

## **MAJOR PERSONALITIES OF THE IRANIAN POLITICAL STAGE: A LINGUISTIC APPROACH\*1**

Markella A. Koutsouradi<sup>\*2</sup>  
University of the Aegean at Chios - Greece

\*1: This is a study prepared in the context of the research project "The profiles of major personalities of the Middle East" undertaken by the Institute of Middle East Studies (IMSAM) in cooperation with the Center of Strategic Studies (CSS) and coordinated by Markella Koutsouradi.

\*2: Markella Koutsouradi is a PhD Candidate - University of the Aegean - Department of Shipping, Trade and Transport, member of the Laboratory of GIS, Geo-economy and Geopolitics (GEOPOL) - University of the Aegean and associate member of the Institute of Middle East Studies "al Mamun" (IMSAM)

### Contents

1. Introduction
  2. Critical Discourse Analysis
  3. Basic concepts of Islam
  4. The pillars of Islam
  5. Khomeini
  6. Ahmadinejad
  7. Rouhani
  8. Conclusions
- References

## **1. Introduction**

Political psychology tends to constitute a point to which great interest has been drawn especially during the past decades. It could be advocated that it may be a scientific discipline on its own albeit political psychology encompasses miscellaneous traits from multiple different disciplines. The present chapter attempts to scrutinize three major personalities of the Iranian political stage. The structure is based upon the combination of brief biographies and linguistics. What is worth being highlighted is the fact that the process of political profiling while taking critical discourse analysis

can be proved of paramount importance and at the same time function as a cornerstone facilitating the global understanding of the principles and policies.

The analysis of the internal environment (intrinsic drivers) is a cornerstone to the comprehension of one's personality. The internal environment is divided into two constituting parts; namely, the ability of situation perception in terms of real factors - which involves primarily cognitive skills - and internal drivers. Cognitive skills include the factual perception of every situation without arbitrary interpretation.

With respect to internal drivers, what we take into consideration is psychobiography, psychodynamics, and historic patterns. More specifically:

- The term of psychobiography consists of the study of the lives of exemplary individuals from the point of view of psychological analysis and it encompasses the synthesis of multiple sources of information, such as childhood and subconscious motives
- The notion of psychodynamics tends to explore the psychological interaction between subliminal/ subconscious mind with the conscious one. It also encompasses the forces determining human behaviour in terms of emotions, and how this is to be projected onto human attitudes as well as critical discourse analysis of leader's political speeches.
- When it comes to historic motives, what will be studied is how socio-historic patterns of the specific region determine and function as stimuli to the development of political leaders' personality traits. It remains to be shown that the internal drivers and forces determine the leaders' optimism or pessimism status and how that reflects on their capacity for crisis management under pressure which is a crucial element in negotiation dynamics.

The interrelation between behavioral characteristics and institutional framework is shaping, to some extent, the political leader's negotiating performance (at both local and international scale) and the way they likely to move on the global geopolitical chessboard.

## **2. Critical Discourse Analysis**

Prior to any analysis, it is of utmost importance that we briefly scrutinize the domain of the Critical Discourse Analysis (CDA), which, as explicitly expressed in the name, involves a critical approach towards the discourse (parole). Furthermore, it puts particular emphasis on social and political analysis- criticism (Catalano & Moeller, 2013) by shedding light on how text tends to reveal and function as a means of shaping and constructing meaning and, consequently, realities and identities.

It can be concluded that Critical Discourse analysis constitutes an interdisciplinary domain scrutinizing both written and oral texts. However, it does not mean that CDA is a methodology. On the contrary, it is a type of research enabling us to comprehend further how power functions by examining three level: micro, meso, and macro(Davies & Koller, 2012), while it tends to focus on structures and word choice.

To be more specific, the micro-level analysis puts particular emphasis on the genre and the audience of the text analysis among others the grammatical and syntax features opted for. Moving on to the meso- level analysis, what is examined is the reason behind the specific choice of linguistic feature, or, to put it in other words, why the author/ speaker would incorporate them into their text/ speech. Finally, the macro- level enables us to shed light on how social agents tend to be a vital factor for determining how texts is formatted (Davies & Koller, 2012).

In accordance with Van Dijk's theory on Critical Discourse Analysis, what is stressed is the fact that the fundamental point of Critical Discourse Analysis is the meticulous and systematic analysis and study of the linguistic strategies employed in the text (Van Dijk, 1993). Furthermore, we should bear in mind that Critical Discourse Analysis can manifest and unveil the interrelation between the actors/ agents and the contextualized (Gholizadeh& Hook, 2011).

The present chapter is to scrutinize the linguistic strategies utilized in speeches in order to unfold profiles of major Iranian political figures. The factors/ linguistic items to be taken under examination are primarily the tenses and voices of verbs, actors and pronouns, and metaphors.

### **3. Basic concepts of Islam**

On the ground of the fact that the legal framework has remained the same for the Islamic Republic of Iran, it shall be the point we commence for the profiling.

To begin with, the ancient history of Iran has served as a factor dictating- in a way- the regimes of the region. To be more specific, located at a geographical, cultural, and political crossroad Iran has itself legitimized its rulers to experience less control and more freedom in order to unify and "nationalize" the entities comprising Iran. It was precisely that factor leading to the notion of *Psycho- nationalism*. (Moghaddam, 2018). *Psycho- nationalism* is inextricably linked with the notion of *Otherness*. Both notions tend to create in group a psychological/ mental sense of belonging not by defining the features and characteristics of the particular group, but rather by excluding the describing features pertaining to other groups, such as linguistic elements and racial,

religious, or ethnic reasons. Ergo, the ultimate objective is a kind of narcissism by establishing and preserving differentiating factors among groups, nations, and tribes (Staszak 2009)

It is not possible to analyze the Political Islam without highlighting the characteristics of this religion, which, at the same time, is a justice system. There is no need for a detailed analysis of the Islamic theology in this study and this is the reason why we focus on specific fundamental concepts which pinpoint the differences as well as the similarities with the other monotheistic religions. Furthermore, we present the pillars of this faith and the two concepts that have created friction with the Western world, as well as the need to revive the religion through an uncommon fundamentalism: the Islamic Law and the “Sacred War” (jihad). Finally, by mentioning Sunni schools of thought along with Shiism, Sufism and sects/subdivisions within Islam we demonstrate/prove that Islam is far from being a monolithic homogenous religion.

Despite the fact it tends to share common roots with Judaism and Christianity (such as God, Creation, Prophets, the existence of Satan and The Second Coming) and geographical proximity to the regions where these religions prevail, there are significant differences as well as historic dispute. Islam means to fully obey God’s will. The word “ungrateful”, “unappreciative” is the closest to the concept of the “infidel”, the “heathen”. A faithful Muslim’s life must strictly follow the rules of the Quran, which is God’s word. To the Muslims, the fact that it is written in excellent Arabic is evidence of the book’s holiness, something inexplicable and admirable since Muhammad was illiterate. It consists of 114 chapters (sura) which, with the exception of the brief first chapter, are gradually decreasing in length. So, the longest sura is the second one which has 286 verses and the shortest one is the last one with only 4 verses.

It is important to understand that the Quran is not a sacred, God-inspired book. To the Muslims it is eternal and uncreated, existing before Muhammad and it demonstrates the Divine will to the world. Muslims learn by heart parts of the Quran or the whole text (the person who managed to learn everything is called “Hafez” which means “protector” of the Sacred Text).

Since Islam does not have a clergy per se, it does not include any Sacred Mysteries as is the case with Christianity and, consequently, it is a sin to give any form to God (so any form of illustration similar to the Christian religious paintings is forbidden). Obviously, the Quran is the ultimate moral as well as legal compass. In light of the fact that it is God’s word, it is not written in a narrative, linear way, but it is rather poetic and fragmented. For example, the story of Moses cannot be found in a single sura, but in segments found in 44 chapters. Revisiting the issue of the absence of the clergy, it is logical to wonder what the authority of the simple priest (imam) of a mosque is. In every mosque there is someone who has exceptional knowledge in religious matters, probably someone who has received denominational education in a religious school / seminary (madrassa)

or theological studies and also has the necessary communication skills. In any case, there is no clergy or religious leadership in the Sunni Islam.

Due to humanity's advancements, no holy book can answer every question. Consequently, religions try to either interpret the essence of the holy books or to provide answers from the Holy Tradition. In Islamic tradition, there are the Hadiths and the Sira (for some it is part of the hadiths). The Hadiths report the Suna (the verified behavior) of Muhammad, whose life is considered to be the example every Muslim has to follow. For every modern challenge which requires new guidelines, these must follow the contents of the Suna and the Quran. A typical Sira begins with the chain of report on authenticity ("isnad"), in other words its journey till its collector found out about it and, naturally, the first to narrate it is one of the ancient fellow travelers of the Prophet of Islam. Then, the guidelines to the believers follow ("matn"). Of course, something that occurred in Christianity as well with the "apocrypha gospels", hundreds of hadiths occurred and there was a careful selection process. A typical example is that of Al-Buhari, one of the greatest collectors of the holy tradition who, after studying almost 60.000 hadiths, considered less than 7.500 to be absolutely correct. By the way, the Shiites find acceptable only the hadiths that originate from Muhammad's family and not those of any of his "companions".

The main topic of Islam is Monotheism, a monotheism that is distant, unapproachable and absolute. God simultaneously created Adam and Eve out of clay, while he created the Angels (most important of which is Gabriel who "gave" the Quran to Muhammad) out of light and the jinni (intangible creatures) out of fire. Following God's commands, the Angels and Jinns bowed before the first created humans, except Satan who was banished and later tricked the first humans with the forbidden fruit. Adam and Eve were banished from Heaven, but they repented, and God forgave them. Consequently, in Islam, man is not born with the original sin.

The relationship between Islam and the Western religions is particularly important for our analysis. Muslims, according to God's word, should respect the Jews and the Christians since the Divine Apocalypse, which was tainted, preexisted in them. The believers of these religions are called "People of the Book" ("Ahl-al-Kitab") and they are under protection. Of course, they are second-degree citizens since they are obliged to pay a tax (jizya"), they are not allowed to preach their religion and they cannot occupy high office positions. The 4th Shiite Imam, Hazrat Zayn al-Abidin, states in 700 A.D. (in a particularly dark period when the word "right" was almost forbidden): "The rights of the non-Muslims are: To be allowed to perform their religious duties. Not to disturb the security that God gives them. In your transactions and social contacts with them behave as God behaves to you. Since they are under the protection of Islam, be merciful to them. Whatever the circumstances, do not exceed their boundaries".

At this point we should understand that the spread of Islam, besides the fighting ability of the Arabs and the decrease in the Byzantine and Persian power due to the long wars between them, can be attributed to the behavior of the Muslims towards conquered people. The strict Orthodox Christianity of the era gave the impression that Islam was more progressive. The paid tribute, as well as the persecution of the heretic Christians by their fellow-believers, made people either convert to Islam or to accept the Islamic protection by paying a smaller tax than the one they paid to the Byzantine empire. Some law teachers, a typical example of whom is the Andalusian Ibn Hazm, broadened the meaning of the “People of the Book” so as to include other people “under protection”, such as the believers of Hinduism. Moreover, Christ to Muslims is a great prophet, the only one whose soul (like the soul of Adam) was created by God. Great prophets are also Noah, Abraham and Moses. Among others, David, Isaac, Jacob, Solomon, Zachary, John the Baptist and, strangely enough, Alexander the Great are also considered prophets.

Holy Mary has a special place in Islam. She enjoys absolute respect as Virgin Mary who by divine intervention gave birth to Jesus. In fact, there are more citations in the Quran about the Virgin Mary (who is not identified like this) than in the New Testament. There is a whole sura devoted to Virgin Mary (“Mariam”). Jesus, who shall return to the Earth in the Second Coming to fight the Antichrist, was not crucified according to the Quran but he ascended to the heavens. There are several similar differentiations in the narratives like, for example, according to the Muslims, Abraham’s attempt under God’s orders to sacrifice Ismael instead of Isaac. The relationship with the other “Abraham religions” can be found in the diagram below, where we can see that by Abraham, Judaism and Christianity are born through Isaac, while Islam is born by Ismael.

The interpretation of the Quran by well-known seminary teachers / law teachers provided Sunni Islam with 4 major legal schools of thought (in chronological order Hanafi, Maliki, Shafi and Hanbali), though none of them intended to do so when they began teaching. From these schools, Hanbali accepts a very strict form of Islam, without any particular Quran interpretation, and with strict obedience to it. In any case, God in Quran is merciful and compassionate, as is stated 192 times, while his wrath and vengeance are mentioned only 17 times. Noticing the similarities with Christianity, we can say that “to a lot of Muslims, Christianity is a tainted, counterfeit Islam, while, to a lot of Christians, Islam is a corrupt Christianity that was not adequately understood and assimilated”.

## The Islamic Law

Islam projects as its comparative advantage the fact that there is no clergy and no complex theology. What makes things easier for the common and especially for the uneducated man is having to follow simple and precise instructions, in other words, for their religion to be at the same time a political and a justice system.

The most important subject for our study is the relationship between religious power and other types of power. In essence, in order to understand the Political Islam, we have to perceive the ease or difficulty to distinguish between religion and the state and, even more, between secular and religious justice. As is the case in every legal system, the Law of Islam, called “Sharia”, has its own procedures and norms. However, because, as we have seen, religion is differently perceived by different societies, the Islamic Law was developed and is applied differently in different countries. The Sharia, of course, has the same origins as the rest of Islam, namely the Quran (approximately 200 of the 6.000 verses have legal content) and the Hadiths that describe the Sunna. However, two norms that cannot be found in secular legal systems have been developed: the “*idabad*” that refers to matters of the faith and religious rituals and the much more interesting “*muamalat*” which refers to the social relations and, also to family and civil law. To offer an example, as regards financial transactions, the Quran has only one commandment, the one that forbids usury (2:275). We can understand that this concept may be differently understood by various audiences. However, there are several commandments regarding family, inheritance and criminal law. When Islam first emerged and gave to every heir part of the inheritance (wife, children – boys and girls – and not only to the first-born son), it was an actual social revolution.

According to the Islamic Law, man’s actions can be classified into five categories which receive the appropriate social/state treatment: The duties (“*wajib*”) whose breach is punishable, the virtuous actions (“*mustahabb*”) whose neglect is not punished, the unpunished permitted (“*mubah*”), the ones that should be avoided but are also not punished (“*makruh*”) and finally the sins (“*haram*”) which are explicitly punished in a specific way. If, for example, the caliph declares Holy War and the believer deserts it, he violates a *wajib* and he must be punished.

The techniques used to restore justice can be found in other systems as well, and they are, in essence, pre-Islamic. The consensus among well-known teachers of the law and, especially of those who have created schools of thought (“*ijma*”), the analogy between the Quran and the Holy Tradition (“*qiyas*”), the necessity (“*natrura*”), the search for the optimal solution (“*istihsan*”), the community’s common interest (“*maslaha*”) and, of course, the custom (“*urf*”) are taken into consideration. Moreover, the practices of the first four “fair” (“*Rashidun*”) caliphs are used to always abiding by the Sunni doctrine. Justice is served by the issue of a consulting opinion

("fatwa"), which is essentially the same as a court ruling and is based either on strict application ("taqlid") or on the interpretation of the Holy Texts as regards issues that have first emerged promoting the development of the doctrine ("ijtihad").

Consensus can be reached either actively with the agreement of all the most important teachers of the law, or passively with one of them stating their opinion and the absence of objection/different view of the others (Hanifa, Maliq, Shafi and Hanbal). For example, there was consensus on forbidding believers from consuming pork fat, while the Quran only mentions meat. The analogy provides also solutions: the use of narcotic substances by Muslims is forbidden in analogy to alcohol. We can understand that the other techniques add flexibility. For example, when the community did not have any money, they were allowed to impose unplanned taxes for "the community's common interests". Even though a lot of judges are still searching for the meaning of the holy texts, most matters have been resolved since the 10th century through the preaching of the four schools of justice and, since then, "ijtihad's doors have been closed".

Specific matters are considered problematic according to the Islamic Law. The first one is undoubtedly woman's position in society and family. Domestic violence is allowed up to an extent, their testimony in court is treated half as seriously as the one made by men is, and they do not have the right to take custody of their children after divorce. In a following chapter, where the modern Islamophobia will be analyzed, some serious answers will be provided, however, strict theology in Islam believes, indeed, that women should dress themselves respectably and that men can marry even four women, on condition that they treat them the same way, so that no one is treated with injustice (4:03). In practice this polygamy incites monogamy. Because of the era when it emerged, Islam accepts the existence of slaves, especially women, after a victorious war. However, when the slave converts to Islam, he is instantly free, something that served as an additional motive for heathens to be directed to the "correct path". Moreover, Islam rejects incest and gives the right to Muslims to marry Christian or Jewish women without them being forced to convert (5:07). On the contrary, they are free to go to churches and synagogues and even to have the same rights as Muslim women. There is also a legislated "dowry", but of the opposite direction: the man provides a dowry to be accepted as husband. Finally, divorce is an easier procedure for men and a more difficult one for women, it is, though, totally acceptable, in contrast with the initial provision of the Christian faith ("what God had joined together, let no man separate").

The Islamic Law provides indeed strict penalties for theft (mutilation of the right hand at the wrist joint, 5:42) and adultery, according to hadiths, (from one hundred whippings for the unmarried to stoning for married people), but as will be explained in a following chapter, there are such limitations (such as the existence of four eyewitnesses at the time of the sexual act, 4:19) that render the draconian measures impossible. Of course, the Quran forbids pork, alcohol and gambling but, in

contrast with common belief, there is no mentioning of circumcision or, most importantly, clitoridectomy anywhere (not even in any of the Hadiths).

#### **4. The pillars of Islam**

Islam has five main pillars, rules that the believers must strictly obey and which were highlighted by Muhammad himself in his final sermon, as is known by the “Holy Tradition”. The first of them is the “Declaration of Faith” (Shahadah). “There is no other god except the one and only God and Muhammad is God’s prophet”. This sentence contains the two main elements of Islam, namely, monotheism and the differentiation from the other “Abraham” religions (Judaism and Christianity), that is, the fact that Muhammad is God’s prophet, in fact, he is the last and the greatest prophet, the “seal of prophets”. In the Quran the first part of the “Declaration” is repeated many times, and the second part as well, but never in a single sentence. The Muslim ought to say the Shahadah at least once in his lifetime correctly, loudly, clearly and with devotion and full recognition of his act. The “Declaration”, written in Arabic of course, is the main visual symbol of Islam. It goes without saying that the Shahadah is part of the daily prayer. In order for someone to convert to Islam, they must recite the “Declaration”. The Shahadah is the first thing a newborn child hears and the last thing a dying man says.

The second pillar of the faith is the constant prayer (Shalat). The Muslims believe that men ignore God’s laws and become arrogant. The solution is praying regularly and thanking God. All believers pray in the same way, which indicates that they are equal in the eyes of God and that they are members of a uniform worshipping community (ummah), which is above races or nations. Humility and equality in prayer are of significant importance and are highlighted many times. The Quran explicitly states three mandatory prayers, with the midday prayer being the most important one, while five prayers per day have been established by the Hadiths: at sunrise, at noon, in the afternoon (from noon till sunset), at sunset and before the believer goes to sleep. Now believers – though it is not common – pray eight times per day. The direction of the prayers is Mecca. If circumstances are not favorable, the believer may pray fewer times or postpone the time of the prayer.

The most important prayer is the Friday one, something that is not stated in the Quran, but it has customarily prevailed. In this prayer, which should take place in the mosque, prayer is followed by a sermon (“khutbah”) delivered from the pulpit (“minbar”) usually by the imam of the mosque. The content of the prayer is simple: doxology, thanksgiving and submission. The content of the sermon always begins with doxology as well, continues with a matter of the community usually regarding moral issues and ends with a request to bless the community leader. Generally, it is good for men to

pray in a mosque and women at home, while the children should begin praying from 10 years old (they learn how to pray 3-4 years earlier). In any case, everyone can pray wherever they want, provided that the place is clean and that so are they. A consequence of the five prayers is that, in Muslim countries, personal and professional life is accordingly adapted so as not to hinder the believer's religious duties.

The way they pray, which, as mentioned, indicates modesty, is dictated at the Quran. Before praying, the believer has to wash his face, his arms from the elbows down and his feet from the ankles down. There is, in fact, a specific order: first the hands are washed, then the mouth, the nose, the arms till the elbow level, the face, the head, the ears and then the feet. Cleanliness of the soul should also mean a clean body. They use a specific rug, as mentioned, and the place they pray should be clean. The muezzin calls the believers to prayer from the top of the minaret. The believer standing first in upright position raises initially the hands at ear level and exclaims "God is the greatest". The initial upright position indicates worship, admiration and requests the mercy of God. The prayer continues with the right hand in the chest and then he falls to his knees realizing in awe the greatness of God, exclaiming three times "Praise the Lord". He rises up and then, exclaiming "God is the greatest", he kneels in worship. This is the moment he fully realizes his own unimportance, as well as that of all worldly things before God. Remaining face-down with his forehead touching the ground he praises God once more. He raises the head remaining on his knees and places the hands on his lap to rest before the next deep kneeling. Afterwards, he stands up. This ritual ("rakat") is repeated twice in the Sunrise prayer, three times in the Sunset prayer and four times in the other prayers. The reasoning behind the prayer ritual is the following: the fact that the shoeless body is shrunk so as to occupy as less space as possible signifies man's unimportance before God, while the fact that the believer kneels and bows during prayer denotes the ultimate submission and surrender to God's will. In addition, during prayer, Muslims lie very close to each other, almost "side by side". In this way, they indicate the uniformity and unity of the "ummah" and prevent Satan from breaking that unity by "locking" him outside the community.

A third pillar of the faith is that of almsgiving ("zakat"). Muslims believe that everything is ephemeral and belongs to God and that it is a sin for someone to eat while their neighbor is hungry. There is no other obligation that is stated more times in the Quran than that of almsgiving/charity. Believers are generally encouraged to give "as much as they can" (2:219). More specifically, those who have crops, should donate 5% of their harvest. Any Muslim who has had fortune for a whole year ought to donate zakat since "any nice action done by one person to another for their soul, shall be rewarded by God" (2:110).

The first who deserve this are the slaves who have to buy their freedom, since slavery is acceptable to Islam only under specific conditions. Next, those who are unable to pay back their debts should benefit from this, as well as other paupers, widows, foreigners, travelers and strangers. They also believe that charity donations should be humble, or, according to Muhammad's teaching "the left hand should not know what the right hand is doing". In fact, according to Islam, God's command is that "if you give your poor brother something, wishing to get closer to me and gain my favor, then this is like offering something directly to me, on condition, though, that you do not give it to your Muslim brother if he does not deserve it, that you do not harm him, that you do not despise him, that you do not ask from him any favor or reward and also that you do not do it in order for people to know and praise and point you with their fingers". There are governments of Muslim countries which "collect" the zakat, but normally this is a personal responsibility that is not related to state taxes. Furthermore, benevolence ("sadaqah") is a broader term of zakat and includes among others "helping two people fighting make peace, helping someone put the load on his horse or ride it, removing an obstacle from the road...".

The fourth pillar of the faith is fasting ("sawm"). Fasting lasts for 29 or 30 day per year, is mandatory and is practiced in the ninth month of the Muslim lunar year, the month of Ramadan. Children (under 14 years of age) and very elderly people are exempt from fasting. Also, sick people, travelers and pregnant women are temporarily exempt from fasting since, after the special condition that prevented them from fasting ends, they ought to do so (2:185). The objective of fasting is to abstain from sin (2:183), to become self-disciplined and the obvious, even for a little while, equality of all people in sharing a common fate and difficulty. Because it is important for everyone to read the Quran during the Ramadan, it has been divided into 30 equal parts so as for the believers to read specific verses per day. In the first 10 days of the Ramadan, according to the "Holy Tradition", God shows his mercy. In the next 10 days He shows forgiveness. In the last 10 days He offers protection from Satan and Hell.

Fasting requires total abstinence of the body from any outside substance (consequently, all types of food and drink, smoking and sexual relations are forbidden) from sunrise till sunset. If a Muslim breaks his fasting by mistake, then his fasting remains valid. If he breaks it voluntarily, he must purify himself by fasting the same number of times or by almsgiving. Fasting is, generally, a means to purify one's self and this is the reason why a lot of Muslims that feel burdened by one of their actions voluntarily fast more times besides that particular month. The Muslim family wake up long before sunrise in the month of Ramadan so as to eat a breakfast that will help them cope till sunset. When the sun sets, the family members drink water and eat a date. Afterwards, they pray and eat dinner. In the last days during the suffering of hunger, Muslims try during the "night of power", when Gabriel the archangel revealed the first part of the Quran to Muhammad, to remain vigilant. Their vigilance is of course combined with praying and reading the Quran.

The month of Ramadan ends with a glorious three-day celebration, the “Eid al-Fitr”, with which fasting comes to an end and families are united and exchange wishes and gifts, in a Muslim combination of “Thanksgiving” and Christmas day for the Christians.

The fifth and final pillar of the faith is the pilgrimage, the “holy journey” to Mecca (“hajj”). Hajj happens in the final month of the lunar year. Muslims are obliged to do it at least once in their lifetime, if conditions are favorable (health, financial situation etc.). The pilgrims ought to be ready to travel to the “holy ground”, having settled their debts and provided what their family may need during their absence. They have to be psychologically purified. When they reach Mecca, they have to wear a white tunic and sandals. Of course, wearing jewelry or using perfumes are forbidden. The point is once more total equality in the eyes of God. Women are accordingly dressed in their everyday clothes, but ought to be fully covered. The simple, plain tunic and the removal of all objects (keys, wallets, watches, mobile phones...) are reminders of the ultimate equality. At the same time “hajj is a “death” and a meeting with God and the return from the hajj signifies a person’s rebirth”.

In order to understand the Iranian worldview, it is worth mentioning what Khomeini states in his “final message”: “I simply note in my consignment, and I hope that historians and sociologists will save Muslims from making this mistake: Maintaining that the Prophet was concerned only with spiritual issues and dismissed the problems of the state and government, as well as that all Prophets and Imams did the same, and so we should all abstain from all these, is a painful mistake which will destroy Muslim nations and pave the way for bloodthirsty imperialists. And that is because the powers that should be banished and condemned are those of evil governments which serve evil purposes, dictatorships and tyrannies. The whole world for them is the accumulation of wealth, goods and power, it is, in other words, a world that leads man away from God. The “divine government” that we pursue in order to put an end to tyranny and secure social justice is the realization of the achievements of the blessed Prophets Solomon and Muhamad. We clearly see the three aspects of government: revolutionary, social, and religious.

### Legal Framework

Although the Islamic Republic of Iran is described as a theocracy in terms of its political system, we should stress that according to its Constitution, Iran is defined as an Islamic Republic focusing on united the nation and which divides the power into three branches, namely executive, judiciary, and legislative (Constitution of Islamic Republic of Iran, 2014),

It goes without saying that *Supreme Leader* is at the top of the hierarchy in the Iranian legal framework. Since the Iranian Revolution in 1979 only two people have serviced the particular post, namely Ayatollah Ruyollah Khomeini and the present Supreme Leader, Ali Khamenei. The Supreme Leader is the highest religious, constitutional, and political authority. The Supreme Leader is elected by the *Assembly of Experts* and his tenure lasts for eight years. With respect to the Assembly of Experts, it comprises of 88 muhtahids and ayatollahs. What draws our attention is the fact that Supreme Leader may not be subjected to public criticism. In accordance with Iranian Constitution, the Supreme Leader holds the responsibility for “the general policies of the Islamic Republic of Iran”, which means that the Supreme Leader dictates and defines how domestic and foreign affairs are exercised. Furthermore, the Supreme Leader is the one that appoint (or dismiss) the commander of the Islamic Revolutionary Guard Corps as well as six out of twelve members of the Council of Guardians, which to be examined below (Kurun, 2017).

As mentioned above, *the Council of Guardians* consists of twelve jurists and they are responsible for interpreting the Constitution and examine whether the newly- adopted laws are in line with it. As a matter of fact, that Council of Guardians is the institutions that vetoes laws and mandates regarding women’s rights and reformation. Furthermore, the Council of Guardians is responsible for approving- or not- of the candidates for elections. As it can deduced, the Council of Guardians constitutes a prohibiting factor against democratization and reformism of Iran and, on the contrary, it functions as a mechanism for dragging on and perpetuating the principles of the Iranian Revolution (Kurun, 2017).

Moving further with the Iranian legal framework and institutions, *the Expediency Council* is of paramount importance. Its focal point is providing advice to the Supreme Leader and second, it serves as a legislative body following the screening procedure of the Council of Guardians. It goes without saying that we cannot exclude the Parliament from the core institutions of Iran. The Iranian Parliament is unicameral and comprises of 290 members, while elections take place every four years. The Iranian Parliament is primarily a legislative body serving in accordance with the Iranian Constitution (Kurun, 2017).

## 5. Khomeini

### Analysis

With respect to the first step regarding the cognitive skills, what is worth being highlighted is the fact that Ayatollah Khomeini was described as “bright” and was an independent, self- sufficient, and disciplined man.

However, moving on with his psychodynamics, what draws out attention is his childhood. Ayatollah Khomeini’s childhood was determined by his family’s poverty (they used to live in a mud- bricked house). He was an orphan (as prophet Muhammad) and it can be suggested that it was precisely that factor that significantly contributed to Khomeini’s probable identification with the prophet apart from the fact that he could trace their ancestry to prophet Muhammad, not to mention that the name Ruhollah means “soul of God”. Furthermore, originating from a rigid, religious family with political involvement (his grandfather was a high- ranking cleric and participated in Tobacco Protest) resulted in his animosity towards non- Muslims. The role of his rigid Shiite upbringing is clearly manifest.

### Speeches and analysis

The notion of *autarky* is of paramount importance for the Iranian culture. In order to fully understand this notion/ concept, it is advisable that we make a brief mention to the notion of struggle. To be more specific, autarky emanates from the struggle, which tends to serve as a driving force, or- to put it in a less sophisticated manner- a motive to accomplice the realm of “awaken” through sacrifices.

What is considered to be a breakthrough in Ayatollah Ruyollah Khomeini’s approach is the fact that he attempted and succeeded in reinforcing the notion of sovereignty especially through the creation of “other”. Khomeini reinforced in his teachings the essence for a country to preserve its purity through rejecting features and characteristics pertaining to Other countries, nations, and entities. What strikes our attention is the background of Khomeini’s followers, which spanned from middle-class to young women and Muslim leaders.

Moving forward, it is imperative that we scrutinize phrases from Ayatollah Khomeini's speech, which are to unveil core features of his approach and are compatible with his psychodynamics. To begin with, we are going to shed some light on the lexical and vocabulary choice. Most of the lexical items used tend to stress the necessity for unity and depict enemies as satan and evil. Vocabulary items that are frequently utilized throughout the speech are the following:

- **Unity**

- "I hope that all strata of the nation, especially these two respected strata, will not be negligent of plots and conspiracies in the new year and will nullify the evil plans through their unity of expression"
- "Turning toward God and the unity of expression was the basis of our victory."
- "If we forget the secret of victory and we turn away great Islam and its holy teachings and if we follow the path of disunity and dissension, there is the danger that the bounty of God almighty may cease..."

- **Noble**

- "...let me congratulate all oppressed people and the noble Iranian nation on the occasion of the new year, whose present is the consolidation of the foundation of the Islamic Republic."
- "The noble nation should know that the entire victory was achieved through the will of almighty God and by means of transformation..."
- "This year is a year in which security should return to Iran, [shouts of "God is great"] and the noble people live in utmost comfort."
- "The noble people of Iran can no longer pay unearned salaries to a number of ungodly people..."
- "Throughout the rightful struggles of the noble nation against the Shah and America..."
- "The noble Iranian nation, by supporting the genuine and committed Iranian clergy, who have always been the guardians and protectors of this country..."

- **Justice**

- "...world-devouring America, and to unfurl the banner of Islamic justice over our beloved country"
- "They should observe complete care. They should sit in justice with revolutionary patience."

- **Satan**

- “The will of almighty God, may He be praised, decreed the release of this oppressed nation from the yoke of the tyranny and crimes of the satanical regime and from the yoke of the domination of oppressive powers, especially the government...”
- “...that the deceits and plots of the satanical powers may put our beloved nation in bondage and waste the pure blood...”
- “...that our islamic country may foreverendure that which passed during the satanical regime...”
- “I see that the plots of the anti-revolutionary satans aimed atproviding opportunities for the East or the West are increasing.”
- **Sacrifice**
  - “The noble nation should know that the entire victory was achieved through the will of almighty God and by means of transformation which came about throughout the country, and through the spirit of faith and a spirit of self-sacrifice, which was manifested in the decisive majority of the nation.”
- **Independence**
  - “put our beloved nation in bondage and waste the pure blood which has been shed on the path of independence and freedom and spoil the hardships which our dear young and old have endured...”
  - “...and the oppressors and advance the Islamic movement in united ranks and protect independence and freedom as they would their own dear lives.”
  - “...the clergy, who are the foundation of independence and freedom of this country.”
  - “Today the insulting and the weakening of the role of the clergy is a blow against independence, freedom and Islam.”
- **Religious**
  - “Therefore, being conscious of my divine and religious duty, I remind you of certain point.”
  - “All confiscations should be carried out according to religious regulations, with the verdict of the prosecutor or thecourt judges.”
  - “The distribution of land should be carried out according to religious regulations...”

Moving towards another aspect of discourse analysis, we shall scrutinize the usage of pronouns throughout the speech. In particular, Ayatollah Khomeini primarily opted for the use of “we” and “our”, and less the pronouns “I” and “my”. It is firmly established that the particular lexical and

grammatical selection is utilized to stress the importance of both individual and public responsibility for the growth and development of the nation. In order to elaborate further, it is crucial that we underline the fact that “*we*” and “*our*” constitute personal and possessive pronouns signifying the collectivism of an act and action, not to mention that they constitute a contributing means of shaping national identity, reinforcing the feeling of belonging, and creating and strengthening the notion of Other. On the contrary, “*I*” and “*my*” are personal and possessive pronouns indicating personal responsibility and duty and attribute the sense of individualism to the text/ speech.

- ‘**We** shall confront the world with our ideology’
- “**We** are fighting against international communism to the same degree that we are fighting against the Western...”
- “... if **we** show the slightest negligence we shall be destroyed. Both superpowers have risen for the obliteration of the oppressed nations and **we** should support the oppressed people of the world.”
- “...**we** shall definitely face defeat. **We** should clearly settle **our** accounts with the powers and superpowers and should demonstrate to them that, despite all the grave difficulties that **we** have, **we** shall confront the world with **our** ideology...”

Another cornerstone lexical item that should be examined is the utilization of verb. To be more specific, what shall be shed light on is the application of tenses and whether Ayatollah Khomeini opted for active or passive voice. With respect to the tenses used, present and past tenses are primarily selected. The use of present and past tenses aims at giving temporal specification while demonstrating that the present conditions is the outcome of past actions (or lack of it). The use of Present of Present Perfect and Present Continuous points out the fact that the current circumstances are the effect and the manifestation of the past. Furthermore, the majority of verbs are non- modal, which signifies authority and knowledge. However, in cases of modal verbs, they tend to signify necessity and obligation of the Iranian people and clergy to fight against their foes.

- “**We are fighting** against international communism to the same degree that **we are fighting** against the Western world- devourers led by America, Israel and Zionism”
- “... if **we show** the slightest negligence we **shall** be destroyed.”
- “The noble nation **should know** that the entire victory **was achieved** through the will of almighty God and by means of transformation which **came** a bout throughout the country, and through the spirit of faith and a spirit of self-sacrifice, which **was manifested** in the decisive majority of the nation.”

- “On the other hand, all the superpowers and all the powers **have risen** to destroy us.”
- “... which **has been shed** on the path of independence and freedom and spoil the hardships which our dear young and old **have endured**, and that our islamic country may forever endure that which **passed** during the satanical regime...”

Regarding the use of active and passive voice, it is of paramount importance that we stress the fact that the mention and the position of the agent within the sentence is indicative of the importance- or not- of who committed the action. To be more specific, active voice puts particular emphasis on the subject/ agent and their responsibility and, at the same time, volumize readers’ responsibility and their integral role in decision making. On the contrary, passive voice is utilized to downgrade- or hide and conceal- the agents’ responsibility while simultaneously, highlighting the act rather than the person.

- “As soon as an offense **has been determined**, the president should immediately expel the guilty individual from the Armed Forces and begin legal proceedings against him.”
- “My dear military brothers, O you who **turned** your back son the vile Shah and his plundering agents and **joined** the ranks of the nation.”
- “Is it true that the Foundation of the Oppressed **has been turned into** the foundation of the oppressors?”
- “The people of each city, as soon as they **learn** of a strike at a factory, should go to that factory, should go to that place and see what they want.”
- “These days, through the agents of the Shah and his lackeys, attacks **have increased** on the true clergy...”

## 6. Ahmadinejad

### Biography

Mahmoud Ahmadinejad is a rather controversial political leader. He was born in Aradan- a village near city of Garmsar (southeast of Tehran) in 1956 and belongs to a generation that was deeply affected by the experience of the Iran- Iran Was (1980-1988). What draws our attention is the fact that the former President of Iran was born Mahmoud Saborjhian and his family changed their name upon their relocation in Tehran in view of possessing a more religious surname

(<https://www.notablebiographies.com/supp/Supplement-A-Bu-and-Obituaries/Ahmadinejad-Mahmoud.html>, Accessed on 15<sup>th</sup> September 2021). Although Ahmadinejad himself does not belong in clergy, he comes from a religious family. Furthermore, he joined the revolutionary guards in 1986 in the war against Iraq (Hussein, 2008) Mahmoud Ahmadinejad holds a Doctoral Degree in traffic and transport and was the first Iranian President after the Iranian Revolution that had not been part of the clergy. During his tenure, the reformist policy that had just commenced ceased and instead severe restrictions were implemented, not to mention the fact that he was judged for the financial situation of Iran.

### Speeches and analysis

Mahmoud Ahmadinejad adopts a different approach in his speech in the UN General Assembly. To begin with, his tone is imperative rather than Khomeini's dialectical tone not to mention the fact that he attempts to stress words and structures with positive and optimistic connotation and denotation. Furthermore, the majority of the vocabulary utilized tend to signify and underline the culture stemming from the history of Iran as well as the notion of sacrifice in their civilization. In terms of vocabulary items selection, the words mostly used are the following:

- Glory/ glorious
  - "...the land of **glory**..."
  - "...achieving its glorious and eternal ideals..."
- Beauty
  - "...the land of glory and **beauty**..."
  - "...for a more **beautiful** life blessed with..."
  - "Imagine how **beautiful** and pleasant our lives..."
- Knowledge
  - "He will come and he will cut through ignorance, superstition, prejudice by opening the gates of science and **knowledge**..."
  - "...the flourishing of **knowledge** and constructive thoughts..."
  - "Despite advances in scientific **knowledge** and technology, the aspirations of Adam's children have not yet been fulfilled"
  - "...by opening the gates of science and **knowledge**."
  - "...the land of **knowledge**..."
- Culture

- "...the land of knowledge, **culture**..."
- "Pure and indigenous **cultures** as the product of centuries..."
- "...**cultural** vividness..."
- "...**cultural** and political interactions independent and specialized organizations."
- Moral/ morality
  - "...wisdom **and morality**..."
  - "...who control the world power centers, concepts such as **moral** principles ..."
  - "...that is why it is in no way bound to **moral** values... "
  - "His arrival will be the end of oppression, **immorality**, poverty... "
- Pure/ purity
  - "...who as the purest and most compassion at human beings are the gift of the Almighty to humanity ... "
  - "From the standpoint of the politicians who control the world-power centers, concepts such as moral principles, **purity**..."
  - "Pure and indigenous cultures as the product of centuries."
  - "They are all devoted to the cause of justice, **purity** and love."
  - "An order in which man is recognized as God's Supreme Creature, enjoying material and spiritual qualities and possessing a **pure** and divine nature filled with a desire to seek justice and truth."
- Noble
  - "I am now here for the eighth time in the eighth year of my service to my **noble** people..."
  - "...their aspirations to build a **noble** society..."
  - "Family as the **noblest** institution of societies..."
  - "The general tendency of nations has always been to accomplish positive common aspirations reflecting exalted divine and human beauties and **nobilities**."
- Divine
  - "I am here to voice the **divine** and humanitarian message of learned men and women..."
  - "...human beings and **divine** messengers..."
  - "...a manifestation of **divine** image..."
  - "...possessing a pure and **divine** nature..."
- Sacred

- “...offending the sanctities and most **sacred** beliefs of human beings...”
- “Authority is a **sacred** gift from people to their rulers, not a chance to amass power and wealth.”
- Sacrifice
- “From the standpoint of the politicians who control the world power centers, concepts such as moral principles, purity, honesty, integrity, compassion and **self-sacrifice** are rejected as defunct and outdated notions...”
- “Human and ethical values are **sacrificed** in order to win votes and the willingness to listen to the demands of the people has become only a tool at the time of election.”

With respect to the pronouns used, Mahmoud Ahmadinejad primarily opted for “we” and “our” to demonstrate and put particular emphasis on the cohesion of society.

- “**We** must, therefore, think of a solution.”
- 
- “Are **we** to believe that those who spend hundreds of millions of dollars on election campaigns have the interests of the people of the world at their hearts?”
- “Therefore, Together **We** Need to...”
- “Fortunately, **we** are now at a historic juncture.”
- “Now **we** can sense the sweet scent...”
- “Imagine how beautiful and pleasant **our** lives and how lovely the history of mankind would have been.”
- “...against **our** great nation is a clear example of this bitter reality.”
- “...most all vices in our world are the result...”

Another discourse strategy utilized in the speech is metonymy. In particular, Ahmadinejad has used “*Adam’s children*” instead of humankind in order to reinforce the religious connotation. Furthermore, he adopted a metaphor with source domain the seasons of the year, while he target domain is flourishing and development:

*“Now we can sense the sweet scent and the soulful breeze of the spring, a spring that has just begun and doesn't belong to a specific race, ethnicity, nation or a region, a spring that will soon reach all the territories in Asia, Europe, Africa and the US.”*

Moving to the aspect of verb, what strikes out attention is the extensive use of passive voice. The objective of this selection is double. On the one side, passive voice tends to play down the level of responsibility of the agents- or the culprits in case of a malevolent action. On the other hand, taking the whole approach of the speech into consideration, it constructs the feeling that living in a world of beauty, peace and culture, shall not be confined solely to a specific people or nation, but, on the contrary, it will be a compassionate world welcoming everyone wishing to contribute towards its growth and development. With respect to the usage of active voice, it denotes that imminent action should be taken immediately. To this end, Mahmoud Ahmadinejad has utilized a great number of modal verbs, which stress not only the necessity but also the obligation that leaders of the nations and the peoples have towards the creation and development of a world of peace and stability. Regarding the tenses used throughout the speech, it is imperative that we mention the fact that Future tenses are extensively used signifying the hope as well as the subliminal promise to the audience. Finally, a linguistic device/ strategy utilized is the inversion of third conditional. However, have we considered what can be achieved in view of this technique? Third conditional combined with inversion attempts to exhibit and make the audience visualize how the world would have been like had the actions of the past been different.

- “...stability and tranquility which **can be only realized** through harmony, cooperation and joint management of the world.”
- “**Had there been** no egoism, distrust, malicious behaviors, and dictatorships with no one violating the rights of others;”
- “**Had humanitarian values been viewed** as the criterion for social dignity in place of affluence and consumerism..”
- “**Had humanity not experienced** the dark age of medieval periods, and centers of power not hindered the flourishing of knowledge and constructive thoughts”
- “**Had the wars of Crusade and the ensuing periods of slavery and colonialism not happened**, and had the inheritors of these dark periods followed a course on the premises of humanitarians principles”
- “**Had the first and second World Wars in Europe, the wars in Korea, Vietnam, Africa, Latin America, and in the Balkans not happened**, and if instead of the occupation of Palestine and imposition of a fake government, displacement and genocide of millions of people around the globe, the truth behind these wars had been revealed based on justice”
- “If this inefficiency persists, nations **will lose** hope in the global structures to defend their rights.”

- “...the spirit of collective global cooperation **will be tarnished** and the standing of the UN **will be damaged.**”
- “The Almighty God has not left us alone in this mission and has said that **it will surely happen.**”
- “Imagine how beautiful and pleasant our lives and how lovely the history of mankind **would have been.**”
- “Rulers **must** love people.”
- “Leaders of the world **must** regard themselves as committed servants of their people, not their superiors.”
- “Together We **Need** to...”
- “What **should** be done and what is the way out of the current situation?”

## 7. Rouhani

### Biography

Hassan Rouhani was born in was born on 12 November 1948 in Sorkhe (Semnan province) and was Representative of the Supreme Leader to the Supreme National Security Council, Member of the Assembly of Experts, head of the Political and Social Committee of the Assembly of Experts, President of the Center for Strategic Research. Hassan Rouhani comes from a religious family, which can be highlighted by the fact that he would attend religious seminars in Qom and would visit Ayatollah Khomeini. It goes without saying that this period firmly affected his perception and profoundly determined his religious and political course. Following Ayatollah Khomeini, he fought for the Islamic Revolution and preached against the Shah. This had as a result to be exiled in Paris, where he joined Khomeini once again. As a leader, Hassan Rouhani was depicted as a tough negotiator but “strategic realist” who pursued the combination of Islamic Law and reformism (Harris, 2014).

## Speeches and analysis

In the present study, we are going to shed light on the linguistic techniques and devices utilized in the UN speech in 2013. As Ayatollah Khomeini, Hassan Rouhani adopted an approach whose focal point is the raising and *greatification* of Iran and the Islamic values while at the same time downgrading western values and institutions. As it can be concluded, Rouhani's speech firmly contributes towards the creation of the "Other". In terms of vocabulary selection, he opted for:

- **Stability**
  - "...Iran is the anchor of **stability**..."
  - "...in an otherwise ocean of regional **instabilities**."
  - "...The firm belief of our people and government in enduring peace, **stability**, tranquility..."
- **Sanctions**
  - "Unjust **sanctions**, as manifestation of structural violence..."
  - "as a result of **sanctions** covered in international legal jargon..."
  - "These **sanctions** are violent..."
  - "**Sanctions**, beyond any and all rhetoric, cause belligerence..."
- **Security**
  - "...old superiorities and dominations have been pursued in a conceptual mindset that negates peace, **security**, human dignity..."
  - "Propagandistic and unfounded faith-phobic, Islamo-phobic, Shia-phobic, and Iran-phobic discourses do indeed represent serious threats against world peace and human **security**."
  - "...my country has been a harbinger of just peace and comprehensive **security**."
- **Fear**
  - "Our world today is replete with **fear** and hope;"
  - "...**fear** of deadly confrontation of religious, ethnic and national identities;"
  - "Fanning **fear** and phobia around the emergence of new actors on the world scene is another."

It is of paramount importance that we notice the metaphor employed in the speech "*...Iran is the anchor of stability in an otherwise ocean of regional instabilities.*" The source domain of the

metaphor is sea and navigation, while the target domain is regional policy. What is stressed at this point is the fact that Iran constitutes a factor of stability in a rather unstable region.

Furthermore, the speech encompassed hyperboles, which would imply the great differences between Iran and the West and their allies.

- “The catastrophic impact of violent and extremist narratives should not - in fact, must not - be underestimated.”
- “Ignoring differences between societies and globalizing Western values...”

With respect to the pronouns used in the speech of the Iranian President, Rouhani has profoundly employed techniques to further re-establish his opposition towards the West and their allies and at the same time highlight the differences between Iran and its enemies. In particular, Hassan Rouhani employed the pronouns “we” and “our” in order to stress the strengths and the values of the Iranian people, while, on the contrary he utilized “they” and “their” to demonstrate and illustrate the fact that the West has been responsible for corruption and destruction. It could be advocated that Hassan Rouhani used pronouns in order to create antithesis between the two worlds by positively describing the Iranian people and present them as victims and martyrs. In addition to that, Hassan Rouhani used “we” in order to demonstrate that Iran is willing to take more action towards democratization, which was depicted- as he stated in the speech- in the latest election.

- “**We** should rise above mere tolerance and dare to work together.”
- “**We** defend peace based on democracy and the ballot box everywhere...”
- “...**we** remove any and all reasonable concerns about Iran's peaceful nuclear program.”
- “**Our** world today is replete with fear and hope...”
- “The firm belief of **our** people and government in enduring peace, stability, tranquility...”
- “Nuclear weapon and other weapons of mass destruction have no place in Iran's security and defense doctrine, and contradict **our** fundamental religious and ethical convictions.”
- “**Our** national interests make it imperative that **we** remove any and all reasonable concerns about Iran's peaceful nuclear program.”
- “...**they** are deprived of the right of return and access to **their** homes, birthplace and homeland.”

- “Commensurate with the political will of the leadership in the United States and hoping that **they** will refrain from following the short-sighted interest of warmongering pressure groups...”
- “At this sensitive juncture in the history global relations, the age of zero-sum games is 1 over, even though a few actors still tend to rely on archaic and deeply ineffective ways and means to preserve **their** old superiority and domination.”

Moving to the aspect of verb, the former President of Iran employed primarily Past Simple, Present Simple and Present Perfect, while it becomes apparent that he used Passive voice in an attempt to legitimize Iran’s past actions and at the same time to adopt a moderate approach with respect to Iran’s relations with other countries.

- “One such imaginary threat is the so-called "Iranian threat" -which **has been employed** as an excuse to justify a long catalogue of crimes and catastrophic practices over the past three decades.”
- “In Fact, in ideals as well as in actual practice, my country **has been** a harbinger of just peace and comprehensive security.”
- “Today, the Islamic Republic of Iran **invites** you and the entire world community to take a step forward;”
- “Iran **seeks** to resolve problems, not to create them.”

## 8. Conclusions

As it can be deducted, realities are created by concepts, rules, and values. Accordingly, existing concepts, rules and values in a given country influence the kind of perception towards identity. National identity is the outcome of national and transnational norm. Through shaping different national roles, this identity strengthens the interests pursued by the country in its foreign policy.

Different dimensions of the identity and states’ objectives compel the employment and resort to different language sources and strategies projected onto how a political leader depicts their reality and approach. Variety of language sources has been implemented to compel the readers to accept the speaker’s positive or negative attitude towards a fact.

Implementation of discursive strategies can alter, reproduce, reverse and reinforce the existing realities. Using language as a shield means utilizing language as a tool to overstate the positive side and understate the negative side of an event.

In a nutshell, analysis of speeches in the context of discourse analysis offers an opportunity to shed light not only on effectiveness in achieving message promotion but also on contribution to the shaping of national identity.

## References

Catalano T., Moeller A.J. (2013), Media Discourse And Dual Language Programs: A Critical Linguistic Analysis, *Discourse, Context and Media*, 165–174

Constitution of Islamic Republic of Iran, (2014), *Iranian Studies*, 47(1), 159-200

Davies D.M.M., Koller V., (2012), “Metaphoring” People out of This World: A Critical Discourse Analysis of a Chairman’s Statement of a UK Defence Firm, *Accounting Forum*, (36), 178-193

Gholizadeh S., Hook D.W., (2011), The Discursive Construction of the 1978–1979 Iranian Revolution in the Speeches of Ayatollah Khomeini, *Journal of Community & Applied Social Psychology*, 22 (2), 174-186

Harris M., (2014), Leadership Analysis: Iranian President Hassan Rouhani, *Journal of Public And international Affairs*, 73-87

Hussein H.D, (2008), Iran: Profile of President Mahmoud Ahmadinejad, *CRS Report for Congress*

Kurun I., (2017), Iranian Political System: “Mullocracy?”, *Journal of Management and Economics Research*, 15 (4), 113-129

Moghaddam A.A., (2018), Love And Politics, *Psycho-nationalism: Global Thought, Iranian Imaginations*, Cambridge University Press, United Kingdom, 1-19

Staszak J.F, (2009), “ Other/Otherness”, *International Encyclopaedia of Human Geography*, Oxford, Elsevier, vol. 8, 43-47

The Noble Quran, <https://quran.com/> , Accessed on 25<sup>th</sup> September 2021

<https://www.notablebiographies.com/supp/Supplement-A-Bu-and-Obituaries/Ahmadinejad-Mahmoud.html> , Accessed on 15<sup>th</sup> September 2021

Van Dijk T.A., (1993), Principles of Critical Discourse Analysis, *Discourse and Society*, 4 (2), 249-283