



*A Critical Discourse Analysis of Imam Ali's (PBUH) Sermon during the
Kharijites' Sediton*

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تحليل الخطاب النقدي لخطبة الإمام علي (عليه السلام) أثناء فتنة الخوارج

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Abstract

Critical discourse analysis (ACD) is a qualitative approach to text analysis that stresses the dynamic interaction between the text and its context. The current study tries to investigate the three levels of interaction between Imam Ali (PBUH) and Kharijites—description, interpretation, and explanation adapting a descriptive-analytical method of Fairclough's theory. This study first focuses on the linguistic and rhetorical devices used in Imam's sermons. Secondly, It exposes the betrayal of the Kharijites and the frustration of their confrontation with the dominant ideology of power in society. The results explain Imam Ali's ideological conflict with the Kharijites' ideology in his sermons, how he affects social and political events in society, and how he affects Kharijites' discourse.
Keywords: Nahj AL-Balagha, Critical Discourse, Norman Fairclough, Kharijites.

المستخلص

تحليل الخطاب النقدي (ACD) هو منهج نوعي لتحليل النصوص، يركز على التفاعل الديناميكي بين النص وسياقه. تحاول الدراسة الحالية استكشاف المستويات الثلاثة للتفاعل بين الإمام علي (عليه السلام) والخوارج - الوصف، التفسير، والتوضيح - باستخدام المنهج الوصفي التحليلي لنظرية فيركلاف. تركز هذه الدراسة أولاً على الأدوات اللغوية والبلاغية المستخدمة في خطب الإمام. وثانياً، تكشف عن خيانة الخوارج وإحباط مواجهتهم مع الأيديولوجية الساندة للسلطة في المجتمع. تشرح النتائج الصراع الأيديولوجي للإمام علي مع أيديولوجية الخوارج في خطبه، وكيف يؤثر على الأحداث الاجتماعية والسياسية في المجتمع، وكيف يؤثر على خطاب الخوارج.

الكلمات المفتاحية: نهج البلاغة، الخطاب النقدي، نورمان فيركلاف، الخوارج

1-Introduction

The Kharijites are a group that are extremist and opposed to Islam's prevailing, they were formed at the Battle of Siffin. They increase the ideological tendencies that run counter to popular opinion. Imam Ali (PBUH) first tries to tackle their mistakes and beliefs but he can't persuade them to follow the right path— prominent passages from Nahj al-Balagha concern Imam Ali's conversation with the Khawarij.

An examination of these discourses from a linguistic and psychological perspective reveals that Imam Ali's rhetoric was intended to convince the Kharijites to adhere to the falsehood of their ideology and to bring society back together after it had become unstable. For this purpose, he used a variety of lexical and sentence structures with different semantic connotations (e.g., admonitory and advisory).

This study aims to clarify the political context, the nature of power, and the emerging ideology in addition to highlighting the linguistic elements employed in Imam's sermons to Kharijites.

2-Critical Discourse Analysis

“CDA studies the complex relationship between language, power and society having a general basis in critical linguistics. The primary purpose of such an approach is to find out how these forces affect any interpersonal or societal situation, the basis of the social constitution or meaning-making process. (Caldas-Coulthard: 1996, Fairclough and Wodak (1997: 271–80) provide the following synopsis of CDA's core principles):

1. CDA deals with social issues
2. Discourse shapes society and culture
3. Power relations are discursive
4. Discourse performs ideological tasks
5. Discourse is historical
6. There is a mediated relationship between text and society
7. Discourse is a type of social action.
8. Discourse analysis is interpretive and explanatory.

Whereas some of these tenets have also been discussed above, others need a more systematic theoretical analysis, of which I shall present some fragments here as a more or less general basis for the main principles of CDA (for details about these aims of critical discourse and language studies”

Fairclough (1995: 14) asserts that "every power has the potential to impose its ideology over competing ideologies." According to Fairclough, ideology and ideological exercise can detach themselves somewhat from the social origin and specific interests that created them.

Determinants and changes within a discourse that remain hidden from its participants (ibid: 20-22). Such objectives drive social and cultural changes in society, disrupt power relations, and pave the way for the decline of one ideology and the emergence of another.

Discourse analysis, in a community-oriented manner, discusses the speaker, the listener, and many social and cultural factors to clarify the meanings within texts. Critical discourse analysis is critical in the sense that it seeks to reveal the role of discursive practices in maintaining and perpetuating the social world, including those social relations that are intertwined with unequal power dynamics (Mohseni, 2012: 12-29). The discourse analyst aims to sensitize the text's reader to the social, cultural, and political factors involved in the production of the text, to denaturalize the ideology embedded within it, and to destabilize the dominant meaning systems.

3- Critical Discourse Analysis of Sermons

3-1 The Descriptive Level

In Fairclough's theory, the first level of critical discourse analysis is the descriptive level (Fairclough, 1997: 109). At the descriptive level, the discourse analyst examines the text from different angles and conducts a linguistic analysis by integrating concepts from sociology, political science, and linguistics. The analyst explores the relationship between form, meaning, grammar, and lexical collocations (Pashazanos & Jafari, 2015: 40). They come to the understanding that political and social conditions and discourse influence each other and are mutually affected (Jorgensen & Phillips, 2010: 66). Therefore, the formal features of a text are specific selections from among the available options related to vocabulary and grammar that the text employs (Fairclough, 1992: 16).

3-1-1 Lexical Analysis of Sermons

- **“Without reason, hostility accompanied by defiance, frivolity, misguided”.**

In discourse, each word has been chosen with specific objectives in mind. The goal of the constituent words is not merely to create patterns of sounds but to align the ‘significations’ of words and their organization with a preconceived rational structure. This is because the process of literary creation is one through which an internal set of relationships is revealed within the linguistic forms that convey a meaning or experience (Abu Adib, 1974: 77).

Imam Ali (PUBH) in his conversation with the Kharijites selects words that carry more persuasive weight and aims to guide and change the ideology of his audience. With this intention, the ideology of **Imam Ali (PUBH) describes the Kharijites in this way:** “عَلَىٰ غَيْرِ بَيِّنَةٍ مِنْ رَبِّكُمْ، وَلَا سُلْطَانَ مُّبِينٍ”

"Without clear evidence from your Lord, nor any manifest authority with you." (Nahj al-Balagha, Sermon: 36).

The terms " **بَيِّنَةٌ bayyinah**" (clear proof or evident reason) and " **سُلْطَانٌ Sultan**" (king or ruler) ((Anis and colleagues, 1956: 406). The phrase above reflects the individual and social deviation of the audience, who not only lack any Quranic justification for their sedition but are also deprived of both individual and collective wisdom. The pair of parts is connected when joined with “ولا” (nor), hence strengthening the fact that in both acts or beliefs of this coalition, there is no clear evidence of “بَيِّنَةٌ” or no clear authority in “سُلْطَانٌ مُّبِينٍ.” In stressing that their

claims have no basis or legitimacy, He refers to the absence of both divine proof and lawful power through which they can be justified.

The noticeable word structure in the conversation of the Imam (PBUH) with the Kharijites involves words with negative connotations. This approach reveals his anger, wrath, and sorrow toward the behaviour of the audience. The word "منابذة" (**Manabadhah**) "Abandon someone out of enmity and hatred" (Bustani, 1963: 558), and "وانتباذ الفريقين للحرب" "the separation of two groups for battle" (Farahidi, 1996: 191/8). The use of this word in the phrase:

”فَأَبَيْتُمْ عَلَىٰ إِبَاءِ الْمُخَالِفِينَ الْمُنَابِذِينَ

"So you stood firm in opposition against the dissenters and opponents."

Imam Ali started with the action word " **abaytum** ابَيْتُمْ " and the connection of the second person pronoun (Tum تم) to the verb, along with the addition of the noun " **iba** إِبَاءٌ " to the opposers and those who harbour enmity, indicates the intensity of deviation and defiance accompanied by hostility. As opposition in the social space intensifies. فَا بَيْتُمْ: The verb suggests that the addressed group has taken a firm stance or remained steadfast. It implies endurance and perhaps persistence in a certain state of defiance. عَلَىٰ إِبَاءٍ: "Upon rejection" indicates that the group is grounded in refusal or resistance. The term "إِبَاءٌ" highlights a resolute, powerful decision to reject something, implying a strong opposition, probably to injustice or deceit : الْمُخَالِفِينَ الْمُنَابِذِينَ : These adjectives express the characteristics of the people who are being rejected. " الْمُخَالِفِينَ " denotes a more confrontational and forceful resistance, whereas

"المُنَادِينَ" alludes to merely disagreement or opposition. By combining these two terms, Imam Ali likely emphasizes the degree of enmity or rebellion that the addressed group has chosen to reject. The emphatic force of a nominal sentence is greater than that of a verbal sentence.

“انتم معاشر إخفاء الهام السفهاء الاحلام”

“**You** are a group of weak-minded, foolish in thought”.
(Nahj al-Balagha, Sermon:92)

This phrase is structured as a formal address using أنتم (you), which immediately marks it as a direct and confrontational statement. The phrase (group or community)—as opposed to "individual"—underlines even more that the criticism is directed towards a particular group. The speaker's direct communication with the disobedient people confirms their deviation, foolishness, and misreading of the concept and strengthens it. This kind of discourse, especially when there is an audience and in a situation, this serious, challenges the audience, urges them to consider their options before responding hastily, and conveys the Imam's grief over the Kharijites' resistance. "سَفَهَاءُ الْأَحْلَامِ" and "أَخْفَاءُ الْهَامِ" are metaphorical in which they both refer to the listeners' moral and intellectual deficiency. So, that is why they call them "weak-minded" and "fools in judgement", the language is strong to illustrate their incapacity as well as foolishness.

- **Untrustworthy, The worst of people, Dire fate or ominous destiny**

“ما أنتم بوثيقة يعلق بها ولازوافر عز يعتصم إليها. لبئس حشاش نارالحرب انتم ”
“**You are neither a bond that one can rely on, nor a refuge to which one can cling. What an evil fuel for the fire of war!**”
(Nahj al-Balagha, Sermon:122).

In this phrase, " **ووثيقة wāthiqi'ah** ")a trustworthy person((Farahidi, 1997: 210; Bustani, 1963: 657) and " **زوافر zawafir** " " **solid protection** " (Ibn Manzur, 1983/7: 144). The negative construction " **ما ma** " immediately after " **antum** " (you) emphasizes the unreliability of the Kharijites. The parallel structure of the two clauses (" **ما أنتم** " **You are neither** and nor " **ولا** ") emphasizes the audience's complete lack of dependability in two essential dimensions: unity and strength. The use of the passive verbs " **يعلق yu'allaqu** " (to be relied upon) and " **يعتصم yu'tasam** " (to be clung to) in the singular form, rather than in the active form and the first-person singular, indicates that the Imam's audience is not just unhelpful to him but to anyone at all. In the phrase " **لبئس** " (What an evil fuel for the fire of war you are!), the Imam uses a metaphor of condemnation and a construction of emphasis to describe the Kharijites as the worst instigators of conflict and to sharply rebuke them. The Imam may have made these remarks in response to external events, especially those that occurred before the Battle of Nahrawan, attempting to avert more fighting, given the strong and denunciatory language he used and the way he specifically singled out the Kharijites in this instance. The strong and denunciatory language he used and the way he specifically singled out the Kharijites in this instance.

In Sermon 122 of Nahj al-Balagha, Imam Ali (PBUH) elaborates on the Khawarij and considers them to be among the worst of people. He expresses his deep frustration and disappointment with the intellectual rigidity and lack of understanding of his audience. The Imam explicitly recounts the hardships he has endured and says:

«لَقَدْ لَقِيتُ مِنْكُمْ بَرْحًا يَوْمًا أَنْادِيكُمْ وَيَوْمًا أَنْاجِيكُمْ»

"I have faced much hardship from you; one day I call out to you, and another day I converse with you." (Nahj al-Balagha, Sermon: 122).

The word "بَرْحًا" "barhan" (suffering or hardship), referring to the sufferings Imam Ali has faced in dealing with this group of people. "يَوْمًا" (one day) is used two times to make parallelism between two actions, "اناديكم" (I call you out) and "اناجيكم" (I speak to you in private). This parallelism stresses the persistent efforts Imam Ali has made to converse with his people in both public and private settings. Moreover, the Imam describes two distinct states in his relationship with the Khawarij: days of engaging in dialogue and days of despair and exhaustion. These words and terms vividly reflect the deep and complex connection the Imam had. the persistent efforts Imam Ali has made to converse with his people in both public and private settings. Moreover, the Imam describes two distinct states in his relationship with the Khawarij: days of engaging in dialogue and days of despair and exhaustion. These words and terms vividly reflect the deep and complex connection the Imam had.

In this section of Sermon 58 from Nahjul Balagha, Imam Ali (AS) warns his audience that after him,

أما إنكم ستلقون بعدي ذلا شاملا، وسيفا قاطعا، وأثرة يتخذها الظالمون فيكم

سنة

“you will face widespread humiliation, a sharp sword, and undesirable traditions”

The words carry the semantic weight of degradation and the destruction of the audience. In this sentence, the emphasis of the speech lies with placing the verb “*انَّ*” in the predicate position at the beginning of the nominal sentence, and the repetition of the subject is due to the rejection expressed by “*ستلقون setalqawn*” (you will face), and the emphasis at the beginning of the sentence relates to the audience, implying a harsh tone regarding the grim fate of the opponent. It can be said that the phrase “*ستلقون بعدي*” indeed, “you will face after me” refers to the destruction of the Kharijites in the event of abandoning the Imam and going astray, even during the time of the Imam himself.

- **The pronouns "You" and "I" (the Messenger of God) .**

In Sermon 120 of Nahj al-Balagha, Imam narrates the story of arbitration during the Battle of Siffin to create a contrast between speech and action, recounting the conditions of the society during the time of the Messenger of God (PBUH):

"فلقد كنا مع رسول الله صلى الله عليه وآله وإن القتل ليدور على الآباء والأبناء والإخوان والقرابات، فما نزداد على كل مصيبة وشدة إلا إيمانا، ومضيا على الحق، وتسليما للأمر، وصبرا على مضض الجراح".

"Indeed, we were with the Messenger of God, and killing was circulating among fathers, sons, brothers, and relatives. Yet, with every calamity and hardship, our faith only increased, and we

continued on the path of truth with submission and patience."
(Nahj al-Balagha, sermon: ١٢٠).

This psychological and aesthetic approach to dialogue strengthens the dominant discourse of Muslims while weakening the discourse of the Khawarijites. The structure, while emphasizing alignment with the Messenger of God in contrast to the rejection of the Imam, leads to awareness and awakening of dormant consciences. He said "Indeed, killing was circulating among fathers, sons, brothers, and relatives" referring to the pre-Islamic period where he faced many ideologies before the ideology of Kharijites. With each test, however, the faith of the Muslims became stronger. In contrast to such a unified society, the Imam remarks on the chaotic state of the community:

“ولكننا إنما أصبحنا نقاتل إخواننا في الاسلام على ما دخل فيه من الزيغ والاعوجاج
والشبهة والتأويل”

"Now, we have come to fight our brothers in Islam over the deviations, perversion, doubt, and misinterpretation."(Ibid).

Words like "deviation, perversion, doubt, and misinterpretation" in contrast to "departure from truth and submission to faith" reveal the deep divisions within the society during the time of Imam Ali (PBUH).

Most of the pronouns in the sermons are in the first-person singular (e.g., "أنا"/"I") and second-person plural (e.g., "أنتم"/"you"), indicating a contrast between two opposing groups. For example, in Sermon 36, the speech begins with the pronoun "أنا" (I am a warner for you), followed by instructions such as "فأقيموا على شأنكم" (focus on your affairs),

وعضّوا على الجهاد بنواجذكم (stick to your path) والزموا طريقكم
ولا تلتفتوا إلى ناعق نعق (hold tightly to the path of jihad with your teeth)
(and do not turn toward the barking of others) (Sermon: 120).

In other instances, such as "قد كنت نهيتكم" ("I had forbidden you") and "قلت لكم" ("I told you") in Sermon 36 and Sermon 120, the connection between the speaker's and the audience's pronouns reflects the collective negligence of the audience in witnessing events as well as It reflects Imam`s closeness to his listeners and his presence against the Kharijites, along with his astonishment at their lack of understanding. The audience should recognize the speaker's esteemed position and correct their behaviour accordingly (Al-Samarra'i, 2007:13).

In phrases such as "قد طوحت بكم الدار و احتملكم المقدار" ("Fate has tossed you around") and "أنتم معاشر أخفاء الهام سفهاء الأحلام" ("You are people of weak souls and foolish minds") (Sermon 36), the pronouns used for the audience highlight the negative traits of those who deviate from the right path and show their bleak fate. In contrast, the speaker's pronouns in "ولا ختلتم عن أمركم، ولا لبست عليكم" "I did not deceive you in your matter, nor did I obscure the truth for you" (Sermon 36 and 124) reflect the speaker's authority, goodwill, guidance, and leadership.

- **Antonyms as a Tool for Highlighting Contrast and Duality**

Imam Ali (PBUH) emphasises the distinction between good and immoral behaviour, truth and untruth, wisdom and ignorance by using antonyms to highlight the entire disparities between opposing views. He can highlight the duality that exists in society and the deeds of its leaders by using this technique.

" Opinion" vs "Desire" Imam Ali (PBUH) draws a distinction between opinion, which stands for reason and desire, which stands for emotions, in the sentence, ” حتى صرفت رأيي الى ” ”هواكم “I oriented my opinion towards your wishes,”(Nahj AL-Balagha:36). This analogy highlights the contradiction that exists between the opposing discourse, which is driven by dishonesty and emotional impulses, and the Imam's speech, which is based on deliberate thoughts. By using these radically contrasted expressions, Imam Ali (PBUH) criticises society, which is often directed by want rather than by rational impulses, implying a decline in morality and intelligence.

"Truth" vs. "Falsehood": In ”كلمة حق يراد بها باطل” (A word of truth intended for falsehood). Imam Ali (PBUH) critiques those who use the appearance of truth to further deceptive or dishonest goals. This contrast between truth and falsehood reveals how people or leaders can manipulate facts or righteousness for corrupt purposes. It also underscores the cynical manipulation of language in political discourse, where something that appears truthful is used to mislead.

هذا أمر ظاهره إيمان، وباطنه عدوان، وأوله رحمة، وآخره ندامة..... إن أجيب
أضل، وإن ترك ذل.

Outwardly, it shows faith, but inwardly it brings about hatred. Its beginning is mercy, and its end is regret... If it is advanced, it causes disorder, and if left, it brings humiliation" (Nahj al-Balagha, Sermon: 120).

”وَسُيُوفُكُمْ عَلَى عَوَاتِقِكُمْ تَضَعُونَهَا مَوْضِعَ الْبِرَاءَةِ وَالسَّقَمِ”

"Your swords are against your alliances, and you wield them against innocence and sickness." (Sermon:124). It highlights the simplicity and instability of the faith of Imam Ali's followers in the face of the deceit and trickery of their enemies, the duality of society, superficiality, and lack of insight. Beneath it lies the inability to distinguish truth from falsehood and the equalizing of oppression and mercy in the eyes of the Khawarij. These critical aspects of the Imam's sermon reflect his concern about the result of the scheming and trickery of the Umayyads, and the simplicity and naivety of those who support peace (McDonnell, 1960:112).

The outward appearance of the dissenters reveals only their superficial nature, as they do not have any aspect of peacefulness. Instead, out of contradictions, conflicts, and clashes with each other, they produce war, which expands and spreads. For this reason, any use of words and expressions in written or spoken discourse has a political dimension.

- **Synonyms as a Tool for Emphasizing Deception and Danger**

In addition to antonyms, Imam Ali (PBUH) uses synonyms to intensify and reinforce meaning. By repeating similar words, he amplifies the gravity of the situation, particularly regarding the deception of his enemies and the ignorance of the Kharijites.

”حيلة ومكر وغيلة وخديعة”

"The synonyms in the words 'حيلة' (**trickery**), 'غيلة' (**treachery**), 'مكر' (**deceit**), and 'خديعة' (**fraud**) in the sentences from Nahj al-Balagha (Sermon 120) emphasize meaning, while the **semantic proximity** of the words :

الزيغ والاعوجاج, والشبهة والتأويل

"Embellishment and Deviation, Doubt and Interpretation":

'الزيغ' (Embellishment), 'الاعوجاج' (Deviation) 'الشبهة' (**ambiguity**), and 'التأويل' (**interpretation**) serve to confirm the deceit and cunning of Mu'awiya's army during the Battle of Siffin and the deviation of the Kharijites from the path of truth. The sequence of synonyms and semantic proximity in these constructs reflects the anger of Imam Ali at the naivety, deviation, and ignorance of the Kharijites, who, despite repeated warnings from the Imam, instead of blaming themselves, considered Imam Ali to be at fault."

• Metaphor

In Fairclough's critical discourse analysis, examining the metaphorical aspects of vocabulary holds a special place. In the expression "قَدْ طَوَّحَتْ بِكُمْ الدَّارُ وَاحْتَبَأَكُمْ المَقْدَارُ" (Sermon: 36), the use of personification and metaphor in "الدار" (the house) and "المقدار" (fate) portrays the superficial nature and rebelliousness of the Kharijites by comparing them to a deceitful person. A significant point here is the use of the definite article "ال" (al-) in both words, which indicates the transition from an unknown (indefinite) to a known (definite) state. This shows that while the enemy's deceit and cunning were initially ambiguous for the Kharijites, with time, they should now be able to distinguish the right path from the wrong one.

In the phrase "أَنْتُمْ شِرَارُ النَّاسِ، وَمَنْ رَمَى بِهِ الشَّيْطَانُ مَرَامِيهِ" (You are the worst of people, and Satan has struck you with his arrows), metaphor is used in "رمى" (throwing) to depict the audience's severe deviation from the truth, despite the outcomes of arbitration and the clear evidence of the truth for the Kharijites. The metaphor in the word "رمى" shows how the enemy's deceit has heavily influenced them, making it difficult for them to distinguish right from wrong. It indicates the depth of Satan's trickery that misleads naive individuals away from the truth.

- **Simile**

In the excerpt from Sermon 92 "فَبَيَّئْتُمْ عَلَىٰ إِبَاءِ الْمَخَالِفِينَ" "So you persisted in the defiance of the opposition"

The simile structure of the accusative and gerund suggests the activeness of opposition and the verbal and physical actions of the audience in opposing authority. This illustrates the deliberate and rebellious nature of their dissent.

In the phrase "فَإِنَّ الشَّادَّ مِنَ النَّاسِ لِلشَّيْطَانِ، كَمَا أَنَّ الشَّادَّةَ مِنَ الْغَنَمِ لِلذِّئْبِ" "For the isolated individual among people belongs to Satan, just as the stray sheep belongs to the wolf" (Sermon 122), the Imam compares the dispersion of the audience to the scattering of sheep, who without a shepherd, are destined to be prey for wolves. This statement emphasizes the disunity and instability of the society of that time, where friends and foes could no longer be distinguished.

• Types of Verbs and Sentences

The diagram below illustrates the number and types of verbs and sentences analyzed in these sermons:

Verbal	nominal	Conditionals	passive	active	Cautious	Imperative	Present	Past	sentence
82	43	10	14	81	1	12	49	46	No

The equality in the frequency of past and present tense verbs indicates the parity and opposition of the past and present situations in the speaker's mind and is aligned with persuading the audience. Present tense verbs are often used to express the failure of the opposing ideology. For instance, the use of the present tense verb in the phrase “إِنَّمَا أَصْبَحْنَا نُقَاتِلُ” “We have only begun to fight” in Sermon 120, suggests the continuity and persistence of the struggle against misinterpretations and incorrect ideologies. The sense of renewal and continuity in the present tense implies that these issues can arise anew at any time and place, threatening society. In such cases, it is only the divine men (وَإِنَّمَا يَنْطِقُ عَنْهُ “الرَّجَالُ; Sermon 122”) who, if their leadership is sidelined, falsehood will take the place of truth.

The Imam (PBUH) expresses his ideology using nominal sentences, which have a stronger emphasis than verbal sentences and convey permanence and stability. Examples include: “وَخَيْرُ” “The best of people is in the moderate way” Sermon: 124), “وهذا القرآنُ إنما هو خطٌّ مسثورٌ .. وَلَا بُدَّ لَهُ مَنْ تَرَجُّمَانُ” (“This Quran is only a hidden line...and it needs an interpreter”; Sermon 122), and “إِنِّي لِلْمُحَقِّ الَّذِي يَتَّبِعُ، وَإِنَّ الْكِتَابَ لَمَعَى” (I am for the one who is right, who follows, and the Book is with me”; Sermon 122). The number of verbal sentences is almost twice that of nominal sentences. Verbal sentences, in addition to indicating temporality,

suggest dynamism and movement. According to Okasha (2005: 83), the Imam (PBUH) uses numerous verbal sentences to depict the various actions and repeated mistakes of the Khawarij during the arbitration process and to persuade them to return to the path of truth. I am for the one who is right, who follows, and the Book is with me"; Sermon 122). The number of verbal sentences is almost twice that of nominal sentences. Verbal sentences, in addition to indicating temporality, suggest dynamism and movement. According to Akasha (2005: 83), the Imam (PBUH) uses numerous verbal sentences to depict the various actions and repeated mistakes of the Khawarij during the arbitration process and to persuade them to return to the path of truth.

3-1-2 Grammatical Analysis

- **Passive and Active Form**

Taylor explains that "our visual faculties are organized so that we notice what stands out first" (Gulfam, 2018: 223). In passive sentences, the focus is on the action rather than who performs it. Imam, however, rarely uses passive verbs in his speech, as he seeks to subtly assign responsibility and avoid direct blame. Active verbs, on the other hand, clearly indicate who is responsible for the action and are often associated with society's dominant power structures and ideologies (Akashi, 1977: 21). For example, in the phrase "ويبلغ الله فيها الأجل" (And Allah reaches the appointed time in it) from Nahj al-Balagha, Sermon 40, the active voice has a powerful theological and rhetorical effect. Here, the focus is on God as the agent, which highlights His greatness and central role in the belief system. If this were phrased in the passive voice, like "يُبلغ الأجل" (the appointed time is reached), the focus

would shift to the outcome (the time being fulfilled), downplaying God's direct involvement. This would weaken the intended theological point about God's control and authority over events.

"ويجمع به القياء، ويقاتلُ به العدو، وتأمُنُ به السبلُ، ويؤخَذُ به للضعيف من القوي، حتى يستريح بُرٌّ ويستراح من فاجرٍ"

"And with it, the vomit is collected, and the enemy is fought with it, and the roads are secured with it, and the weak are given justice from the strong until the righteous find rest and relief from the wicked" (sermon:120)

The phrase, *وتأمُنُ به السبلُ*: (With it, the roads are made safe) Also, so active construction stresses the outcome of leadership as it concerns the safety of the roads. The verb 'تأمُن' (are made safe) reflects an outcome which lifts the leadership in question as being responsible for the security of the society.

"يجمع" "ويجمع به القياء" "With it, the corrupt are restrained.". The verb "يجمع" Which means restrained, is in what is known as forcibly restrain. This construction leads the attention away from the subject acting to save one to the object of their leadership and management - corruption has been restrained. Imam Ali sets sights on the natural talk of the people regarding power, without necessarily mentioning the actual wielders of it.

"ويقاتلُ به العدو": "With it, the enemy is fought.". In young children, the specificities can be easily perceived as this verb "يقاتلُ" meaning is fought, as the leadership appears to the enemies that have to be fought without revealing who is to do the fighting. It highlights that the attention shifts away from the actor to the outcome (the fighting of the enemies).

In the phrase "ويؤخذ به للضعيف من القوي" ("With it, the weak are defended against the strong"), the passive voice emphasizes the protection of the weak without naming who is acting. By doing this, the focus shifts from the person enforcing justice to the broader concept of justice itself.

Imam Ali often uses passive constructions in his sermons, such as "إِنِّيَ لِلْمَحْقِّ الَّذِي يَتَّبِعُ" (Indeed, I am for the truth that is followed) and "وَلَا تُؤْخَذُ بِأَكْظَامِهَا" (And they are not seized by their throats). This rhetorical choice shifts the attention from the individual acting on the action and its consequences. This technique is especially effective during times of social or political unrest when it's more important to emphasize the events or results rather than the people involved.

In these examples, the use of passive verbs conveys a sense of external control or inevitability. By highlighting the action, Imam Ali draws attention to the absence of his supporters on the battlefield and the strength of the enemy. For instance, the phrase "يقاتل به العدو" ("The enemy is fought with it") suggests that the fighting is happening but does not specify who is fighting, subtly hinting at the weakness or inaction of Imam Ali's forces. This shift from focusing on the actor to the action itself reflects the lack of agency among his followers, emphasizing the outcomes of the conflict.

When Imam Ali asks, "فَأَيْنَ بَنَاهُ بِكُمْ؟ وَمِنْ أَيْنَ أَتَيْتُمْ؟" (So where are you being led, and from where did you come?), he is indirectly critiquing the passivity of his audience. By using passive language, he mirrors their inaction, suggesting that they have allowed themselves to be led without resistance. This subtle rhetorical

strategy exposes their lack of agency, making them feel morally uncomfortable and pushing them to reflect on their behaviour.

• The Concept of Interrogation

In linguistic terms, "interrogation" refers to asking a question to obtain information the speaker does not yet possess. Some questions aren't really about getting an answer. These types of questions are often used to make the listener focus on a particular point or issue. In such cases, the question's role is more about rejecting a claim or highlighting a misunderstanding in the listener's thinking. In linguistic terms, "interrogation" refers to asking a question to obtain information the speaker does not yet possess. Some questions aren't really about getting an answer. These types of questions are often used to make the listener focus on a particular point or issue (Al-Shahri, 2004: 353). In such cases, the question's role is more about rejecting a claim or highlighting a misunderstanding in the listener's thinking.

For example, Imam Ali once asked, « ابعِد ايمانى بالله وجهادى مَع » "After I believed in God and my struggle alongside the Messenger of God, should I testify to my disbelief?" (Nahj AL-Balgha, sermon:58). Here, Imam Ali powerfully dismisses the Kharijite's accusation that he has abandoned his faith. He firmly asserts his deep belief in God and his unwavering dedication to jihad with the Prophet of Islam (PBUH). Through this rhetorical question, Imam Ali exposes the emptiness of their accusations, making it clear that their claims lack any foundation.'s accusation that he has abandoned his faith. He firmly asserts his deep belief in God and his unwavering dedication to jihad with the Prophet of Islam (PBUH). Through

this rhetorical question, Imam Ali exposes the emptiness of their accusations, making it clear that their claims lack any foundation.

In Sermon 120, Imam Ali once again uses a rhetorical question to confront the Kharijites, reflecting on the arbitration at the Battle of Siffin, he reminds them: « أَلَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمَصَاحِفَ - حِيلَةٌ وَمَكْرًا وَخَدِيعَةً - إِخْوَانِنَا وَأَهْلُ دَعْوَتِنَا اسْتَقَالُونَا وَاسْتَرَاخُوا إِلَى كِتَابِ اللَّهِ سُبْحَانَهُ، «فَالرَّأْيُ الْقَبُولُ مِنْهُمْ وَاللَّنْفِيسَ عَنْهُمْ؟ "Did you not say, when they raised the Qur'an – as a trick and a deception – that they are our brothers and followers of our call, seeking reconciliation and respite through the Book of God, the Almighty? Was it not your opinion that we should accept and relieve them?" (Nahj al-Balagha, Sermon 120). By posing this question, Imam Ali forces the Kharijites to reflect on their earlier stance, urging them to recognize their mistake. Once this realization occurs, the path to correcting their mistake becomes far more evident.

• Repetition

Repetition of words in a text strengthens the structure of the text, reinforces its meaning, makes the main theme more prominent, and facilitates understanding and clarity. Repetition also enhances the expression of the topic and allows the reader, upon encountering repeated words in the overall structure of the text, to grasp the author's or speaker's intention. The table below shows the results of the analysis of lexical repetition in sermon 122.

Thi s	Repl y	me n	Prophe t	righ t	Qura n	Wrot e	Go d	Arbitratio n	Derivation s
2	3	2	3	4	3	4	6	7	Repetition

In Sermon 122, "الرَّجَال" (men) is repeated in two different contexts as a definite noun. In the first example, Imam Ali says, "انا لم تحکم الرجال" ("We did not appoint men as judges"), acknowledging that while he knew the arbiters during the Battle of Siffin, he did not trust them and did not see their judgment as representing his own. The second example, It occurs when Imam Ali stresses on the significance of the leader within Islamic society: "وهذا القرآن ... ولا بُدَّ لَهُ مِنْ تَرْجُمَانٍ، وَإِنَّمَا يَنْطِقُ عَنْهُ الرَّجَالُ" (This Qur'an... it must have an interpreter, and only men can speak for it). Here, "الرَّجَال" refers to trusted leaders whose guidance is fundamental to explaining and obeying the rules of the Quran. The exclusivity suggested by "انما" emphasizes that the Qur'an cannot be separated from these leaders, whose role is crucial.

Additionally, the repeated use of derivatives of the word "حکم" (arbitration/judgment) further highlights the central theme of arbitration in Imam Ali's sermon. These derivatives appear both as nouns and verbs, such as in the sentence "لَمْ جَعَلْتَ بَيْنَكَ وَبَيْنَهُمْ أَجَلا فِي "التحكيم؟" ("Why did you place a deadline between you and them in arbitration?"), and in the verbal forms, "إِنَّا لَمْ تحکم الرجال وانما حکمنا " القرآن ولما دعانا القوم الى تحکم بيننا القرآن لم نكن الفريق المتولى عن كتاب الله ("We did not appoint men as judges, but we appointed the Qur'an"), and " ("When the people invited us to let the Qur'an judge between us, we were not the ones to turn away from the Book of Allah").

The repetition of "حکم" (arbitration) reinforces the central theme of arbitration and adds cohesion to the sermon. Similarly, the recurring reference to "كتاب" (Book), when paired with "قرآن" (Qur'an), echoes the frequency of "حکم." This repetition underscores the idea that arbitration was a direct consequence of the enemy's deceitful use of the Qur'an during the battle, as well as the naivety of Imam Ali's companions. Imam Ali contrasts his

interpretation of the Qur'an with that of his adversaries by using "القرآن" (the Qur'an) with the demonstrative "هذا" (this), which emphasizes the differences in their perspectives.

As the sermon progresses, particularly toward its middle and conclusion, the term "كتاب" is used about Allah, accompanied by the definite article "ال" (the), which reinforces the idea that the Qur'an is the definitive Book of Allah. This, in turn, highlights that the will of Allah must be the guiding principle in any arbitration process. Allah. This, in turn, highlights that the will of Allah must be the guiding principle in any arbitration process.

3-2 Level of Interpretation

- **Situational Context**

A seminal moment in Imam Ali's (PBUH) situation was during his sermons, particularly at the time when they were in a battle with Kharijites and eventually at Siffin. This was when Amr ibn al-As raised the copies of the Quran on spears for deceptions. That event tore apart the different interpretations of religious texts leading to arbitration (Tahkim). Imam Ali and the audience (those who were misled into following Amr ibn al-As) are directly in a conversation at this point. A group of people including the audience fell for Amr's apparent piety during the war and chanted with him a slogan "There is no judgment but God's judgment" (لَا حُكْمَ إِلَّا لِلَّهِ) opposing Imam Ali's forces. These sermons rivalled those of Imam Ali and were delivered in Safar 37 AH at Siffin near Harura by opponents of his forces who belonged to Kharijites. In their discourse here the Kharijites aimed at supplanting the real Alawiyyah ideology with a false and superficial interpretation of the Qur'an. The Kharijites falsely

thought that leadership was the preserve only of God, so they did not accept Imam Ali's rule as lawful. Nonetheless, the statements made by him at that time carried more weight. Imam Ali challenged the Kharijites' ideology by pointing out their manipulation of religious symbols, for instance raising the Quran on spears as a way to fake. Additionally, he exposed some of their fake beliefs:

“ألم تقولوا عند رفعهم المصاحف حيلة و غيلة، ومكرا و خديعة”

“Haven't you said that when they throw Qurans up fast, it's just deception and ruse?” They were our brothers and people of our calling who resigned and referred to the Book of God as the criterion for their ideas and the extraction of their soul affections. For He said I say to you, this is what is plain in Islam but deep down it reveals wickedness.

“إخواننا وأهل دعوتنا، استقالونا واستراحوا إلى كتاب الله سبحانه، فالرأي القبول منهم، والتنفيس عنهم. فقلت لكم: هذا أمر ظاهره إيمان، وباطنه عدوان”

“They are our brothers and people of our faith, but they seek to deceive us through the Book of God” (Nahj al-Balagha, Sermon: 120).

Imam Ali's rhetorical strategies enabled him to keep the Kharijites involved in a direct debate.

• Intertextuality

"Every text seeks to challenge and transform another text" (Kristeva, 1989: 28). No text can exist as a mystical and self-contained whole, functioning as a closed system (Worton and Still, 1990). Discourse analysis without considering intertextuality will not conclude because the participants of each discourse operate based on presuppositions that shape the set of previous discourses

(Fairclough, 1997: 227). Imam Ali (PBUH), by establishing intertextuality between sermons and Quranic verses, creates the liveliness and prominence of his discourse and generates the necessary motivation to convince his audience. I will now refer to a few examples of Imam Ali's (PBUH) borrowing: Borrowing:

“على غير بينة من ربكم ولا سلطان معين معكم”

"Without clear evidence from your Lord and any specific authority with you." (Nahj AL-Balagha, sermon: 36)

It is a good illustration of intertextuality as it interacts directly with the Quranic verses hence deriving authority and meaning from them. Intertextuality in this case refers to the act of interlacing and altering already existing religious texts as a means of adding depth to the argument being put forth. This statement parallels Quranic verses like Surah Muhammad (14) among others:

“فمن كان على بينة من ربه كمن زين له سوء عمله واتبعوا أهواءهم”

"Is one who stands upon a clear proof from his Lord like one to whom the evil of his deeds has been made attractive, and they followed their desires?" (Qur'an, Surah Muhammad: 14).

Both the Quran and the sermon by Imam Ali provide divine justification for human actions. Imam Ali uses the word “بينة” (clear proof) in its plural form, which implies that life should be lived by some godly or logical merit. This is the same term as that used in the Quranic demand for proof and evidence of human conduct.

أما إنكم ستلقون بعدي ذلا شاملا وسيفا قاطعا وأثره قبيحة، يتخذها الظالمون عليكم
”سنة”

"Indeed, you will face after me comprehensive humiliation, a cutting sword, and its ugly consequences; the oppressors will make it a tradition upon you." (Nahj Albalgha 58). Examples such as the comprehensive humiliation (الذلا الشامل) and the decisive sword (السيف القاطع) bring to memory the Quranic idea of divine retribution that comes to the rebellious. This mirrors passages like Surah Al-A'raf (7:152), according to Imam Ali himself as he quotes them in his address:

" إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ "

"Verily, those who took the calf (for worship), wrath from their Lord will overtake them, and disgrace in the life of this world; thus do We recompense those who invent lies." (Qur`an, Surah Al-A'raf: 152)

Imam Ali used these ideas to present the forthcoming tragedies as God meted out vengeance, a move comparable to Quranic curses on earlier communities that disregarded the ways of Allah. Through the Quranic expressions, not only does his warning assume spiritual leadership but inevitability owing to the religious book's account of retribution for criminals in history. For those who stray from it, the proper timing is the best way to learn for those who are lost. Imam Ali says: For those who stray from it, the proper timing is the best way to learn for those who are lost. Imam Ali says:

"ولعل الله ان يصلح في هذه الهدنة امر هذه الامة " (نهج البلاغة: ١٢٢)

"And perhaps Allah will reform the affairs of this nation during this truce" (Nahj al-Balagha, Sermon 122), influenced by the

Qur'anic verse *ولعل الله يحدث بعد ذلك امرا* "And perhaps Allah will bring about, after that, a [new] matter" (Surah At-Talaq: 1). Solving the problems and queries raised by their audience, is the major challenge in Imam Ali's speech because leading people and avoiding bloodshed are the major purposes. The phrase "اف لكم" "pshaw" in the excerpt

" لبئس حشاش نار الحرب أنتم! أف لكم " (نهج البلاغة: ١٢٢)

"You are kindling the flame of war—af for you!" (Nahj al-Balagha, Sermon: 122) reflects the emotional dimension of Imam Ali's discourse. Interjections like "اف" not only express surprise but also emphasize exaggeration and emphasis (Samrani, 2007: 4/37). The interjection "اف" is much shorter than the verb "أتضجر" (I am frustrated), and it more easily and quickly resonates with the listener. By using this style and drawing from the verse *أف لكم ولما أف لكم ولا تعقلون* "من دون الله أفلا تعقلون" "pshaw for you and what you worship besides Allah, do you not use reason?" (Qur`an, Al-Anbiya: 67), Imam Ali criticizes the confusion and extremism of his audience. One of the major errors of the Kharijites is their inability to distinguish truth from falsehood, as well as their excesses and deficiencies.

Imam Ali (PBUH), to convince his audience, establishes intertextuality between the phrase "وتخلطون من أذنب بمن لم يذنب" "And you mix truth with falsehood, and you conceal the truth while you know it" (Nahj al-Balagha, Sermon:122).

سيهلك في صنفان محب مفرط ومبغض مفرط " Two types will perish concerning" me: one who loves excessively and one who hates excessively"

(Nahj al-Balagha, Sermon:122) with this verse :

“وآخرون اعترفوا بذنوبهم خلطوا عملا صالحًا وآخر سيئًا”

“And others have confessed their sins; they have mixed a righteous deed with another that was bad" (Qur`an, Surah, At-Tawbah: 102), as well as the verses

“ولا تجهر بصلاتك ولا تخافت بها واتخذ بين ذلك سبيلا”

"Do not recite too loudly in your prayer, nor too quietly, but seek a way in between" (Qur`an, Surah, Al-Isra: 110)

والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما”

"Those who, when they spend, do so neither excessively nor sparingly, but hold a middle course between the two" (Qur`an, Surah, Al-Furqan: 67). These verses, with their guiding approach, challenge the preconceived knowledge of the Kharijites and criticize their biases, offering them the most straightforward path.

3-3 Levels of Explanation

At the explanation stage, the relationship between discourse and politics, social context, and power is examined. The main objective of this type of discourse analysis, according to Fairclough, is to determine whether the discourse is aimed at preserving the existing political system and strengthening power structures, or at changing them (Fairclough, 1997: 166). The Kharijites' ideology had brought about a polyphony in the Islamic society through their doctrine known as “لا حكم الا لله” Meaning that there is no judgment but God's own; conversely, Imam Ali's (PBUH) ideology sought to eliminate this polyphony His approach

was cautionary and directive, intended to change views and direct people from opposing the government. According to Fairclough, discourse is a social practice struggling against the dominant power to change the status quo. Nonetheless, contrary to the theory advanced by Fairclough, Imam Ali tried to gel the audience behind societal power and ideology. In such instances, the definition of terms like power, ideology and hegemony is done. His approach was cautionary and directive, intended to change views and direct people from opposing the government. According to Fairclough, discourse is a social practice struggling against the dominant power to change the status quo. Nonetheless, contrary to the theory advanced by Fairclough, Imam Ali tried to gel the audience behind societal power and ideology. In such instances, the definition of terms like power, ideology and hegemony is done.

- **Ideology and Power**

Ideology and power are central elements of critical discourse because discourse is created either in alignment with or in opposition to the worldview of the dominant power in society. One of the established principles in critical discourse analysis is the ideological function of discourse (Van Dijk, 2001: 353). Discourse reflects part of the dominant worldview and either strengthens or weakens the political ideology and power governing society. The objective of Imam Ali's (PBUH) discourse is to reinforce the existing ideology and power while neutralizing or countering emerging rival ideologies.

The discourse of Imam Ali (PBUH) is an effort to return to the valuable concepts of the Quran and the intellectual context of the time of the Prophet Muhammad (PBUH), as well as to transform

the core thoughts of his audience . Imam Ali provides an insightfully inductive examination of the beliefs being held by people living around him in comparison to the circumstances during the Prophet Muhammad`s (PBUH) era. This is demonstrated in one line from his sermon 120 contained in Nahj al-Balagha:

فَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ (ص) وَإِنَّ الْقَتْلَ لَيُدُورُ بَيْنَ الْأَبَاءِ وَالْأَبْنَاءِ وَالْأَخْوَانَ
وَالْفَرَائِطِ، فَمَا

نَزَدَادُ عَلَى كُلِّ مُصِيبَةٍ وَشِدَّةٍ إِلَّا إِيمَانًا، وَمُضِيًّا عَلَى الْحَقِّ، وَتَسْلِيمًا لِلْأَمْرِ، وَصَبْرًا
”عَلَى مَضَضِ الْجِرَاحِ“

نهج البلاغه خطبه (١٢٠)

"We were with the Messenger of Allah (peace be upon him), and indeed, the killing would pass between fathers, sons, brothers, and relatives. We did not increase in any calamity and hardship except in faith, perseverance in the truth, submission to the command, and patience with the pain of wounds."

Imam Ali challenges his audience's beliefs and makes them sensitive to the prevailing discourse, showing that under the influence of multiple worldviews, the obedience of the people to the Islamic leader has significantly diverged from the time of the Prophet Muhammad (PBUH). He comments on the polyphony of the society of his time:

”وَلَكِنَّا إِنَّمَا أَصْبَحْنَا نُقَاتِلُ إِخْوَانَنَا فِي الْأَسْلَامِ عَلَى مَا دَخَلَ فِيهِ مِنَ الزَّيْعِ وَالْإِعْوَجَاجِ،
وَالشُّبْهَةِ وَالنَّأْوِيلِ...“

"But we have only begun to fight our brothers in Islam over what has entered into it of deviation, distortion, doubts, and interpretations..." (Nahj al-Balagha, Sermon: 120). He clarifies that any ideology other than pure Islam is a deviation, even if it masquerades as Islam or, when necessary, raises the Quran on spears. In Imam Ali's discourse, an individual is not the core of the ideology by himself; rather, his alignment with the Quran and the Sunnah of the Prophet Muhammad (PBUH) positions him as the ideological leader of the Islamic community. To this end, Imam Ali emphasizes:

"إِنِّي لِلْمُحَقِّ الَّذِي يُتَّبَعُ، وَإِنَّ الْكِتَابَ لَمَعِي، مَا فَارَقْتُهُ مُذْ صَحِبْتُهُ" (نهج البلاغه خطبه ١٢٠ و ١٢٢).

"I am the one who is rightly followed, and the Book is with me; I have not parted from it since I accompanied it" (Nahj al-Balagha, Sermon 120). He further states:

«فَرَدُّهُ إِلَى اللَّهِ أَنْ نَحْكَمَ بِكِتَابِهِ، وَرَدُّهُ إِلَى الرَّسُولِ أَنْ نَأْخُذَ بِسُنَّتِهِ، فَإِذَا حُكِمَ بِالصِّدْقِ فِي كِتَابِ اللَّهِ، فَنَحْنُ أَحَقُّ النَّاسِ بِهِ، وَإِنْ حُكِمَ بِسُنَّةِ رَسُولِهِ فَنَحْنُ أَوْلَاهُمْ بِهِ»

"So we should apply His Book when we say, 'I commit my affairs to Allah.' We should follow His Prophet's Tradition when we say, 'I should apply it to the Prophet ādil.'" "For if the judgment is made using the truth contained therein as in Allah's Book, it is the most deserving of us. And if that judgment is made on the example of His Messenger, then it is the most equitable" (Nahj al-Balagha, Sermon: 122).

- **Hegemony**

One of the goals of critical discourse analysis is to examine how power uses speech and writing to guide and control the minds of others (Van Dijk, 2001: 354). Hegemony is a method of persuading the audience at minimal cost. In Fairclough's theory, one of the key areas of investigation is how hegemony is utilized in discourse. Instead of relying on costly military actions and other high-expense methods, minds are directed through audience-friendly and promotional strategies. One of the ways power and hegemony have been exercised both in the past and present is through speeches aimed at convincing listeners (Cheikho, 1929: 7). The discourse of Imam Ali (PBUH) often sought to reduce financial and human costs by using every opportunity for speech and discourse to persuade the audience. In the Battle of Siffin, after the deceit of Amr ibn al-As and the deception of the simple-minded, Imam Ali, in dialogue with those caught in the enemy's conspiracy, used questions with persuasive and explanatory responses, such as:

“وَأَمَّا قَوْلُكُمْ لَمْ جَعَلْتُ بَيْنَكُمْ وَبَيْنَهُمْ أَجَلًا فِي التَّحْكِيمِ؟ فَإِنَّمَا فَعَلْتُ ذَلِكَ لِيَتَّبِعِينَ الْجَاهِلُ، وَيَتَّبِعْتَ الْعَالِمَ، وَلَعَلَّ اللَّهَ أَنْ يَصْلِحَ فِي هَذِهِ الْهَدْنَةَ أَمْرَ هَذِهِ الْأُمَّةِ ” (نهج البلاغه: خطبه ١٢٢)

“As for your question, why did you set a deadline between yourself and them for arbitration? I did that so the ignorant would understand and the knowledgeable would be sure. Perhaps God will correct the affairs of this nation in this truce” (Nahj al-Balagha, Sermon: 122).

Imam Ali applies the Qur'anic concepts to exercise hegemony and strengthen the ruling power, like,

“فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ” (نساء: ٥٩)

“If you disagree on anything, refer it to Allah and the Messenger” (Qur`an, Al-Nisa: 59). As well as he uses words and phrases that warn of the dire and unpleasant future of his audience. This style of speech, on the one hand, instils fear and concern in the listeners and causes the Khawarij to despair over their actions, while on the other hand, by affirming the falsehood of their ideology, encourages them to return to the prevailing ideology. He warns them, “Indeed, after me, you will face total humiliation...”

4-Conclusion

The analysis of the ideological structures of Imam Ali's discourse with the Khawarij, based on Fairclough's theory, works on multiple levels. In addition to linguistic analysis in the dimension of description, by entering into interpretation and explanation, the relationship between the text and its social, cultural, and political contexts is analyzed, and the aim of the author or speaker is revealed. The analysis of different ideas of Imam Ali's discourse with the Khawarij appeared in the following:

1-Various lexical and grammatical elements are used in the imam`s sermon to prevent disunity and preserve the coherence and unity of the community.

2-The strategic centre of Imam Ali's speech revolves around the event of Arbitration, which is necessitated by the need to address Muawiya's ploys at the Battle of Siffin. In this regard, while elucidating the authentic Islamic teaching, and directing people's thoughts on protecting the basis of Islam, he wanted to highlight the deviating and newly developing ideology of Khawarij, every

means and way of making his point to the target audience notwithstanding.

3-The Imam (peace be upon him) used a variety of words to expose the true characteristics of the Khawarij within the social and political context of the Muslim society at that time, such as naivety, self-interest, superficiality, lack of intelligence, and lack of insight.

4-Through the interplay of antonyms and synonyms, different forms of grammar as well as linguistic attributes and Imam Ali's speeches, a picture of society's contradictions and struggle of ideas is painted in such a way that develops the audience's understanding of such issues.

5-Imam Ali (peace be upon him), by recalling the truths from the time of the Prophet (peace be upon him) and activating mental schemas in intertextuality with Quranic verses, aimed to bring about a transformation in beliefs and the ideology of the opposing discourse. Such a stance results in the refutation of the erroneous beliefs of the Khawarij and the entrenchment of the ideology of Imam Ali.

6. In Fairclough's perspective, however, saying critical discourse is produced to challenge the hegemonic power and ideology of society is where the difference lies, Imam Ali's discourse is produced to bolster the power and the ideology in the society within which he operates in opposition to the alternative discourse which threatens to normalize the dominant ideology.

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