# A Pragmatic Study of Sermon's Importance in AL-Imam Ali ibn Al-Hussain' Speech

بحث تداولي عن اهمية الخطبة في خطاب الإمام علي بن الحسين عليه السلام

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# A Pragmatic Study of Sermon's Importance in AL-Imam Ali ibn Al-Hussain' Speech

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المستخلص

تتناول هذه الدراسة البنية التداولية التي تشكّل خطبة الإمام علي بن الحسين (عليه السلام) في قصر يزيد بن معاوية بالشام بعد واقعة كربلاء (61 هـ). تُسلّط هذه الدراسة الضوء على إشكالية الخطب الدينية، إذ ثمة فجوة في التحليل التداولي لهذا النوع من الخطابات ما يستلزم دراسةً تداوليةً أكثر شمولية. لذا، تهدف الدراسة إلى الكشف عن المعاني الكامنة في خطبة ألقاها الإمام (عليه السلام)، بوصف هذه الخطبة التي تعتمد بشكل أساسي على إحصاءات التحليل الكمي باستخدام نموذج انتقائي يتألف من أحداث خطاب هايمز (1974) وافتراضات يول (2000). وتُبيّن الدراسة أكثر أنواع الافتراضات شيوعًا في خطاب الإمام (عليه السلام) لدعم البنية التداولية. من أهم نتائج هذه الدراسة: توظيف أحداث الخطاب وأنواع معينة من الافتراضات بطرق محددة لتحقيق أهداف الإمام في ترسيخ البنية التداولية. ولأغراض الإقناع، فإن الأنواع الشائعة الاستخدام في هذه الخطبة هي الافتراضات الوجودية والبنيوية لإضفاء درجة عالية من الدقة على خطاب الإمام بما يمثل أصالته اللغوية. هناك نقص في استخدام أنواع أخرى من الافتراضات، إذ يتجنب الإمام استخدام مثل هذه الأنواع التي لم تُعتمد

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بشكل كبير في هذه الخطبة، إذ يهدف إلى بيان مكانة آل البيت والتحذير من العواقب الوخيمة على الحاضرين. الترابط بين أحداث الخطاب والافتراضات ينتج من اختلاف الموقف والجمهور .

**Abstract**

This study is concerned with pragmatic structure that composes the sermon of Imam Ali ibn Al-Hussein (A.S.) in the palace of Yazid Bin Muawiya in Syria after the Battle of Karbala (61 A.H.). This study highlights a problem of the religious speeches since there is a gap in the pragmatic analysis of such genre that entails a more comprehensive precise of pragmatic scrutiny. Consequently, it aims to reveal embedded meanings in a sermon delivered by the Imam to describe the sermon that relies mainly on qualitative and quantitative analysis by using eclectic model consisting of Hymes's (1974) speech events and Yule's (2000) presupposition. It shows the most common types of presupposition employed in the Imam's speech to support the pragmatic structure. The important conclusions of this study are: Speech events and certain types of presupposition are used in specific ways to achieve the Imam's aims to consolidate the pragmatic structure. For persuasive purposes, the commonly types used in this sermon are the existential and structural presupposition to give the Imam's speech high degree of accuracy that represents his linguistic originality. There is a lack of using other types of presupposition because the Imam avoids employment of such types which are not adopted highly in this sermon since his aim is to show the status of the Prophet's household and warning of the bad consequences for attendants. The interrelationship between speech events and presupposition comes from the variation in the situation and audience.

**1.Introduction**

People normally try to comprehend not only what the words mean, but what the writer/speaker has intended to convey. Pragmatics is the study of what the speakers mean and it studies the invisible meaning, or how interlocuters distinguish what is meant even when it is not actually said/ written (Yule ,2006, p:133). Additionally, the focus on these meanings reveals the hidden interpretations within these utterances. Hence, the concept of sermon has a valuable influence on people. This value is useful to delegitimize those who take the rights of others by killing the prophet's household and take His family captive to Syria. People go to mosques where preachers deliver sermons in order to spread religious rules. This study relies mainly on statistics of qualitative and quantitative analysis of Al-Imam's sermon by using eclectic model consisting of Hymes's (1974) speech events and Yule's (2000) presupposition which aims at exploring the hidden meanings within a sermon.

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There are a number of pragmatic studies in religious speeches such as "A Pragmatic Study of Speech Acts in Describing the Orphans' Rights in English and Arabic Religious Discourse" by Ban Asa'd Abood in (2025), but there is a gap in studying religious sermons. This study attempts to deal with this topic throughout answering the following questions:

1.What are linguistic aims and purposes of studying a sermon?
2.What are pragmatic strategies used to analysis a sermon?
3.How is the sermon formed and how to reveal the hidden meanings?
4.Are there any underlying assumptions within a sermon?

This study could be useful to those who are concerned with pragmatics and to avoid the problems of misunderstanding that happen because of falsifying facts. The sample of study consists of a sermon delivered by AL-Imam Ali ibn Al-Hussein which is chosen by the researcher for its richness in revealing hidden meanings that are pragmatically oriented. Therefore, this study aims to achieve the following goals:

1.It is hoped that the present study is valuable in the fields of pragmatics and applied linguistics because it is concerned with the pragmatic aspects of the Imam's sermon.
2.It is an attempt to present a general framework of a pragmatic study of the religious sermon.
3.Moreover, it is hoped to be profitable to those who are interested in such aspects of language such as teachers, learners, translators, and those who are interested in such genre of speech.

## 2. Theoretical Framework
### 2.1. Pragmatics
Crystal (1981, p: 201) assures that pragmatics is "a loosely-used term in contemporary linguistics which refers to the study of language from the point of view of the user". Specifically, the user of language makes choices, encounters constraints in social communication, and uses the effects of communication on other participants in an act of interaction. Verschueren (1999, p:29) states that pragmatics is "the study of language use". So, it is taken into using language to identify specific important and essential qualities of communication.

According to Richards & Schmidt (2010, p:449), pragmatics is defined as "the study of the use of language in communication, particularly the relationships between sentences and the contexts and situations in which they are used". It is a branch of linguistics that searches the investigation of how the knowledge of the real world influenced on the interpretation and use of utterances throughout using and understanding the speech by the speakers and knowing the structure of sentences and relationship

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between the speakers and the hearers. Budzynska et al. (2014, p:3) confirms that pragmatics deals with various aspects of how people use language in the effective way in everyday situations in which speech occurs.

## 2.2. Speech

It is "the result of the first major communicative shift, from non-verbal communication to spoken language" (Hartmann et al.,2002, p:129). Schmidt and Lee (2005, p: 698) indicate that "The infrequency of spontaneous speeches is due to the fact that speeches are, for the most part, given in formal situations, and on occasions speakers have been familiar with for a long time".

Elbow (2012, p:21) claims that speech is "highly flexible and it is always shaped and used in particular ways in particular cultural settings". He shows that speech is one of the most powerful signals by which people quickly make a decision about who they agree with and others who they do not agree. Speech is mainly appreciated value to examine if we want to avoid rational thinking about "nature and nurture". The first "nature" made us genetically ready to communicate together by speaking, while the last "nurture" is the major factor that humans depend on to speak and what or how they speak.

## 2.3. Sermons

Knowles (1916) elucidates that oratory - as a part of public speaking-aims to influence on the heart and the mind. While the oration is a formal and intended speech that appeals to persuade audience since it is first aim and result.

Biber and Conrad (2009) state that analysis of sermons is chiefly about content and purpose. They assert that sermon is clearly interested for two things: topic and purpose. While the first is mostly related to religion, scripture, and lifestyle, the second is mainly persuasive and/or informative.

Sermon is a persuasive genre from a linguistic perspective. In other words, it is "a rhetorical religious genre of great importance and unique text type" (Adam, 2017, 6).

Sermons are speeches or discourses delivered by people or members with religious background, usually as a kind of a worship service, intended to provide "spiritual guidance, moral instruction, or interpretation of religious texts". It is typically based on "a passage from scripture, and designed to instruct, inspire, or encourage the audience in matters of faith and conduct". Its main components are: (1) Religious content which is often depended on sacred texts such as Bible, Quran, (2) moral/spiritual instruction that aims to guide behavior and beliefs of people, (3) delivered

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orally throughout spoken language in a church or a mosque, and (4) Audience which is addressed to a congregation or group of followers. (OpenAI, 2025, September 27).

## 2.4. Elements of sermon

As it mentioned before, the term (sermon) is the close English word to (khutba) in Arabic. This translation is inaccurate because the first often refers to a genre that concentrates on religious topics, while the last might be used to deliver a sermon or to declare the war, gather the army, and announce important decisions by a ruler. So, it might be used for religious or political purposes. (Gaffney, 1994).

Preacher needs to prepare for his sermon since it is the special and unique effort of a preacher. According to McManus (1998), there are three main elements make an influential sermon: (a) introduction, (b) the body, and (c) the conclusion.

### a. Introduction

The preacher presents an important advantage to the audience throughout expressing his compassion with their life by using a tale, or a fact that works as a tool to get their attention. The introduction should simplify the preacher's intended meaning and the significance of the topic to the audience (McManus, 1998).

### b. The Body

While the introduction and conclusion of sermon may occasionally be skipped, the body of the sermon is clearly essential since it is necessary to develop the ideas that should be understandable and organized for a single theme, and naturally lead to the result. The discussion in the body should have the "clarity, sequence, unity, and climax" (Shurter 1909, p. 74).

The preacher explains his arguments, supplementary information and gives his topic more attention in this part of the sermon. The preacher supports his topic in an easy manner to be understandable and develops the subject matter to find answers to his aims in this part of the sermon. The recommended framework which is used in this part is a problem-solution outline (McManus, 1998).

### c. The Conclusion

A conclusion includes three aims: it alerts the audience that the sermon comes to an end, it summarizes the topic, and it leaves the audience with useful and unforgettable things. (McManus, 1998).
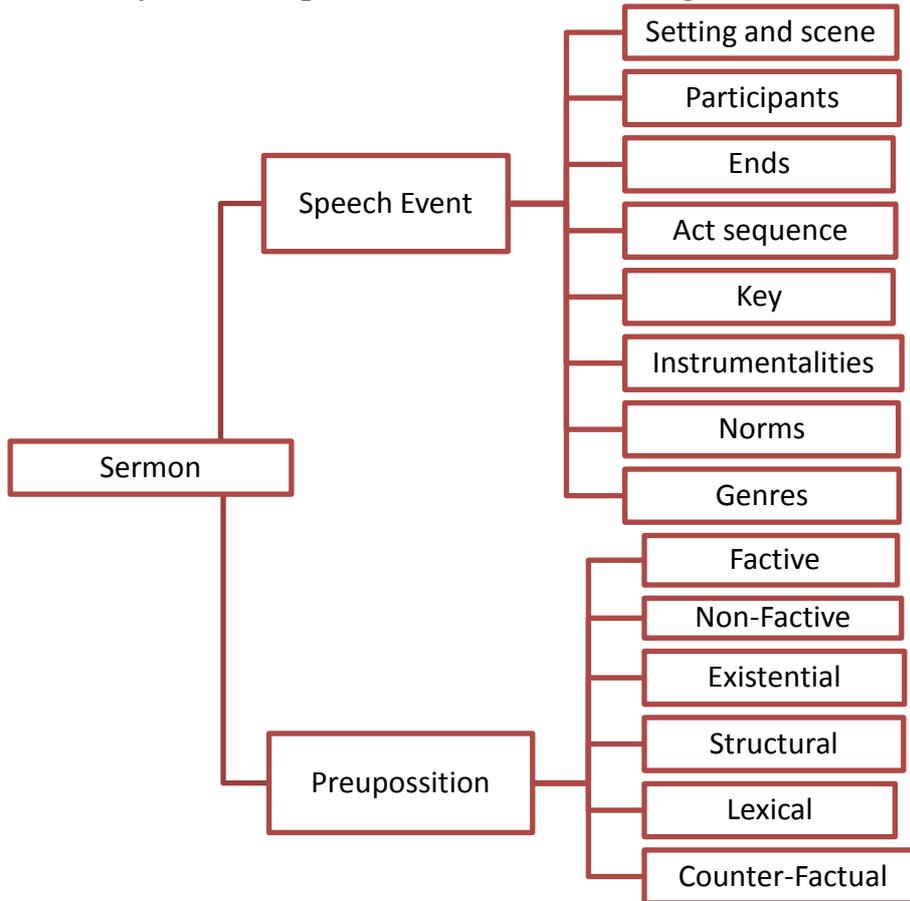
### 3.Methodology

Speech events by Hymes (1974) and presupposition by Yule (2000) are used as an eclectic model to describe the Imam Ali ibn Al-Hussein's

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Speech in Syria by analyzing his sermon in the Court of Yazid Bin Muawiya (the second caliph of the Umayyad Caliphate) after the Karbala's battle in 61 A.H.

By using the framework of explaining speech events of this sermon and then extracting its presuppositions will present a professional effort to clarify the importance of sermon and its religious and political influence on people to comprehend the messages behind this sermon. The model of this study can be represented as the following:

```
                                    ┌─ Setting and scene
                                    ├─ Participants
                                    ├─ Ends
                   ┌─ Speech Event ─┤─ Act sequence
                   │                ├─ Key
                   │                ├─ Instrumentalities
                   │                ├─ Norms
Sermon ────────────┤                └─ Genres
                   │                ┌─ Factive
                   │                ├─ Non-Factive
                   │                ├─ Existential
                   └─ Preupossition ┤─ Structural
                                    ├─ Lexical
                                    └─ Counter-Factual
```

An Eclectic Model of Analyzing Al-Imam Ali Ibn Al-Hussain's Speech

## 3.1. Speech Events

Hymes (1974, p:59ff.) cited in Swann, et al. (2004, p:290-291) defined speaking as "an attempt to specify relevant features of any speech event, such as an interview, conversation, lecture, etc.". According to Hymes, **speaking** comprises of eight components:

1.Setting and scene: The former refers to time, place, and physical circumstances, while the second refers to the cultural description of an event in the same setting.

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2.Participants: They include speakers, listeners or audience members, etc. All those humans who involved in a speech interaction or communication in specific event.

3.Ends: They mean the purposes, goals or outcomes of a communication or an interaction. While goals refer to what speakers intend to accomplish, outcomes mean what is really achieved such as a settlement or a decision.

4.Act sequence: Speech acts represent specified kinds of utterances such as blaming, greeting, etc. So, Hymes referred to the content, or subject of utterances and their forms since how something is said is a part of what it said.

5.Key: Since certain acts are similar in specific situations, the tones, manners of other speech acts may be different in terms of key such as mock and serious.

6. Instrumentalities: This component states both the specific used language and the way or style of interaction or communication whether speech act are oral or written.

7.Norms: They are divided into two types of norms which are norms of interaction and norms of interpretation. The former relates to particular rules of speaking, such as you can or cannot interrupt or you can speak freely or need to whisper, while the other norms indicate how speech acts may be interpreted. Interpretation norms are different in various communities.

8.Genres: They are classifications that may be clearly distinguished such as myth, sermon, tale, etc. These genres are analytically distinct and they may overlap with speech events. For example, if a sermon as a genre is utilized for satirical effect, this would lead to form different speech events.

### 3.2. Presupposition

Yule (1985, p:130) defines presupposition as an "assumption by a speaker or writer about what is true or already known by the listener or reader". So, speaker or writer (not sentences) has presupposition. For example, my baby is eating in the kitchen. There is a noticeable presupposition that the speaker has a baby.

For instance: Ali's father bought four houses.

The listener will presuppose that a person called (Ali) has a father and this father has a lot of money. Hudson (2000, p: 321) defines a presupposition as "something assumed or presupposed to be true in a sentence which asserts other information". The following first sentence presupposes the second sentence as in the following:

1. The student failed again.

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2. The student had failed before.

3. The student did not fail again.

The sentence (The student failed again) presupposes the information in the sentence (The student had failed before), and this is obvious in the truth that if the first sentence is negated as in the third sentence, then the fact of the second remains stable.

## 3.3. Types of presupposition

Linguists consider the forms of language: words, phrases, and structures are signals of possible presupposition in the context with speakers or writers. According to Yule (2000), there are six types of presupposition:

### a. The Factive Presupposition:

Certain words are used in sentences to represent facts or truths, e.g.: "know, realize, regret, glad, odd and aware". For example, students <u>know</u> that "Max is failed in the exam" presupposes that Max is failed in the exam.

Other examples: Sara didn't realize she was ill.      (she was ill).

John was not aware that Sara got a work.   (Sara got a work).

### b. Non-Factive Presupposition:

Certain verbs such as "dream, imagine and pretend" are utilized to refer to the presupposition that "what follows is not true". It is assumed to be wrong. For example, "Max pretended that he was ill". This sentence presupposes that "Max was not ill".

Other examples: Sara dreamed that she was a doctor. This sentence presupposes that            "she is not a doctor".

He imagined he was in Cairo. This sentence presupposes that "He was not in Cairo".

### c. The Existential Presupposition:

This type of presupposition existed in possessive constructions as in: (My bag) presupposes that the speaker has a bag and in any definite noun phrase as in using linguistic forms like in: "**the** president of Iraq" in which the speaker presupposes the existence of the named forms.

### d. Structural Presuppositions:

According to Yule (2000, p: 29), some linguistic structures such as (when, where, etc.) have been dealt as presuppositions because a part of that structure is presupposed to be true. These structures can be used to deal with information to be accepted as true by the others. For instance:

- "**When** did Max read the story?". The sentence presupposes that Max read the story.

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- "**When** did Adam write the homework?". The sentence presupposes that "he wrote the homework".

**e. Lexical Presupposition**:

This type of presupposition uses one form that includes asserted meaning such as "start, stop, again and manage" which its non-asserted meaning is directly understood as a presupposition. For example, when a person manages something, this means that person succeeded in the management of that thing. Otherwise, he or she is not able to manage something (Yule, 2000, p: 29).

For instance, Sara stopped playing. The sentence presupposes that "She used to play".

-Zaki is late again. The sentence presupposes that "He was late before".

**f. Counter-Factual Presupposition:**

This type of presupposition contains a conditional structure in which a speaker presupposes that the information in the conditional structure is not true of the time of utterance, but it is contrary to facts or the opposite of what is true. To exemplify, if Sara was her friend, she would have helped her. This sentence presupposes that she is not her friend. (i.e. the information in the conditional structure (if-clause) is not true of the time of utterance). (Yule, 2000, p: 29). For instance, if John was rich, he would buy a house. This means that "John is not rich".

Another example, she wishes she could pass the exam. This sentence presupposes that "she cannot pass the exam".

## 4. Data Collection and Analysis

Speech events and presupposition are the chief phenomena of pragmatics that include an essential influence on the understanding of speeches. This study explores a pragmatic investigation of the Imam Ali ibn Al-Hussein' Speech after the Battle of Karbala by detecting its circumstances and presuppositions. An eclectic model is utilized to evaluate the importance of the sermon where the sermon is analyzed qualitatively and quantitatively according to Hymes's (1974) of speech events and Yule's (2000) classification of presupposition by presenting a statistic analysis of a presupposition by showing the percentages.

The above model is employed to investigate the chosen data which chosen from sermon delivered by Imam Ali ibn Al-Hussein (A.S.). Furthermore, this model is utilized to persuade the addressees of a fair case that people attempt to adopt and to defend it. The characteristics that should be highlighted on of the sermon are:

a. It is important to specify that the analyzed speech is translated texts in English language, depending on original Arabic texts.

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b. There are certain types of presupposition with speech events that employ by the Imam's speech to achieve the aims of this sermon.

c. This model is used to arrive at the best consequences and achieve the maximum of intentions.

## 4.1. Speech Events

Before beginning in the analysis of the Imam's sermon, the circumstances that surrounded his speech need to be highlighted in order to know the events of speech. In Syria, after the Battle of Karbala (61 A.H.), the Prophet's household were taken captive to the palace of Yazid Bin Muawiya who allowed his followers to enter the palace which was full of people who came to congratulate him on the victory in the battle. Yazid was very happy since he thought that the Islamic world became under his control. Therefore, he ordered his preacher to climb the pulpit and to insult Imam Ali and Imam Al-Hussein, (peace be upon them). The preacher did what Yazid wanted, and he went too far in insulting the Prophet's pure household and then he praised Yazid Bin Muawiya.

Consequently, Imam Ali ibn Al-Hussein (A.S.) interrupted the preacher, addressed him directly and rebuked him for replacing the wrath of the Creator with the pleasure of the creature, saying that the punishment for this action is Hell. After that, he addressed Yazid to allow him to ascend the pulpit to say some words that will satisfy the Almighty Allah, and he will present good religious advice for people who were under the pulpit. The people were astonished at this captive who was sick. He talked to the governor and interrupted the preacher. Because he knew the position of the Imam, Yazid rejected his request, but the attendants begged him to permit to this man to say what he wants to say since he was captive, sick, and was not able to affect the people. Yazid told the people if this sick man ascends the pulpit, he will expose me and Abi Sufyan's family after his descending from the pulpit. People in Syria did not know the Imam Ali ibn Al-Hussein and they thought that he was like other common people. The Imam ascended the pulpit. He gave one of the greatest and most influential sermons in the history since it controlled the hearts and feelings of people and made them weep.

To summarize speech events that surrounded the Imam's sermon, the following points need to be considered:

1. Yazid's palace in Syria after the Battle of Karbala (61 A.H.) and events that were before and after the battle represented the setting and scene of the speech.

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2.AL-Imam Ali ibn Al-Hussain, Yazid, the preacher, and other people in the court of Yazid's palace characterized as the participants in this sermon.

3.Presenting good advice that satisfy Almighty Allah, declaring the position of the prophet's household in the Islamic society, and changing the people's attitudes by influencing their hearts and feelings which aim to achieve awareness, protest, and religious functions. All these things represent the ends of this oration.

4.The variety of speech acts in this sermon such as, informing, reprimanding, challenging, calling, warning and reminding are characterized as act sequence which reflects the ideological, political and fluency of Imam's sermon.

5.The tone and manner of this sermon is serious, so it is considered as the key of this speech.

6.The interaction in this sermon is by oral communication which is the instrumentality in this sermon.

7.The norms of the speech are the interaction and the interpretation. In the interaction, Yazid did not permit to the Imam to take his opportunity in speaking freely in the beginning, while the second one could be understood by people because of the eloquence of the Imam's speech.

8.The genre of this speech is a sermon which includes a critical effect.

## 4.2. Presupposition

When Yazid's preacher insult his father in front of people in the palace, Imam Ali ibn Al-Hussein asked Yazid to allow him to deliver a speech in a way that satisfies Almighty Allah. After the agreement of Yazid, the Imam ascended the pulpit and began his sermon by praising God, extolling Him, and then delivered a sermon that made the eyes weep and hearts fear. This beginning is regarded as an introduction for this sermon. After that, the Imam said:

" أَيُّهَا النَّاسُ، أُعْطِينَا سِتّاً وَ فُضِّلْنَا بِسَبْعٍ، أُعْطِينَا الْعِلْمَ وَ الْحِلْمَ وَ السَّمَاحَةَ وَ الْفَصَاحَةَ وَ الشَّجَاعَةَ وَ الْمَحَبَّةَ فِي قُلُوبِ الْمُؤْمِنِينَ، وَ فُضِّلْنَا بِأَنَّ مِنَّا النَّبِيَّ الْمُخْتَارَ مُحَمَّداً، وَ مِنَّا الصِّدِّيقُ، وَ مِنَّا الطَّيَّارُ، وَ مِنَّا أَسَدُ اللهِ وَ أَسَدُ رَسُولِهِ، وَ مِنَّا سِبْطَا هَذِهِ الْأُمَّةِ، مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي أَنْبَأْتُهُ بِحَسَبِي وَ نَسَبِي" ( Al-Majlisi,1983, 137-38)

"O people, we were granted six things and favored with seven: We were granted knowledge, clemency, leniency, fluency, courage, and love for **us** in **the** hearts of **the** believers. We were favored by **the** fact that from among **us** came **the** chosen Prophet, Mohammed, may Allah bless him and **his** family, al-Siddiq (**the** very truthful one), al-Tayyar (**the** one **who** flies in **the** heaven), **the** Lion of Allah and of **the** Prophet, may Allah bless him and **his** household, **the** mistress of **the** women of **the** world

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Fatima **the** chaste, and both lords of **the** youths of Heaven from among this nation" Whoever recognizes me **knows** me, and whoever does not **recognize**, let me tell him **who** I am and to **what** family I belong to" (Al-Qurashi, 2000, p:153-54).

In this extract of the sermon, all underlined and bold words include different types of presupposition. These types of presupposition are represented in the following table:

**Table 1: Frequencies of Types of Presupposition**

| The types of presupposition | The expression | The number of repetitions |
|---|---|---|
| Existential | Us, his, the | 18 |
| Factive | Knows, recognize | 2 |
| Non-factive | --------------- | 0 |
| Lexical | --------------- | 0 |
| Structural | Who, what | 2 |
| Counter-factual | --------------- | 0 |

According to the above table, the most frequent types of presupposition in this extract are: existential (18 times), factive (2 times), and structural (2 times) because the Imam wanted to inform others by the position of the Prophet's household who was captive in the Yazid's palace. The Imam's aim was to convey the truth, correct false narratives, condemn injustice, reveal hidden facts, and demonstrate the virtue and status of the Prophet's household. This extract conveys a sense of noble lineage, religious position, and spiritual and moral superiority over Yazid and his ancestors. Therefore, it contains a veiled rebuke to Yazid and his followers for their ignorance or disregarding for this noble lineage.

After praising God, the Imam moved on to the body of the sermon, saying:

" أَيُّهَا النَّاسُ، أَنَا ابْنُ مَكَّةَ وَ مِنَى، أَنَا ابْنُ زَمْزَمَ وَ الصَّفَا، أَنَا ابْنُ مَنْ حَمَلَ الرُّكْنَ بِأَطْرَافِ الرِّدَا، أَنَا ابْنُ خَيْرِ مَنِ انْتَزَرَ وَ ارْتَدَى، أَنَا ابْنُ خَيْرِ مَنِ انْتَعَلَ وَ احْتَفَى، أَنَا ابْنُ خَيْرِ مَنْ طَـافَ وَ سَعَى، أَنَا ابْنُ خَيْرِ مَنْ حَجَّ وَ لَبَّى، أَنَا ابْنُ مَنْ حُمِلَ عَلَى الْبُرَاقِ فِي الْهَوَاءِ، أَنَـا ابْنُ مَنْ أُسْرِيَ بِهِ مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى، أَنَا ابْنُ مَنْ بَلَغَ بِهِ جَبْرَئِيلُ إِلَى سِدْرَةِ الْمُنْتَهَى، أَنَا ابْنُ مَنْ دَنـا فَتَدَلَّى فَكانَ قابَ قَوْسَيْنِ أَوْ أَدْنى، أَنَا ابْنُ مَنْ صَلَّى بِمَلَائِكَةِ السَّمَاءِ، أَنَا ابْنُ مَنْ أَوْحَى إِلَيْهِ الْجَلِيلُ مَا أَوْحَى، أَنَا ابْنُ مُحَمَّدٍ الْمُصْطَفَى،"(Al-Majlisi,1983, p: 138-39 )

 "I am **the** son of Mecca and Mina; I am **the** son of Zamzam and al-Safa; I am **the** son of **the** messenger **who** carried Zakat in **the** ends of **the** mantle; I am **the** son of **the** best man **who** ever put on a loincloth and clothes; I am **the** son of **the** best man **who** ever put on sandals and walked barefooted; I am **the** son of **the** best man **who** ever made the

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procession round the Kaaba and ceremony of running seven times between Safa and Marwa; I am **the** son of **the** best man **who** ever offered **the** hajj and pronounced: Here I am at **your** service; I am **the** son of **the** one **who** was transported on **the** buraq in **the** air; I am **the** son of **the** one **who** was made to travel from **the** Sacred Mosque to **the** Remote Mosque, so glory belongs to Him **Who** made His Servant travel; I am **the** son of **the** one **who** was taken by Gabriel to sidrat al-muntaha; I am **the** son of **the** one **who** drew near his Lord and suspended, so he was **the** measure of two bows or closer still; I am **the** son of **the** one **who** led the angels of **the** heavens in prayer; I am **the** son of **the** one to whom **the** Almighty Allah revealed **what** He revealed; I am **the** son of Mohammed al-Mustafa" (Al-Qurashi, 2000, p:154).

Again, all bold and underlined words of the sermon in above extract contain various types of presupposition. These types of presupposition are listed in the following table:

**Table 2: Frequencies of Types of Presupposition**

| The types of presupposition | The expression | The number of repetitions |
|---|---|---|
| Existential | The, your | 36 |
| Factive | --------------- | 0 |
| Non-factive | --------------- | 0 |
| Lexical | --------------- | 0 |
| Structural | Who, what | 12 |
| Counter-factual | ----------- ---- | 0 |

The above statistics indicate that existential (36 times) and structural presupposition (12 times) are the most used in this part of the sermon. The Imam continued to inform people that he is akin and closed to the Messenger "Mohammed", whom Allah sent Him as a mercy to the worlds and to save them from disbelief through his behavior with them and through divine miracles. In other words, this part of the speech informs the people of the status of the Prophet's household and an implicit rebuke and warning of the bad consequences for these people.

The Imam continued to tell people about his relationship to the Commander of the believers, Ali ibn Abi Talib (peace be upon him) by saying:

" أَنَا ابْنُ عَلِيٍّ الْمُرْتَضَى، أَنَا ابْنُ مَنْ ضَرَبَ خَرَاطِيمَ الْخَلْقِ حَتَّى قَالُوا لَا إِلَهَ إِلَّا اللَّهُ، أَنَا ابْنُ مَنْ ضَرَبَ بَيْنَ يَدَيْ رَسُولِ اللهِ بِسَيْفَيْنِ، وَ طَعَنَ بِرُمْحَيْنِ، وَ هَاجَرَ الْهِجْرَتَيْنِ، وَ بَايَعَ الْبَيْعَتَيْنِ، وَ قَاتَلَ بِبَدْرٍ وَ حُنَيْنٍ، وَ لَمْ يَكْفُرْ بِاللهِ طَرْفَةَ عَيْنٍ، أَنَا ابْنُ صَالِحِ الْمُؤْمِنِينَ، وَ وَارِثِ النَّبِيِّينَ، وَ قَامِعِ الْمُلْحِدِينَ، وَ يَعْسُوبِ الْمُسْلِمِينَ، وَ نُورِ الْمُجَاهِدِينَ، وَ زَيْنِ الْعَابِدِينَ، وَ تَاجِ الْبَكَّائِينَ، وَ أَصْبَرِ

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الصَّابِرِينَ، وَ أَفْضَلِ الْقَائِمِينَ مِنْ آلِ يَاسِينَ رَسُولِ رَبِّ الْعَالَمِينَ، أَنَا ابْنُ الْمُؤَيَّدِ بِجَبْرَئِيلَ الْمَنْصُورِ بِمِيكَائِيلَ، أَنَا ابْنُ الْمُحَامِي عَنْ حَرَمِ الْمُسْلِمِينَ وَ قَاتِلِ الْمَارِقِينَ وَ النَّاكِثِينَ وَ الْقَاسِطِينَ، وَ الْمُجَاهِدِ أَعْدَاءَهُ النَّاصِبِينَ، وَ أَفْخَرِ مَنْ مَشَى مِنْ قُرَيْشٍ أَجْمَعِينَ، وَ أَوَّلِ مَنْ أَجَابَ وَ اسْتَجَابَ لِلَّهِ وَ لِرَسُولِهِ مِنَ الْمُؤْمِنِينَ، وَ أَوَّلِ السَّابِقِينَ، وَ قَاصِمِ الْمُعْتَدِينَ، وَ مُبِيدِ الْمُشْرِكِينَ، وَ سَهْمٍ مِنْ مَرَامِي اللَّهِ عَلَى الْمُنَافِقِينَ، وَ لِسَانِ حِكْمَةِ الْعَابِدِينَ، وَ نَاصِرِ دِينِ اللَّهِ، وَ وَلِيِّ أَمْرِ اللَّهِ، وَ بُسْتَانِ حِكْمَةِ اللَّهِ، وَ عَيْبَةِ عِلْمِهِ،" (Al-Majlisi,1983, p:138-39)

"I am **the** son of Ali Ibn Abi Talib; I am **the** son of **the** one **who** fought against **the**

creatures till they said: There is no god but Allah. I am **the** son of **the** one **who** struck the enemies with two swords before Allah's Apostle, may Allah bless him and **his** family, and stabbed (them) with two spears, emigrated twice, pledged allegiance twice (to the Prophet), prayed in **the** two qiblas, and fought (against the unbelievers) at Badr and Hunayn and never disbelieved in Allah not even as much as **the** twinkling of an eye. I am **the** son of **the** best of **the** believers, **the** inheritor of **the** Prophets, **the** fighter of **the** unbelievers, **the** Leader of **the** Muslims, and **the** mujahidïn, **the** ornament of **the** worshippers, **the** crown of **the** weepers, **the** most patient of **the** patients, and **the** best of **the** steadfast from among **the** Yassin's family, and **the** Messenger of **the** Lord of the world's inhabitants. I am the son of the one who was supported by Gabriel, and Mikael. I am **the** son of the one **who** protected **the** Muslims, killer of **the** oath breakers of allegiance and **the** oppressors and **the** dissenters, struggled against **his** tiring enemies, **the** most excellent one of those **who** walked (to war) from among Quraysh ( the Prophet's tribe), **the** first who respond to Allah from among **the** believers, **the** prior to all **the** previous ones, **the** breaker of **the** aggressors, **the** destroyer of **the** atheists, an arrow from among **the** shooting-places of Allah against **the** hypocrites, **the** talker of **the** wisdom of worshippers, **the** protector of **the** religion of Allah, **the** supporter of **the** affair of Allah, **the** gatherer of **the** wisdom of Allah, **the** container of **the** knowledge of Allah, (Al-Qurashi, 2000, p:154-155).

**Table 3: Frequencies of Types of Presupposition**

| The types of presupposition | The expression | The number of repetitions |
|---|---|---|
| Existential | the , his | 57 |
| Factive | ---------------- | 0 |
| Non-factive | ---------------- | 0 |
| Lexical | ---------------- | 0 |
| Structural | Who | 3 |
| Counter-factual | ----------- ---- | 0 |

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According to the previous table, the most frequent types of presupposition in the extract above are: existential (57 times), and structural (3 times) where the Imam praised his noble lineage, not to boast, but to affirm his identity and the legitimacy of the Caliphate. Therefore, this speech is a historical and religious praise that re-establishes the legitimacy of real leadership. The Imam continued to praise his grandfather the Commander of believers Imam Ali ibn Abi Talib (A.S.) and mentioned his contributions for the Islamic religion in battles.

" أَنَا ابْنُ فَاطِمَةَ الزَّهْرَاءِ، أَنَا ابْنُ سَيِّدَةِ النِّسَاءِ.......... أنا ابن من لطخ بالدم، أنا ابن من ذبح بكربلاء...........(Al-Majlisi,1983, p: 139) "

"I am **the** son of Fatima, **the** chaste. I am **the** son of **the** mistress of women........., I am **the** son of **the** one **who** was covered with blood. I am **the** son of **the** one **who** was slaughtered at Karbala'......" (Al-Qurashi, 2000 p:154).

Imam Ali ibn Al-Hussein (A.S.) continued saying 'I am.... I am …. I am' till this speech made the audience cry. So, Yazid was afraid from a discord that would happen because the cultural and historical speech by the Imam which might lead to a revolution through a sermon to the people who did not know the Imam.

So, Yazid interrupted the Imam and ordered a preacher to announce the time of a pray by saying: "Allahu Akbar!" …….. "I bear witness that there is no god but Allah". Al-Imam Ali bin Al-Hussain said: "**My** hair, **my** skin, **my** flesh, **my** blood, **my** brain, and **my** bones bear witness that there is no god but Allah". A religion man raised his voice saying: "I bear witness that Muhammad is the Messenger of Allah!". Directly, the Imam addressed Yazid: "Yazid, is Mohammed **your** grandfather or **mine**? **If** you say that he is **yours**, then you are a liar, and **if** you say that he is **mine**, then **why** did you kill **his** family?". This extract represents a conclusion of the oration.

The most frequent types of presupposition in the last extract are as following:

**Table 4: Frequencies of Types of Presupposition**

| The types of presupposition | The expression | The number of repetitions |
|---|---|---|
| Existential | the, his, your, mine, yours | 19 |
| Factive | --------------- | 0 |
| Non-factive | -------------- | 0 |
| Lexical | --------------- | 0 |

| Structural | Who, why | 3 |
| Counter-factual | if | 2 |

The above table illustrates that the most frequent types of presupposition in this extract are: existential (19 times), Structural (3 times), and Counter-factual (2 times). The Imam's aim in this sermon was to persuade, call for thinking, and trigger minds and consciences. This act was an awareness-raising one, aiming to persuade listeners by using an effective rhetorical style to comprehend and accept the truth. The people in Syria recognized that they lost the right way when they obeyed Yazid's government which did a great effort to mislead them.

The following results are listed in this table as per the statistics in the four tables above:

**Table 5: Frequencies and Percentages of Types of Presupposition**

| The types of presupposition | The number of repetitions | percentage |
|---|---|---|
| Existential | 130 | 84.41 % |
| Factive | 2 | 1.29 % |
| Non-factive | 0 | 0 % |
| Lexical | 0 | 0 % |
| Structural | 20 | 12.98 % |
| Counter-factual | 2 | 1.29 % |
| The total number | 154 | 100 % |

In accordance with the total statistics in the above table, the existential presupposition (**84.41 %**) and structural presupposition (**12.98 %**) are the higherst types of presupposition used in this sermon. These results demonstrate that the Imam aims to inform people of the status of the Prophet's household in the Islamic world and an implicit rebuke and warning of the bad consequences for these people. It also shows the great sin committed by Yazid which was the killing of Al-Hussein (peace be upon him) and his hostility towards the Prophet's household.

## 5. Conclusions

The overlapping between speech events and presupposition performs an important role in revealing the hidden meanings and knowing surrounded circumstances that led to deliver this sermon. Depending on the basis of the results obtained by the data analysis, the conclusions of the study are as follows:

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1. Imam Ali ibn Al-Hussein (A.S.) utilizes a structured speech that is pragmatically established by using pragmatic tools including speech events and presupposition. Furthermore, these pragmatic tools are realized by sermon components of speech events and specific types of presupposition as illustrated in the above description.

2. The sermon delivered by Imam Ali ibn Al-Hussein (A.S.) assumes the speech events involving: setting and sense, participants, ends, act sequence, key, instrumentality, norms, genres along with the types of presupposition that are used in specific ways to achieve the aims of this sermon.

3. The speech events including: Setting and sense, participants, ends, act sequence, key, instrumentality, norms, genres are also utilized to consolidate the pragmatic structure of a sermon.

4. The existential presupposition is the most commonly employed type used in the Imam's (A.S.) sermon. It is used to give his speech high degree of accuracy which represents the speaker`s linguistic originality to convince his audience. Imam Ali ibn Al-Hussain (A.S.) used it for persuasive purposes.

5. The existential presupposition is highly adopted in the sermon under study rather than other types of presupposition where Imam Ali ibn Al-Hussain (A.S.) used it for persuasive purposes.

6. It is clearly shown that Imam Ali ibn Al-Hussain (A.S.) employs the existential presupposition (**84.41 %**) and structural presupposition (**12.98 %**) to establish a conclusion that fulfils the goals of the current study.

7. The variety and interrelationship between speech events and presupposition of this sermon comes from the diversity in the situation, audience, interactants and speech intended aim which are involved in pragmatically constructed sermon.

8. Expanding the studies of religious sermons is suggested, since they are rich in pragmatic techniques.

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