

Critical Discourse Analysis of Tenor in Ziarat-e-Ashura

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Abstract:

Ziarat-e Ashura, a central ritual of Shia Islam, holds significance in determining the nature of the relationships formed between the pilgrim, God, and Imam Hussain (AS) and his companions. This relationship, often called "tenor," plays a crucial role in fully understanding the complex power dynamics and social implications embedded in the text. This research uses a critical discourse analysis (CDA) method to explore the Tenor found in the Ziarat by using Fairclough's three-dimensional framework and integrates it with Eggins' model 2004. To reach the research goals, a qualitative methodological design was selected, which consisted of analysis of the communicative function of the pilgrim as well as his face strategies regarding other entities at the beginning, middle and final sections of the Ziarat. In the initial passages, Imam Hussain and his companions are addressed as the vocative and addressee while God Almighty is referred to in the third person, which implies a close and intimate relationship, as well as a sense of equality between the pilgrim and Imam Hussein, while a distant, intermittent, and unequal relationship with God. However, the change in the status and roles of the characters becomes apparent especially at the midpoint and reaches its peak at the end of the pilgrimage. This change, along with the use of affirmative face mechanisms towards God on the part of the pilgrim, marks a development toward divine proximity as represented in the recitation of this Ziarat. This strongly suggests that seeking refuge and establishing closeness to the infallible Imams at the beginning of the human evolutionary process is instrumental in attaining proximity to the Almighty God at the end of this process.

Keywords: Asura Ziarat, Critical Discourse Analysis (CDA), Negative Face, Positive Face, Tenor, Vocative

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INTRODUCTION

In Islam, the religious teachings, rites, and prayers are penned in such a comprehensive, intelligent, and intellectual style that to think and assume that a superficial reading-and sometimes one-dimensional-would be sufficient is simply stupid. The Quran, Nahj al-Balagha, Sahifa Sajjadiya, and Mafatih al-Jinan are multilayered, each having specific meanings and indications for the wise and thoughtful, those who, by God's grace, have had the veil lifted from their eyes to understand the depths with the eyes of the heart. Critical Discourse Analysis is one of the most common methodologies for reading and interpreting texts nowadays. CDA is considered an interdisciplinary branch of linguistics. CDA is a revolutionary method for researching communicative texts that was designed to better comprehend the message and meaning conveyed by the writings. It seeks to disclose facts about the underlying levels of texts, such as cultural and situational circumstances, and explain what is hidden behind words and linguistic texts in a reasoned manner for the general public, showing the mechanisms of text creation and interpretation.

Halliday's systemic-functional linguistics developed simultaneously with the emergence of CDA, and this approach considers language as a social phenomenon that has to be investigated in relation to its use in society (Halliday, 1994), is considered the best option for CDA studies. This system was first used and introduced in research by Fowler, Kress, Hodge, and Trew (1979), and more recently by Martin (2004), Young and Harrison (2004), and Matthiessen (2004). Martin (2000) believes that the use of this paradigm in CDA allows for transparency and objective reasons for analyses, thus strengthening them. Eggins, who elaborates and expounds Halliday's systemic model in text interpretation, links the three meta-functions in Halliday's system to semiotic systems and believes that the "field" of discourse or topic is related to the ideational meta-function, "tenor" to the interpersonal meta-function, and "mode" or style to the textual meta-function. Thus, by assessing lexical and grammatical aspects at these semantic levels, semiotic interpretation of discourse can be attained (Eggins, 2004). According to Eggins (2004), tenor analysis focuses on the interpersonal relationships and roles that come into play in communication. This aspect of discourse analysis explores how social role, status, and power relations are enacted in language use. Eggins emphasizes the importance of the context within which communication is taking place since it influences how individuals interact with others. Analysis of tenor is important for appreciating subtle meanings and latent intentions of utterances and written texts. In fact, through tenor analysis, scholars may develop an understanding of how language reflects and builds social relationship and thereby arrive at a more refined view of discourse.

The fact that Ziarat Ashura has been transmitted continuously in the writings of major scholars during the past one thousand years is sufficient proof of its authenticity and validity as a spiritual and enlightening prayer. (Tabrizi, 1389). According to researchers and observers, the Ziarats, particularly Ziarat Ashura, stand out for their stress on the individual's intellectual direction, which ultimately expresses the individual's worldview. Aside from practical advice, it also functions as a warning and reminder, identifying an individual's ideological and religious affiliation and separating them from others. Therefore, for the significance of Ziarat Ashura in Shia culture and the influential role of Karbala movement and uprising of Imam Hussein in the continuity and survival of Shia culture, based on CDA and according to Halliday's system-functional linguistic approach as instructed by Eggins (2004), it is intended in this study to study the tenor of Ziarat Ashura by answering the following questions:

RQ1. What characters are introduced in the text of Ziarat Ashura?

RQ2. How is the tenor between the characters and the interlocutors in Ziarat Ashura?

Rq3. What ideological and cultural interpretations do this tenor present?

LITERATURE REVIEW

This section examines the history of discourse analysis in Iran and elsewhere, as well as Islamic academics' perspectives on the subject. Based on the established concepts in discourse analysis, linguists present two primary views: The first viewpoint defines discourse analysis as the examination and analysis of bigger units than sentences, with a focus on textual form and organization. This structuralist viewpoint regards discourse as a distinct linguistic unit larger than

a sentence, and discourse analysis entails evaluating and analyzing these units. The second viewpoint, known as functionalist, believes discourse analysis to be the study of diverse elements of language use, with a focus on the functions of linguistic units. This viewpoint stresses people's behaviors, specific objectives for using language, and understanding their social, cultural, and situational intent. According to this second viewpoint, the scope of discourse analysis expanded beyond linguistics and into interdisciplinary fields such as sociology, anthropology, psychology, and political science, thanks to thinkers such as Michel Foucault, Jacques Derrida, Michel Pecheux, and other prominent Western thinkers.

Noteworthy studies in this topic include works by Foucault (1979), Fowler (1979), Kress (1985, 1988, 1990), Wodak (1989), Van Dijk (1988, 1989), Halliday (1985, 1987, 1994), Pennycook (1994), Fairclough (1989), Eggins (2004), and others. Taylor (2013) defines CDA as a language analysis technique that seeks to uncover hidden power dynamics and ideological processes in linguistics. Graber (2001) uses Halliday's systemic-functional model to investigate the situational context embedded in Matthew's Gospel text. He investigates Halliday's three metafunctions and the semiotic interpretations that the selection of words and grammatical elements at each level entails, viewing this as necessary for distinguishing or comparing various passages available today from the Gospel of Matthew (quoted in Eggins, 2004). In terms of interpersonal metafunction, he believes that tone is one of the most crucial contextual elements expressed in the text. Box (2002) presents Halliday's systemic-functional model as a framework for text analysis, assuming a one-to-one relationship between Halliday's metafunctions and the three semiotic systems of content, tone, and method of expression (*ibid.*). Zayneb E. S. Al-Bundawi's research uses tenor analysis to investigate the significance of sacred texts in the identity building of Shi'i Muslim women in the diaspora, emphasizing how religious narratives affect personal and communal identities (Al-Bundawi 2021).

Iranian linguists have recently resorted to CDA and its use in evaluating diverse texts, following the excellent study of Iranian linguistic pioneers such as Yarmohammadi (1372), Dabir-Moghaddam (1378), Lotfi-Pour Saedi (1371), Aghagolzadeh (1385), and others. In Iran, the scope of these studies has expanded to include sociology, anthropology, psychology, and political science, with many researchers incorporating this approach into their study. Kalantari and others (1388) used this approach in political and social science research. Ahmad Yahyaei (1383) investigated it for applications in communication sciences and public relations. Soltani (1384) and Aghagolzadeh (1385) investigated the use of CDA in media, and subsequent studies used this technique and Halliday's systemic-functional linguistic framework to semiotically evaluate textual and non-textual systems. Sajjadi and Ahmadi (1388) used Laclau and Mouffe's technique and components of Halliday's functional grammar to conduct a CDA on gender portrayal in the film "The Blue Veil." Similarly, Dindar (1391), Agha Ebrahimi (1392), and Rabiei (1392) applied this technique to assess the film "A Separation." Kazemi and Alizadeh (1394) investigated the script of "Gold and Copper" using Laclau and Mouffe's technique, analyzing its religious and gender discourses.

Discourse analysis in Islamic linguistics has a very long and rich history. From the period of the Imams (AS) to the present, the science of Diraya is utilized to identify authentic hadiths from inauthentic ones, demonstrating the importance of scrutinizing and analyzing words and texts in the tradition of Islamic academics. According to the Prophet Muhammad (PBUH), "Whatever reaches you from me and is in accordance with the Quran, that is what I have said, and whatever

reaches you and is contrary to the Quran, I have not said it" (Muhammad ibn Ya'qub al-Kulaini, *Usul al-Kafi*).

Because two of the primary sources of Islamic law (Quran, Sunnah, consensus, and analogy) are written works, completely comprehending them necessitates extensive linguistic and textual study, as well as many theological and spiritual studies (Aghagolzadeh, 2006). Unlike some later historians, who focused solely on studying documents without regard for content, it appears that in order to identify authentic narrations and examine their chain of transmission, the content and robustness of their meaning must be addressed. Of fact, chains of transmission play an important part in validation, but they are secondary. Thus, the first and most important step before evaluating the chains of transmission is to focus on the text of the hadiths, which can be accomplished through content analysis (Behrampour, 2000).

It is worth noting that Islamic scholars' linguistic concepts in the 12th century are the same concepts and approaches in European and American linguistics in the 1970s, presented within pragmatic approaches, such as sentence, speech, well-formedness, speaker, audience, primary meaning, secondary meaning, situational context, communicative situation, and so on. Furthermore, in the legacy of Islamic language research, philosophers and theologians have undergone the same linguistic stages as European linguists in recent decades (Kalantari et al., 2009).

Ali Asghar Soltani and Banaei (2013) used Michel Foucault's constructivist approach and Michael Halliday's functionalist approach to expose the constructed intellectual underpinnings of discourses and investigate the representation of religious components in the film "The Outcasts 2." Shahrokhi (2016) employed Van Leeuwen's systemic model and Halliday's functional linguistics to depict Alavi Shia and Safavid Shia in religious texts. Other studies in this discipline focus on films that have been assessed more critically using social semiotics, with noteworthy examples including Sasani (2001), Stone (2004), Mars and Aritz (2005), Milis (2006), and Soltani and Banaei (2014). Discourse analysis and discourse critique in the tradition of Islamic studies are not just novel topics, but they have been practiced by Islamic scholars and intellectuals long before Westerners. However, the only difference between the critical discourse analysis approach and what Muslim scholars did lies in the fact that critical discourse analysis, influenced by post-structuralist and post-modernist thought, does not limit itself to the text and situational context, but considers discourse in a broader context such as official institutions, holders of power, and hidden ideologies behind these organizations as the factors forming language and text. What this study does is essentially integrate classical discourse analysis, which has always been employed by Islamic researchers, with a critical view that adds a late perspective to its principles. Although critical discourse analysis is primarily used in media and press texts due to the role of official institutions and holders of power and ideology in these texts and the creation of ideology in society (Fowler, 2013), the writer believes that religious and spiritual texts, which are strongly recommended for reading, are also very important in creating and maintaining ideology among individuals in society and deserve consideration and examination with this approach.

Ziarat Ashura

Ziarat Ashura is one of the most meritorious and righteous Ziarats related to the infallible Imams, and it is highly recommended to be recited by the believers. In his valuable book of *Kamil al-Ziarat*, Imam Sadiq (AS) has explained this as follows: "Indeed, the Ziarat of Hussein (AS) has a value and merit which no

other praiseworthy action can have. This is because this Ziarat is a great and significant educational establishment which provides the world with lessons on faith and good deeds. Moreover, it seems to elevate man's soul to the high heavens replete with good, purity, and spirit of sacrifice."

Interpreting and decoding the Ziarat text from a scientific perspective will go a long way in explaining its deep and high ideas. There are many researchers and scholars who have devoted themselves to compiling various interpretations of this significant Ziarat, and one of the oldest of such major works is the famous book entitled "Shifa al-Sudur fi Sharh Ziarat Ashura" written by Haj Mirza Abu al-Fadl Tehrani. The said landmark work is written in Persian in the year 1309 AH. In the book, he has provided a reasonable explanation and translation of Ziarat Ashura using logical reasoning and historical background about the said text. Among the other prominent interpreters who have taken up the task of interpretation of this highly important and greatly meaningful Ziarat with due diligence and meticulous care are Mohaddesi, who carried out his interpretation in 1999, Shams Gilani, whose work was published in the year 1990, Hosseini Zadeh, whose interpretation came out in 2002, Najafi Iraqi, who made his contributions in the year 1992, and Tootonchi Tabrizi, who completed his interpretation in the year 2013.

As such, the original Ziarat is in Arabic and extreme care has to be taken in translating and interpreting into Persian so that no mistake whatsoever-avowedly or otherwise, is made in rendering the rendering of its meanings. Consequently, scientific principles related specifically to different languages must be applied to make the most acceptable interpretation at satisfying means. As noted above, the application of Halliday's functionalist linguistics in the critical discourse analysis field leads to the production of objective, well-documented, and, therefore, transparent analyses. The difference that makes this research unique from all other studies and works within the same scope thus lies in its novel utilization of linguistics, as well as its dependence on universally familiar linguistic elements that are applicable to all languages, with a view to successfully probing and meticulously analyzing this Ziarat.

Tenor, Vocative, and Pronoun

Tenor refers to the social roles that are constituted as a result of the relationships that are developed between the different participants or agents in a discourse. The particular social role that an individual adopts in any discourse situation significantly influences the way in which they use language in that situation. Based on Keith's work in 1985, it is suggested that tenor in a text can be usefully separated into three different continua: these are the power relationship, the level of communication being used, and the amount of emotional investment that is involved between the participants in the discourse (as cited in Eggins, 2004). Eggins believes that the situational context is necessarily represented and reflected in the text itself. If an analysis of all the linguistic elements involved in each of the meta-functions of any text is conducted, the crucial keys or pointers of the situational context in which the text was written or generated could be recovered. Through such an analytical perspective, one could then achieve a much more appropriate understanding and interpretation of, and consequently provide a far more accurate and adequate sense of, the text at hand based on these extracted keys (ibid).

Tenor analysis is one particular approach that is applied to the comprehensive examination of the different attributes as well as the complex behavior exhibited by tenor, which in linguistics refers to the relationship existing between the participants of a communication process. This detailed analysis therefore involves the close consideration of various essential aspects, such as, but not limited to, the power dynamics existing between the participants, the level of formality in the interaction, the different social roles taken up

by the individuals, and the level of familiarity between the speakers or writers involved in the communicative exchange. The methodology will typically comprise qualitative approaches, such as discourse analysis, where the transcripts of conversations or written texts are scrutinized closely for patterns in language usage that reveal underlying social structures. Quantitative methods of coding and statistical analysis could also be used to trace the frequency and distribution of certain linguistic features. From all the different approaches above, tenor analysis becomes very beneficial in the insight it can offer regarding language's function in not just reflecting social interactions but also in actively constructing them. This would help researchers a great deal in understanding the complex subtleties involved in communicating through different settings and contexts.

Linguistic elements that are used for the analysis of this complex interpersonal structure include mood structure and residue. Further elaboration on the mood structure is that it constitutes two basic components: the first one is known as the subject, and the second one is referred to as the finite or tense element (Halliday & Matthiessen, 2004). The function of the subject is to either assert or deny the clause, whereas the finite element plays a crucial role in relating the clause to the larger situational context within which it lies (Halliday, 2004). Vocative is another major element that actively participates in the interactional structure of the clause, and it stands outside the scope of both the mood and residue structures. According to Halliday's scholarly work, the vocative is particularly well-equipped for the effective expression of interpersonal meaning in communication. This linguistic aspect is remarkably sensitive to the diverse contextual limitations that come along with tenor, which in turn involves the participants and their relations in a given situation. Moreover, the particular vocative selected may best express and represent the tenor at hand (Eggins, 2004). In line with this subtlety, it emerges that the roles played by vocatives can be distinguished along the following groups:

1. Identifying and differentiating the addressee
2. Engaging the listener and maintaining their attention
3. Representing tenor or showing the power relationship between the speaker and listener

Poynton's extensive study on the use of vocatives in the framework of Australian English showed a strong association linking a number of dimensions, notably those of power, contact, and emotional involvement, with the choice of vocatives. This research showed that in situations where power is felt to be equal between two people, the use of vocatives tends to be reciprocal, displaying a mutual exchange in their use.

That is, both participants in a dialogue can refer to each other using first names or similar titles. But when power is not symmetrical, vocatives go one way. For instance, students use "Professor." for the teacher while the teacher may use students' first names. Moreover, in cases where there is a regular and high level of interaction among the parties involved in a conversation, especially in intimate relationships like that between husband and wife or very close friends, it is typical for them to use first names when directly addressing each other. On the other hand, when this interaction is sporadic or limited in nature, the way of approaching each other may not include any form of direct address at all, or if it does, it might be in a form that sounds like a third-person perspective, where the individuals are referred to in their absent forms. Moreover, when there is a significant level of emotional involvement in a relationship or interaction, it becomes common to employ diminutives or affectionate nicknames as terms of endearment. On the other hand, in situations where emotional involvement is relatively low, such as in professional settings among

colleagues, it is more appropriate to utilize formal titles or standard names to address one another, reflecting the nature of the relationship (Agha Hosseini et al., 2014).

Table 1

Tenor construction Using Vocatives

Influential dimensions		Vocative type
Power	Equal power	Reciprocal: formal names or last names or first names
	Un-equal power	Asymmetrical: one party: first name/ the other: formal names
Degree of communication	intermittent	First names
	Non-intermittent	Last names and formal names
Emotional involvement	High emotional involvement	Diminutive names, Nicknames
	Low emotional involvement	formal or ordinary names or last names

Constructing tenor Using Personal Pronouns

Sometimes, authors use personal pronouns in a text to highlight and distinguish certain aspects. The use of vocatives and various pronouns, such as the first-person pronoun, is often employed to demonstrate participation and interaction between individuals in a conversation. Understanding this participation and interaction becomes more challenging when multiple elements and individuals are involved in the dialogue (Lemke, 1995). Pronouns serve two main functions in a text: they specify and indicate the roles and positions of the speaker and listener, and they provide references. In functional linguistics, personal pronouns represent phenomena according to the speaker's perspective in the context of verbal exchange (ibid). The alternating use of first-person and second-person pronouns enhances the "I-you" aspect of meaning, emphasizing the characteristics, positions, and viewpoints of the speaker relative to the listener, and vice versa (Halliday & Matthiessen, 2004).

Face and the Choice of Vocative and Pronoun

Besides the functional considerations mentioned so far regarding the choice of vocative, another pragmatic factor influencing the choice of vocative and pronouns is the individual's face. Generally, face refers to an individual's status, identity, and social position. However, in a specialized sense and from a sociolinguistic perspective, face is a person's public self-image, denoting the emotional and social aspect that every individual possesses and expects others to recognize (Yule, 2009: 82). Face is divided into positive and negative face. Actions that maintain positive face, aiming for solidarity among individuals, demonstrate an informal relationship. Conversely, actions that maintain negative face, aiming to show respect, demonstrate a formal relationship.

The choice of vocative, therefore, aligns with these face-maintaining actions. Using diminutive forms or first names as vocatives is a positive face-maintaining action, indicating intimacy between the speaker and listener. Conversely, using titles or third-person forms as vocatives is a negative face-maintaining action, indicating social distance or hierarchical relationship (Moghaddasinia & Soltani, 2014: 211).

METHODOLOGY

This is basically a descriptive study, and it employs the methodology of qualitative content analysis. The latter uses the model of Halliday's functional linguistics as a framework in the attempt to explore and take a close look at how the characters portrayed in Ziarat Ashura interact and address each other in the course of the narrative under study. Titles and epithets attributed to each character within the framework of this Ziarat are carefully drawn from the text and sorted out systematically for further investigation. More elaborately, the analysis covers a detailed analysis of all the pronouns, names, titles, epithets, and vocatives which are used effectively in the text of this Ziarat. This is done from the perspective of critical discourse analysis, in particular with an emphasis on the level of characterization. The analysis follows Fairclough's well-developed methodology of systematic investigation at the descriptive, interpretative, and explanatory levels. The purpose of this thorough analysis was to reveal and bring to light the prevailing ideology as well as the cultural-spiritual ambiance that characterize Ziarat Ashura most uniquely.

RESULTS

Descriptive and Interpretative Analysis Level

The Imam in the second-person position, God in the third-person position.

"Peace be upon you, O Aba Abdillah, ... and the solitary martyr, ..."

The supplication begins with a second-person address. At the beginning of the supplication, Imam Hussein (AS) is addressed as a vocative with attributes like servant of God, son of the Messenger of Allah (PBUH), son of Imam Ali (AS), and son of Lady Fatima (SA), and in the second-person position indicated by the attached pronoun "ka" (you). This combination of vocative and second-person singular pronoun indicates a close relationship, equal power, high emotional involvement, and continuous contact between the speaker and the addressee, i.e., Imam Hussein (AS), and also helps in creating positive face or solidarity between the speaker and the addressee.

"Peace be upon you and upon the souls that have settled in your courtyard, ... upon all the inhabitants of the heavens,"

The term "souls" mentioned subsequently is first placed in the third-person position, indicating social distance and detachment between the speaker and the souls. However, the second time, the attached second-person plural pronoun is used to refer to the souls along with the Imam (alaykum), indicating that this distance is bridged with the Imam's companions. The second-person pronoun (ka) repeated twice in this part indicates relatively close connection and creates positive face.

"May Allah curse the people who ... and their followers and adherents and allies,"

Here, the name "Allah" appears in the subject position for the first time. Mentioning "Allah" in the third-person singular pragmatically indicates unequal power, low emotional involvement, sporadic contact, and relative distance between the speaker and the referenced entity, God. The pronoun "kum" for Ahlul Bayt and the Imam's companions, and the pronoun "hum" for those who wronged the Imam and his companions and killed them, respectively, point to the speaker's closeness to Ahlul Bayt and detachment

from the wrongdoers and oppressors. In this part, the use of positive and negative face mechanisms to disassociate from the enemies reaches its peak.

The First Taste of Proximity to God

"O Allah, make me honorable in Your presence ... and upon your companions,"

In this section of the Ziarat, there is a sudden change in tenor, with the term "Allah" being addressed as a vocative for the first time and referenced using the second-person pronoun "ka," indicating a more intimate connection, equal power, and higher emotional involvement between the speaker and Allah. On the other hand, the name Hussein (AS) in the third-person position indicates a situational distance between him and the speaker. Interestingly, this tenor of drawing closer to God and distancing from the Imam does not persist, quickly reverting to the previous tenor of drawing closer to the Imam and maintaining distance from God. Immediately in the following phrase, the positions of "Allah" and "Imam Hussein" shift, with Allah in the third-person singular and further relational distance, and Imam Hussein in the second-person position and closer relational distance. The explanatory interpretation of this change is detailed in the next section.

"I turn to Allah ... the calamity that is immense and its grief is tremendous in Islam, and in all the heavens and the earth,"

In this part of the Ziarat, which is in the middle quarter, the viewpoint and tenor are similar to the beginning, with God in the third-person position and a further relational distance, and Imam Hussein in the second-person singular position, closer to the speaker. The Imam's companions and friends are also in the second-person plural position, relatively closer, and with equal power to the speaker. It is noteworthy that this section emphasizes friendship with the Imam and his companions and enmity with oppressors and enemies. The pilgrim requests the highest reward and gift from God by accompanying the Imam's avengers and mentioning the tragedy of Karbala.

God in the Second-Person Position, and Imam in the Third-Person Position

"O Allah, place me in my position ... and the family of Your Prophet, peace be upon him and them,"

From this point to the end of the supplication, the relationship between the characters changes completely, with God being addressed as a vocative using second-person pronouns and grammatical elements, and Imam Hussein (AS) and his companions in the third-person singular. Thus, the intimate relationship established at the beginning of the supplication between the pilgrim and the Imam and his companions now shifts to the relationship between the pilgrim and God until the end of the supplication. The term "Allahumma" is repeated 13 times throughout the Ziarat, once in the middle and 12 times in the final third of the Ziarat. Imam Hussein is also addressed 13 times with various titles, all in the first half of the supplication. The blessed name "Hussein" is mentioned 8 times in the third-person singular with the third-person singular pronoun, all in the final third of the Ziarat.

"Peace be upon you, O Aba Abdillah... and upon the companions of Hussein,"

In this part of the Ziarat, Imam Hussein is addressed twice for a short duration, but unlike the initial part of the Ziarat, his name is not repeated with the titles referring to his grandfather the Messenger of Allah or his parents in a vocative position close to the pilgrim. Instead, the blessed name "Hussein" in the third-person singular with a salutation is mentioned, and his followers are also mentioned in the third-person singular. This has explanatory and pragmatic interpretations discussed in the relevant section.

"O Allah, all praise belongs to You ... those who sacrificed themselves for Hussein, peace be upon him."

In the final section of the Ziarat, God continues to be addressed as a vocative with second-person pronouns, and Imam Hussein is mentioned three consecutive times in the third-person singular. The companions and friends of the Imam are also mentioned in the third-person pronoun in this section. Thus, the pilgrim reaches a position indicating closeness to God, finding equal power, higher emotional involvement, and continuous connection with Him, the same position initially held in relation to the Imam.

Sure! Here is the continuation of the translation, including the Arabic sentences:

DISCUSSION

In the descriptive and interpretative analysis levels, as mentioned earlier, we discovered that the main characters introduced in this Ziarat who were worthy of analysis at the interpersonal analysis level, and consequently aligned with Eggin's approach (2004) for examining characterization in the text, included the subjects, vocatives, and pronouns used to refer to individuals. Through the analyses conducted at the descriptive and interpretative levels, we concluded that the communicative tenor among the pilgrim, Imam Hussein (AS) and his companions, the Imams (AS), oppressors and the killers of Imam Hussein (AS), and the Almighty God as the main characters in this Ziarat is established as follows: At the beginning of the supplication, Imam Hussein and his companions are in the position of the addressee, while God is in the third-person position. According to Halliday and Matthiessen (2004), this indicates a closer relationship between the pilgrim and the Imam and his companions at the beginning of the supplication and a relatively distant relationship with God. The oppressors and killers are always mentioned in the third-person position throughout the supplication, from whom the pilgrim distances himself using negative face mechanisms. Meanwhile, the character perspective among the pilgrim, the Imam, his companions, and God changes throughout the Ziarat, following no linear or fixed pattern, akin to a filmmaker's changing viewpoint during a film, placing the pilgrim in various relational contexts with the characters.

Hence, the distance among the characters introduced in the Ziarat is not a fixed and unchanging concept but varies in different sections and due to factors like friendship and enmity with friends and foes or accompanying the Imam's avengers. Considering this variation, we can say that the Ziarat begins with the Imam in the role of the addressee, close to the individual. As the name of the Imam in the opening sections is mentioned alongside the names of his honorable ancestors and parents, it draws the pilgrim's attention to the fact that although Hussein (AS) is a special servant of God Almighty, he came to earth, has parents, and became earthly to create a way for closeness and equality with people so that they do not perceive him as different or distinct from themselves, hence, they can approach him more intimately and realize that the path he walked towards happiness is not unattainable for other humans. On the other hand, the use of vocative with affectionate names represents the positive face of the speaker with the second party

(Moghaddasi & Soltani, 2014), indicating a sense of similarity and intimacy with the addressee. Therefore, Imam Hussein (AS) at the threshold of the supplication lends his ear to the pilgrim's voice and words, and the pilgrim, as if standing beside him, calls his name and starts talking to him face-to-face, delighted to address him intimately. He feels reassured by having a close friend with whom he travels the path of transcendence. This path continues with the mention of friendship and support for the Imam's friends and companions in the second-person position, creating a positive face, and enmity with the enemies and killers of the Imam by creating a negative face. The supplication proceeds with content such as the mention of the Imam's tragedy, the pilgrim's parents, and reference to the savior of the world, which have explanatory interpretations that include divine tests to measure the pilgrim's criteria, beyond the scope of this study. In the middle section of the Ziarat, God is in the second-person position (Allahumma) and the Imam in the third-person position (Hussein), showing the sweet taste of nearness to Allah as a prelude to perfection to the pilgrim. However, this perspective quickly changes, distancing the pilgrim from God so that he earnestly seeks to regain that sweet taste. This rapid change in tenor is to first offer the sweet taste of nearness to the addressee in the earlier sections to motivate continuation but simultaneously remind him that to achieve this nearness permanently, he must remain in the guardianship and closeness to the Imam. Only after passing the stages of perfection and trials alongside the Imam and with his assistance can he ascend to the divine proximity securely and eternally.

The Ziarat continues with the repeated mention of the same concepts of tragedy, vengeance, friendship, and support for the savior of the world until, finally, in the final third of the Ziarat, God consistently occupies the second-person position (ka) and the vocative (Allahumma), while Imam Hussein is in the third-person position (Hussein). From the perspective of face, this time the pilgrim adopts a positive face towards God and a negative face towards Imam Hussein, perceiving himself as close to God and distant from Imam Hussein. Thus, it seems the mission of the Ziarat culminates by transferring the pilgrim from the Imam to God, drawing him nearer to the Almighty and delivering him to His presence. Hence, it can be interpreted that this aligns perfectly with the philosophy of worship and visitation, meaning leading a person to divine proximity. Another significant point is that towards the end of the supplication, when the salutation to Aba Abdullah is mentioned again, the names of his parents and ancestor are not repeated, as if at this stage, the pilgrim sees Imam Hussein emancipated from earthly bounds and settled in the divine realm, having freed himself from all earthly constraints, making his similarity and intimacy with the pilgrim less prominent. Instead, at this stage, by accompanying Imam Hussein, the pilgrim himself attains the position of servitude and divine proximity and settles as an independent soul in the embrace of divine mercy. This theme corresponds to a harmonious yet individual journey towards perfection, demonstrating that, according to Quranic verses, each person has their own duty in the path of perfection (Surah Abasa, Ayah 37). As seen in the initial sections of the Ziarat, where individuals can help each other in this world through seeking intercession from the Imams and drawing near to them, choosing a path for themselves. However, in the Hereafter, each person is only engaged in the reward and punishment of their deeds and cannot help another (Surah Abasa, Ayah 33). Even Imam Hussein is distant from humans and separated from them, hence emphasizing the importance of seizing opportunities in this world once again.

CONCLUSION

The key highlights of Ziarats, especially Ziarat Ashura, which researchers and commentators focus on, include a specific emphasis on the ideological direction of an individual, ultimately expressing the

worldview of the person, articulated from the heart of the pilgrim to the tongue, indicating their ideological and doctrinal belief, distinguishing them from others. Therefore, this research aimed to identify the characters introduced in Ziarat Ashura, uncover the communicative tenor among them, and finally, achieve ideological interpretations of this tenor. As shown, this perspective clearly reflects the path of transcendence and the movement of individuals towards divine proximity, necessitating closeness to the infallible Imams (AS), followed by friendship and support for them and enmity and distancing from their enemies. This outlines the overall life plan towards perfection and the principles of life for pilgrims who attain divine proximity. Additionally, the analytical approaches in this research revealed that the existential philosophy of the Imams is to create a sense of similarity and intimacy with humans, paving the way for their intercession and then demonstrating to all individuals the possibility of human transcendence from an earthly form and ascension to a spiritual position by following them. Thus, it was observed that critical discourse analysis, with tools like communicative tenor and various face approaches, effectively illustrated the different changes in face and varying tenors in different parts of this Ziarat in line with the mission of supplications and visitations. By uncovering the underlying layers within the text, it provided a comprehensive, precise, and systematic interpretation of the pilgrim's position and the role of Ziarat in shaping the human evolutionary program.

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Biodata

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