# تحليل خطاب نقدي لايديولوجية النبي محمدﷺ في وصيته للإمام علي ﷿

زينة عبد الحسين خضير ١

١–جامعة الامام جعفر الصادق / كلية الاداب / قسم اللغة الانكليزية، العراق؛

zina.abdulhussein@sadiq.edu.iq

دكتوراه في اللغة الانكليزية / مدرس

## ملخص البحث:

تحليل الخطاب النقدي هو منهج حديث متعدد التخصصات اذ يشمل دراسة النص دراسة لغوية واجتماعية. اهتمامه الرئيس هو ايجاد اجوبة للأسئلة المتعلقة بعلاقة اللغة والمجتمع.

الدراسة الحالية هي تحليل نقدي لإيديولوجية النبي محمدﷺ في وصيته للإمام علي﷿. تهدف الدراسة الى تحليل الاستراتيجيات المعجمية والتركيبية والأيديولوجية المستخدمة في النص وذلك بإتباع نموذج فيركلوف (١٩٨٩).

# A Critical Discourse Analysis of Prophet Muhammad's (Peace be upon him and his household) Ideology in his Sermon to Al- Imam Ali (Peace Be Upon Him)

## Zina Abdul- Hussein Khudhair[1]

1-Imam Ja'afar Al-Sadiq University / College of Arts / Department of English, Iraq; zina.abdulhussein@sadiq.edu.iq

PHD. in English language / lecturer

**Abstract**

Critical discourse analysis is a modern transdisciplinary approach which integrates both linguistic analysis (micro level) and social analysis (macro level). Its main concern is to provide answers to questions about the relation between language and society.

The current paper is a critical discourse analysis of Prophet's Muhammad (Peace be upon him) ideology in his Sermon to Al-Imam Ali (Peace be upon him). It aims to investigate the lexical, structural, and ideological strategies employed in the sermon by adapting Fairclough's (1989) model.

## 1. Introduction

Critical discourse analysis (CDA henceforth) is a multidisciplinary approach which suggests a critical perspective in the field of discourse studies. Proponents of CDA are socio-politically committed to social equality and justice. Their major concern is in the discursive (re) production of power (ab)use and the resistance of such domination[1].

A critical approach to discourse presupposes an ethics. CDA scholars may conclude that some dominant texts or talks are unjust or illegitimate; that is; they violate human or social rights[2].

### 1.1 The Problem

The word 'critical' in CDA refers to both positive and negative evaluation of text and talk. The negative evaluation is the most frequent one in CDA studies. It is mainly concerned with some forms of injustice and power abuse in text and talk. The positive evaluation is, on the other hand, concerned with the way in which the use of power is positively oriented, that is, the power is used in accordance with the norms and values of society. To be more accurate, the text itself provides the norms and calls for justice and equality.

Accordingly, this paper deals with the positive evaluation of Prophet's Muhammad (Peace Be Upon Him) text and answers the following questions:

1.What are the lexical and structural strategies employed in Prophet's Muhammad (Peace Be Upon Him) sermon to Al-Imam Ali (Peace Be Upon Him)?

2.What are the dominant  speech acts used in this text?

3.How are the lexical and structural strategies employed in the text in order to uncover its ideology?

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1  Van Dijk, T, Critical Discourse Studies: A Sociocognitive Approach. In R. Wodak and M. Meyer (Eds.) Methods of Critical Discourse Analysis, 3rd ed. (London: Sage Publications, 2015), 62.

2  Dijk, 62.

**1.2 The Aims**

The current paper aims to:

1. Find out the lexical and structural strategies employed in Prophet's Muhammad (Peace Be Upon Him) text.

2. Identify the dominant speech acts used in the text.

3. Show how the lexical and structural strategies employed in the text to uncover its ideology.

**1.3 The Hypotheses**

It is hypothesized that:

1. Antonymy, homonymy, metonymy, and special use of nouns are the basic lexical devices employed within Prophet's Muhammad (Peace Be Upon Him) text. Vocatives, coordination, and active sentences can be the major structural devices employed within the text.

2. Imperatives can be the dominant speech act types used in the text.

3.The use of the lexical and structural strategies of Prophet Muhammad (Peace Be Upon Him) can signal his positive ideology in the text.

**1.4 The Procedures**

In order to fulfill the aims of the current paper and test its hypotheses, the following steps will be adopted:

1. Giving some definitions to some major concepts used in CDA.

2. Analysing Prophet's Muhammad (Peace Be Upon Him) sermon to Al-Imam Ali (Peace Be Upon Him) by adapting Fairclough model1989 .

**2. Critical Discourse Analysis (CDA)**

CDA is a multidisciplinary field of study that is built on different disciplines such as systemic functional grammar, critical linguistics, classical rhetoric, sociolinguistics, and applied linguistics[3].

According to Fairclough[4] CDA attempts to analyze the ambiguous relationships between language, discourse and events in social and cultural discourse practices that are either explicit or implicit.

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3  Wodak, Ruth. What CDA Is about - a Summary of Its History, Important Concepts and Its Developments. In R. Wodak and M. Michael (Eds.). Methods of Critical Discourse Analysis (London: Sage Publications, 2001), 3.

4  Fairclough, N. Language and Power (London: Longman, 1989), 25.

Wodak[5] states that CDA is concerned with the analysis of the discursive level of discourse as the core of communication. It accounts for the production and perception of discourses and examines their relation to social structures. It critically examines "social inequality as it is expressed, signaled, constituted, legitimized, etc…by language use or in discourse". As such, concepts such as power and ideology are the main concerns of CDA.

### 3. Power

According to Van Dijk,[6] power is a relation that holds among social groups, institutions, and organizations. Dijk's power is a social power that has   powerful effect on the actions and cognitions of dominated groups. Social power is shared and presupposed by the members of the dominated group.

Van Dijk [7] describes social power as "the control exercised by one group or organization over the actions and/or the minds of another group, thus limiting the freedom of action of the others, or influencing their knowledge, attitudes or ideologies".

Understanding of the notion of power is regarded as a prerequisite for the critical discourse analysis to describe the notion of domination, and both power and domination are central to the understanding of the concepts of inequality and racism[8].

### 4. Ideology

According to Van Dijk,[9] ideology is linked to social cognition. That is, it represents beliefs in the minds of group members and consequently affects their identity, goals, and norms. These beliefs are general; they are not necessarily identified as negative ones since even controlled communities have their own ideologies of reluctance. As such, Van Dijk[10] assumes that there is another type of ideologies

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5  Wodak, What CDA Is about - a Summary of Its History, Important Concepts and Its Developments. In R. Wodak and M. Michael (Eds.). Methods of Critical Discourse Analysis, 2.

6  Van Dijk, T. Ideology. A Multidisciplinary Approach (London: Sage Publications, 1998), 84.

7  Van Dijk, T. "Principles of Critical Discourse Analysis," Discourse and Society. 4, no. 2 (1993): 255.

8  Van Dijk, 255.

9  Van Dijk, T. "Ideology and Discourse Analysis," In Journal of Political Ideologies. vol.1, no. 2 (2006): 229.

10 Van Dijk, 229.

which are positive. In other words, as there are negative or dominant ideologies (e.g. racism), there are positive or non-dominant ones (e.g. antiracism).

Ideology can be seen as having three components:

1. Cognitive ideology which refers to people's mind, and it is studied by cognitive psychologists.

2. Societal ideology which also involves a group membership and value judgment, which are generally investigated by sociologists and social scientists.

3. Linguistic ideology which is not an innate knowledge and, therefore, it needs to be learnt, acquired, or changed through written or spoken discourse[11].

Moreover, ideology can be seen as "representations of aspects of the world which contribute to establishing and maintaining relations of power, domination and exploitation"[12].

### 5. The Model of Analysis

The chosen data will be analysed by adapting Fairclough's(1989) model due to its being the cornerstone of the entire field of CDA. His model assumes that language is an integral part of society. The relation between language and society is realized through social events(texts), social practices (order of discourse), and social structures (language)[13]. Furthermore, he is the first who attempts to uncover ideological and power patterns in texts. He provides a tripartite framework for the analysis of texts. For him, the analysis of the text is divided into three stages: the descriptive stage (the analysis of the formal properties of the text), the interpretive stage (the analysis of the discursive processes of the text; the meaning embedded in text), and the explanative stage (the explanation of the relation between discourse and social and cultural reality).

### 5.1 The Description Stage

According to Fairclough, [14] the description stage is mainly concerned with the analysis of the formal texture of the text. At this stage, three main headings can be analysed:

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11  Van Dijk, Ideology. A Multidisciplinary Approach, 58.
12  Fairclough, Language and Power, 116.
13  Fairclough, 24.
 14 Fairclough, N. Analysing Discourse: Textual Analysis of Social Research (London: Routledge, 2003), 61.

**Vocabulary** deals with individual words, **grammar** deals with words combined into clauses and sentences, and **Text structure (cohesion)** deals with how clauses and sentences are linked[15].

### 1. Vocabulary

According to Fairclough[16], the wordings of the text help to create the relation between the participants. Thus, the lexical choices (synonymy, antonymy, metaphor, etc.) are ideologically significant.

### 2. Grammar

The analysis of the text on the grammatical level includes one process (according to the researcher's data) which is transitivity. It refers to all grammatical aspects within the texts: nominalization, active and passive sentences, coordination and subordination[17].

### 3. Textual Structure(Cohesion)

This level is concerned with the analysis of the formal features of the text that establish cohesion between parts of text and contexts associated with it(ibid.).

### 5.2. The Interpretation Stage

Interpretation is concerned with understanding the meaning embedded in texts. The interpretation is generated through combination of what is written in texts and what knowledge, beliefs, and places of events that a text can highlight[18] [19].

In the interpretation stage, interpreters combine word meaning and grammatical information to move on to a higher level of interpretation; establish coherence and implicit assumptions (ideological character). They also make use of different types of speech acts (imperatives, question, advice, warning) to uncover the overall topic of the text[20].

The next step in the process of interpretation is that interpreters move on to

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15 Fairclough, N. Discourse and Social Change (Cambridge: Polity Press, 1992), 75.

16 Fairclough, Language and Power, 161.

17 Fairclough, 152.

18 Gee, J. An Introduction to Discourse Analysis: Theory and Method (New York: Routledge, 1999), 17.

19 Lande, Izle. "The Role of Critical Discourse Analysis in the Translation of Political Texts," Unpublished Master Thesis, Department of Language and Business Communication, Aarhus University, Denmark, 2010, 18.

20 Lande, 18.

make use of external cues of the texts i.e the interpretation of societal and institutional identity. Here, intertextuality plays a very important role because a given interpretation of a text is based on the previous knowledge of other discourses[21].

At this stage, intertextuality and speech acts are analysed:

1.Intertextuality

Intertextuality is the formation of a text by a reference to another text. Referring to another text is made to influence the reader and add layers of depth to the text. The understanding of these references depends on the reader's prior knowledge[22].

2.Speech Acts

The use of language in communication goes beyond employing its formal units for the description of reality. There is much to be learned on what constitutes language and on how it works from the consideration of the way bits of language are employed for the performance of various acts in the course of written or spoken interaction.  Starting from this conception, the theory of speech acts sees language as an instrument for the performance of social acts. It postulates that the smallest unit of human communication is not the sentence as a syntactic unit. Alternatively, it suggests entities, such as making statements, asking questions, giving orders, describing, etc regardless of their linguistic form as basic communicative units. These are labelled speech acts, whereby speakers do things in the real world. In the following account, the theory of speech acts, as laid down by its initiators, is depicted by sketching out its earliest model and tracing its subsequent developments[23].

**5.3 The Explanation Stage**

The explanatory stage regards discourse as part of discourse processes of social struggle and power relation[24].

It is possible to show which power relationships determines discourses. These relationships are the outcome of struggles, and are established by those with

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21  Fairclough, Language and Power, 148.

22  Wikipedia, "Intertextuality," McGraw Hill Education, 1, accessed November 11, 2021, https://en.wikipedia.org/wiki/Intertextuality.

23  T Drid, "Language as Action: Fundamentals of the Speech Act Theory," Praix International Journal of Social Science and Literature 1, no. 10 (2018): 2.

24  Fairclough, Language and Power, 36.

power. Both social effects of discourse and social determinants of discourse are investigated at three levels of social organization: societal level, the institutional level and the situational level. Any discourse has determinants and effects at all three levels[25].
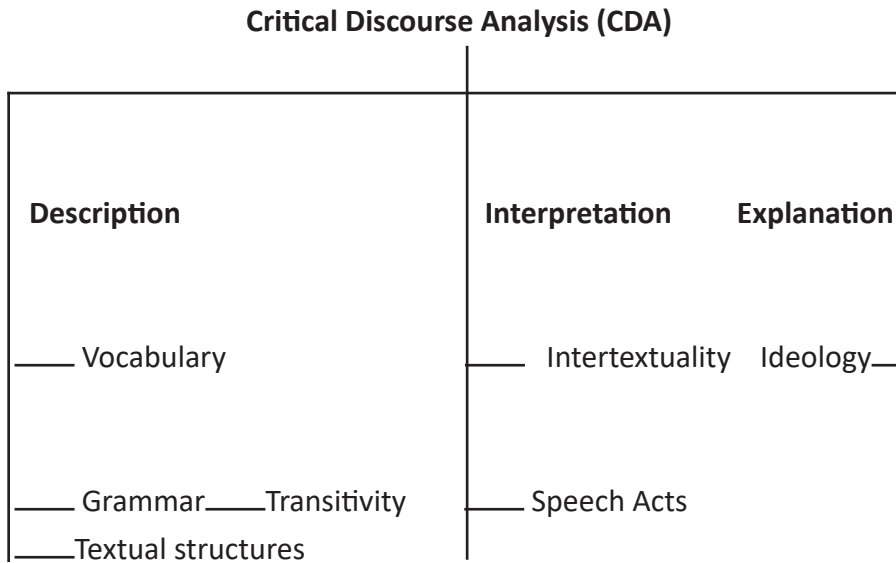
**Critical Discourse Analysis (CDA)**

Description                    Interpretation        Explanation

—— Vocabulary                  —— Intertextuality    Ideology——

—— Grammar——Transitivity      —— Speech Acts
——Textual structures

**Figure** (1) The Model of Analysis Based on Fairclough (1989)

### 6. Data Analysis

This section is concerned with the analysis of Prophet's Muhammad (Peace Be Upon Him) sermon to Al-Imam Ali (Peace Be Upon Him). Ten of his speeches are chosen to be analysed according to Fairclough's (1989) model.

Text:1

ياعلي: ثلاث من مكارم الاخلاق في الدنيا والآخرة: أن تعفو عمن ظلمك، وتصل من قطعك، وتحلم عمن جهل حقك[26]

**O Ali: Three things are considered as the ethical complements in life and hereafter: forgive those who wronged you, give those who deprived you, and be patient with those who attack your right.**

### 1. The Description

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25  Fairclough, 36.

26 At-Tabarsi, Shaykh Ridha Al-Din Abu Nasr al-Hasan bin Al-Fazl. Makarim Al-Akhlaq. (Beirut, Lebanon, 2001 A.D),421

This stage is devoted to the analysis of the formal features (lexical and grammatical) of the above extract. These features reveal the significance of the hidden ideology of the text.

A. Vocabulary

-Antonymy

use of such opposites as ( دنيا،اخرة، العفو،الظلم، صلة الناس،القطيعة، الحلم،الجهل ) is very significant in that it cues the way in which the speaker(Prophet Muhammad) (Peace Be Upon Him) shows his experience of the social world and delivers such experience to his cousin Al-Imam Ali(Peace Be Upon Him). He tries to teach him ethical issues which help him during his life and hereafter.

B. Grammar

-Transitivity

1. Vocative

"O Ali"

Prophet Muhammad (Peace Be Upon Him) addresses his cousin Al-Imam Ali (Peace Be Upon Him); yet, he wants to deliver his ethics to all people. The most important ethical issues that he (Al-Imam Ali) (Peace Be Upon Him) and we, as Prophet's Muhammad (Peace Be Upon Him) nation, should know and behave accordingly are to forgive people who wronged us, be generous with those who deprived us, and be patient with those who attack us. Doing all these things will be for our benefit, that, is Allah (Glory be to Him) will mercy us whether in life or hereafter.

2. Active Voice

Prophet Muhammad (Peace Be Upon Him) uses active phrases because he is addressing his cousin directly. So, the recipient is known.

C. Textual Analysis

-Cohesion

Three ethical issues are coordinated by the conjunction(and)

تعفو عمن ظلمك و تصل من قطعك وتحلم عمن جهل حقك

to make the text cohesive. The use of cohesive devices enables the readers to uncover the embedded meaning of the text, that is to arrive at the ideological

beliefs hidden in the text.

### 2. The Interpretation

-Speech Acts

Prophet Muhammad (Peace Be Upon Him) indicates the use of such statements

<div dir="rtl">

تعفو عمن ظلمك‫ أ‬تصل من قطعك‫ أ‬تحلم عمن جهل حقك.

</div>

with the illocutionary force of advising.

### 3. The Explanation

-Ideology

The use of all the above mentioned lexical and grammatical devices is helpful to uncover Prophet's Muhammad (Peace Be Upon Him) ideology. Obviously, he is more powerful than his cousin; yet, he does not practise his power negatively. He teaches his cousin and people, in general, ethics. These ethical issues

<div dir="rtl">

العفو عن الظالم وصلة الناس و الحلم على الجهل

</div>

help to create an ethical society.

Text:2

<div dir="rtl">

"يا علي من خاف الله عز وجل، أخاف منه كل شيء ومن لم يخف الله عز وجل أخافه الله من كل شيء"[27]

</div>

**"O Ali: Whoever be afraid of Allah (Glory be to Him) everything will be afraid of him.  Whoever cannot be afraid of Allah (Glory be to Him) nothing will be afraid of him**".

### 1. The Description

 A. Vocabulary

 Verbal Homonyms

The alternative wording of the word "afraid" (خاف، أخاف، يخف) gives significance to establish Prophet's Muhammad (Peace Be Upon Him) ideology and to transform such ideology to his cousin and people in general. His idea is that he should be pious and be afraid of Allah (Glory be to Him).

B. Grammar

- Transitivity

1. Vocative

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27 At-Tabarsi, 421.

O Ali

The use of vocative indicates that the recipient who is Al-Imam Ali (Peace Be Upon Him) has an active role, that is, he is the one who receives the Prophet's (Peace Be Upon Him) message and deliver to the Prophet's (Peace Be Upon Him) nation.

2. Conditional Sentences

The use of the conditional sentence

من خاف الله عز وجل اخاف منه كل شي ومن لم يخف الله عز وجل لم يخف منه شيء

refers to one thing which is that the prophet makes a condition, that is, if you be pious then everything will be obedient for you.

C. Textual Analysis

-Cohesion

من خاف الله عز وجل اخاف منه كل شيئ

Anaphorically, the prophet states that whoever be pious, everything will be afraid of him.

**2. The Interpretation**

-Speech Acts

من خاف الله عز وجل اخاف منه كل شيء

The use of such conditional statement is indicated by the prophet to advise Al-Imam Ali (Peace Be Upon Him) and to inform him the fact that Allah (Glory be to Him) will guide those who be pious and be afraid of Him (they are not doing bad deeds).

**3. The Explanation**

- Ideology

The use of lexical and grammatical devices reveals the ideology of Prophet Muhammad (Peace Be Upon Him) which does not show any power struggle. He is the messenger of Allah (Glory be to Him). Allah (Glory be to Him) has given him power over people, but he does not use his power wrongly. He believes that the first thing to do is to be pious that is to do only what Allah (Glory be to Him) has allowed him and to be away from what is not allowed. Doing so, everything will be obedient to him.

**Text:3**

"ياعلي: أن الله تعالى أعطاني فيك ست خصال: أنت اول من ينشق عنه القبر معي، وانت اول من يقف على الصراط معي، وانت اول من يكسي اذا كسيت، ويحيي اذا حييت، وانت اول من يسكن معي في العليين، وانت اول من يشرب معي من الرحيق المختوم الذي ختامه مسك".**28**

**"O Ali: Allah (Glory be to Him) gave you and me six properties: you are the first whose grave becomes open with me, you are the first to stand with me on the straightway, you are the first to dress if I dress, and be alive again when I'll be, you are the first to live with me in Heavens and to drink with me from the nectar".**

**1. The Description**

   A. Vocabulary

   1. Verbal Homonymy

<div dir="rtl">"يحيي، حييت"، يكسي، كسيت"</div>

The alternative wording used by Prophet Muhammad (Peace Be Upon Him) indicates his ideology concerning his cousin. Al- Imam Ali is the nearest person for him to the extent that he is the first to dress from paradise and to live when Prophet Muhammad (Peace Be Upon Him) dresses and becomes alive again after death.

   2. Word Repetition

   The phrase انت اول is repeated   five times. The use of such a phrase makes clear the idea that Al-Imam Ali (Peace Be Upon Him) (Non else) is the first one to be his cousin's partner in seven properties.

   B. Grammar

   - Transitivity

   1. Active Voice

The use of active sentences refers to the fact that Prophet Muhammad (Peace Be Upon Him) is addressing Al-Imam Ali (Peace Be Upon Him) and not any other person.

   2. Vocative

   Critically, the Prophet's (Peace Be Upon Him) speech is directed to one person (Al-Imam Ali) (Peace Be Upon Him) and this person is going to be the representative of the Prophet (Peace Be Upon Him).

28  At-Tabarsi, 422.

### 3. Coordination

The speaker uses coordinated sentences to reflect his idea which is that Al-Imam Ali has been given all these seven merits with his cousin successively.

### C. Textual Analysis

-Cohesion

The prophet's (Peace Be Upon Him) speech is cohesive in the sense that the prophet starts his speech by saying that Allah (Glory be to Him) has given both him and his cousin seven features and then he starts numerating these things. The use of cohesive ties creates the texture of the text. It puts the recipient in the context which is that Al-Imam Ali (Peace Be Upon Him) is the nearest person for the prophet to the extent that he is the first to carry some features with the prophet.

**2. The Interpretation**

- Speech Acts

The Prophet (Peace Be Upon Him) implies the speech act of telling. He tells and informs his cousin things that Allah (Glory be to Him) has given them.

**3. The Explanation**

- Ideology

The use of the formal features makes clear the hidden ideology of the text. Implicitly, the prophet announces that Al-Imam Ali and non-else has the right to be his representative on earth. Therefore, he says that Al-Imam Ali is the first person to carry certain features with the Prophet (Peace Be Upon Him):

"....انت اول من يكسي اذا كسيت ويحيي اذا حييت وانت اول من يسكن معي في العليين ويشرب من الرحيق المختوم.."

Text:4

يا علي: انهاك عن ثلاثة خصال: الحسد والحرص والتكبر "[29]

**"O Ali: I prohibit you from three things: envy, miserliness, and pride"**

**1. The Description**

 A. Vocabulary

-Special Use of Nouns

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29  At-Tabarsi, 422.

The Prophet (Peace Be Upon Him) mentions three nouns:"الحسد,الحرص,التكبر ". The use of such nouns is very important to clarify his experience of the world. For the prophet, envy, miserliness, and pride are evil things and therefore he prohibits his cousin from carrying such evil things.

B. Grammar

-Transitivity

1. Vocative

The prophet is addressing Al-Imam (Peace Be Upon Him) because the latter will be his representative on earth. Accordingly, he should carry out the Prophet's (Peace Be Upon Him) behaviour.

2. Coordination

Three nouns are coordinated الحسد والحرص والتكبر to express the prophet's ideology. It is obious that these three features are dangerous for Al-Imam Ali (Peace Be Upon Him) to carry.

**2. Interpretation**

-Speech Acts

Explicitly, the prophet prohibits his cousin from carrying three features which are envy, miserliness and pride. "انهاك عن". The use of prohibition is made by the speaker for the benefit of the recipient because these things will lead him down.

**3. The Explanation**

-Ideology

Cognitively speaking, the Prophet (Peace Be Upon Him) believes that he should not be envious, miser, and proud (in its negative sense). Relationally speaking, he tries to transform this idea to his cousin in order to have the same ideology; to be a model for people after him. Socially speaking, the Prophet (Peace Be Upon Him) wants his cousin to transform this ideology to people in order to create an ethical society; society in which people live in peace.

**Text: 5**

"يا علي: للمؤمن ثلاث علامات كالصلاة والزكاة والصيام" [30]

**"O Ali: a pious person is known if he will do three things: prayer, alms, and fasting".**

 **1. The Description**

 A. Vocabulary

 1. Special Use of Nouns

الصلاة والزكاة والصيام

these nouns are mentioned together to highlight their importance and the fact that they complement each other.

 B. Grammar

 1. Vocative

 O Ali

 The Prophet (Peace Be Upon Him) is addressing his cousin.

 2. Coordination

 Three nouns are coordinated الصلاة والزكاة والصيام. For the Prophet (Peace Be Upon Him), a pious person is the one who prays, paying alms, and fasting.

 **2. The Interpretation**

 -Speech Acts

 The Prophet (Peace Be Upon Him) uses statement to carry the illocutionary force of advising to distinguish a pious person from a hypocrite one.

 **3. The Explanation**

 -Ideology

 The above text emphasizes the importance of prayer, alms, and fasting. He advises Al-Imam (Peace Be Upon Him) to pay attention to these features because they are the sings of a pious person. Moreover, he wants Al-Imam Ali to transform these features to people.

 **Text: 6**

"يا علي: من نسي الصلاة علي فقد اخطأ طريق الجنة: "أن الله وملائكته يصلون على النبي يا ايها الذين امنوا صلوا عليه وسلموا تسليما". (الاحزاب:٥٦) [31]

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30  At-Tabarsi, 422.

31  At-Tabarsi, 422.

"O Ali: Whoever forgets blessing me, he would never be in Paradise": "Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect"(Al-Ahzab: 56).

**1. The Description**

A. Vocabulary

Verbal Homonymy

"يصلون" "صلوا"

Allah (Glory be to Him) blesses Muhammad (Peace Be Upon Him) and asks people to bless him as well.

"سلموا تسليما"

The lexical choice of words indicates the value of blessing Muhammad (Peace Be Upon Him) (سلموا)and obey his rules (تسليما)which are the rules of Allah (Glory be to Him).

B. Grammar

-Transitivity

1. Conditional Sentences

من نسي الصلاة علي فقد اخطأ طريق الجنة

The Prophet (Peace Be Upon Him) makes a very simple condition which is that if anyone wants to be in Heaven, he should bless him and his household.

C. Textual Analysis

-Cohesion

The Prophet's speech is cohesive. Cohesion is done through the use of conditional sentences من نسي الصلاة علي فقد اخطأ طريق الجنة. Cohesion leads the recipients to derive the meaning embedded in the text.

**2. The Interpretation**

-Intertextuality

The Prophet (Peace Be Upon Him) reinforces his speech by referring to extra external cues. He refers to a verse from the Glorious Quran.

"ان الله وملائكته يصلون على النبي........."

-Speech Acts

On the relational level, the Prophet (Peace Be Upon Him) advises his cousin

and pious people to bless him because blessing him is the road that leads to Heaven.

### 3. The Explanation

-Ideology

The Prophet (Peace Be Upon Him) wants his people to obey him because he is a messenger from Allah (Glory be to Him). The first thing to do is to bless him and his household. He reinforces his speech by a verse from the Glorious Quran. The mentioning of the verse is done by a purpose. The prophet wants to deliver a message which is that blessing him is not enough; people should obey him and behave in the way he wants.

Text: 7

يا علي: أمان لامتي من الهم: لاحول و لا قوة الا بالله.<sup>32</sup>

**"O Ali: Safe for my nation of sadness: "There is neither strength nor power save with Allah, the All- high and All- great ".**

### 1. The Description

A. Vocabulary

1. The lexical choice of wording is beneficial for the recipient (the Prophet's nation).  It is the Prophet (Peace Be Upon Him) who cares a lot for his nation and wants to teach them some words to keep them away from worry.

B. Grammar

-Transitivity

Existential Sentences

The use of an existential sentence joined with (neither-nor) is ideologically significant to refer to the existence of Allah (Glory be to Him).

Vocative

The Prophet (Peace Be Upon Him) addresses Al-Imam Ali (Peace Be Upon Him) to keep this supplication and to teach it to his nation.

C. Textual Analysis

Cohesion

The use of cohesive ties represented by the use of (existential sentence and

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32  At-Tabarsi, 422.

vocative) adds more to the meaning of the text. By the use of such ties, the Prophet creates (Peace Be Upon Him) his context which is that we should always plea Allah (Glory be to Him) in order to remove sadness.

### 2. The Interpretation

-Speech Acts

The Prophet (Peace Be Upon Him) advises Al-Imam Ali (Peace Be Upon Him) to keep on saying there is neither strength nor power save Allah (Glory be to Him) so as to remove sadness.

### 3. The Explanation

-Ideology

The Prophet (Peace Be Upon Him) wants his nation to return to Allah (Glory be to Him) in times of crisis and sadness because it is only Allah (Glory be to Him) who is able to remove their sadness. So, it is a wisdom for his nation to keep in touch with Allah (Glory be to Him) in order to live a happy life.

Text: 8

يا علي: أن الله تعالى اشرف على الدنيا فاختارني منها على رجال العالمين، ثم اطلع ثانية فاختارك على رجال العالمين، ثم اطلع ثالثة فاختار الائمة من ولدك على رجال العالمين، ثم اطلع الرابعة فاختار فاطمة على نساء العالمين" ³³

**O Ali: Allah Glory be to Him overtop on the world and has chosen me (the Prophet Muhammad) (Peace Be Upon Him) to be His messenger. Then, He has chosen you (Al-Imam Ali) to be His representative, then He has chosen your descendants to be representatives, and then He has chosen Fatimah (Muhammad's daughter) to be the doyenne of all women of the world.**

### 1. The Description

A. Vocabulary

The lexical wording makes clear the prophet's ideology. It emphasizes the importance of Al-Imam Ali and his offspring.

B. Grammar

-Transitivity

Coordination

The use of coordinated sentences indicates the fact that Allah (Glory be to Him) has chosen Prophet Muhammad (Peace Be Upon Him) to be the best mes-

33 At-Tabarsi, 422.

senger, then He has chosen Al-Imam Ali (Peace Be Upon Him), then his household, then the doyenne of all women of the world (P.B.U.T).

C. Textual Analysis

-Cohesion

The use of coordinated sentences makes the above speech cohesive. Cohesive ties are beneficial for keying the text into the context. That is the context in which Allah (Glory be to Him) has chosen Muhammad and his household to be the best of all people of the world.

**2. The Interpretation**

-Speech Acts

 The Prophet (Peace Be Upon Him) is in the process of stating things for his cousin with the illocutionary force of informing him.

**3. The Explanation**

-Ideology

The Prophet (Peace Be Upon Him) wants to deliver a message to people all over the world. Explicitly, he states that Allah (Glory be to Him) has chosen him to be His messenger, Al-Imam Ali to be his representative, and then his offspring, He also states that his daughter has been chosen as the doyenne of all women of the world. The explicit stating of these issues reveals his hidden ideology. That is, the prophet indicates that his household should be followed and should be believed in.

Text :9

يا علي: افة الحديث الكذب وآفة العلم النسيان وآفة الحلم الحسد. [34]

**"O Ali: the bane of talking is lying, the bane of knowledge is forgetfulness, and the bane of patience is envy".**

**1. The Description**

 A. Vocabulary

 Special use of vocabulary is exhibited in the Prophet's speech (Peace Be Upon Him). For everything there is a bane and the bane of speech is lying, the bane of knowledge forgetting, and the bane of patience is envy.

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34 At-Tabarsi, 422.

B. Grammar

-Transitivity

 Coordination

افة الحديث الكذب وآفة العلم النسيان وآفة الحلم الحسد

The phrases are coordinated to relate the words الحديث والعلم والحلم together with reference to their banes.

C. Parallelism

The Prophet (Peace Be Upon Him) makes use of parallelism to add clarity to his message. Three parallel structures are used; the bane of talking is lying, the bane of knowledge is forgetfulness, and the bane of patience is envy.

D. Textual Analysis

 -Cohesion

 The above speech is cohesive. Three nouns are linked by the conjunction (و) to put the recipient in the context which is that to get rid of three bad things:

كذب الحديث ونسيان العلم والحسد

**2. The Interpretation**

-Speech Acts

The speech act of warning is used in the above text.

**3. The Explanation**

 -Ideology

 The Prophet's (Peace Be Upon Him) ideology is stated explicitly by warning his cousin to get rid of three banes. He wants his cousin to deliver his ideology to people, to teach them three important ethical things: never lie, never forget what you have learned, and never envy others.

 Text:10

يا علي: من منع زكاة الفقراء، "تمنى لو كان له الرجعة الاولى حتى إذا جاء أحدهم الموت قال ارجعون" (المؤمنون:٩٩). [35]

**"O Ali: Whoever prevents giving alms to the poor, he wishes to return to life": "When death comes to one of them, he says: "O my Lord! send me back to life"(Al-Mu'minun:99).**

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35  At-Tabarsi, 422.

**1. The Description**

A. Vocabulary

The lexical choice of words is beneficial for emphasizing the alms.

B. Grammar

-Transitivity

1. Hypothetical Condition

The Prophet (Peace Be Upon Him) uses conditional sentences

"من منع زكاة الفقراء تمنى لو كان له الرجعة الاولى"

to emphasize the importance of alms giving...

2. Vocative

"O Ali". In all the sermon, the Prophet (Peace Be Upon Him) is addressing Al-Imam Ali (Peace Be Upon Him). He gives him moral lessons.

3. Textual Analysis

-Cohesion

The Prophet's (Peace Be Upon Him) speech is cohesive

. من منع زكاة الفقراء تمنى لو كان له

The use of anaphora is only an aid for understanding the embedded meaning of the text. That is, the importance of alms and charity of the poor.

**2. The Interpretation**

-Speech Acts

The Prophet (Peace Be Upon Him) gives a crucial piece of advice:

من منع زكاة الفقراء تمنى لو كان له الرجعة الاولى

to show the importance of helping the poor and helping them is not for their benefit only but also for the benefit of the givers.

- Intertextuality

There is a reference to a Quranic verse"حتى اذا جاء احدهم الموت قال ارجعون". The ideological significance of this verse is to let people understand the fact that the Prophet Muhammad (Peace Be Upon Him) never speaks by his own but he is the messenger of Allah (Glory be to Him).

### 3. The Explanation

-Ideology

Cognitively, the Prophet (Peace Be Upon Him) believes in alms and he wants all people to follow him. On the relational level, that is his relation with his cousin, he wants to teach him these ethics. On the societal level, the prophet wants people to obey Allah (Glory be to Him), His messenger (the Prophet himself), and his representative (Al-Imam Ali). He also wants justice to prevail in society, and to establish an synergistic society, that is the rich help the poor.

### 7. Conclusions

The current paper arrives at the following conclusions:

1. The prophet indicates the use of different lexical and structural strategies to show their ideological significance. As far as lexicalization is concerned, the Prophet's (Peace Be Upon Him) texts utilize such strategies as homonomy, metonomy, and special use of nouns. As far as structure is concerned, the prophet's text utilizes such strategies as vocative, conditional sentences, coordination, and active sentences. This validates the first hypothesis which reads as: Antonymy, homonymy, metonyme, and special use of nouns are the basic lexical devices employed within Prophet's Muhammad (Peace Be Upon Him) text. Vocatives, coordination, and active sentences can be the major structural devices employed within the texts.

2. In order to show power relation and dominance, the speaker (the Prophet) pays heavy emphasis on the use of the speech act of advice. This does not validate the second hypothesis which states that: Imperatives can be the dominant speech act type used in Prophet's Muhammad (Peace Be Upon Him) texts.

3. Ideology, as a personal cognition, is hidden within the structure of the discourse (the Prophet's texts). The prophet has a positive ideology in the sense that though he is powerful, he does not exploit his power negatively nor does he control the minds of the recipient (Al-Imam Ali). On the contrary, he tries to teach the recipient and his nation ethical issues that help build a healthy society so to speak. This validates the third hypothesis: The use of the lexical and structural strategies of Prophet Muhammad (Peace Be Upon Him) can signal his positive ideology in the text.

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