



خطبة الإمام علي عليه السلام الشقشقية: تحليل نقدي للخطاب

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دكتوراه في فلسفة اللغة الإنكليزية/ مدرس

ملخص البحث:

تُعدّ خطبة الشقشقية خطاباً سياسياً وأخلاقياً وتاريخياً وعقائدياً. تتضمن هذه الخطبة مظالم الخلافة، ثم تأكيد الإمام علي بن أبي طالب عليه السلام على تحملها، ثم بيعة الناس له. يُنظر إلى هذا البحث على أنه تحليل نقدي لخطبة الإمام علي الشقشقية، إذ يدرس عناصر كالنحو والمفردات والأساليب البلاغية المختلفة في هذه الخطبة للكشف عن أيديولوجيتها الكامنة، ويسعى إلى معالجة الأسئلة الآتية: ما هي الآليات النحوية والمعجمية والبلاغية المستخدمة في خطبة الإمام؟ وكيفية استخدام الأساليب المذكورة سابقاً في هذه الخطبة للكشف عن أيديولوجيتها الخفية؟. لذا تهدف هذه الدراسة إلى بحث الأدوات اللغوية وكشف الأيديولوجية الخفية. تنقسم هذه الدراسة على قسمين: يقدم القسم الأول لمحة عامة عن تحليل الخطاب النقدي، بينما يركز القسم الثاني بشكل أساسي على التحليل اللغوي لخطبة الإمام علي عليه السلام لكشف الأيديولوجية الكامنة وراءها.

تاريخ الاستلام:

٢٠٢٥/٨/٤

تاريخ القبول:

٢٠٢٥/٩/١١

تاريخ النشر:

٢٠٢٥/٩/٣٠

الكلمات المفتاحية:

الإمام علي عليه السلام، تحليل الخطاب النقدي، خطبة الشقشقية، الخلافة، الصبر.

السنة (١٤) - المجلد (١٤)

العدد (٥٥)

ربيع الأول ١٤٤٧ هـ.

أيلول ٢٠٢٥ م

DOI:

10.55568/amd.v14i55.157-183



Imam Ali's (PBUH) Al-Shaqshqiyya Sermon: A Critical Discourse Analysis

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Received:

4/8/2025

Accepted:

11/9/2025

Published:

30/9/2025

Keywords:

Imam Ali (PBUH), critical discourse analysis, Al- Shaqshqiyya sermon, caliphate, patience.

Al-Ameed Journal

Year(14)-Volume(14)
Issue (55)

Rabi' Al-Awwal 1447 AH.
September 2025 AD

DOI:

10.55568/amd.v14i55.157-183



Abstract:

Al- Shaqshqiyya sermon represents a political, ethical, historical, and ideological address. It encompasses the complaint about the caliphate, then highlights Imam Ali Bin Abi Talib (PBUH) stressing the importance of enduring it, followed by the people's oath of loyalty to him. This study is regarded as a critical discourse analysis (CDA) of Imam Ali's Al- Shaqshqiyya sermon, exploring particular aspects like grammar, vocabulary, and different rhetorical techniques in this sermon to uncover its core ideology and aims to tackle the following questions: what grammatical, lexical, and rhetorical strategies are employed in Al-Imam's sermon? Secondly, how the previously discussed devices are employed in this sermon to uncover its hidden ideology? Therefore, this research aims to analyze the language techniques and reveal the hidden ideology present in the sermon. The procedure of the study is divided into two sections: the initial section offers a summary of CDA, whereas the subsequent section primarily extracts the critical linguistic devices that the sermon of Imam Ali utilizes to uncover the hidden ideology.

1. Introduction

Al- Shaqshqiyya sermon is a clear and undeniable statement regarding a critical historical period that altered the lives of Muslims, particularly concerning the usurpation of the caliphate from Imam Ali (PBUH), contrary to the wishes of Prophet Mohamad (PBUT). This sermon serves as a factual political account of the events that transpired following the death of Prophet Mohamed (PBUT).

A linguistic and ideological analysis of this type of discourse shows that Imam Ali's rhetoric aims to expose the underlying conspiracy-taking place. To achieve this, he employs a range of lexical and grammatical with varying semantic meanings. That is why, this research seeks to elucidate the political backdrop, the essence of authority, and the developing ideology while also emphasizing the linguistic features used in Imam Al- Shaqshqiyya's sermon.

2. Critical Discourse Analysis

Critical discourse analysis (henceforth, CDA) is a scientific method or approach intending to examine and analyze precise societal practice in discourses with their contextual setting to scrutinize the socio-political values and norms¹. The core idea of CDA is based on how discourses sustain and authorize inequalities, prejudice and harassment where diverse discourse analytical approaches are used to underpin such unfairness².

Before that Fairclough (1989)³ concentrates on the word 'critical' within CDA which is specially linked with showing up the connections which are hidden from people like the connection between language, ideology and power. In this case, discourse is a prevailing way of influencing people's minds.

1 Mahdi, S. and Noor D.H., "A Critical Discourse Analysis of Extremist Language toward Iran in Trump's Discourses," Turkish Online Journal of Qualitative Inquiry 12, no. 8 (2021): 5129, https://openurl.ebsco.com/EPDB%3Agcd%3A2%3A22094434/detailv2?sid=ebsco%3Aplink%3Ascholar&id=ebsco%3Agcd%3A160601206&crl=c&link_origin=scholar.google.com.

2 Van Leeuwen, T. "Critical Discourse Analysis". In Renkema J., "An Overview of Research in Discourse Studies, 2006, 277.

3 Fairclough, Norman. Language and Power, N.D (London: Longman, 1989), 5.

Paltridge (2012)⁴ summarizes the use of CDA in exploring the networks between the use of language and the societal and governmental contexts in which it occurs. It also investigates ways in which language constructs and is constructed by social relationships.

Kress (1989) cited in Wodak and Mayer (2001)⁵ mentions the basic tenets that all CDA analyses work on:

1. Language is a societal instrument.
2. It is not only persons, hence, institutions express language and social groupings which constitutes specific meanings and values in systematic ways.
3. Texts or discourses are the applicable units of language in communiqué.
4. In their relation to texts, Readers/hearers are active recipients.
5. Similarities exist between scientific languages, institutional languages, and so on.

According to the above tenets, discourse analysis discusses the meanings within texts where the utterer, the hearer, and many societal and cultural features can be clarified. Criticality within CDA pursues to underpin the importance of the discursive practices in sustaining and preserving the public, including those societal networks that are entangled with unequal power dynamics⁶. The discourse analyst enlightens the text's reader to the societal, racial, and governmental factors found in the production of the text, to excerpt the ideology implanted within it, and to weaken the dominant meaning systems.

To underpin such ideological manifestations through linguistic gears, many theorists advocate approaches to CDA. One of which is that of Fairclough (1989)⁷ in his book *Language and Power*. Socio-cultural approach focuses upon social conflict taking the linguistic manifestations as a way of deducting ideology within an emphasis on the role of cultural diversity. His model is of three stages application depending on linguistic analysis. He classifies those stages into: description

4 Paltridge, B. *Discourse Analysis: An Introduction*, 2nd ed. (London: Bloomsbury Academic, 2012), 186.

5 Fairclough, N. "Critical Discourse Analysis as a Method in Social Scientific Research." In Wodak, R., & Meyer, M. (Eds.). *Methods of Critical Discourse Analysis* (London: Sage Publications, 2001), 184.

6 Mohseni, M. J. "An Essay on Fairclough's Critical Discourse Analysis Theory and Method," *Cultural and Social Knowledge Journal*, no. 3 (2012): 68.

7 Fairclough, *Language and Power*.

of text, interpretation of the relationship between text and interaction, and explanation of the relationship between interaction and social context.

2. Critical Discourse Analysis of the Sermon

2.1 Description Stage

According to Fairclough's theory, the initial level of CDA is the descriptive level⁸. At this level, the discourse analyst looks upon the formal features of the discourse such as lexical devices, grammar, and textual structure. S/he explores the relationship between form, meaning, grammar, and lexical collocations. Jørgensen and Phillips (2002)⁹ contend that political and social circumstances, along with discourse, influence one another and are interrelated.

2.1.1 Lexical Analysis

Within CDA, Talmy (1985)¹⁰ denotes that particular morpheme components are associated with specific meaning that is linked to word choice intention. According to van Dijk (1995), the ideological meaning is expressed within specific lexical choice that denotes the speaker's opinion as well as ideological persuasion. Imam Ali (PUBH) in his sermon with chosen words carry weight that is more convincing and aims at guiding and changing the ideology of his audience.

2.1.1.1 Parallelism

Berlin (1992)¹¹ defines parallelism as "the pairing of line with one or more lines that are in some way linguistically equivalent." Its importance which lies in emphasizing leads to persuasion, provides rhythm and memorability, creates clarity and cohesion, and may generates emotional impact. As a part of his eloquence, Imam Ali (PBUH) scrutinizes such mechanism in an attempt to reinforce his arguments of caliphate. In essence, parallelism is not just a stylistic flourish in the Shaqshaqiyya Sermon; it is an integral part of its communicative power,

8 Fairclough, "Critical Discourse Analysis as a Method in Social Scientific Research." In Wodak, R., & Meyer, M. (Eds.). *Methods of Critical Discourse Analysis*, 109–10.

9 Jørgensen, M. W. and Phillips, L. J. *Discourse Analysis as Theory and Method* (London: SAGE Publications, 2002), 66.

10 Talmy, L. "Lexicalization Patterns: Semantic Structure in Lexical Forms". In T. Shopen, "Language Typology and Syntactic Description 3: Grammatical Categories and the Lexicon, 1985, 59.

11 Berlin, Adele. "'Parallelism.'" In D. N. Freedman (Ed.), "The Anchor Yale Bible Dictionary 5 (1992): 155.

reflecting the unparalleled eloquence attributed to Imam Ali and making it one of the most studied and revered texts in Arabic literature. He does so with two types of parallelism: synonymous and antithetic.

2.1.1.2 Synonymous Parallelism

In parallel lines, a similar sense is expressed in dissimilar but equivalent terms. In showing his own abstention from caliphate, Imam Ali ((PUBH) uses sythe expressions like " فَسَدَلْتُ دُونَهَا ثَوْبًا وَطَوَيْتُ عَنْهَا كَشْحًا " (I put a garment upon her and I bended it up). He refers to caliphate where he forgets it and covers it with a robe metaphorically. At the same time, he does not think about it more than it deserves so that he assimilates this process with " كَشْحًا " (light clothes) which designates something easy to be done or returning the sword to its place (scabbard) or كَشْحٌ that is place between flank and rib in the soldier's body. This consistent structure highlights the chain of events and his consistent principled stance.

In his description of Othman period, Imam Ali (PBUH) utilizes parallel negative expressions to illustrate the consequences of each caliphate, building a sense of escalating discontent and instability. The parallel structure of adjectives and associated nouns emphasizes the difficulty and hardship (see 3.1.2.3) as in:

"فَصَبَّرَهَا فِي حَوْزَةٍ حَشْنَاءَ، يَغْلُظُ كُلُّمُهَا، وَيَخْشُنُ مَسُّهَا، وَيَكْثُرُ الْعِتَارُ وَالْإِعْذَارُ مِنْهَا".

"Placing her in a rough pasture where her wounds are severe, her touch is harsh, and stumbling and apologizing are frequent."

To express his patience, Imam Ali (PBUH) uses other negative connotations in synonymous parallelism as in:

"فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَآئَا أَحَبُّ، فَصَبَرْتُ وَفِي الْعَيْنِ قَدًى، وَفِي الْحَلْقِ شَجًّا أَرَى تُرَائِي نَهَبًا".

I see that being patient is better. I was patient with a mote in the eye and a bone in the throat. I have seen my heritage is plundered.

Here, the word "قَدًى" refers to something inter the eye and causes irritation like dust or leads to redness in sclera called a pink eye or conjunctivitis¹². The word "شَجًّا" designates narrowing or something found in the mouth leads to difficulty in swallowing like a bone¹³. The word " نَهَبًا " means something is taken

12 Ibn Al-Manzoor, M. Lisan Al-Arab (the Tongue of Arab) (Beirut: Dar Sadir, 2000), 432.

13 Abadi, F. Al- Muheet (The Ocean) (Beirut: Dar Ma'rrefa, 2003), 342.

by force, robbed or stolen without the owner's permission¹⁴. Those negative connotations express the worries as well as the sorrow that weighed heavily in the heart. In spite of such challenges, Imam Ali (PBUH) stands against them with preservation that bleeds his heart while he sees his right taken from him and more importantly, the will of Prophet Mohamed (PBUH) is broken. He admits again that caliphate is his own by using the word "تُرَاثِي" through the use of "ياء" (my).

Another instance of synonymous parallelism is used to describe Abu-Baker caliphate. Imam Ali (PBUH) uses strong, memorable structure, utilizing elements akin to anaphora for cohesion, and building towards a climax that deepens its meaning with synonyms not equivalent expressions as a type of numeration for the characteristics of this period as in:

"يَهْرَمُ فِيهَا الْكَبِيرُ، وَيَشْيِبُ فِيهَا الصَّغِيرُ، وَيَكْدَحُ فِيهَا مُؤْمِنٌ، حَتَّى يَلْقَى رَبَّهُ".

"The elder grows old in it, the young one turns gray in it, and the believer toils in it until he meets his Lord".

2.1.1.3 Antithetic Parallelism

Antithetic type occurs within two lines resemble with one another by an opposition of terminologies and opinions. The antithesis varies from 'exact contraposition of word to word' to 'a general disparity'¹⁵. Imam Ali (PUBH) thinks of frightening the hypocrites, usurper, and oppressors with a strong hand. In so doing, he alludes to antithetic parallelism that heights the drama and emphasize the contrasts between different states or actions inside himself as in:

"طَفِئْتُ أَرْثِي بَيْنَ أَنْ أَصُولَ بِيَدٍ جَدَّاءَ أَوْ أَصْبِرَ عَلَى طَخِيَةِ عَمِيَاءَ"

-I think of either fighting with a cutting hand or be patient upon such blind darkness.

In the above instance, Imam (PUBH) describes fighting his opponents with negative connotations as "بِيَدٍ جَدَّاءَ" which literary means cold hand or a cutting one that cannot carry a sword. It reflects his inability to fight with strong hand. In contrast, the negative implication "طَخِيَةِ عَمِيَاءَ" refers to the stumbling environment or confusion as well as the political anarchy or disarrangement at this

14 Abadi, 1033.

15 Berlin, "'Parallelism.' In D. N. Freedman (Ed.)," 165.

period. Thus, he uses such expressions to express his pain and sorrowful atmosphere. It designates the scarcity of supporters to fight. This leads to the idea that caliphate is a war and struggle between different parties not taken through real council. At the same time, he describes the period of the three caliphates before him as a difficult¹⁶.

To manage something difficult requires a delicate balance to avoid either excessive rigidity or uncontrolled freedom. Imam Ali (PBUH) expresses such stance using antithetic parallelism using two contrasted ideas (see 3.1.2.6) as in:

"فَصَاحِبُهَا كَرَائِبِ الصَّعْبَةِ، إِنْ أَشْنَقَ لَهَا حَرَمَ، وَإِنْ أَسْلَسَ لَهَا تَقَحَّمَ"

-Its owner is like ridding camel. If he pulls it rein tight, he injures it and if he loosens it, it plunges forward.

2.1.2 The Use of Vows (Qassam)

Vow is used to mean an oath, and is often accompanied by the mention of the name of Allah or something sacred. A vow is used to reinforce a statement and show the seriousness of a statement or promise. Imam Ali (PUBH) scrutinizes such words to emphasize and solidify the truths. They add weight, gravitas to his elucidation, and strengthen his argument to be more persuasive. Additionally, it indicates that the matter he is discussing is not trivial but profound. It applies to both the expression of his sorrow or the calamities that befell Muslims' community after Prophet Mohamed (PBUT) as in:

"أَمَّا وَاللَّهِ لَقَدْ تَقَمَّصَهَا فَلَانْ"

""By Allah, so-and-so has impersonated it (Caliphate)."

"أَمَّا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ"

"In the name of the One who split the seed and created the soul"

2.1.3 The Use of Exophora

Exophora is a situational reference that does not name anything but points that reference must be constructed in the context of the situation¹⁷. In the phrase "أَمَّا وَاللَّهِ لَقَدْ تَقَمَّصَهَا فَلَانْ" is mentioned without using the word caliphate in order

16 Ibn Abi Al-hadia. Al-Mutazily, Sharih Nahig Al-Balaga (Explanation of Nahji Al-Balaga), 1st ed. (Beirut: Dar Ihya Al-kutoob Al-Arabia, 1998), 122.

17 Yule, G. "Pragmatically Controlled Anaphora," *Lingua* 49, no. 2 (1979): 33, <http://www.sciencedirect.com/science/article/pii/0024384179900196>.

to stress the influential religious and rhetorical effect. At this time, the focus is on the action and if this were phrased like "لقد قمِصت الخلافة" (Caliphate has been taken), the focus will be on the caliphate so the doer of the action should be mentioned which is not his intention as he does not mention this word in all his sermon. At the same time, he nominates the doer of the action as "fulan" which means someone who both the speaker and the listener know. Instead, he wants to express his feeling toward what has happened. To do so, he uses the conjugated pronoun "ها" attached to the verb to be impersonated and embodied in that the phrase be more concise and clear. This leads us to the use of exophora where the referent is not mentioned before in the discourse but relying on the shared knowledge or immediate context for understanding. This has been repeated in mentioning the second Calipha as in:

"فَيَا عَجَبًا! بَيْنَمَا هُوَ يَسْتَقِيلُهَا فِي حَيَاتِهِ؛ إِذْ عَقَدَهَا لآخرَ بَعْدَ وَفَاتِهِ".

"Oh, how strange that he was resigning from it during his life and he contracted it was with another after his death".

This mechanism is very common in the spoken language where the environment and interaction provide ample context and this is a part of discourse cohesion. The phrase "إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ" (Until the third of the people receives it) is also an example of exophora from the sermon. It stresses the outcome of the third Calipha after Prophet Mohamed (PBUH) without the need to mention the Calipha's name which adds more clarity and conciseness through focusing on the political events during this period. Here, an annexation or being definite through the relation to a neighboring noun (idafa construction) is utilized.

2.1.4 Metaphor

Metaphor is figure of speech where the terminology or phrase is utilized to something to which it is not exactly applicable in order to create a resemblance. Imam Ali (PUBH) uses the personification and metaphor in the expression:

"إِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى" (he knew very well that my position from it is as the axis is to the hand mill). The word "الرَّحَى" means the machine that is used to grind seeds like wheat that composed of two circled stones: one above

the other where the first is stable and the other is moveable around it¹⁸. In the middle, there is "الْقُطْبِ" which is the center of the machine from which one can put seeds to be grinded through movement of the second circled stone¹⁹. Thus, Imam Ali (PUBH) assimilates himself to "الْقُطْبِ". That is, بَنُ أَبِي قُحَافَةَ (Ibn abi Qhafa or Abu-Baker) knows his degree and preference from nation state or succession (caliphate) خلافة for Imam Ali (PUBH). Ideologically, Imam Ali (PUBH) wants to (dis-)qualify the political developments in this area as well as the social groups who deny his right of succession. Consequently, no one can be in caliphate but him.

Caliphate is metaphorically compared to she-camel or female camel that has two udders. This means that Caliphate itself can cause deep, which are divided or be apart between the two Caliphates: Abu baker who gives it to Omar. The use of the word "تَشَطَّرَا" carries the meaning of dividing, change as well as separation in compatible manner²⁰. This means that they both nearly have the same features as leaders like-minded, and each one takes a part from this Calipha which is something wrong as in:

"لَسَدَّ مَا تَشَطَّرَا ضَرْعَيْهَا، فَصَبَّرَهَا فِي حَوْزَةٍ خَسَنَاءَ، يَغْلُظُ كَلْمُهَا، وَيَخْشُنُ مَسُّهَا، وَيَكْثُرُ الْعِتَارُ فِيهَا وَالْإِعْتِدَارُ مِنْهَا."

"Certainly, they have forcefully divided her udders, placing her in a rough pasture where her wounds are severe, her touch is harsh, and stumbling and apologizing are frequent."

After he explains the idea, Imam Ali (PBUH) goes to describe Calipha at that time using imagery with words like "حَوْزَةٍ خَسَنَاءَ" which means dealing with people in a rude, rough and harsh way where he refers to Al-Calipha at that time²¹. Sharif Al-Radi (1987)²² designates that the negative significance of words "يَغْلُظُ كَلْمُهَا" refers to deep wound that comes from Calipha for its roughness and it is not an easy task to be part of. According to him, the word "الْعِتَارُ" refers to falling down or failure (setbacks). This means being in such an important place like Ca-

18 Ibn Al-Manzoor, Lisan Al-Arab (the Tongue of Arab).

19 Ibn Al-Manzoor, 682.

20 Ibn Al-Manzoor, Lisan Al-Arab.

21 Al-Mutazily, Sharih Nahig Al-Balaga (Explanation of Nahji Al-Balaga), 132.

22 Sharif Al-Radi, Nahj Al-Balaga (Qum: Muassast Al-Nashir Al-Eslamy, 1987), 5.

liphate inevitably exposes too many difficulties and problems.

In his description of Othman Caliphate, a criticism is being presented to the behavior of some of Othman relatives who took advantage of government resources and power. To illustrate the depth of their corruption and avarice, the language is full of powerful metaphors and striking imagery. He refers to some of his relative by the use of "بَنُو أَبِيهِ" who, either with him or throughout his and his successors' reigns, occupied influential positions. They are probably members of the Umayyad clan. "Stood with him" suggests that they were connected to him in terms of administration and governance as in:

"قَامَ مَعَهُ بَنُو أَبِيهِ، يَخْضُمُونَ مَالَ اللَّهِ، خِضْمَةً الْإِبِلِ نَبْتَةَ الرَّيِّعِ"

"The sons of his father ascended alongside him, consuming Allah's money akin to camels consuming the verdure of spring."

According to Ibn Al-Manzoor (2000)²³, the word "يَخْضُمُونَ" is a plural form of "خَضِمَ" which means eating with full mouth or with molars. The word "مَالَ اللَّهِ" (Allah's money) refers to money without any owner from citizens but it is related to Almighty Allah. That is, such money is spent on the all-purpose welfare of Muslims like a charity (it is called Bayt al-Mal) which is the public treasury of Islamic state. The words "نَبْتَةَ الرَّيِّعِ" designate the fresh, tender, and abundant spring vegetation. Camels find springtime vegetables to be lush and bountiful, and they eat them nonstop and ravenously, filling their bellies with the tenderness and abundance. This comparison highlights the idea that like camels eat with extreme gluttony, these individuals plundered money with insatiable greed²⁴. Powerfully and bitterly, the phrase depicts financial corruption. It is a scathing critique of the deviation from principles of justice in the distribution and utilization of public wealth.

23 Ibn Al-Manzoor, Lisan Al-Arab (the Tongue of Arab), 184.

24 Al-Mutazily, Sharih Nahig Al-Balaga (Explanation of Nahji Al-Balaga), 197.

2.1.5 Rhetorical Question

Ilie (1994) defines the rhetorical question as: a inquires that used as a stimulating account to carry out commitment to the addresser's implicit answer, in order to persuade the addressee's mental acknowledgement of its clearness and the acceptance, articulated or non- articulated, of its validity²⁵. For instance:

"فَيَا لِلَّهِ وَلِلشُّورَى، مَتَى اعْتَرَضَ الرَّيْبُ فِيَّ مَعَ الْأَوَّلِ مِنْهُمْ حَتَّى صِرْتُ أَفْزَنُ إِلَى هَذِهِ النَّظَائِرِ فَصَغَا رَجُلٌ مِنْهُمْ لِضِغْنِهِ، وَمَالَ الْآخَرُ لِصَهْرِهِ "

"Oh Allah, Oh shura? When did doubt arises in me with the first of them as compared to these peers? One of them gave in to his resentment, while the other yields to his son-in-law"

Here, Imam Ali (PBUH) shows his dissatisfaction upon the comparison that Abu Baker made. That is, he is compared to other people like Saad ibin Abi Waqqas and Abdul Rahman ibin Awf and the like²⁶. Calipha's issues are decided according to preferences of one upon another because of tribes, personal relations not for their own merits as Sharif Al-Radi (1987) and Al-Mutazily (1998)²⁷. Thus, he expresses his dissatisfaction upon Calipha taken when he precedes this speech using painful expressions "Oh Allah and Shura" where shura is a name designates asking for an opinion and advice. In other words, shura means displacing an issue to a group of people characterized by their wisdom to reach a fine solution²⁸. However, they do not apply such rule. Caliphas listen to own relatives or the own who hates Imam Ali (PBUH).

2.1.6 Symbolism

Symbolism is the use of a symbol, which can be a word or an image, to communicate a distinct idea that works visually as pieces of imagery that create a picture in the reader's mind²⁹. In the phrase "يَنْحَدِرُ عَنِّي السَّيْلُ، وَلَا يَرْقَى إِلَيَّ الطَّيْرُ" (the torrent falls away from me and the birds cannot reach me up), Imam Ali (PUBH) symbolizes himself as a mountain. That is why he alludes to the word "

25 Ilie, C. "What Else Can I Tell You? A Pragmatic Study of English Rhetorical Questions as Discursive and Argumentative Acts," Stockholm Studies in English 72 (1994): 93.

26 Al-Mutazily, Sharih Nahig Al-Balaga (Explanation of Nahji Al-Balaga), 93.

27 Sharif Al-Radi, Nahj Al-Balaga, 11.

28 Ibn Al-Manzoor, Lisan Al-Arab (the Tongue of Arab), 471.

29 Cohen, R. "Symboloism," The Journal of Aesthetic and Art Criticism, no. 33 (1974): 183.

السَّيْلُ (torrent) as it designates water falls from a high place similar to the troubles or problems that he can solve immediately³⁰. At the same time, the birds cannot reach this high position. Ideologically, he wants to say that no one can reach his status, rank, skills, abilities, and achievements.

2.1.7 Simile

Rhaseq Al-Kwrani (1064)³¹ elucidates the meaning of simile as a similarity between two entities or objects in one thing or more. Al-Sakaki (1933)³² illustrates that the idea of assimilation is based on something in which the described thing does not have such characteristics by its own done for specific purpose found in the description itself. Its tools varies between "الكاف" (as) and "مثل" (like). Here, Imam Ali (PUBH) scrutinizes hyena's mane that is the hair on its neck. It is thick, used as an example of abundance, and crowding people where they followed one another and crowded together in which this crowding is because of the pledge of allegiance to the caliphate³³ as in:

"فَمَا رَاعَنِي إِلَّا وَالنَّاسُ كَغُرْفِ الصَّبُعِ إِلَيَّ يَنْتَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ"

"I was not startled by the people, who were as a hyena's mane, flocking to me from every side."

Imam Ali (PBUH) assimilates the one who is Calipha to a person who ride a camel or any wild horse as Ibn Al-Manzoor³⁴ explains. Imam Ali (PBUH) wants to say that if one forces the wild horse or camel to pull the reins while struggling with it over its head, he will pierce its nose, and if he loosens something for it despite its difficulty, it pushes against and he will not have a control over it³⁵. This is a connotative simile where two entities as compared to each other using the

30 Al-Rawandi, G.S. Minhaj Al-Bara'ah in Sharh Nahji Al-Balaga (Rhetoric Curriculum in the Explanation of Nahj Al-Balaga) (Najaf: Al-Marashili public library, 2016), 122.

31 Rhaseq Al-Kwrani, I. H. Al-Umda Fi Mahasin Al-Shi'r, ed. Abd al-Hamid M. D (Cairo: Hijazi Press, 1934), 256. "title": "Al-Umda fi Mahasin al-Shi'r", "type": "book", "locator": "256", "uris": ["http://www.mendeley.com/documents/?uuid=a15c9f2d-74f7-4ba5-bd6f-c1bce8a1d0af"]}, "mendeley": {"formattedCitation": "I. H. Rhaseq Al-Kwrani, <i>Al-Umda Fi Mahasin Al-Shi'r</i>, ed. Abd al-Hamid M. D (Cairo: Hijazi Press, 1934

32 Al-Sakaki. Y. B.M., Miftah Al-Uloom (Key of Science), ed. A.S. Ali (Cairo: Mustafa Al-Halabi and his Sons Press, 1933), 439.

33 Abdo, M. Explanation of Nahj Al-Balaga (Beirut: Dar Al-Ma'rifa, 2018), 36.

34 Ibn Al-Manzoor, Lisan Al-Arab (the Tongue of Arab), 1241.

35 Al-Mutazily, Sharih Nahig Al-Balaga (Explanation of Nahji Al-Balaga), 204.

simile device " ك " as in " فَصَاحِبُهَا كَرَائِبِ الصَّعْبَةِ ". This is an affirmation to what has been mentioned before in that Calipha is a difficult and a challenging position that needs exertion and struggle and one has to face such tasks as in:

"فَصَاحِبُهَا كَرَائِبِ الصَّعْبَةِ إِنْ أَشْنَقَ لَهَا خَرَمَ وَإِنْ أَسْلَسَ لَهَا تَقَحَّمَ"

"Its owner is like ridding camel. If he pulls it rein tight, he injures it and if he loosens it, it plunges forward."

In another instance, Imam Ali (PUBH) describes people around him pledging allegiance to him for the caliphate with sheepfolds designating their huge like a flock of sheep gathered around each other as in: "مُجْتَمِعِينَ حَوْلِي كَرَبِيبَةِ الْغَنَمِ" gathering around me like sheepfolds".

Additionally, Imam Ali (PUBH) portrays people who deny his Caliphate as ones who do not read or listen to Quran verses. They seek for prosperous life as it deceives. He uses simile with the letter "ك" making a powerful comparison to describe person's complete disregard for Allah commands and teachings. They are not literary deaf or ignorant of the message. Instead, it highlights that their behaviors as well as actions are in contrast to divine laws as in: "كَأَنَّهُمْ لَمْ يَسْمَعُوا اللَّهَ سُبْحَانَهُ" As if they do not hear Almighty Allah's words".

2.1.8 Understatement

Understatement means downplay the significance or intensity of something. Imam Ali (PBUH) indirectly assimilates life to "goat's sneeze". It means that the world, with all its pleasures and desires, is worth nothing in the speaker's eyes. It is less valuable to him as a goat which spits out through its nose or sneeze. It expresses his asceticism in this world and his desire for the afterlife. He refers to his remoteness from life's material possession, pleasure power and status. Life, here, is something that is naturally expelled, considered unclean, and utterly worthless. It emphasizes the lowliness of the comparison by choosing goat sneeze.

"لَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ أَرْهَدَ عِنْدِي مِنْ عَفْطَةِ عَظْرِ"

"To me, your world is more worthless than a goat's sneeze."

The above statement is not merely a figure of speech; it is a declaration of a way of life, a philosophy, and a profound spiritual stance that prioritizes the di-

vine and the eternal over the fleeting and the material. It continues to resonate as a powerful reminder of the ephemeral nature of this world and the importance of focusing on what truly matters.

2.1.2 Grammatical Analysis

Grammatical analysis in CDA entails investigating how grammatical forms(-such as sentence type like nominal, verbal, active and passive, as well as the use of exophora) shape the overarching meaning and ideological message of a text. It is grasping how grammatical decisions influence text interpretation and how they mirror and strengthen social power relations.

2.2.2.1 Nominal and Verbal Sentences

Two sentence types are scrutinized in this sermon: verbal, and nominal. The verbal one starts with a verb where the action is its focus. It does not only convey temporality but also implies dynamism and motion. This is why Imam Ali (PBUH) predominantly employs verbal sentences when discussing his own patience regarding the events in the caliphate prior to him and in his remarks about the Caliphs themselves as in:

"فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحَبَّي، فَصَبَرْتُ فِي الْعَيْنِ قَدًى، وَفِي الْحَلْقِ شَجًّا"

(I saw that patience with these two matters was wiser, so I was patient, even though there was a speck in my eye and a pain in my throat.)

However, nominal sentences start with nouns and convey permanence and stability. They describe a state of affairs as in "كِظَّةٌ ظَالِمٍ وَلَا سَغْبٌ مَظْلُومٍ" (There is no greater hunger than the oppressor's thirst and no greater hunger than the oppressed). Here, "كُضَّ" is verbal noun (masdar) of the verb "كُضَّ" which means extreme fullness or satiety. "سَغْبٌ" is also masdar of the verb "سَغِبَ" which means huger associated with fatigue. They refer to facts or characteristics not a specified occurring at specified time that is a feature of verbal sentence. In this context, Imam illustrates this construction to represent the seizure and control of rights and resources along with the denial of rights, starvation, and destitution. In other words, this serves as a powerful reason that drove him to embrace the caliphate despite his renunciation of material concerns.

2.1.2.2 Passive and Active Voice

According to Quirk et al. (1972), a voice as a grammatical category makes it possible to view the action of a sentence in two ways, deprived of change in the facts stated³⁶. Typically, the active voice is used to highlight the performer of the action, while the passive voice is utilized to focus on the action itself instead of the performer, or when the performer is insignificant or unknown. Imam Ali (PBUH) seldom employs passive verbs in this sermon. However, he aims at delicately allocates responsibility and evades indirect criticism that would change to the outcome (the time being fulfilled) as in "أَرَى تُرَاثِي نَهَبًا" (My heritage is plundered). In this case, the passive voice shifts the focus from the person being enforced under the injustice to the broader concept of justice itself. The emphasis is not who is plundering it, now, but on the state of his inheritance being plundered.

Imam Ali (PBUH) scrutinizes the active voice more to highlight the doer, making it an effective instrument for attributing accountability, enhancing clarity, straightforwardness and frequently corresponds with authoritative communication. It contributes to the sermon's powerful impact and its core message of persuasion. This mechanism is used for different purposes like direct accusation and criticism, creates vivid imagery, increase the emotional impact, and off course emphasis on the agency (whether himself or caliphs) as in:

"...لَكَيْتِي أَسْفَفْتُ إِذْ أَسْفُؤَا، وَ طِرْتُ إِذْ طَارُوا، فَصَغَا رَجُلٌ مِنْهُمْ لِضَغْنِهِ، وَمَالَ الْآخَرُ لِصِهْرِهِ"

"But I laid low when they laid low, and I flew high when they flew. A man from them inclined away due to his grudge, and the other one inclined away due to his in-law relationship"

2.2 Interpretation Stage

The Interpretation Stage emphasizes grasping how the characteristics of the text (language, structure, etc.) connect to the larger context of social interactions and power relations. It examines how selections of language and discursive tactics influence the text's significance and effect, uncovering possible ideologies and dynamics of power like situational context, intertextuality, and schema.

36 Quirk, R. et al., A Grammar of Contemporary English (Longman Ltd, 1972), 801.

2.2.1 Situational Context

Situational context encompasses the broader circumstances surrounding the sermon. This includes the time, location, and relevant events. That is, the precise settings, or circumstances in which an event, interaction, or communication occurs. It is the replying on "who, what, where, when, and why" that surrounds a certain moment and has a big impact on how others see, comprehend, and interpret it. Al- Shaqshiqiyya sermon's situational context is as follows:

The Setting: Imam Ali (PBUH) delivers the sermon during his caliphate at the end of 38 or the beginning of 39 after Hira (658-659 AD), specifically when he was in Kufa, which served as his capital. He became the Caliph at last, yet his rule was marked by internal strife, uprisings, and civil war (the First Fitna). He encountered the Battle of the Camel and was involved in the struggle with Mu'aw- iya, followed by the Battle of Siffin.

The Purpose: This sermon is an intense, emotional outburst from a leader who Imam after decades of endurance suffering from political exclusion, finally had the platform to articulate his long-held grievances and historical interpretations regarding the caliphate, while simultaneously grappling with the immediate challenges of his own rule.

The term Shaqshiqiyya: Al- Shaqshiqiyya is a component of the camel's vocal system that extends from its mouth like a lung when it gets stirred up and enthusiastic, then calms down. Ali ibn Abi Talib (PBUH) compared the condition of the camel to the verse of the shashqa, which rises and then calms down, stating: "It resembles a loud noise that eventually subsides." It suggests that his intense feelings are spilling out like the froth of a camel, and the disruption made them calm down before he could complete. This aspect is crucial for grasping the natural, emotionally intense character of the sermon.

2.2.2 Intertextuality

Intertextuality is a literary device that creates an interrelationship between texts and consequently generates related indulgence in various works³⁷. Intertextuality encompasses direct quotations, paraphrasing, or allusions to another text, character, or event. Imam Ali (PUBH) scrutinizes a Quranic verse giving his speech vitality and significance and produces the drive he needs to persuade his listeners. For instance: the following verse from Al-Qasas Surat is an example of intertextuality as in:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

(Al-Qasas: 83)

"We assign it to those who have no desire to exalt themselves in the earth or to make mischief and the good end is for those who guard (against evil)"³⁸.

In another instance, Imam Ali (PUBH) uses Al-Asha Qayes (A popular Pre-Islamic poet) trying to recall the days that he spends during the era of the Messenger of Allah (PBUT) and the days they live in. It expresses the diversity between the two situations and experiences. That is so since the word "كُورَهَا" is rendered into riding an animal like camel or horse which is explicated as situation or journey or experience³⁹ as in:

شتان ما يومي على كورها ويوم حيان أخي جابر

"My days are various, passing upon a camel's back, and a day of Hayyan, brother of Jabir (ease)

2.2.3 Schematic Analysis

Schematic analysis is a technique for categorizing and linking schemas into their component elements while also examining the implications of those divisions. Schemata can be viewed as a metacognitive concept that is used to determine how knowledge is arranged⁴⁰. They serve as mental models or structures that aid in the interpretation of data and experiences, enabling us to forecast

37 Ying, Xu "Intertextuality and Translation of Poetry: A Case Study," Canadian Social Science 1 (2005): 117.

38 Shakir, M. The Holy Quran (New York: Tahrik Tarsile Quran, 1999), 354.

39 Al-Mutazily, Sharih Nahig Al-Balaga (Explanation of Nahji Al-Balaga), 167.

40 Rumelhart, D. E. "'Schemata: The Building Blocks of Cognition'. In R. J. Spiro, B. C. Bruce, & W. E. Brewer," Theoretical Issues in Reading Comprehension, 1980, 33–58, <https://doi.org/10.4324/9781315107493-4>.

outcomes and comprehend novel circumstances.

This sermon is divided into three components: the introduction, the body, and the conclusion. They are arranged in this manner on purpose. The preface embraces Imam Ali's (PBUH) complaining about Caliphate Abu Baker, which is supposed to be to Imam Ali but he prefers patience (PBUH) as in:

"أَمَّا وَاللَّهِ لَقَدْ تَقَمَّصَهَا فَلَانٌ، وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَا ... فَصَبَرْتُ وَفِي الْعَيْنِ قَذَى، وَفِي الْحَلْقِي شَجًّا"

"By Allah, so-and-so has taken possession of it, and he knows that my place in it is the place of the pole in the millstone... So I was patient, even though there was a speck in my eye and a pain in my throat."

The body consists of three major themes, namely; complaining about Omar and his Shura Council of Omar, Complaint about Othman, and description of the Day of his Pledge. Firstly, he criticizes Omar leadership style, and highlighting the difficulties of such era. It entails that leading Muslim community is not an easy task as it expands rapidly. He portrays Omar's Caliphate under as a challenging ride on an unruly camel. However, Imam Ali (PBUH) prefers patience during this era which is not a symbol of weakness. Instead, it was a strategic and wise decision to preserve the integrity of the Islamic Community from disintegration and strife, despite his personal bitterness and pain over what he considered his usurped right as in:

"فَصَبَّرَهَا فِي حَوْرَةٍ خَشْنَاءَ يَغْلُظُ كَلْمُهَا (كلامها)، وَيَخْشُنُ مَسُّهَا، وَيَكْثُرُ الْعِنَارُ فِيهَا... فَصَاحِبُهَا كَرَائِبِ الصَّعْبَةِ إِنْ أَشْنَقَ لَهَا حَرَمَ، وَإِنْ أَسْلَسَ لَهَا تَقَحَّمَ ... فَصَبَرْتُ عَلَى طَوْلِ الْمُدَّةِ، وَشِدَّةِ الْمِحْنَةِ"

"So he made it live in a rough house, where its speech is harsh, its touch is rough, and stumbling is common...Its owner is like the rider of a difficult mount: if he pulls its head up, he wounds its nose, and if he loosens the reins for it, it plunges headlong... So I was patient throughout the long period and the severity of the ordeal."

Secondly, Othman's caliphate is marked by financial maladministration, preferential treatment, and a departure from good governance norms, all of which further exacerbated the instability and divides that existed within the early Islamic state.

"إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِجًا حِصْنَيْهِ، بَيْنَ ثَنِيْلِهِ وَمُعْتَلِفِهِ."

Until the third of the people stood up, his arms stretched out, between his grazing ground and his fodder.

Thirdly, Imam Ali (PBUH) describes the day of his pledge with an opening which sets a tone of surprise and shock, indicating an unexpected and alarming awareness. He is realizing that many people, whom they are perceived as predatory or opportunistic (like hyenas), are collectively and relentlessly attacking, exploiting, or overwhelming from all directions. It's a feeling of being cornered and outnumbered by those with malicious intent. It is deducted obviously in the forthcoming words as those people intended to violate the pledge only after Imam Ali (PBUH) stands up. This indicates the short period of time of their changing mood as in:

"فَمَا رَاعِنِي إِلَّا وَالنَّاسُ كَعُزْفِ الصَّبْعِ إِلَيَّ يَنْتَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ"... "فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَثَتْ طَائِفَةٌ، وَمَرَقَتْ أُخْرَى، وَقَسَطَ آخَرُونَ"

"I was not startled by the people, who were as a hyena's mane, flocking to me from every side ... A group broke their covenant, another went astray, and others were act unjustly."

In the above description of the allegiance day, according to Al-Mutazily(1988)⁴¹, Imam Ali (PBUH) differentiates three groups of people who deny his Calipha: people of Jamal (camel), Khawarij, and companions of Siffin. Firstly, people of camel are Talhah and Zubay who initially show their pledge and then break it raised an army against him in the battle called Al-Jamal. Second, Khawarij are another apostatized who left the religion and struggle for political leadership over the Muslim community (umma). Finally, companions of Siffin are the others who acted unjustly and oppressively

The aforementioned remark is regarded as one of the most important challenging quotation in the Shaqshaqiyya sermon because it encapsulates in a few words the main points of the seditions that are prevalent at that time and explains the causes of the strife and division among Muslims.

The third section of this sermon is the finale where the moral lesson lies. It provides the audience with the idea that material world with all its temptations,

41 Al-Mutazily, Sharih Nahig Al-Balaga (Explanation of Nahji Al-Balaga), 200.

riches, and fleeting pleasures often strive people. Imam Ali (PBUH) draws a line of demarcation between such temptations of life and himself using the pronoun yours "yours" implies a distinction, highlighting that he does not value it in the same way using the word "zahad" which conveys an extreme degree of disdain or unimportance to life that expresses his humility and selflessness as in:

"لَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ أَرْهَدَ عِنْدِي مِنْ عَقْطَةِ عَظْرٍ."

"You would surely find this world of yours to be more despised by me than the snot of a goat."

2.3 Explanation Stage

The explanation stage emphasizes comprehending how the text's characteristics (uncovered during the description phase) and its interpretation connect to the wider social context. This stage investigates the social, political, and ideological influences that shape the discourse and how it subsequently affects those influences by providing ideological and hegemonic analysis to the sermon.

2.3.1 Ideological analysis

Ideologies are archetypal for groups, and may govern group conflict as well as struggle, values have an even more general, more basic, cultural function, and in principle are valid for most competent members of the same culture. Al-Shaqshiqiyya is a political, moral, historical, and more specifically ideological sermon. It advocates the idea where the caliphate (the system of government in Islamic law, which is based on appointing a Muslim leader as a successor to the Islamic state to rule it according to Islamic law) is taken from Imam Ali (PBUH). Prophet Mohamed (PBUT) assigns that caliphate should be given to Imam Ali (PBUH) who is his uncle's son. However, after the Prophet's death, a group of people meet to give the caliphate to Abu Baker. This sermon is delivered by Imam Ali (PBUH) to show his refusal to their decision and showing no compliment to such a highly important issue that is captured without paying any attention to Prophet Mohamed's (PBUT) will. Additionally, he wants to make people aware of what is happening to such momentousness issue that it is a revolutionary project.

In this sermon, Imam Ali (PBUH) always repeats the idea of patience in different slots. That is not a sign of weakness but an aim for various reasons as in:

1. Preservation of Islamic unity: The primer motivation for Imam patience was to avoid discord and division among the Muslim community. The period right after the Prophet's (PBUH) death was delicate, and any direct challenge to the current leadership might have thrown the Muslims into civil conflict than his own right to lead, recognizing that internal strife would undermine Islam's position and could even result in its downfall.
2. Concerns of regarding apostasy and outside dangers: The possibility of widespread apostasy and increasing external threats as numerous tribes had recently converted to Islam, their faith remained delicate. That is, a struggle for power within the Islamic state can possibly prompt these tribes to return to their pre-Islamic practices or render the Muslim community susceptible to invasions from nearby empires. Therefore, his patience was a calculated move to protect the fledgling Islamic state from both internal erosion and external threats.
3. Fulfilling Prophetic guidance (Implied): Although the term "prophetic guidance" is not directly referenced in this sermon, Imam Ali's behavior throughout his lifetime clearly reflected his dedication to the teachings and essence of the Prophet. It can be deduced that his patience also aligned with the wider Islamic principle of avoiding fitna (conflict) and preserving social harmony, which the Prophet emphasized.

This sermon encapsulates core moral lessons not only for his followers but to all humanity as well, as in:

1. Warning against world affection: For his followers and indeed all humanity, it is a stark warning against becoming enslaved by wealth, power, status, or any material pursuit. He suggests that such attachments are not only trivial but are also spiritually degrading.
2. Prioritization of the afterlife: By devaluing life so completely, he implicitly elevates the importance of the Aakhira (afterlife) and spiritual endeavors. His focus was entirely on earning divine pleasure and preparing for eternal life.
3. Ethical compass: This sermon encourages people to reconsider their priorities by acting examining their own desires and attachments. It focuses on rejecting the injustice and deviation from the path of truth even if it needs personal sacrifice and painful silence.

In conclusion, this sermon is not just a reflection of individual discontent; it is a profound humanitarian plea from a leader perceiving the rights of the nation at risk. It starkly illustrates unmatched altruism in his relinquishment of personal ease and rights for the greater good of faith and community. It serves as a tangible representation of responsible leadership principles that prioritize the nation's welfare over all other factors.

2.3.2 Hegemonic analysis

Any discourse that attempts to represent dominant ideologies as natural or commonsensical is hegemonical⁴². That is, the conversation that seeks to depict prevailing ideologies as innate or sensible is hegemonic. According to Wodak and Meyer⁴³, hegemony in discourse indicates how powerful groups sustain their influence not by coercion, but by constructing social realities and reinforcing power systems via language and cultural practices. It entails creating prevailing ideologies as accepted knowledge, rendering them hard to challenge and establishing unstated assumptions.

The hegemony is illustrated by Imam Ali's (PBUH) analysis of the succession after the Prophet Mohamed (PBUT) and the caliphates of Abu Bakr, Omar, and Othman without explicit mentioning to their proper names as in "لَسَدَّ مَا تَشَطَّرَا" (they have forcefully divided her udders). Imam Ali (PBUH) clearly contests the dominant narrative of his era regarding the validity of the caliphate and his own legitimate position within it. That is, he grieves that his legitimate claim was overlooked, and he was regarded as if his advice and expertise were unnecessary, despite his extensive knowledge and closeness to the Prophet. This underscores the dominant process of sidelining a strong alternative perspective as in "إِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى" (he knew very well that my position from it is the position of the axis to the hand of mill).

Imam Ali (PBUH) portrays his challenging decision between claiming his right through violence or enduring the "blinding darkness of hardships" with patience. His choice to persevere, although arduous, demonstrates the significant strain

42 D. Manchin and A. Mayr, *How to Do Critical Discourse Analysis* (New York: Sage, 2012), 24.

43 Wodak R. and Meyer, M. "Critical Discourse Studies: History, Agenda, Theory and Methodology". In Wodak, R. and Meyer, M., "Methods of Critical Discourse Studies, 2016, 9.

imposed by the prevailing dominant system. Moreover, he sees the caliphate wrongfully seized. This emphasizes the physical and spiritual damages sustained when a dominant system supersedes traditional norms or divine commands where hegemonic system overrides. In this case, Al- Shaqshqiyya sermon is more than just a grievance; it offers a deep examination of how political authority was created and upheld through methods that strayed from the authentic essence of Islam and the succession of the Prophet.

Conclusion

The examination of the ideological framework of Imam Ali's (PBUH) sermon about the Caliphate, using Fairclough's model of CDA, operates on several levels. Alongside linguistic investigation within the realm of description, engaging in interpretation and explanation allows for an analysis of the connection between the text and its social, historical and political contexts, thereby uncovering the intent of such discourse. Through such analysis, different ideas of Imam Ali's (PBUH) sermon emerged in the following:

1. Different lexical and grammatical components are employed in the Imam's sermon to emphasize the events preceding his pledge of allegiance to the caliphate, easing his impatience to prevent disunity and maintain the community's coherence and unity.
2. The core of Imam Ali's sermon focuses on the occurrence of his Caliphate. In this sermon, while explaining the events preceding his Caliphate, he aims at emphasizing the diverging and emerging ideologies of the Jamal people, Khawarij, and the companions of Siffin. He employs all methods and approaches to convey his message to the intended audience in order to steer people's beliefs towards safeguarding the foundations of Islam.
3. Imam (PBUH) employed diverse verbal expressions to depict the essence of Caliphate, the eras of previous Caliphs, culminating in the existence within the social and political framework of the Muslim community during that era, characterized as challenging, unjust, and insignificant respectively.
4. By utilizing parallelism and rhetorical techniques, along with various grammatical structures and linguistic traits, the Imam's (PBUH) words depict the

societal contradictions and ideological conflicts in a manner that enhances the audience's comprehension of this era.

Imam Ali (PBUH), by referencing truths from the period following the Prophet (PBUH) and engaging mental frameworks through intertextual connections with Quranic verses and pre-Islamic poetry, sought to affect a change in beliefs that had already taken root in the minds of Muslims. This position leads to the dismissal of false beliefs and the solidification of Imam Ali's ideology.

Fairclough's model of CDA proves its fruitfulness in underpinning the ideological manifestations of Imam (PBUH) through its three levels of analysis: description, explanation and interpretation represented by different linguistic and social mechanisms.

The importance of CDA paves the way for hegemony and authority to be established to narrate occurrences that took place before Imam (PBUH) outlining the impact and beliefs prevalent in the society he lives in.

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