



Critical Discourse Analysis of Khadim Hussain Rizvi's Anti-France Speeches

Sanna Asghar

Ph.D. Scholar (Linguistics) Department of English Language and Literature, University of
Lahore, Lahore

sannaasghar@yahoo.com

Abstract

Discourse is directly connected to human emotions and feelings. The use of language and selection of words reflects the inner feeling of a person when he/she is hurt religiously. The same thing happened when France projected Prophet Muhammad (P.B.U.H) cartoons. This was shocking news for the whole *Ummah* because it hurt all Muslims of the world. Khadim Hussain Rizvi has shown resistance against France and recorded his protest to ban French products. The government of Pakistan assured him to fulfill this demand in the specified period. He became the voice of the whole nation. This research paper is a critical investigation of the discourses used by Rizvi in his speeches against France. Two of Rizvi's speeches have been analyzed to show how, through the use of language, he motivates and persuades his followers to comply with his cause, and also how he manipulates his audience through the use of emotions in his speeches. The purpose was also to critically analyze the underlying ideologies and implied meanings in Rizvi's selected speeches. Fairclough's (1995) model of critical discourse analysis was considered liable to interpret the speeches critically in terms of discourse evaluation. The research was purely qualitative, which provided a descriptive analysis of both speeches by applying Fairclough's model. Based on the study's findings, it can be concluded that Rizvi used these approaches efficiently and widely.

Keywords: Critical Discourse Analysis, Fairclough's model, France, Khadim Hussain Rizvi Speeches

Introduction

The offensive cartoons about Prophet Muhammad (P.B.U.H) and Islam have been republished by French satirical magazine 'Charlie Hebdo' that triggered a deadly assault on the magazine in 2015, an act that will be seen by some as a contribution to free expression



and by others as triggering hatred among the Muslim minorities in France and the Muslims all over the world (Onishi, 2020).

History teacher Samuel Paty showed his students some cartoons of Prophet Muhammad (P.B.U.H) published in a French magazine as part of a class on free expression. This act triggered the Muslim minorities living in France who were already being oppressed. The cartoons of Prophet Muhammad (P.B.U.H) triggered protests in Muslim nations which culminated in French goods being boycotted (Onishi, 2020).

Khadim Hussain Rizvi, a wheelchair confined Islamic scholar and politician, former head, and founder of ‘Tehreek-e-Labaik Ya Rasool Allah’ (TLYRA) led protests all over Pakistan against the printing of caricatures of the Holy Prophet in France and the French president Emmanuel Macron for declaring this act freedom of speech and for a boycott of French products and the expulsion of the French ambassador. Rizvi, a Hafiz-e-Quran, Sheikh-ul-Hadith, and a great admirer of the poets Allama Muhammad Iqbal and Ahmed Raza Khan Barelvi was a subversive speaker and had a hypnotic grip upon his supporters. He saw himself as the guardian of any change against the blasphemy law and ‘Hurmat-e-Rasool’ (Prophet Muhammad’s honor) (Ali, 2017).

Rizvi began his career as the Khateeb at Lahore’s Pir Makki Masjid. His ability as a zealous speaker, who was fluent in Urdu, Punjabi, Arabic, and Persian, inspired his supporters and roused them to the extent that they would follow him blindly. Being a revolutionary Maulana, he spoke for the oppressed and at the same time a religious preacher who brilliantly presented the ‘Deen’ in relation to ‘Duniya’ (Mahmood, 2018).

Language, a social phenomenon has been long considered a means of communication. Language is learned to communicate with one another, to construct the actual world around us as well as the possible worlds in the mind. And thus, any study of language should be the study of language in use. However, not everyone sees the study of language as “an inquiry into the way language is used--- other than that expressed by conventional means” (Widdowson, 1975). This is the primary reason for choosing Khadim Hussain Rizvi’s speeches against France as discourse (language in use) with an attempt to prove that seeing and analyzing these speeches as a discourse- a communicative and



interpersonal process we can go to the heart of transcript speeches to uncover the intended messages.

Language is a social tool; it conveys messages and serves to convey people's ideas. And language is used to materialize thoughts, concretize purposes it can be employed dexterously and wittingly to exert power over others. Power exists in the language used, and the use of power is attained through ideology embedded in the language lexically and syntactically. This study analyzes two speeches of Khadim Hussain Rizvi delivered against France.

This study investigated the convincing tactics of Khadim Hussain Rizvi's public speaking, how he expresses his religious emotions and the hidden ideology in his speech through the use of language. The analysis is based on Norman Fairclough's suppositions in critical discourse analysis. He claims that "ideologies reside in texts" that "it is not possible to 'read off' ideologies from texts" and that "texts are open to diverse interpretations" (Fairclough, 1995).

The theoretical and analytical framework of Critical Discourse Analysis given by Norman Fairclough is the analytical framework chosen for the analysis of Khadim Hussain Rizvi's speeches against France.

Aims

By doing a critical discourse analysis of his speeches the researcher intended to find answers to the following questions:

- How Khadim Hussain Rizvi has portrayed his religious emotions through a bilingual representation of language?
- How are the ideology and power reflected lexically and syntactically in Rizvi's selected speeches?
- What linguistic strategies does the speaker use to get his ideologies across?

Significance of the Study

The research project aims to highlight the language used in Khadim Hussain Rizvi's anti-France speeches. It will help the reader to understand how through the use of emotional language, he manipulates his audience.



This research is unique as no study has been conducted on Khadim Hussain Rizvi's anti-France speeches as far as critical discourse analysis is concerned.

Limitations of the Study

The speeches were delivered by Khadim Hussain Rizvi in Urdu and Punjabi, which are available on YouTube with English subtitles. The study is restricted to just two of his speeches against France.

By doing the CDA of Khadim Hussain Rizvi's speeches, the analyzer has tried to see his use of power behind spoken words, hence, being able to clarify how language is used to convey emotions, to embody power and the relation between them.

In these speeches, Khadim Hussain Rizvi addresses the common public.

Literature Review

The discourse, whether written or oral is said to be a multidimensional structure. It is layered with various meanings, conveying the speaker's ideologies, thoughts, and ideas (Alonso, 2014).

Discourse Analysis

Discourse analysis is the "study of language in use" (Brown & Yule, 1983). According to McCarthy (1991), discourse analysis studies "the relationship between language and the contexts in which it is used". It studies how people use both formal and contextual links to make their discourse (written and spoken) coherent i.e. purposive, meaningful, and unified.

Critical Discourse Analysis

CDA falls under critical applied linguistics. The 1970s witnessed as well as the flourish of this approach with the salient works of Fowler, Kress, and Trew, 1979; Foucault, 1972; Pechew, 1975, etc. The attention then was shifted not only to texts, the production process, the interpretation process but also their relations to societal impulses and structures. Famous linguists such as Van Dijk (1985), Fairclough (1989), and Wodak (ed.) (2001) in their works set out the main assumptions, principles as well as procedures of what then became known as critical linguistics. By the 1990s, the label CDA came into existence.

Definition of CDA



Critical discourse analysis is “a type of analytical research that deals with the way social power abuse, dominance, and inequality are enacted, reproduced and resisted by text and talk in the social and political context” (Van Dijk, 1998).

CDA, according to Wodak (2002), “cannot be considered as a holistic or closed paradigm, and its research is diverse, [and] originate from rather distinct theoretical foundations and oriented toward quite different data and approaches” (Wodak, 2002 p.12).

Aim of Conducting a CDA

Corson (2000) notes that the purpose of the CDA is to investigate relationships of power between a piece of discourse and larger social and cultural formations. This contemporary approach aims to examine the latent ideological bias or prejudices embedded in discourse and expose them.

Three elements in CDA, namely critical, discourse, and analysis

Let us look at the three elements of CDA, namely critical, discourse, and analysis to see how they are defined in CDA. In CDA, ‘critical’ refers to power relationships. As for discourse, CDA sees discourse as a form of social practices, constituting other elements of social practices as well as being shared by them. Starting from such perception CDA sees discourse always involve power and ideologies (Wodak & Ludwig, 1999). And the analysis of discourse is, necessary, the analysis of language in use.

Theoretical Framework and Methodology of CDA

Fairclough’s (1995) model of critical discourse analysis has been utilized as the theoretical framework. It is a three-dimensional structure that attempts to map three different ways of analysis onto one another. It analyses all kinds of texts, discourse practices, which include text creation, dissemination and consumption processes, and also discursive events.

In CDA, the primary focus is on the concealed relationship among the discourse practice, events, and text. It also focuses on the socio-cultural context in which a text is produced. From the socio-cultural context, which influenced the creation of the text, the undisclosed agenda of any text must be seen (Fairclough, 1989).



Analytical Model Proposed by Norman Fairclough

Analyzing Khadim Hussain Rizvi's speeches under the light of CDA, this study has followed the steps set forth by Norman Fairclough; thus his analytical model is discussed in this section.

He claimed the connection between language and power and contend that discourse is a social activity. Fairclough, widely known as the founding father of the CDA. Fairclough (1992) suggests that a text's critical discourse analysis should go through the three stages of classification, interpretation of the text-interaction relationship, and clarification of the interaction-social context relationship. In this approach, he differentiates between three kinds of value that a text can have. The first is the experiential value, in which the perception of the natural and social world of the text creator is expressed in the form of personal awareness and beliefs through the content. The second is the relational value in which social relationships are formed in the discourse through the text. The third is the expressive value, in which the text producer assesses an element of reality. According to Fairclough (1992), these principles decide the choice of vocabulary, grammar, and textual structures that constitute the formal features of a text. He believes that language helps to create unique political positions that involve unequal power relations.

Therefore, Fairclough's CDA framework goes beyond analyzing a text's lexical and grammatical relationships and serves as an agent to comprehend the attitudinal and social interactions underlying the composition of a certain discourse as a way of reform.

Political Discourse

Schaffner (1996) is of the view that linguists have been interested in the linguistic forms used in political discourse to convey politically important messages to addresses to serve a particular purpose. Schaffner (1996), Sauer (1996), and Fairclough (1996) argue that linguistic structures can be related to broader contexts of communicative settings and political roles through the study of political speeches in political discourse. Therefore, they support the use of CDA as an integrated process.

Political Speeches



Political speeches can have the following characteristics based on functional and thematic criteria:

- The speeches are part of the product of politics.
- Their subject matter is mostly linked to politics.
- And in most instances, they are intended for a large audience (Chilton, 2004).

The speakers of political speeches are generally politicians. In this study, Khadim Hussain Rizvi, who was a politician cum religious scholar and founder of the political party, Tehreek-i-Labbaik Ya Rasool Allah (TLYRA), his speeches against France have been analyzed. A linguistic analysis of a political speech is believed to be successful when it relates the details of linguistic behavior of that leader demonstrated in the discourse to the overall context in which the speech is born, or to put simply, relates linguistic structures, items to larger contexts of communicative backgrounds and political functions. Hence, political speech can be used to identify the ideological principles, and via which making prominent the power of a government agency and the political authority behind them.

Bughio (2014) conducted a critical discourse analysis of Benazir Bhutto's last speech on 27 December 2007 before her assassination. This study aimed to critically examine the fundamental ideologies in Benazir Bhutto's electoral campaign address. This research determined the ideological basis of the speech of Benazir Bhutto. The findings of the study indicate that politicians manipulate the public's minds through the use of rhetorical strategies in their addresses to the nation.

The purpose of Ahmed's (2014) research was to find out the hidden agendas behind the terms politicians use in political speeches through CDA. This study explored several chunks of Nawaz Sharif's speech when he was prime minister and the drone attacks in particular. By analyzing the speech, the researcher has tried to uncover the concealed ideologies and put the real purpose behind those utterances in front of the public.

Munir (2014) analyzed a few selected speeches of Benazir Bhutto. This research examined a female political leader's political discourse when she held the position of the prime minister of an Islamic country. This study found a two-fold power relationship, that is, the relationship with the weak and the relationship with the (other) dominant.



The study done by Ghilzai et al. (2017) investigated the persuasive techniques used by Imran Khan in his political speech. The research aimed to find out the linguistic tools used in Imran Khan's speech to project his political ideology. This speech highlights the main obstacles to the development of Pakistan. In this speech, Imran Khan promises to restore Pakistan through justice that is given to all.

Shahzadi (2018) analyzed the Dharna 2014 speeches of Imran Khan and Tahir-ul-Qadri. In these speeches, she explored the two-dimensional power play (Fairclough, 1989). Textual analysis and Fairclough's (1989) model of CDA have been used for analyzing the data. The results show that social activities can shape and form discourses. The study will encourage Pakistan's public to understand their politicians by understanding the sense that language conveys in terms of the notion of power.

Shahzadi et al. (2019), in their study, have examined and exposed the power play of Tahir-ul-Qadri, in his Dharna 2014 speeches. In this research, all the Dharna speeches of Tahir-ul-Qadri were examined. The results showed that discourses had the potential to shape and be generated by social activities.

A lot of research have been done on the speeches of Pakistani politicians from the perspective of CDA. An extensive literature survey suggests that no research has been done on Khadim Hussain Rizvi's speeches from the perspective of CDA. Therefore, it is of relevance to do a critical discourse analysis of Khadim Hussain Rizvi's speeches.

Methodology

Research Design

It was purely qualitative research. Textual analysis has been used for analyzing the data. The rationale for using textual analysis is that it will help in an in-depth analysis of the speeches under consideration. Fairclough's (1995) model of critical discourse analysis has been used for analyzing the speeches.

Research Population

The research population is Khadim Hussain Rizvi's two speeches against France which are available on YouTube. The selected two speeches are:



- Imran Khan declare Jihad against France (Imran Khan France ke Khilaf Jihad ka Elan karo 2020, Oct 24).
- TLP Karachi March in honour of Prophet Muhammad (P.B.U.H) (TLP Namoos e Risalat (P.B.U.H) March Karachi 2020, Nov 11).

Data collection

Two oral texts of Khadim Hussain Rizvi's speeches have been selected. His addresses to the common masses are in Urdu and Punjabi, which are available on YouTube with English subtitles. Chunks have been taken from his selected speeches against France and a detailed analysis has been done of these speeches.

Analyzing Khadim Hussain Rizvi's Speeches in the Light of CDA

The analysis is done as follows:

1. Linguistic features of the speech are described. A general textual description of the speech is made in terms of lexis and syntax to find out what and how the power and ideology are encoded.
2. The speech is portrayed as a part of a social process, to see how it is determined by social forms and what reproductive effects it can have on those forms.

Analysis of the Linguistic Elements Used in Khadim Hussain Rizvi's Speeches

The deployment of pronouns in Khadim Hussain Rizvi's speeches

Beard (2000) thinks that in putting over a piece of political persuasion, pronoun reference is often relevant. He, therefore, argues that it is worth looking at the pronouns that politicians use in their speeches because they make a major contribution to the overall effect. The study of political speeches starts with the basic pronouns that the speaker has selected. According to Fairclough (1989) pronouns are "certain values that are encoded in different formal aspects of language".

The text of the chosen speeches is replete with pronouns. The way (personal) pronouns are used in the text and the philosophy they encode are analyzed. The choice of the pronouns he uses in his speech reflects his emotions. The pronouns used in the selected speeches of Khadim Hussain Rizvi are 'I', 'our', 'you', 'we', 'us', and 'they'.



For example: *“Tum ne dakah daala hamare voto per, hum ne kya ehtijaj kiyah, kuch bi nai kiya.....”*

“You robbed us of **our** votes, **we** did not protest, **we** did nothing....’

“....sadaah tm ne rehna hain, Hazoor ka din to aana he aana hain.”

‘.... even if **you** live forever, the day of Prophet Muhammad (P.B.U.H) is coming.”

Here the speaker (Khadim Hussain Rizvi) referred to prime minister Imran Khan as ‘you’. In Urdu and Punjabi ‘you’ can be used in two different ways. The formal one is ‘tumhara’ and the informal one is ‘tum’. The speaker uses ‘tum’ constantly while referring to the prime minister. Here ‘you’ is used to express his anger, bluntness, and rudeness. This shows that the speaker does not respect the prime minister. He also implies that the elections were not fair.

Another example of the use of pronouns is:

“Hazoor de dushmano ko dhamke na laga sak da, oo safeer we na kad sake murka main pura rasta aa sooch da aya safir we na kad sakaa. France dey wich rayn wala Musalmano ehtijaj karan, Amrika da Musalman ehtijaj karan, jirah mulk bana he Hazoor de naa tou huwa aaj sanu ehtijaj he ehtijaj karnah payaa, aab iska baad apho faisla kar na hoga Bahatar saal mein apne kaisa log aghay layah? Jo sadah labaik kol honed na tay asee ana wad ke rakhdana se”

“We cannot forgive the enemies of Prophet Muhammad. When **we** were traveling here, **I** was thinking the whole way- **we** were not able to send back the French ambassador. The Muslims residing in France can protest. Muslims living in France can protest. This Nation which was built in the name of the Prophet - **we** are not allowed to protest! Now **‘we’** have to make a decision. What kind of leaders have been leading us for 72 years? If Labaik was the ruling party **we** would have executed them”.

In the above extract from his speech, the use of ‘we’ and ‘us’ reflects the use of ‘we’ and ‘us’ to show the audience and himself as one and all having the same opinion. He clarifies his thoughts through the use of ‘I’ – so he can convey his message to his followers and motivate them to respond to his call. He further encourages his followers by saying that if they were the rulers they would have executed them.



The following extract is also replete with pronouns.

“Hazoor ke Ummat, Hazoor se pyar kitna. Agli call aise ho gee ke log bahatar saal ke tehrik bhool jaya ga na hum gariftariyoon se darne wale hain. na kisi goondgardi sedarne waaale hain. hamari bus aik kal. unnah jaanah! unnah jannah! unnah Jannah!”

“How much do the followers of Prophet Muhammad (P.B.U.H) love Him? The next call will make the public forget the history of the last 72 years **We** are not scared of being arrested. **We** are not scared of bullets. **We** are not scared of hooligans. **We** have just one call. **They** have to go! **They** have to go! They have to go!”

Here the speaker arises the love of Prophet Muhammad by questioning their faith – this will keep the followers ignited to their cause. The speaker is speaking for the audience by referring to the audience and speaker as ‘we’, ‘they’ means the French. Decision-making is in the hands of the speaker. His decision is the final say.

Analysis of Modality (Modal Verbs)

Modality is said to be of grammatical features of texts which have both relational and expressive values. Modality is also to do with the speaker’s authority and depending on what direction authority is oriented. Rizvi’s authority can be seen in his speeches when he expresses his opinion clearly and has the support of his audience.

In the speeches analyzed for this study, Rizvi has only used the modals ‘will’ and ‘would’.

For example:

“ainda bi daakah maroo ga”

“you **will** rob us of our rights in the future as well”.

The speaker takes the opportunity to express what they would have done if they were in power.

For example:

“...jo sadahe labaik kol honed na tay asee ana wad ke rakh dena se”

“--- if Labaik had the decision making we **would** have executed them”.

Rizvi motivates his audience by their love for the prophet. His usage of the modal ‘will’ shows his determination.



For example:

“Hazoor ke Ummat ko, Hazoor se pyar kitnah. Agli call aise ho ge ke log bahatar saal ke tehreek bhool jaya ga”

“How much do the followers of Prophet Muhammad (P.B.U.H) love him? The next call **will** make the public forget the history of the last 72 years.

His statements are clarified with the usage of ‘will’.

For example:

“Shala buzdalaan koo kabi neend naa away”

“InshaAllah the cowards **will** never sleep peacefully”

Another very good example is

“..... koi cheez le kar ja”

“..... you will have something to account for”

Here the speaker is using his authoritative position to get the message through. This quality convinces his followers to follow him blindly on each occasion.

Mode of the sentence

According to Fairclough (2001), the mode of a sentence is one among the variety of grammatical features of a text that have relational values. In Rizvi’s speeches, the mode of imperative and grammatical question has only been used when he asks his supporters regarding their love for Prophet Muhammad (P.B.U.H). Mostly, his speeches are in the mode of declarative. He intends to tell his supporters how he will declare Jihad against the French. He is in the position of a giver, providing the supporters (the receiver) with the strategies that he will deploy to overcome the obstacles.

Declarative helps Rizvi to exert his power over his supporters in an indirect way. He is in a position to pass out the information, to have the right to include or exclude information in the discourse and the public is expected to be receivers. However, he has persuasively done his job.

Rizvi code switches between Urdu and Punjabi in the selected speeches. When he gets too emotional he resorts to Punjabi.

For example:



“ *hum ilaan a jihad kar rahe hain, aur kufir paira thalein na aye, to sanuu naph lena.....*”

“ We declare Jihad! Hold us responsible if the non-believers will not be trodden upon”

Abusive Language

Khadim Hussain Rizvi has used negative words to convey negative images for the ruling party and the French.

For example:

“Haramzada aur haramzadoo ka sadar, ay tee google de report hain ke sath fesai duniya wih harami France wih zyada paida honda hain. Haramzada tu Hazoor ke bare baat kar ta hain, Hazoor ke bare baat karta hain, Hazoor ke bare baat karta hain, hum jawabdee hain hamare bare mein baat kar na. Elan e Jihad karo is ke khilaaf”

“That bastard and the leaders of bastards. Google reports that 60% more bastards are born in France than in the rest of the world. That bastard has the guts to speak against our Prophet, speak against our Prophet, speak against our Prophet. We are answerable and have to make a decision. Declare war against him”.

Here the French are being called bastards to degrade them. The French president is the leader of bastards and a call for war against him has been declared. This gives a negative image to the French nation.

Khadim Hussain Rizvi uses the word ‘sweeper’ to abuse the French and their supporters to degrade them to the lowest level – in this way pleasing the audience who will be manipulated for his aims.

‘sab logah de awaaz franci chura tak we jaye, chura de yaar tak we jaaya, jo kehta hain ke hum France ke saath hain – us chura tak we jai’

“Our voices must be heard by the French sweeper, the sweeper’s friends should also hear us, the British foreign minister another sweeper, who says that he is with the French’.

He is portraying and calling the leaders cowards.

“Shala buzddalaah ko kabi neend na away”

‘InshaAllah, the cowards will never sleep peacefully’.



In his speeches, the leaders are portrayed as liars and dacoits.

“tum ne daaka maara voto par”

‘You robbed us of our votes’

The Intelligence Agencies are being portrayed through his speech as spreading wrong information.

“ye tumhare agency ne tumhee batayya ke hum Franci embassy par hamla kerne ja rahe hain, Hum ne yeh kabi socha bi nai. kyon jhooth bolta ho”.

‘Your secret agencies have informed you that we are going to storm on the French embassy. We never even thought about it. Why do you lie?’

Rizvi is giving a negative image of the entire government network to the audience.

The rulers are being questioned for being unjust.

‘Aap ko kya masla hain hum se, woh kya dard hain, who bata, woh jo asal dard hain who batao’.

‘What is your problem with us? What is painning you, let us know? What is the real pain?’

Khadim Hussain Rizvi shows negative vibes for Prime Minister Imran Khan. He is very sarcastic about his playing cricket and not understanding religion. This can be seen in the following extract.

“Cricket khel ka wazir-e-azam ban gaya ye hain ye. agar tmhe wazir-e-azam banna chatha tha to tum Hazrat Umar ke kadmo par chalta aur sub se pehle, deen ke samajh lena. kabi tou Sahabah ko buzdil kehta hain jin ke thokar se do super powers gir gahee tum to Kashmir ke madad na kar sakhe, tum Sahabah ke baat karte ho”

‘You have become the prime minister while playing cricket. If you wanted to become the prime minister then you should have followed Hazrat Umar's and learned your religion very closely, you call the Sahabah who kicked two Super Powers out cowards. You have not been able to help Kashmir and you dare to criticize the Sahabah’.

Lexical Cohesive Devices Used in Khadim Hussain Rizvi Speeches

Lexical cohesion occurs when two words in a text are semantically related in terms of their meaning. Lexical and pattern repetition is a dominant feature of political rhetoric. The selected speeches have repeated words and patterns – as rhetorical strategies.



Word Repetition

Word repetition helps connect values of sticking parts of the discourse, sentences of the discourse together to create coherence and cue the speaker's ideology and intentions. Repetition of words can create a kind of chain running through the discourse.

Repetition is being used by the speaker to arouse the audience.

For example:

*“Labaik Ya Rasool Allah
Labaik Ya Rasool Allah
Labaik Ya Rasool Allah”.*

The speaker here arouses the audience through the call of the above slogan. The atmosphere echoes through his call.

‘..... unne jaana, unne jaana, unne jaana, unne jaana, unne jaana’.

‘..... They have to go! They have to go! They have to go! They have to go!

Here the speaker is encouraging the audience and asking them to keep their spirits high and is being reminded again and again that the French have to leave.

“hum sub ka Nabi Hain” “He is our Prophet”.

“He is our Prophet” has been repeated six times.

Being a religious scholar cum politician, Khadim Hussain Rizvi reminds the followers of their faith and the nearness of the Prophet towards Allah. Repeating the same lines over and over again. With the use of ‘we,’ he gives importance to the audience and makes them feel that they are one and their decision is unanimous.

In both, his speeches Rizvi challenges Prime Minister Imran Khan to use arms against the enemy. He makes it sound so easy and gets the audience through the clever manipulation of language.

For example;

“aap ke pas atom bomb hain, aap ke pass Ghauri missile hain, aap ke pass Shaheen hain, aap ke pass Abdali hain, aap ke pass Hatif hain, aap ke pas ababil hain inko kaam mein lao”.



‘You have the atom bomb, you have the Ghauri missile, you have the Shaheen, you have the Abdali, you have the Hatif you have the Ababil Bring them all to work’.

He has counted all the weapons that the government brags off to lay stress through the use of language on his stance.

“Aaj France tanu challenge kar rayaa aur atom bomb ku rakhaan tusse. O Atom bomb baar kadoo, bar kadoo atom bomb nu, haan gee, O baar kadoo Atom Bomb nu. Elan e Jihad karoo ,,,,,”

“Today France is challenging us. Why have you kept the Atom Bomb? Use the Atom Bomb, use the Atom Bomb, o yes use the Atom Bomb. Declare Jihad”.

Here, through the repetition of ‘Use the Atom Bomb,’ he is expressing his emotions against France.

Social Analysis

In this next step, the focus of the analysis shifts from the specific features of the text to the relationship between the processes of the discourse – the processes of interpretation. According to Fairclough (1995), we have an interpretation of the text and the interpretation of the context. In the first part, the analysis of the text is based primarily on formal linguistic features; this part will deal with the interpretation of the situational context.

Interpretation of the situational context

To come to a deep understanding of the text, the text should be linked to its situational context (Lukin, 2017). In the text, the situational/social context and the discursive meet, and they are explicitly related to each other. The situation would represent the unique combination of social members, events, relations, processes, or forces. The encounter between religious scholar cum politician Khadim Hussain Rizvi and his audience would be instantiating abstract structures of his resistance against the immoral attitude of France towards the Prophet Muhammad (P.B.U.H). In other words, to decide to some great extent the language choice (including vocabulary, grammar, etc.) and the relations between Khadim Hussain Rizvi and his supporters, in particular, i.e. who is in the higher power. The speech in such context might instantiate, more or less directly one type of social relations, the relation of dominance, politeness, or assertion, etc. All of these would entail the use of



some specific expression, choice of particular wordings, etc. The interpretation should then have to be based on these signaling signs.

The analysis that does not resort to the situation (who is involved, what is going on, in what relation, and the role of language) will not be able to discover the true ideology, the power behind the spoken words. Moreover, the physical situation is the cue to the interpretation process. In this the researcher tries to construct the speaker's production process, this situational context is of big help.

First, the researcher dealt with the question of 'what is going on?' The activity here is delivering a political speech based on socio-religious facts. The central topic of Khadim Hussain Rizvi's speeches is to arouse the public against the printing of caricatures of the Holy Prophet against France, the boycott of French products, and the expulsion of the French ambassador.

In terms of 'Who is involved?' you have to specify who is involved. The set of subject positions, of 'who is involved' is not the same in each situation. They differ according to the type of situation. The subject positions in this case are multidimensional. The first one derives from the political speech type. In this speech, Khadim Hussain Rizvi is addressing the whole nation. The second dimension comes from the institution ascribing the social identities to the subjects who function within it. The speaker is in the position of a religious cum political leader delivering his speeches; the audience is in the position of ordinary people. Thirdly, the discourse type also assigns the roles of the subjects in that situation. In a political speech-delivering situation there is no interaction between the speaker and the audience. Therefore, the monologue on the part of the speaker is expected and the hearers take a passive role of recipients. Conventionally, the speaker, as a political leader is assumed to have a higher position, to be a man of power, and thus, he is the one to decide the discourse type, the information is given; and from that privilege, he can portray his image, practice his power, and authoritativeness and imbue the audience with his ideology. In the speech, Khadim Hussain Rizvi includes himself in the public but also sets himself aside when necessary to prove his power.



The speaker is in the position that he knows that his words will be heard, read, and maybe analyzed by the audience, the hearers, etc. This also affects the language he uses in the speeches and the content of the discourse. The following extract shows this:

“Hum to jazbati nahi hain aur koi intehta pasand nahi hain intehta pasand woh hain jino ne sham ke andar bomaree ke, intehta pasand who hain jino ne Eid waale din Sadaam Hussain ko phansi lagai Hum sirf apne mehboob-alai-salaat a salam ke baat kar rahe hainjab bi tmhare zubaan larkarathae hain Islam ke baare mein larkharatee hain, apne zubaan ko kabu karo”

“We are not emotional or fanatics.... People who bombed Syria and hanged Saddam Hussain on Eid are fanaticsWe are only talking about the honor of our Prophet. Whenever, you talk about Islam your tongue slips. People need to keep control over their tongue”.

This extract from Rizvi’s speech clearly shows his intention and holds the attention of the audience.

In terms of ‘in what relation’, the researcher looked at this aspect in connection with the question of ‘who is involved’. As said before, Rizvi is in a higher position and thus, he is the one who has more power, and this power relation and social distance are realized, set up, and enacted in the situation of the discourse. In the discourse he presents his higher power, demonstrates his authoritativeness; yet the language is used persuasively with an attempt to integrate his ideologies into the public’s mind, to win people’s support.

The next question is about the role of the language: ‘what is the role of language?’ Language is used in this case to give information, to persuade people. Most of the time, it is informative, representative, expressive, and commissive as well.

Conclusion

In his speeches, Rizvi has successfully portrayed his religious emotions through a bilingual representation of language. Through the analysis of Khadim Hussain Rizvi’s speech, the relationship between power, ideology, and language has been proven. People use language, encode their thoughts, their ideologies, etc. in there with a purpose in mind. To some their intention in communication is just for daily needs: exchanging, passing on, or acquiring information, while others use language for more complicated reasons. They embed



their ideologies in language; and via that expressing, demonstrating, and at the same time asserting their power. However, their power and ideology ridden language is realized in a persuasive way rather than coercive to influence the public and win them over, Khadim Hussain Rizvi's speeches fall into the second case. His speech is profuse with ideologies and power.

Being the head and founder of Tehreek-e-Labaik Ya Rasool Allah he seeks various strategies to infuse people with his ideas, to gain their support and consent while presenting and claiming his power.

In short, his speeches are an encounter between Rizvi and the public. He is in a higher position of authority; the audience is the common public. At the societal level, the speech is the relation between the political leader and the public. He possesses the status of powerholder, but he uses his advantages dynamically, emotionally, and wittingly.

Rizvi exhibits the speaker's ideologies which are realized via various structures and word use with an overall strategy of positive self – presentation and negative other–presentation. This study used the CDA method, aiming to make clear the relationship between power, ideology, and language. This discourse was analyzed in its context to unravel the hidden power and embedded ideologies. Through this study, it can be claimed that language is an effective, useful means to assert power, and because of that language can be taken advantage of to change, or to influence others' minds.

The researcher chose Khadim Hussain Rizvi's speeches and analyzed them under the light of CDA with a clear awareness of the serious role of discourse in daily life as well as in society and the usefulness of the CDA approach. Through the analysis of political speeches, one can see that in the political arena, language has great power, and it proves its power by being a means for the speaker to present his ideology. Political leaders, parties have power, high social positions, and a policy behind them. However, they must demonstrate their power in society. And language is an effective tool helping them to achieve this. Discourse is a fertile land in which they pass out, disseminate, and also imbrue people with their ideologies by way of persuasion (in most cases).



References

- Ahmed, S. (2014). Critical discourse analysis of prime minister's speeches on harmful aerial vehicles (drones). *International Journal of Language and Linguistics*, 1(2), 37-44
- Ali, K. (2017, December 3). *Who is Khadim Hussain Rizvi?*
<https://www.dawn.com/news/1374182>
- Alonso, P. (2014). *A multi-dimensional approach to discourse coherence: from standardness to creativity*. Peter Lang AG, Internationaler Verlag der Wissenschaften.
- Beard, A. (2000). *The language of politics* (pp. 1748-1752). London: Routledge.
- Brown, G., Brown, G. D., Brown, G. R., Gillian, B., & Yule, G. (1983). *Discourse analysis*. Cambridge University press.
- Bughio, F. A. (2014). Critical analysis of political discourse: A study of Benazir Bhutto's last speech. *Balochistan Journal of Linguistics*, 2, 79-95.
- Chilton, P. (2004). *Analysing political discourse: Theory and practice*. Routledge.
- Corson, D. (2000). *Language diversity and education*. Routledge.
- Fairclough, N. (1989) *Language and Power* (2nd ed.). England: Pearson Education Ltd.
- Fairclough, N. (1995) *Critical Discourse Analysis*. London, Longman.
- Fairclough, N. (1992). *Discourse and social change* (Vol. 10). Cambridge: Polity press.
- Ghilzai, S. A., Din, A. U., & Asghar, M. (2017). A critical discourse analysis of Imran Khan's First Speech in the Parliament. *Perspectives in Language, Linguistics and Media*, 2, 149-167.
- Lukin, A. (2017). Ideology and the text-in-context relation. *Functional Linguistics*, 4(1), 1-17. <https://doi.org/10.1186/s40554-017-0050-8>
- McCarthy, M. (1991). *Discourse Analysis for language teachers*. Cambridge University press.
- Mehmood, H. (2018, May 1). *Allama Khadim Hussain Rizvi and rise of religious extremism 2.0 in Pakistan*. <http://southasiajournal.net/khadim-hussain-rizvi-and-rise-of-religious-extremism-2-0-in-pakistan>
- Munir, M. (2014). *Critical Discourse Analysis of Benazir Bhutto's Selected Speeches*.



- Onishi, N. (2020, Sep1). *Charlie Hebdo republishes cartoons that prompted deadly 2015 attack*. <https://www.nytimes.com/2020/09/01/world/europe/charlie-hebdo-cartoons-trial-france.html>
- Rizvi, A. (2020, Oct 24). *Imran Khan France ke khilaf Jihad ka elan karo/latest bayan* <https://www.youtube.com/watch?v=gPeWdnt9vno>
- Rizvi, A. (2020, Nov 11). *TLP Namooos e Risalat (P.B.U.H). March Karachi Latest complete bayaan*. <https://www.youtube.com/watch?v=BnaJe0Tosp0>
- Schaffner, C. (1996). Political speeches and discourse analysis. *Current issues in language & society*, 3(3), 201-204.
- Shahzadi, S. (2018). *Critical Discourse Analysis of Tahir-ul-Qadri and Imran Khan's Dharna 2014 Speeches: A Comparative Analysis* (Doctoral dissertation, COMSATS University Islamabad, Lahore Campus.).
- Shahzadi, S., Hanif, M., & Nusrat. (2019). A. Critical Discourse Analysis of Tahir-ul-Qadri Dharna 2014 Speeches
- Van Dijk, T. A. (1998). *Ideology: A multidisciplinary approach*. Sage.
- Van Dijk, T. A. (1998). *Ideology: A multidisciplinary approach*. Sage.
- Wodak, R., & Ludwig, C. (1999). *Challenges in a Changing World*. Passagen Verlag.
- Wodak, R. (2002). Aspects of critical discourse analysis. *Zeitschrift für angewandte Linguistik*, 36(10), 5-31.
- Widdowson, H. G. (1975). *Stylistics and the Teaching of Literature*. Taylor & Francis.



@ 2021 by the author. Licensee University of Chitral, Journal of Linguistics & Literature, Pakistan. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) (<http://creativecommons.org/licenses/by/4.0/>).