for future research in the arena of critical discourse analysis.

### Implications of the Study

The paper's main contribution is finding the hidden ideologies projected in Pakistani Urdu and English newspapers' text regarding the image of Islam and Pakistan after the 9/11 incident. This work implies cultivating the contextual awareness of Urdu newspapers' readers to make them have an overall idea of what the reading text signifies. The study is one of the very few studies that have reconnoitred the headlines of the newspapers' texts in multitude to trigger the plans of the newspapers, and the readers may explore the required and relevant points in the newspapers' text.

### Limitations of the Study and Research Gaps

The rationale behind the imagination was to investigate the image of Islam and Pakistan fabricated

in Pakistani Urdu and English newspapers after 9/11 and to examine the language of Urdu and English newspapers, which is manipulated through the choice of lexicons. The imagination behind this analysis was also that the ideologies of Pakistani Urdu and English Newspapers might be brought to light by observation, thinking, reading and organized analysis as [Dijk \(1998\)](#) argued that language users consciously or unconsciously assert their own ideologies by using the tool of language. In this study, the researcher employed a critical discourse analysis (CDA) approach to analyze only one Urdu and one English newspaper's headlines while other segments of newspapers such as national news, international news, local news, business news, editorials, articles, columns and letters to the editor published in the newspapers are excluded from the study. In future researches inclusion of such news, segments can present the broader perspective of the issue. Similarly, this study includes the news of only six months, i.e. from 1<sup>st</sup> August 2008 to 31<sup>st</sup> January 2009 but with the expansion of this period one year or so, the results of the study can be more comprehensive. This work caters only the headlines of two leading newspapers, one from Urdu group and one from English but increasing the number of newspapers can also bring positive effects on the findings of the study.

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