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## MUSLIM POLITICAL AND RELIGIOUS LEADERS' TWEETS ON THE REALIZATION OF UN RESOLUTION AGAINST ISLAMOPHOBIA: A CRITICAL DISCOURSE ANALYSIS

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## ABSTRACT

*This paper explores how Twitter has become instrumental in the fight against Islamophobia, using the tweets of Muslim political and religious personalities. Applying a qualitative research method and Fairclough's 3D CDA model, the study selects nine tweets of the total 30 tweets for analysis based on the linguistic, discursive, and social aspects. These tweets are assessed in an attempt to determine how far the UN resolution on Islamophobia, which was passed on 15th March 2022, is helped from these tweets, and how far the negative stereotype is defeated. The paper depicts how the Muslim leaders employ Twitter to counter mainstream negative narratives, build cohesion, and promote understanding and equity. Pakistani Prime Minister Imran Khan, the Turkish President Recep Tayyip Erdogan, and the first muslim woman in the US Congress Ilhan Omar use tactics like rhetoric, focusing on what it means to be human, and solidarity with other religions to challenge international politics. The outcomes show the contribution that these tweets make to international public opinion, dialogue of the faiths, and solution of systemic prejudices, which prove the potential of social media in solving the present-day problems like Islamophobia. The present work enriches the field of discourse analysis, media studies, and political communication by demonstrating the potential of digital technologies in community mobilization and advocacy for social justice.*

**Keywords:** *Islamophobia, UN Resolution, Twitter, Muslim Political and Religious Leaders, Critical Discourse Analysis, Social Media Advocacy, Public Discourse.*

### **Introduction**

#### **Islamophobia**

The terms Islamophobia, taken from Islam (religion) and Phobia, meaning fear, is the fear, discrimination and prejudice against Muslim. It is not only prejudice of the individuals, but also prejudice faced by Muslims around the world at large. Husain (2017) believes that, even when employment has declined, it has been replaced with other forms of islamophobia that include hate speech, violence and exclusion despite the UN adopting a resolution in 2016 to end violence and discrimination that targeted Muslims. The problem lies in media overexperiential, political mobilization, and lack of understanding regarding Islamic traditions and rituals (Leonard, 2017). The media paints muslims in particular in a very bad light thus continuing to perpetrate the stereotype that Muslims are terrorists thus the policies that are discriminating against Muslims only make it worse.

Islamphobia is beyond individual bigotry, but a system worryage; including in education, employment, and justice (Allievi, 2018). It also blurs the social order and nurtures preconception and suspicion. The fight against Islamophobia was initiated during that time, the UN adopted the Human Rights Council Resolution 16/18,

the basis of which focuses on INTERFAITH DIALOGUE. However, efforts to realise these resolutions are faced with difficulties due to hostility (Nations, 2016; Husain, 2017).

Twitter in particular provides the leaders of Muslims with an opportunity to challenge the Islamophobes. Some studies indicate that the Muslims' tweets can influence the opinion and backing of UN resolutions against Islamophobia (Siddiqui, 2018; Ali, 2019). This paper aims at exploring how the Muslim political and religious leaders use Twitter to engage the public and create awareness on Islamophobia using critical discourse analysis by Van Dijk (1993). The concern of the analysis is their actions towards tackling stereotype and promoting diversity for the enactment of the UN resolution.

The beheading in Woolwich in the year 2013 and 9/11 have provoked the hatred towards Muslims and have led to killing of Muslims. These events indicate that there is a dire need to come up with the right counter narratives. Today, political leaders such as Imran Khan and Tayyip Erdogan employed the UN General Assembly and Twitter to promote respect for other people's faiths and to debunk myths about Islam. Prejudice against Muslims and Islam as a religion is still an issue worthy of focus and research that would help overcome it. This research is relevant to the existing literature by concentrating on the tweets of Muslim leaders. Using CDA it reveals how their activism on social media platform educates people and stands for the UN resolution against Islamophobia. The cases of Erdogan and Imran Khan provide important knowledge about the use of social media in the fight against Discrimination and for tolerance.

### **Critical Discourse Analysis**

CDA focuses on language representation and reproduction of power and ideology relations (Fairclough, 2013). It is particularly useful for examining Islamophobia, which it documents the kinds of discursive moves employed by different actors in maintaining prejudice and silencing Muslims. In the context of social media, CDA assists in revealing how some Muslim leaders use Twitter to counter Islamophobic discourse and share more pluralistic discourses (Khosravinik & Špiranec, 2018).

This research uses CDA to study the tweets of selected Muslim leaders including Tayyip Erdogan, Imran Khan, Dr. Zakir Naik, Ilhan Omar among others (Esposito, 2023). Thus, the language and practices adopted by them are the subject of the study that aims at identifying their contribution to changing the people's attitude and promoting the UN resolution against Islamophobia.

### **Twitter (Now X)**

It has therefore become apparent that Twitter is one of the most vital platforms for public engagement, as leaders can use the social media tool to shape perception of the audience. Muslim leaders resort to the use of Twitter to dispel negative perceptions that people hold regarding Muslims and to educate people on Islamic

principles that uphold peace and justice and to increase cordial Muslim/non-Muslim relations. Their tweets are then positioned as an opposition to the discourses of othering that are characteristic of Islamophobic discourse and which stress the values of peace and justice.

In this research, the emphasis is made on identifying how these tweets can help to prevent Islamophobia and promote diversity. Such events as 9/11 and other related narratives that followed call for such efforts. For example, during Imran Khan's speech at the 74th session of the United Nations General Assembly, he said that terrorism is connected with Islam as it is unfair because no religion teaches people to kill. The study concentrates on the tweets of the chosen Muslim leaders within five years before the United Nations resolution in 2022. It negates other SNS and views, thus, reducing its focus on a given period and sample. Furthermore, the present study uses the Fairclough's 3D model, which is still strong, but lacks the consideration of tweets' multimodality, such as images and videos.

Prejudice and Discrimination towards Muslims/ Islamophobia is still a burning problem that requires attention and research. This study fills a void in the literature by analyzing the tweets of famous Muslim leaders. It is by using CDA that it reveals how their usage of social media also increases awareness and contributes to the UN resolution against Islamophobia. The examination of Erdogan and Imran Khan's leadership provides useful information on how social media can be used in fighting discrimination and discrimination. Muslim leaders are using Twitter to counteract Islamophobic messages and repeated attacks on Islamic beliefs. This research aims at exploring the extent to which tweets by Muslims political and religious leaders have contributed to the implementation of the UN resolution on Islamophobia. It investigates their discursive strategies and their effects on the public and the institutions. In what ways do the textual analysis of Muslim leaders' tweets show the consequences of Islamophobic feelings? What are the effects of Muslim leaders' discursive practices on the implementation of the UN resolution on Islamophobia?

The findings of this research paper establish the ability of social media in influencing the perception of the society. In a way, through the analysis of the tweets of Muslim leaders it offers understanding how social media can help in closing gaps between Muslims and global organizations such as the UN. The study's implications add to the discourse analysis, media, and political communication bodies of knowledge and can be useful in the fight against hate speech and for dialogue.

### **Literature Review**

The problem of Islamophobia has become more urgent on an international level, Muslims are discriminated against and attacked. This rising problem made the United Nations to pass a resolution in

2017 to advocate for education on Islam and the rights of Muslims. Although much literature focuses on the analysis of political speeches and social networks such as YouTube and Facebook, there is a lack of research on the tweets of political and religious leaders of Muslim countries. This study fills the gap by analysing the language used, the discursive practices and social relations of these leaders' tweets using Fairclough's 3D Critical Discourse Analysis (CDA) framework with the purpose of discovering how their Twitter presence contributes to the fight against Islamophobia and the implementation of the UN resolution.

Dyer and Hakkola (2020) analyzed racial narratives on Twitter following the Charlottesville march, revealing three dominant discourses explicit racist, colorblind, and defiant. The study showed how Twitter is used in the promotion of the hate speech as well as in countering the hate speech through the analysis of the hashtag #Charlottesville. The subject of the research paper was the multifaceted nature of activism that took place on the Internet and its capacity to either create new movements for social justice or deepen the divide. It posed important questions about the role of online conversation as a means of producing tangible social change and spurred further research about how race and politics are constructed on social media and in different media environments.

In this study, CDA was used by Aljarallah (2017) in the analysis of the Twitter posts discussing women's driving rights in Saudi Arabia. The study showed how social media engaged people to support change in gender equality and the norms that upheld it. Through the analysis of user interactions, it explicated how these online platforms are on the one hand empowering the marginalised and on the other hand, maintaining power relations. Such findings suggest the capacity of social media as the societal change agent and are complemented by the ever-present theme of gender struggles in Aljarallah's work. Kazemian and Hashemi (2014) conducted a CDA of Barack Obama's 2012 speeches using systemic functional linguistics, CDA and rhetorical strategies. The preferences of Romney and Obama demonstrated were identified by the authors as nominalization, parallelism, and modality as means of creating persuasive narratives. The study focused on semantic choices used to express political beliefs, the author encouraged the continuation of the analysis of political speeches to reveal ideologies and their effects on the community.

In the present study, the researcher focused on the linguistic strategies and ideologies of Quaid-e-Azam Muhammad Ali Jinnah's speech of 1947, and for this purpose, the CDA framework developed by Fairclough was used. The study showed how cohesive devices, logical connectors and socio-cultural resources were employed in Jinnah's speech to solve social issues and to build confidence. The study also focused the utilization of historic speeches in analyzing the language and power relations in political communication.

Salinas Fritz (2019) analysed the tweets of Donald Trump during the presidential campaign, applying Wodak's discourse-historical approach and van Dijk's frameworks of racism construction and denial. The study established that Trump's tweets associated immigrant groups with societal problems and used appealing arguments to dismiss racism. It stressed the impact of populist rhetoric on enfranchising supporters and excluding the opponents and urged for the additional research of the multimodal features of the Twitter and its effects on the society.

The part played by language theories and communication processes in defining discourse has been well looked at in many previous works. A study on gender and language in linguistic analysis discusses its effect on discourse processes and identity construction (Ishtiaq et al., 2021), and transliteration to pronunciation mapping brings out the cross-linguistic teaching-learning issues (Ishtiaq et al., 2022). The relatively high semantic density in Quran translations indicates that there is a complex interaction of lexical elements in interlingual communication (Ishtiaq et al., 2021). Discourse coherence from the perspective of English linguistic systems reasserts the structural patterns that integrate the methodologies (Ishtiaq et al., 2022) while disagreement strategies in intercultural communication reveal the power and identity relationship in discourse (Ishtiaq et al., 2022).

Pashto oral literature as narrated and sung shows how Islamic characters have been depicted, in relation to counter Islamophobia narrative (Ali, 2013). Explaining through jokes is an example of language flexibility to support conversation (Ali et al., 2015), whereas belief-practice inconsistencies in teaching indicate difficulties in implementing practice to support communication (Rahman et al., 2015). Ethical linguistics proclaims morality-oriented language competencies in educational context (Khattak et al., 2017). Class struggle as a literary feature (Ali et al., 2016) and the exploitation motifs (Ullah et al., 2017) define the relationship between literature and socio-political language. Prophetic communication has provided patterns of leadership discourse and animal idioms have implicated cultural aspects in language acquisition (Ali et al., 2019). The study of writing errors among university students reveals that there is a need to focus on structural aspect of discourse (Ali et al., 2020) and the attitudes toward English standards define intercultural communication (Ali et al., 2020). It enhances equal opportunities for learning, strengthens students' socio-cultural literacy by expanding the language panorama of the classroom (Khattak et al., 2020).

Exploring lexical categorization in translations of the Quran enhances knowledge of religious language (Haq et al., 2021); genre analysis of advertisements reveals the use of persuasion (Ali et al., 2022). Ethical issues in advertisements are an indication of the society's conflict within discourse (Ali et al., 2022). Promotional strategies in educational management improve the flexibility of

discussions (Munawar et al., 2020), and orthographic impact determines literacy (Farukh et al., 2020). According to Ali et al. (2020), applying language games increases interest in grammar learning. Studies on the lexical categorization of English words focus on competence (Haq et al., 2021). Sociolinguistic trends are apparent in public discussions of COVID-19 (Alam et al., 2020), and phonological reductions in Pashto-English interactions define discourse difficulties (Rahman et al., 2020). Gender identity in media advertisements reflects socio cultural discursive tensions (Ali, Haider, & Javed, 2022), Qur'anic pedagogy A framework for modern language teaching (Ali & Ali, 2022). The present study implies that Binding Theory and structural similarities in language reveal pragmatic processes in the discourse (Ali et al., 2021; Ishtiaq et al., 2022).

Several studies contribute to the understanding of the complexity of linguistic and communicative frameworks in discourse. There is an important gap in understanding how dehumanizing metaphors used in political speeches affect the public discourse (Ali & Khan, 2021). Likewise, the issues when explaining and understanding actions when it is impossible to speak show that even language communication is not perfect, especially in multicultural environments (Ali et al., 2021). Chomsky has provided new insights of syntactic and semantic discursive structures through the Theta Theory and the Binding Theory among others (Ali et al., 2021; Ali et al., 2021).

Stylistic deviations identified and discussed in Emily Dickinson's poetry, in literature analyses, offer discoveries about the evolution of textual density through language (Khan et al., 2021). Gender identity and ethical issues in advertisement have shown how media discourse sustains socio-cultural contestations and conflicts (Ali et al., 2022; Ali et al., 2022). Motivation and other factors like the use of humor in the classroom, contributes highly to the improvement of language instructions and classroom discourses (Ali et al., 2015; Munawar et al., 2020). The phonological reduction of Pashto and English during the interactions and the socio-communicative function of the linguistics teachers also explain the dynamics of discourse in education (Rahman et al., 2020, Rahman et al., 2020).

Research on the analysis of genre, for instance the analysis of University admission advertisements and Newspaper editorials, reveal the persuasive techniques that are inherent in institutional language (Ali et al., 2022). In the same way, discourses regarding the COVID-19 pandemic present the sociolinguistic patterns and how narratives impact the society (Alam et al., 2020). The study on lexical categorization and orthographies reveals how different cognitive and linguistic complexities influence literacy skills (Haq et al., 2021; Farukh et al., 2020). The significance of Multilingual education in the development of socio cultural awareness has been discussed through the study of class struggle and morality based

education (Khattak et al., 2020; Khattak et al., 2017). These language attitudes entail Pashto-English multilingualism discourse and their implications on identity processes (Ali & Rahman, 2020). The educational signification of Qur'ānic concepts provides important ideas about the application of religious concepts to language instruction (Ali & Ali, 2022).

Moreover, the combination of lexical and mathematical competencies shows that cognitive architectures are interrelated in discursive practices (Farukh et al., 2020). The analysis of e-books and their impact on the development of vocabulary shows how technology tools change the educational discussion (Ali et al., 2021). The attitude of refugee students towards learning English language shows that discourse is not a fixed entity but a socio-linguistic phenomenon that has to operate in a range of contexts (Ali et al., 2020). Also, analysis of gender stereotyping in job descriptions shows that gender bias is entrenched in discourse frameworks (Ali et al., 2021). Altogether, the present works show the possibility of the change in discourse for the purpose of increasing the inclusion of people, decreasing socio-cultural conflicts, and improving communication. The above extensive review of literature is sufficient to support the following analysis of how the communication strategies including the tweets by the Muslim political and religious leaders address the issue of Islamophobia and foster the implementation of the UN resolution.

### **Methodology**

The research paper adopts a qualitative approach to understand how political and religious Muslim leaders' tweets advance the cause of the UN Resolution against Islamophobia. This kind of research approach allows for the exploration of the topic in question in details. The study is exploratory in nature and analysis of the data is done using Critical Discourse Analysis (CDA) with reference to Fairclough's 3D model. In this study, purposive sampling was used to sample 30 Muslim leaders that were actively participating in the tweets concerning Islamophobia. Originally, thirty tweets of each leader were targeted for analysis; however, because of the scarcity of the tweets posted by the leaders, only nine could be considered.

Tweets were identified through web search, databases, and web archives with the emphasis on the five years preceding the adoption of the resolution. The tweets were analyzed using Fairclough's 3D model, which encompasses three dimensions textual, discursive and social approaches. Critical discourse analysis focuses on the aspects of language and language use in order to explain how meaning is made, how it is communicated and how it perpetuates discourses and relations of power. Discursive analysis looks into the business of constructing, consuming and understanding texts in given sociocultural settings/communities; it also identifies the practices and patterns that constitute discourse. Societal perspective then goes further to analyze the tweets in



terms of historical and societal perspectives, ideologies and the roles of the discourse in enhancing societal change.

The theoretical framework combines CDA concepts, following Fairclough (2003) and Van Dijk (1993) to examine power dynamics and discursive tactics. It also uses Benhabib (1987) to discuss how the tweets influence the formation of opinion and Ahmad (2001) to consider the formation of Muslim identities in western countries. The integration strategy of this investigation emphasises how the tweets advance the UN Resolution and counteract Islamophobia.

### **Data Analysis**

**Textual Analysis** Concerned with the lexicon and syntax, the main topics include unity, stigmatization of Islamophobia, and calls for justice.

**Discursive Analysis** Explained how leaders employed tweets to call on audiences, respond to hypocrisy, and demand policy shifts.

**Social Analysis** Considered global consequences, and demonstrated that Islamophobia is an issue that needs to be solved with the help of people all over the world.

### **Analysis of the Tweets by Muslim Political and Religious leaders Imran Khan (Former Prime Minister of Pakistan)**

#### **Tweet**

“We Muslims have the greatest love & respect for our Prophet PBUH who lives in our hearts. We cannot tolerate any such disrespect & abuse”. (17 April 2021)

#### **Textual Analysis**

Imran Khan’s tweet employs emotive language such as “love”, “respect”, and “disrespect”, emphasizing the sanctity of Islamic values. The repetition of “We Muslims” creates a collective identity, while the use of “cannot tolerate” portrays a firm stance against perceived injustices.

#### **Discursive Analysis**

The tweet discursively frames Muslims as a united group with shared values and emotions, rallying them to defend their beliefs. It positions the speaker as a voice of solidarity for the Muslim community on the global stage.

#### **Social Analysis**

This message critiques Islamophobia as a worldwide issue, implicitly urging the global community, including Western leaders, to recognize and address the grievances of Muslims.

### **Recep Tayyip Erdogan (President of Turkey)**

#### **Tweet**

“Humanity should fight Islamophobia in the same determined fashion as it did against anti-Semitism after the Holocaust”. (22 March 2019)

#### **Textual Analysis**

The comparison between Islamophobia and anti-Semitism invokes historical solidarity and appeals to shared human values. The use of “humanity” conveys a universal call to action, while “determined fashion” emphasizes urgency and commitment.

### **Discursive Analysis**

Erdogan discursively aligns the struggle against Islamophobia with past global efforts to combat anti-Semitism, advocating a similar international response. The mention of the Holocaust situates Islamophobia as a moral crisis.

### **Social Analysis**

The tweet positions Islamophobia as a challenge to universal human rights and Turkey as a leader in addressing this discrimination through organizations like the OIC .

### **Salman bin Abdul Aziz (King of Saudi Arabia)**

#### **Tweet**

“There needs to be collective cooperation among Islamic countries to solve issues like Islamophobia”. (17 Jan 2020)

#### **Textual Analysis**

The phrase “collective cooperation” underscores unity, while the formal tone reflects the speaker’s role as a leader. The message is deliberately inclusive, addressing the collective responsibility of Muslim-majority nations.

### **Discursive Analysis**

The tweet emphasizes the necessity of a united Islamic front to tackle shared challenges, presenting Saudi Arabia as a key player in fostering solidarity and cooperation.

### **Social Analysis**

It frames Islamophobia as not just a Muslim issue but a global challenge, urging intergovernmental collaboration to combat discrimination and extremism .

### **Omar Suleiman (American Muslim Scholar)**

#### **Tweet**

“@netflix has been gross for a while now. It’s time for everyone to cancel their subscriptions. Somehow they found a way to do pedophilia and Islamophobia at the same time”. (20 Aug 2020)

#### **Textual Analysis**

The tweet uses provocative language like “gross” and “cancel”, capturing immediate attention. The choice of “pedophilia and Islamophobia” underscores the seriousness of the allegations, using juxtaposition to highlight perceived moral failings.

### **Discursive Analysis**

Omar Suleiman discursively critiques media platforms for perpetuating harmful stereotypes and urges followers to act by boycotting Netflix. The tweet appeals to collective morality and responsibility.

### **Social Analysis**

It challenges the normalization of Islamophobia in mainstream media, calling for accountability and cultural resistance against platforms that spread such biases .

### **Ilhan Omar (Somali American Muslim Congresswoman)**

#### **Tweet**

“Congress’s silence and inaction on Anti-Muslim hate is telling. Islamophobia is not taken seriously by civil society”. (2 Dec 2021)

### **Textual Analysis**

Ilhan Omar's use of words like "silence" and "inaction" critiques systemic neglect of Islamophobia. The phrase "is telling" implies that the lack of response is indicative of deeper societal issues.

### **Discursive Analysis**

The tweet discursively highlights institutional failures, holding political and civil leadership accountable for ignoring anti-Muslim discrimination. It positions the speaker as a voice for justice.

### **Social Analysis**

It situates Islamophobia within broader structural inequalities, urging policymakers to recognize and address it as a pressing societal issue.

### **Rashida Tlaib (Palestinian American Muslim Congresswoman)**

#### **Tweet**

"Islamophobia is alive + more violent, yet the outcry and work needed to combat it are lackluster. Hate knows no boundaries". (10 Jun 2021)

### **Textual Analysis**

Strong words like "violent" and "lackluster" emphasize the urgency and inadequacy of global responses to Islamophobia. The phrase "Hate knows no boundaries" broadens the scope beyond Islamophobia to include all forms of prejudice.

### **Discursive Analysis**

Tlaib discursively connects Islamophobia to wider justice movements, linking it to anti-Semitism, homophobia, racism, and sexism. This creates a narrative of intersectional solidarity.

### **Social Analysis**

The tweet calls for collective action against all forms of discrimination, emphasizing the universal impact of hate and the interconnectedness of social justice struggles.

### **Muhammad bin Abdul Karim Issa (Secretary General, Muslim World League)**

#### **Tweet**

"The #MWL launches the #RejectHate campaign to combat Islamophobia. Help create a more humane society by signing this petition". (31 Mar 2021)

### **Textual Analysis**

The use of hashtags (#MWL, #RejectHate) ties the tweet to global movements, while formal and persuasive language encourages action. The call to "help create a more humane society" appeals to shared values of humanity and tolerance.

### **Discursive Analysis**

The tweet discursively transforms awareness into tangible action, inviting individuals to join the fight against Islamophobia through petitions. It positions the MWL as a proactive leader in promoting tolerance.

### **Social Analysis**

It emphasizes the role of collective efforts in combating hate speech and fostering societal harmony, presenting Islamophobia as

a shared global challenge .

### **Anwar Ibrahim (Prime Minister of Malaysia)**

#### **Tweet**

“The discourse will discuss the phenomenon of Islamophobia and how we should handle it with wisdom and arguments”. (19 Dec 2019)

#### **Textual Analysis**

The words “wisdom” and “arguments” reflect a commitment to reasoned dialogue and intellectual engagement. The formal tone underscores the importance of addressing Islamophobia thoughtfully.

#### **Discursive Analysis**

Ibrahim promotes informed leadership and open discourse as tools to counter prejudice, situating Islamophobia as a challenge that demands intellectual rigor.

#### **Social Analysis**

The tweet frames Islamophobia as an issue requiring collective understanding and action, urging leaders and communities to engage constructively .

### **Hassan Rouhani (Former President of Iran)**

#### **Tweet**

“Terrorists who hide behind religious extremist slogans are committing crimes against Islam’s merciful nature, promoting Islamophobia”. (9 Oct 2021)

#### **Textual Analysis**

The tweet contrasts “merciful nature” with “extremist slogans” to highlight the dissonance between Islam’s essence and the actions of extremists.

#### **Discursive Analysis**

Rouhani discursively separates faith from extremism, critiquing those who exploit religion to justify violence and spread Islamophobia.

#### **Social Analysis**

The message reinforces Islam’s peaceful principles, addressing misconceptions and challenging narratives that equate Islam with extremism.

### **Results and Findings**

#### **Results**

##### **Textual Results**

**Repetition** Phrases like “We Muslims” and “Islamophobia” emphasize solidarity and the gravity of the issue.

**Emotive Language** Words such as “hurt”, “pain”, “disrespect”, and “love” evoke empathy and urgency.

**Contrast** Highlights differences between groups, e.g., “extremists” vs. “Muslims”, and “negative comments on Holocaust” vs. “negative comments on Islam”.

**Pronouns** Use of “we” (Muslims) and “they” (perpetrators) creates in-group and out-group dynamics.

**Hashtags** #Islamophobia links messages to a broader global

discourse.

**Adjectives and Verbs** Words like “racist”, “extreme”, and actions like “demand”, “condemn” articulate the stance against Islamophobia.

**Rhetorical Devices** Appeals to shared values and rhetorical questions amplify the message.

### **Discursive Results**

**Producers of Discourse** Muslim leaders like Imran Khan, Recep Tayyip Erdogan, Ilhan Omar, and Mufti Menk use Twitter as a platform to address global Islamophobia.

### **Consumers of Discourse**

- **Global Audience** Muslims and non-Muslims worldwide.
- **Policy Makers and Activists** Focused on human rights and anti-discrimination.

### **Issues Addressed**

- **Western Policies** Critique of discriminatory laws.
- **Global Islamophobia** Highlighted incidents in France, India, and China.
- **Media Representation** Calls for accountability against biased portrayals.

### **Social Results**

#### **Solidarity and Unity**

- Empathy for Muslims facing Islamophobia worldwide.
- Calls for collective action within the Muslim Ummah and interfaith collaboration.

#### **Awareness and Mobilization**

- Educating global audiences on Islamophobia and its implications.
- Initiatives like media channels and campaigns (#RejectHate).

#### **Global Impact**

- World leaders, including Trudeau and Putin, expressed solidarity with Muslims.
- Increased focus on human dignity and mutual respect in global dialogues.

#### **Practical Outcomes**

- **UN Resolution** Tweets contributed to the adoption of the UN resolution against Islamophobia on March 15, 2022.
- **Boycott Movements** Netflix apologized after global Muslim outrage led by leaders' tweets.

#### **Findings**

The study of the samples of tweets from the leaders of Muslims gives a clear understanding of their approaches to elimination of Islamophobia. Imran Khan utilizes an oriented and persuasive language to get a response and raise awareness of the social injustices, at the same time Muhammad Al Issa, Recep Tayyip Erdogan and Salman Bin Abdul Aziz use an authoritative and spirited language to demand tolerance and collective action, diplomacy. Some of them are Rashida Tlaib, Ilhan Omar and Omar Suleiman others that address different aspects of Islamophobia and

the interconnection of racism and anti-Semitism to promote togetherness.

All in all, the tweets express a vivid concern about Islamophobia and its consequences and call for education and policy and dialogue to fight the problem. They condemn the policies in the Western states and media representation and production of racism and discrimination, as well as build support from the Muslim community and other minorities. Although leaders have their own use of Social media to popularize their dispatches, informing the people of the vices of Islamophobia, and changing the world for the better. Their actions - soft power appeals as well as lobbying and popular and international organizing - show how complex the counter-Islamophobe campaigns are.

### **Conclusion**

The study of the tweets shows how Muslim leaders employ language to combat Islamophobia, calling for unity and knowledge, as well as support. The constant use of appeal to emotions, appeals to ethos and logos and rhetorical questions make the narrative appealing to different audiences. Some leaders including Imran Khan and Erdogan use their leadership to condemn western policies and call for justice while other leaders including Omar Suleiman and Ilhan Omar combat Islamophobia in other forms of injustice.

Rhetorically, the tweets mirror a collective Muslim leadership entreaty to the global society, as it relations with the policy makers and extended to the people of other Faiths. These messages are intended for Muslims and non-Muslims, activists, media, and politicians. They cover such issues as global terrorism and media portrayal, Western politics and Middle Eastern conflicts, and show how Islamophobia is linked to other types of prejudice. In social perspective, the tweets create togetherness among the Muslims and encourage them to work together across the cultural and religious divide. Some of the highlight are Netflix Apologizing for Islamophobic Content, UK Parliament endorsing working definition for Islamophobia and United Nations passing a resolution to observe March 15th as International Day to Combat Islamophobia. These outcomes are evidence that social media is a tool for changing the world, controlling the conversations, making the policies, and promoting the togetherness.

In summary, the present research examines the positive part of Muslim leaders in leveraging the social media platform to fight Islamophobia. Their tweets are advocacy, educational, and mobilization, which are religious, political, and social in nature for global audiences. This extensive approach shows how leadership and digital technologies are powerful tools for respecting, understanding, and combating Discrimination. The study provides important implications for policy makers, activists and scholars interested in understanding how to combat Islamophobia and promote a more tolerant society in the world.

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