

Received : 15 March 2024, Accepted: 09 April 2024

DOI: <https://doi.org/10.33282/rr.vx9i2.214>

An Analysis Khan's Talk Show on the Spirit of Riyasat-i-Madina (2022) Using Fairclough's Three-Dimensional Model of Critical Discourse Analysis

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Abstract

The goal of the present study is to explore the linguistic elements of Khan's discourse on *Riyasat-i-Madina*. The present study aims to reveal his discourse as a story for creating an Islamic welfare state and to critically analyse the linguistic elements of his discourse regarding *Riyasat-i-Madina*. The data analysis process was carried out using the Fairclough (2003) Three-Dimensional Model. The initial phase in 3D Model involves analysing the text from a linguistic standpoint. The second is discursive practice, which includes producing and consuming texts in society as well as creating and ingesting it. The social practice is the third. It refers to the way in which society interprets a text and the way in which it is compared to social structures. The results of the study demonstrate that Khan (2022) has effectively expressed his religious beliefs through the use of language that is portrayed as religious in his remarks. Khan's (2022) speech has been utilized to illustrate the connections between language, ideology, religion, and power. His discourse shows that spiritual challenges can foretell rise and decline of countries and civilization.

INTRODUCTION

The primary goal of the current study is to apply critical discourse analysis to a critical investigation of ex-PM Imran Khan's Talk Show *Spirit of Riyasat-i-Madina* (2022). Power and discourse are closely linked in a number of ways, both of which depend on the precise setting and structure within which a particular type of speech is constructed by social actors as an interactive, unrestricted, demonstrative, conversational, and communal norm. Power and discourse are practical and context-sensitive objects of the study. There are many different strategies and tactics used in the struggle for and exercise of power. Discourse is one of these methods that specify various linguistic and discursive possessions for power exercise and resistance in various socio-political areas and institutions. Power can also be exercised through decisions, movements, strength, and weapons.

Therefore, the discourse-related power can be examined and evaluated critically in various statement and communication arrangements as well as in other discursive constructs and structures. It can be applied in a variety of ways and situations. The current study has a clear emphasis on "power in discourse" and "power behind discourse" because it aims to investigate and critically analyse the discourse-oriented power in Khan's (2022) chosen speech. Power in discourse, according to Fairclough (1989), is merely the ability to control and exert restraint over the contributions of other participants or characters that are employed in the asymmetrical interactions between people in diverse forms of conversation. Discourse power refers to the unseen force that shapes, limits, and regulates the discourse of speakers and writers as well as their contributions in a structurally and comparatively long-term manner.

According to Rahimi (2015), one of the ways of exploration in discourse instructions is considered to be CDA. It is referred to as an approach that is predicated on the relationship between social theory and language studies. In the social and political context, Fairclough's (1992) CDA examines how friendly dominancy is distorted as well as how text and discourse address, proliferate, and counterattack predominance and separation. Fairclough stands out in this area since he has advanced a three-dimensional framework for studying discourse. The goal of this system is to acclimatise three metrics to a different language text research. Bastogne (1995) guaranteed that basic talk investigators endeavor to uncover how messages are built. CDA endeavors to deconstruct secret philosophy which is "covered up" in the content.

The goal of Fowler's (1991) critical discourse analysis is to make sense of the sometimes hazy relationship between speech, social behaviours, and social design. Basic Discourse Analysts seek to understand how messages are put together so that particular (and potentially inculcating) positions can be discreetly and easily delivered. The Fairclough framework has been utilised by numerous researchers to analyse texts and speeches. Thus, in order to critically evaluate the speeches made by both prime leaders, the researcher will likewise employ the same methodology.

The most influential and widely accepted academic scholar, Foucault (1980), not only provided a multidimensional explanation of the terms "talk" and "dominancy," but also demonstrated how these concepts are advantageously interconnected within various socio-political frameworks and constructs. As previously said, he links truth, information, and power; yet, he argues that

information and dominance are coordinated in discourse. From his perspective, language serves as both a carrier and a holder of dominance, as well as an effect of it. Speaking is a contestable arena of power struggles for those who exercise or resist authority. Both communication and dominance are socially constructed and adapted; talk influences dominance and vice versa.

Watts (1991) states that power is intrinsic to verbal collaboration and dominance is appropriated, structured, and performed verbally in verbal communication along other related concepts of "mental self-portrait," "status," and "predominance". According to Watts, power is generally used based on higher rank. Van Dijk (2008) focuses on power in dialogue as cooperation, correspondence, and social practice, as well as in speeches and exchanges. His focus is on the various forms of pointless proliferation of tip-top dominance, especially when it comes to the abuse of power, which results in control and leads to social injustice and imbalance.

Background of the Study

In terms of the current study, the theoretical framework is based on the 3D model. Fairclough (2003) created his three-dimensional model. Every outgoing event, according to Fairclough (2003), encompasses three dimensions, i.e., the text, which needs to be examined from a linguistic standpoint. The second is discursive practice, which includes producing and consuming texts in society as well as creating and ingesting them. The social practice is the third. It refers to the way in which the text is interpreted by society and the way in which it is compared to social structures. The current research study aims to apply these three procedures to Imran Khan's chosen talk show.

Research Objective

To analyse Khan's (2022) language concerning the concept of *Riyasat-i-Madina* and to reveal how his discourse serves to establish an Islamic welfare state

Research Question

What linguistic features define Khan's (2022) discourse on *Riyasat-i-Madina*, and how did he construct this discourse as a narrative to establish an Islamic welfare state?

LITERATURE REVIEW

Farfan (2011) has made an effort to provide a theoretical and methodological explanation for the complex interactions between dominance and speech. Their focus lies in the observation that talk and dominance are co-constitutive and rationalistic, and that they are distinct and "consistently changing constituents of public activity in intuitive, social, context oriented and constructivist ways", rather than static marvels. Typically, communication and language are seen as the primary digressive practices and are considered to be "both in the propagation just as the change of incredible talks" (2011). They argue that not every examination custom (or strategy) can simply and

effectively use words like "talk" and "dominancy." According to Farfan (2011), discourse analysis and fundamental etymology work to bring together the small- and large-scale levels in the study of the relationship between speaking and dominance. Holzscheiter (2011) argues that "As dominancy is talk and talk is a definitive articulation of dominancy, so talk investigation is stood up to with the multimodalities of its appearance in, for instance, linguistic, illocutionary and complex informative powers and explicit experiences".

The goal of Borrow's (2002) study on power in institutional discourses is to identify and analyse the linguistic resources that individuals with different backgrounds, occupations, and personas use to conclude conversations as a means of establishing connections in an institutional setting. She also demonstrates how, depending on how the conversation goes, presenters can use the desultory assets in different ways with different results. She argues that dominance stems from uneven experiences, but it is less obvious in casual conversation or family conversations than in professional discourse, which is usually asymmetrical, status-driven, and goal- or task-oriented, and in which the participants' identities, professional networks, and positions are already established. She elucidates the type of rambling dominancy that is associated with power in "language as (bury) activity" (2002), namely power in language/talk or dominancy in talk as connection. According to her, power is a socially charged, playful, and intricate phenomenon that requires delicacy. According to her, power, also known as discursive dominancy or dominancy in talk, is "a collection of resources and actions that speakers can use fairly effectively depending on who the speakers are and what kind of discourse circumstance they are in." She further defines dominancy in talk as "one member's capacity to influence or impact what the following member does in the following turn." She explains how dominance in conversation can be achieved at the design level by using cues like turns and the amount of space and access allotted to speakers, and at the collaboration level by allowing them to do what they want in that area.

Munir (2014) Critical Discourse Analysis of Benazir Bhutto Discourses in Karachi Conference: College of Gujranwala completed the work on CDA. The main goal of this investigation was to eliminate a few crucial elements from Shaheed Benazir Bhutto's most well-known speeches and, in addition, to dissect each womanly leader's creed after a few distinct philosophies stood up in spite of her. The application of Fairclough's paradigm allowed for the simultaneous investigation of the secret and influential techniques. The man of science used the subjective technique to investigate the content's invasion.

According to Mashhad (2014), during the assembling political race, the information of the multiple applicants is reviewed using the Fairclough framework. Each candidate had a completely different set of background information, employment histories, action reports, and presumptive tendencies. They filled a framework that the man of science had built with their collection of experience data, goals, sources of inspiration, political data styles, a structure or different forms of assistance, if applicable, and one other item. Mashhad also used a controlled meeting to ask a few questions concerning the basic factors—such as occupation, thought tendency, type of influence, discussion techniques, and so forth—that affected the applicants' success or failure. It should be noted that scientists considered some of the influence tools at their disposal, including as posters, speech albums, candidate portraits, and catchphrases used in the Rasht gathering Political race strategy.

Subsequently, the collected data was scrutinised and compared to each other in order to identify the candidates' reflections and ideas as expressed in their speeches. Following Fairclough system, this examination research nevertheless shows that rising stars use appropriate philosophical talk structures in their speeches to try to convince their audiences and legitimise their ideas.

Critical discourse analysis of Obama and Rouhani's (2013) speeches to the international organisation was conducted by Sharif and Rahimi (2015). The main goal of this analysis is to find out how each political pioneer uses speeches to demonstrate their dominance. The analysts used Halliday's general deliberate phonetics methodology. The analysis was primarily guided by the methodology framework and transitivity to highlight the various ways in which language functions to establish a belief system and dominance inside the discourse.

The content of Joseph Conrad's *Heart of Darkness* was essentially investigated by Maya Alaei and Saeideh (2016) of Islamic Azad University in Tabriz, Iran. The goal of the inquiry was to examine how the philosophy was developed and what lexicosyntactic devices the author used in the novel's opening to convey the philosophical ideas it suggests. Additionally, it looked into the commitment to writing within the fictitious documents where language structures were used. The man of science has applied Halliday's general purposeful phonetics methodology in order to meet the investigation's goal. Nearly all of the work had been completed using quantitative methods.

Theoretical Framework

The chosen discourse is analysed using Fairclough's three-dimensional model as the research tool. Three dimensions make up the model: explanation, interpretation, and description. During the descriptive phase, the researcher analyses Khan's (2022) discourse on *Riyasat-i-Madina* from a critical linguistic perspective. The interpretation stage provides an explanation of how he structures his argument to persuade his audience to support the position of his future Islamic state. Whether or not his speech elevated him to the status of a human ideal is addressed in the explanation stage.

ANALYSIS AND DISCUSSION

Almost millions of people around the world were fascinated by Imran Khan's impassioned talk show presentation of *Riyasat-i-Madina*, which was broadcast live and then published as an article. The current study assesses his talk programme using Fairclough's three-dimensional model (3D model). Through an examination of universal acceptance mechanisms, inculcation, and communication, the study looks at power within discourse and the power underlying speech. Social practices have the ability to form and shape discourse variety. Imran Khan makes important use of the pronouns "I" and "Our" (government) in the discourse while discussing authority. By utilising the pronoun "We," he draws the audience over and wins their hearts.

Khan (2022) draws the first line of division between "Us" and "Them" using religion, highlighting the fact that Muslims are solely dependent on Allah. The Muslims usually invoke Allah to start work or any other activity, highlighting the fact that Allah is the only God. The opening passage,

which is taken from the Holy Quran, expresses both the main notion of what he is going to say and the tenets of *Riyasat-i-Madina*. His opening statement, which implies that spiritual concerns can foretell the rise and fall of a nation and civilization, draws in the crowd.

The topic he chose for his talk show was a warning to the rest of the world "Them" since the concept of *Riyasat-i-Madina* negates all non-Muslim cultures. Pakistan was planned as an Islamic ideal from the beginning. First, ideology drew inspiration from the Islamic sharia and also from Council of Islamic doctrine says (Article 228) of Pakistan's Constitution. As Imran Khan used the word "Nazryaati," which means ideological: it was never used during the pre-Partition Indian Pakistan Movement, which erupted in 1947.

Fairclough (2003) asserts that in order to fully understand discursive activities, they must be connected to their situational environment. In the text, the discursive and the situational or social context clash and are intimately related. A unique combination of social members, events, interactions, processes, or factors would make up the setting. The meeting between politician Imran Khan and his audience would be acting out abstract structures of his resistance to the status quo, as he claimed, when it comes to power relations and power behind the rhetoric. "In many countries of the Muslim world, despite the prevalence of tremendous resources, there is less progress, which is attributable to lack of rule of law." (Khan: Spirit of *Riyasat-i-Madina*, 2022). Stated differently, a major part of the decision-making process involves assessing the language used, including grammar, vocabulary, and other elements, as well as the power dynamics between PM Imran Khan and his supporters.

Discourse in this situation may more or less immediately convey a social relationship type, including dominance, politeness, or assertion. Each of these situations uses CDA. After that, the signalling indicators must serve as the foundation for the interpretation. An analysis that ignores the context—that is, the people involved the situation, the relationship, and the function of language—will not reveal the underlying ideology or the force behind the speech and words said. In addition, the actual surroundings provide hints for the process of interpretation. The situational context is very useful to the researcher as she attempts to reconstruct Imran Khan's discourse production process.

Acquiring political influence in this situation involves delivering a religious discourse grounded in socio-religious realities. According to what Imran Khan said on his talk show on the spirit of *Riyasat-i-Madina* "Nobody would argue with this idea, but others in our culture believe that ethical development should be left to the people, and that the state should remain neutral on good and evil as defined by religion." (Khan: Spirit of *Riyasat-i-Madina*, 2022). As the talk show's textual example from above makes clear, in every situation, a discourse is produced about who is involved in bad things in an effort to keep power and label the opponent as "them." The subject positions in this scenario are multidimensional. The first is under the heading of political speech. In this chat show, Imran Khan is addressing the country as a whole. The second element results from the workers at the institution being given social identities. Imran Khan is addressing a general public audience while assuming the persona of a religious or political figurehead. Lastly, the subjects' roles in the scenario are determined by the discourse type.

When a religious speaker discusses *Riyasat-i-Madina* in a political setting, there is no contact between the speaker and the listener. Khan's speech is therefore expected, and the audience acts as

obedient recipients. It is customary for the political leader delivering the speech to be viewed as a man of power, in a superior position, and to choose the topic and style of discourse that will be covered. As was previously mentioned, he can project his image, show off his might and authority, and implant his beliefs in the audience. Throughout the speech, Imran Khan engages the audience, yet he also steps back when needed to assert his authority.

The time Imran Khan took office in 2018, he declared that his country will be modeled after Madinah, and he also mentioned it in the spirit of Riyasat-i-Madina talk show. As he indicated in the talk show that “The first principle which laid the foundation for Riyasat-i- Madina was of unity” (Khan: Spirit of Riyasat-i-Madina, 2022). Since assuming office, Imran Khan has given religion a new look and perspective blended with power relations. No one is left out of the idea regarding the state of Madina now, and even when Imran Khan is chastised, his opponents are forced to use the words “Riyasat-i-Madina.” Imran Khan made a few more assertions before turning to religion in the talk show "In today’s India, the apartheid rule of law has immediately brought about poverty and countless insurgencies that threaten the union of theircountry” (Khan: Spirit of Riyasat-i-Madina, 2022). He exploited it, along with terror, as an acceptable weapon of the people to view Indians as wicked and his own form of governance as good. Imran Khan is a stronghold of Islamic ideology, influencing every facet of the ideological state. Pakistan was intended to be an ideological state from its founding, with Allah Ta'ala as its supreme monarch. The clerical intelligentsia held that there had to be no constitutional opposition in an Islamic state. Thus, Pakistan is not ideological, while theocratic Iran is. Therefore, the primary goal of Imran Khan's speech is to reject the ideologies of "Them" and use those of "Us" to seize power.

A person's ideology is their collection of beliefs regarding their aims and purposes in life. It's a quite comprehensive picture of an individual or a group of individuals. Ideology, in the words of Van Dijk (1998), is a self-serving schema for describing Us and Them as social groups. It symbolises the conflicts as well as the underlying social, economic, political, or cultural interests of Us and Them. Power structures inside religion spread its influence, justify its existence, and hide its cooperation with other power structures. Power depends on cooperation, just like religion does. The word "Nazaryaati" in Urdu, which refers to the philosophy mentioned above, turns you off in the context of Pakistan because it suggests mental regimentation through coercion and is in opposition to democracy. Ideology is part of the absolutist lexicon, in terms of Riyasat-i-Madina and it's brought nothing but ill luck to Pakistan's minorities and women.

“In the light of our ideals, we have embarked on the road to the welfare state with some great initiatives (Khan: Spirit of Riyasat-i-Madina, 2022). Here, Imran Khan combines his accomplishments with Riyasat-i-Madina in his discussion of Riyasat-i-Madina. His speech demonstrates how religion may be used to get power. In actuality, General Zia focused on Nizam-i-Mustafa, the core of the madina's authority, rather than Riyasat-i-Madina. His greatest legacy is thought to be Islamization, but it was well underway. In 1962, Ayyub Khan also founded the Council of Islamic Ideology. Bhutto's economic socialism carried strong Islamic overtones, and bringing the Muslim world together was one of his main foreign policy goals. The Pakistan People's Party founder drafted the 1973 Constitution, which mandates Islamic Studies instruction in schools. In 1974, Pakistan declared Ahmadis to be exclusively non-Muslim. A federal law prohibiting the selling of alcohol to Muslims was enacted in 1977. Even our nuclear weapons program was accused of being used to build an Islamic bomb. The anti-Bhutto movement of 1977 also demanded that Bhutto's social democracy be replaced with Nizam-i-

Mustafa, the system of the Prophet of Islam. Before Zia arrived, all of this had occurred. Ideology is coercive, as history has demonstrated. Pakistan was no different, except that it shunned "modern learning" and lacked the "scientific rationalism" of the European ideological state.

Therefore, it is clear from the aforementioned assertion that ideologies always enslave and suppress minorities and weaker segments of society. It's no secret that Imran Khan relied a lot on Islam since he was losing the support of the people. "By nayya Pakistan, I mean a whole new vision, and Riyasat-i-Madina is the role model for nayya Pakistan," Imran Khan emphasized (Khan: Spirit of Riyasat-i-Madina, 2022). As Imran Khan asserted that "PTI is the first administration to focus on the welfare of oppressed and neglected people through the supply of health cards and housing facilities," (Khan: Spirit of Riyasat-i-Madina, 2022). Despite the lack of evidence to support how helpful and ubiquitous these initiatives are for the intended demographic.

Khan has worked hard to advance what he terms as "Muslim material." A new era of importing and mainstreaming pan-Islamist and Ottomanize Turkish television series has begun as part of this endeavour. He made the argument on the talk show. "Knowledge with spiritual change from cradle to death is crucial." (Khan: Spirit of Riyasat-i-Madina, 2022). Since the spiritual attributes of Muslims are a blatant rejection of western society, drama series emphasising spirituality are where we see the idea of US vs. Them. To help the makers realise that Turkish Islamist and Ottomanized shows like the drama series Ertuğrul can be made and viewed by a wider audience for resurrection, one can nevertheless desire to present an alternative. The debut of the drama series Ertuğrul has stimulated interest in material about Islamist civilizations once again. To keep up with the momentum, Khan's administration has increased the number of shows it imports from Turkey while also encouraging homegrown production.

"East Asian economies that have recently prospered strictly practiced this principle. Japan, China and South Korea are good examples." (Khan: Spirit of Riyasat-i-Madina, 2022). Politically, Imran Khan is projecting some of China's achievements since he is now an ally of China. Through political discourse, he upholds China's sublimity in order to subjugate opposing dominant narratives and hold onto power. He earlier overstepped the mark by adopting discursive techniques and taking ideological positions that seemed to place the blame for male harassment of Pakistani women on the women themselves. The highly developed jurisprudence of Riyasat-i-Madina, the religious utopia he envisions, is another challenge he must overcome. Like Riyasat-e-Madina, Pakistan was always meant to be a utopia, but it hasn't yet reached its full splendour. In order to reconstruct the state of Madina, one hopes that the continuous job of reshaping, which has been going on since 1947, won't be repeated by revolutionising national education.

Regarding his discourse on Riyasat-e-Madina, he typically uses the holy banner of the religion to seek solace in order to deflect criticism of everything that is wrong. As the nation prepared to face another wave of extreme inflation brought on by the mini-budget and as even the leaders of his own party began to doubt his ability to lead, he responded by setting up talks and speeches extolling the virtues of Riyasat-e-Madina and feigning to be the contemporary visionary driving the return to its original principles.

Fairclough (2003) opines that language can be utilised to acquire power in addition to serving as a tool for social interaction. Every social activity has a historical context, serves to uphold or undermine pre-existing social relations, and advances a variety of interests. Muslims were deeply impacted by Imran Khan's comments about Riyasat-i-Madina because, while discussing Islam and the resurgence of Islamic doctrine in particular, he spoke in a way that spoke to their feelings and emotions. Imran Khan discussed his opinions on ancient civilizations at the start of his talk programme. His primary goal was to speak to Muslims alone, as doing so discursively implies that all other countries are negated. He kept on saying, " In Islamic civilization, the manifestation of our spiritual principles happened in the Prophet's (SAW) Madina" (Khan: Spirit of Riyasat-i-Madina, 2022). He addressed Pakistan with the pronoun "our" which is on the backchannel carries the opposed meaning of Them respectively. He tried to explain, based on a variety of data, which the divide between "Us" and "Them" was mostly caused by Western and Indian ideologies.

Examined within the socio-cultural framework of communication events is the talk show's text. The socio-cultural environment involves communication on all fronts—economic, political, and cultural. As he began his discourse, he articulated, "Eyakanabudu Wa Eyaaka Nastaeen." Social practices view religion as having an impact on individuals. In addition to inspiring and motivating his people to join him in his endeavour to eradicate negative perceptions about Riyasat-i-Madina, he used a variety of theological parallels to present his own faith in a positive light. He added that the entire history was written from an Islamic perspective and that our Prophet Muhammad (SAW) transformed Madinah into a welfare state. The topics of Imran Khan's speech included Islamophobia, change, the resurgence of Riyasat-i-Madina, and west against east. Every topic covered was fascinating. His talk show's topic of discussion is Riyasat-i-Madina and Pakistan.

The world was presented with only one option, which is Riyasat-i-Madina, a weapon for bridging the divide, after he identified them—the powerful, lustful, and corrupt who played games and established policies solely for their own profit, developed and financially stable countries, anti-Muslims, and India. Using the pronoun "We" to refer to his own party and authority, he continued by discussing his own efforts to end poverty, bring about political reform, and provide scholarships. "We allocated unprecedented amount of money to our initiatives such as the *Ehsaas Program* which was launched back in 2019" (Khan: Spirit of Riyasat-i-Madina, 2022). He distinguished between developed and developing nations, drawing attention to Pakistan in particular, and asserted that the current economic crisis is the result of their lack of political will, which permits money flight via corruption from underdeveloped nations.

He claimed that the activities of Western politicians are to blame for the rise in Islamophobia. In the talk programme, he saw himself as an Islamist spokesperson and refused to distinguish between moderate and extremist Muslims. He refrained from associating radicalism and suicide bombs with Islam. In order to make the world aware of the hostility that exists between Muslims and those who are anti-Muslims, he highlighted the Prophet's grace and dignity. He accused them of disseminating untrue information against our Prophet (S.A.W). Additionally, he praised the Chinese president's initiatives to eradicate poverty in this region. He talked about his travels to China as well, particularly touching on the idea of "learn from your mistakes," which was one of the themes highlighted (Khan: Spirit of Riyasat-i-Madina, 2022) to help him build his discourse more successfully

Imran Khan's speech has a social practice that is not only limited to the national level but also to the international level.

Khan's goal was to convince the Chinese delegates that corruption is the biggest obstacle to economic growth and that China has successfully addressed it. To this end, he made considerable use of ethnic rhetoric. In an effort to boost the nation's economy, he also stated that the Pakistani government is keen to absorb lessons from their experiences. He employed ethnicity as a tactic. Expressions that have a strong connection to ethnic identity are essential for appealing to the target audience's emotional and sympathetic side. According to Fairclough (2003), speech plays a critical role in the development and propagation of racism and prejudice. Ethnic indicators are used to raise emotional arousal in the audience and elicit a reaction, while also taking into account China's past struggles to get to where they are currently. He also praised China's accomplishments in combating corruption and, in particular, reducing poverty. The emotional appeal of an address is increased and the speaker is helped to generate discourse strongly by the use of metaphorical language. The chosen talk programme suggests that Imran Khan is also an expert in this method.

The purpose of using metaphorical discourse is to show the Chinese forum that a challenging circumstance can arise en route to achievement. He likened protectionism to a player who, fearing failure, won't take chances and will only be able to achieve "mediocrity." He used the example of a champion athlete who is willing to take several risks in order to succeed to demonstrate the complete opposite. This discursive approach was especially relevant because Imran Khan's new government in Pakistan isn't afraid to take chances in order to get the nation out of its current economic turmoil. Therefore, tying such domestic and global political situations to the idea of Riyasat-i-Madina is a sign of preserving power dynamics and having a significant effect on society.

CONCLUSION AND RECOMMENDATIONS

Imran Khan's use of religious language to express his feelings has been effective in conveying his religious views. The speech of Imran Khan has been utilised to illustrate the connections between language, ideology, religion, and power. People use language to encode their ideas, ideologies, and other information with a specific goal in mind. While some people use language for more complicated purposes, others utilise it for simpler tasks like gathering, transmitting, and sharing information. He suppresses significant rival narratives by praising China's sublimity through political discourse in order to maintain control. He previously tripped over his own toes by seeming to hold Pakistani women responsible for the harassment they endure from men through discursive practices and ideological attitudes. In addition, he must contend with the sophisticated legal system of Riyasat-i-Madina, the Islamic paradise he imagines. Pakistan has not yet achieved greatness and has long been seen as a utopia similar to Riyasat-e-Madina. In an effort to rebuild the state of Madina, one hopes that the process of reshaping that has been going on since 1947 won't be repeated by creating a new national education system.

There is no audience-speaker interaction when a religious lecture regarding his Riyasat-i-Madina ideology is presented in a political setting. Imran Khan's speech is therefore expected, and those who listen are merely recipients. Because Imran Khan is viewed as a powerful individual in a higher

position than others, he has the authority to decide what kind of discourse and what kind of content is presented. As was already mentioned, he could project his image, show off his strength and authority, and impart his ideas to the audience. Throughout the speech, Imran Khan engages with the crowd, yet he also occasionally retreats to demonstrate his authority. To establish the first line of separation between "Us" and "Them," Imran Khan used Islam, highlighting the fact that Muslims are completely dependent on Allah. The first quotation from the Holy Quran communicates both the central idea of what he is going to say and the basis of Riyasat-i-Madina. His opening remarks draw in the audience with the suggestion that spiritual challenges could foretell a country's and civilization's rise and decline. Although he claims that Riyasat-i-Madina is an idealistic goal, he also makes the case that a more urgent problem relating to the goal needs to be addressed globally. There is a gap in the chosen work's style analysis and reader reaction strategy. It is suggested that future academics examine the chosen work from the aforementioned angles.

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