

Intentionality of Syntactic Structure in the Sermons of Imam Hussein (Peace Be Upon Him) in Karbala: A Semantic Analytical Study in Light of Context

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Abstract: Karbala stands as one of the most prominent historical milestones that deeply engraved its meanings in the Islamic consciousness and the human conscience. Imam al-Hussein (peace be upon him) played a pioneering role in consolidating faith-based and principled values through his sermons and words. The significance of these sermons lies in their combination of elevated eloquence and precise syntactic structure, which renders them a fertile subject for linguistic inquiry, especially at the intersection of syntax and pragmatic context. The importance of this study resides in examining the syntactic constructions employed in Imam al-Hussein's (peace be upon him) sermons and analyzing them from the perspective of the relationship between structure, intentionality, and context, given that many syntactic deviations can be explained by semantic or intentional motivations imposed by different communicative situations. From this standpoint, the present research, entitled "The Intentionality of Syntactic Structure in Imam al-Hussein's Sermons in Karbala: An Analytical Semantic Study in Light of Context", aims to combine traditional syntactic analysis with modern pragmatic approaches. It should be noted that the study is based on selective samples and does not intend to provide an exhaustive survey of all the sermons. The research is divided into two main sections: the first addresses the theoretical framework of syntactic structure and the function of context, while the second provides the applied dimension, which includes a syntactic and semantic analysis of Imam al-Hussein's (peace be upon him) sermons on the Day of 'Āshūrā' as a representative model of the sermons delivered during the Battle of al-Ṭaff.

Keywords: Intentionality, Structure, Sermons, Karbala, Semantics, Context.

INTRODUCTION

Section One: Theoretical Study of Cognitive Research Concepts

The Concept of Intentionality

There are quite a few definitions of the term intentionality, mentioned by Arab and Western linguists, and their opinions on it vary. Searle sees intentionality as being of two types: intrinsic and derived. Intrinsic intentionality is the internal beliefs, feelings, and perceptions that are subject to the individual's self, independent of the external observer. As for derived intentionality, an example of it is the intentionality of language, which depends on the group of its users who possess the same meaning that this language possesses and represents. Another definition of intentionality is that it is [1], principle of textuality, meaning that the text has a goal or intention that the sender seeks to achieve through the communication process. It is what gives the text its meaning and purpose, and makes the recipient search for the speaker's intent and purpose behind the utterances [2]. Al-Khattabi also believes that any group of sentences is not considered a text unless it performs a communicative function that aims at a clear goal for the speaker [3]. As for Van Dijk, he believes that intentionality "means that texts are not produced randomly." Rather, it is built according to specific intentions by its producers, and these intentions determine the choice of vocabulary and the organization of the discourse structure in a way

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that serves the speaker's communicative goals [4]. Intentionality is also defined as "the dimension that gives the text its meaning and existence; it is the communicative plan that guides the process of its production and interpretation together, and without it, discourse becomes a maze of signs without direction [5].

It is clear from the above that intentionality is a type of conscious expression used by the speaker to convey the ideas, visions, and meanings that he wants to clarify, adopt, or defend during the process of discursive communication, which is governed by the existence of its basic elements, namely the speaker, the receiver, time, place, and surrounding circumstances—what is expressed as the context of the situation [6], which imposes on him a specific linguistic pattern in his choice of grammatical and linguistic structures that help to convey the ideas he carries to express the intended meanings.

The Concept of Grammatical Structure

The grammatical structure refers to the way words are organized in the syntactic context within the sentence, in terms of grammatical functions (subject, object, adverbial, adjective, apposition, etc.) and the governing relationships. It is the structural framework in which meaning is organized within the linguistic system. Arab grammarians have been concerned with this structure since Sibawayh, both theoretically and practically, considering it the key to understanding meaning. Ibn Jinni stated that most words indicate their meanings through their positions and arrangements rather than individually [7]. This was also discussed by Abd al-Qahir al-Jurjani in his "Dalail al-I'jaz" regarding structure, where he said: "Know that if you reflect upon yourself, you will know with certainty that cannot be doubted, that there is no structure or arrangement in speech until some parts are connected to others, built upon one another, and one is made because of another. This is something no intelligent person is ignorant of, nor is it hidden from anyone [8]. Dr. Mahdi al-Makhzoumi clarified the concept of grammatical structure, stating that Arabic grammar essentially investigates the relationships linking parts of the sentence, rather than studying individual words alone, because the subject of grammar is the system of composition and structure by which the sentence is formed, and meaning is conveyed. This is understood from his statement emphasizing that grammar is about system and composition, and that the word alone is not a system or composition, nor its sole subject. The grammatical study addresses this system from its various aspects, treating the sentence in terms of its composition and system, the positions of its parts, and what affects their order, such as fronting, delaying, explicitness, and omission [9].

The grammatical structure for Imam al- Hussein (peace be upon him) is not understood as merely a linguistic formulation, but rather as a strategic choice with its own message-related significance. The duality of verb and noun, active and passive voice, omission and inclusion, and precedence and postponement are all grammatical tools employed in the context to achieve higher purposes. The Imam (peace be upon him) practices a kind of "intentional grammar" or "ethical grammar," where the expressive function is a mirror of what he wants to convey in terms of admonition and stirring the heedless conscience.

The Concept of Context

It is obvious to anyone familiar with the Arabic language that its words are organized, their structure precise, and their connections within a context that clarifies their meanings. This context is divided into two parts:

One of them is the textual context, which is: "A general framework within which the elements and linguistic units of the text are organized, a standard by which sentences are connected and linked, and a linguistic and pragmatic environment that fosters the set of cognitive elements that the text presents to the reader. The context regulates the movements of reference between the elements of the text, so that the meaning of a word or sentence is not understood except by connecting it to what precedes or follows it within the contextual framework [10]. Abd al-Qahir al-Jurjani believes that the structure of speech is not correct unless words are organized with one another, connected, and some are the cause of others [11].

The Other:

The context of the situation or position. This type of context is represented by the elements surrounding the text, such as the temporal, spatial, social, and cultural circumstances. These elements have an active role in guiding the speaker and his meaning, in addition to the rhetorical situation, the addressees, and the purpose of the speech [12]. The importance of the context of the position lies in explaining some matters that the linguistic context cannot explain alone [13].

Therefore, the context is a pivotal element in guiding the meaning of the grammatical structure and explaining deviations and departures from the rule, for rhetorical and semantic purposes.

Context as a Determinant of Grammatical Function

Context is not merely an external factor, but an internal element that influences structure, leading to deviations from the expected construction to achieve a rhetorical or semantic purpose. Context here includes: textual context (what

precedes and follows the sentence), essay context (situation, speaker, addressee), and historical and circumstantial context (the Battle of Karbala, the context of war, confrontation, etc.).

Tammam Hassan pointed to the role of context in interpreting grammatical deviations or the speaker's intention, noting that the speaker considers the situational context when determining what is appropriate in the phrasing, giving it significant importance in directing the meaning of the word or text. Each situation requires specific words and styles; speech in a moment of joy differs from speech in a moment of sorrow, and speech in a situation of fighting differs from speech in a situation of peace. Each of these situations requires words and styles that are appropriate to the context in which they are spoken. Therefore, the well-known saying among linguists emerged: "For every situation, there is a fitting expression." Sometimes, this expression may deviate from the rules of grammar, a phenomenon known as contextual deviation [14]. The syntactic structure employed may be a simple linguistic unit, yet despite its simplicity, it acquires a range of meanings and connotations depending on the context in which it appears, the social, temporal, and spatial circumstances, the nature of the speaker and listener, and all other surrounding factors. Thus, these connotations multiply with the variety of situations and contexts in which it is used [15].

Therefore, we notice in the speech of Imam Hussein, peace be upon him, in Karbala an intense linguistic energy that brings the grammatical structure out of its rigid frameworks into the circle of interpretive action, in light of protest, religious, and moral purposes. The grammatical choice, from fronting and backing, or verbal sentence versus nominal, or the use of verbs of will, warning, and rebuke, was not arbitrary, but was based on a rhetorical grammatical intention, which aims to shake the conscience of the opposing party, declare innocence, reveal falsehood, or establish the truth. This is evident in several models that were included in the Hussein speeches on the day of Ashura.

The verbal structure is a prominent feature of the Arabic style, and no rhetorical style can do without it. It possesses a vitality of expression, a freshness of imagery, and a powerful impact, as it evokes movement, renewal, and excitement. This is because it establishes the action as the vehicle of the event and highlights the agent as the instigator or the recipient of the action. From this interaction between structural elements arises a semantic movement that parallels the psychological or realistic movement to which the speech refers.

This structure was clearly manifested in the sermons of Imam Hussein (peace be upon him) in Karbala, given its central function in conveying the revolutionary, faith-based, and educational message that the Imam (peace be upon him) undertook at that pivotal historical moment. These sermons constitute a rich field for studying the verbal structure, due to the density of their meanings, the diversity of their styles, and their connection to the context. The rhetorical and the maqam.

Section Two: The Applied Aspect in Selected Sermons of Imam Hussein (peace be upon him) in Karbala - The Structure of Verbal Sentences and Their Contextual Significance in the Sermons of Imam Hussein (Peace Be Upon Him)

It is noteworthy that the verbal sentences in Imam Hussein's (peace be upon him) sermons reveal the nature of the internal relationship between the verb, the subject, the object, and the contextual situation. This meaning is evident in the various constructions the Imam (peace be upon him) used to express the different stances he adopted in confrontation, incitement, protest, warning, supplication, and other semantic purposes. This semantic relationship is evident in the Imam's (peace be upon him) optimal use of the verbal sentence, employing powerful verbs with high semantic and rhetorical force, perfectly suited to the nature of the event, the context, and the accompanying circumstances. Examples of the semantic implications of these verbs, according to their intended purpose within the context in which they appear, can be illustrated as follows:

The First Example is in Describing the Political Situation or Stance:

Imam Hussein (peace be upon him) said: "Do you not see that the truth is not acted upon, and falsehood is not shunned [16]? Here, we find that Imam Hussein (peace be upon him) used the structure of a rhetorical question to rebuke and reproach them, denying their neglect of the truth and their avoidance of acting upon it, while simultaneously embracing and defending falsehood. The question here is not intended to elicit an answer, but rather to express condemnation and reprimand. This is a pragmatic grammatical style built upon the general context (silence in the face of injustice). The verbal sentence paints a clear picture of the nation's position at that time.

The grammatical structure of this phrase in the Imam's (peace be upon him) statement is presented in a style. The call or rhetorical question is a reproachful objection and denial of their action, which is abandoning the truth, supporting falsehood, and not ceasing from it. One of the subtle points in this expression is the verb "saw" being intransitive, as it does not take a direct object, which is "the truth". It is only made transitive by the preposition "to". The grammatical rule would dictate that the expression should be "Do you not see the truth?" The use of the preposition "to" to make the verb "see" transitive serves to clarify the source of truth and that people have turned away from it towards falsehood. Their turning away from the people of truth is only because they have been veiled from knowing the truth. Knowing the people of truth

necessitates knowing the truth itself. Imam Ali (peace be upon him) said, "Know the truth, and you will know its people." Their lack of knowledge of the truth caused them to turn away from the source that represents it, which is Imam Hussein (peace be upon him) and those with him. The same applies to his saying (peace be upon him): "And they do not cease from falsehood."

The Imam (peace be upon him) used Peace be upon him) In this phrase, the past tense verb in the passive voice in the two sentences "it is not acted upon" and "it is not forbidden from it" are two verbal sentences in the passive voice, which were used to describe the negative state of society in the time of Yazid, and what the conditions of the Islamic society had come to, from dissolution, disintegration and injustice, which calls for intervention from the Imam (peace be upon him), in addition to the use of the passive voice, which indicates that whoever is characterized by these two qualities, which are not acting upon the truth, and not forbidding falsehood, no matter how high his status, is outside the path of righteousness, and is deviating from the teachings of Islam. Thus, one of the most important motives for the departure of Imam Hussein (peace be upon him), and the reasons for his uprising, was the people's turning away from the truth and its people, and their following of falsehood and not forbidding it.

The Second Example of Defiance and Rejection:

Imam Hussein (peace be upon him) said: "Indeed, the imposter, son of an imposter, has placed us between two choices: the sword and humiliation. But humiliation is far from us [17] ."

In the preceding discussion, it was established that the Imam (peace be upon him) identified the flaw in the nation, namely [18], that it had abandoned truth and its adherents and followed falsehood and its supporters, whom the Imam referred to as the imposter and the son of an imposter. As for the phrase "placed us between two choices," it is a verbal phrase used by the Imam (peace be upon him) in this section of his sermon to illustrate the extent of the insistence of the people of falsehood upon their falsehood. The root of the verb "placed" (focus) denotes stability, steadfastness, and clarity [19]. The Imam's (peace be upon him) choice of this verb was intentional, aimed at clarifying the tyrant's situation and definitively establishing his position. He was determined to proceed in his misguided path, straying from the path of righteousness and truth, persisting in violating the sanctity of God and His Messenger, and resolved to kill. In the event of non-compliance and submission to him, Imam Hussein (peace be upon him) used the verb "focused" (in the past tense, preceded by the emphatic particle "may ") to express the decisiveness of his stance and the closing of all avenues for retreat. Therefore, the Imam employed this simple phrase, imbuing it with profound rhetorical significance. One implication of this focus is the stark contrast between two choices: the sword and humiliation. The choice of the sword was a present and undesirable option; its occurrence beyond doubt or question, as the second option, humiliation, was unacceptable to him. He (peace be upon him) declared, "God, His Messenger, the believers, the pure and noble wombs that bore us, the proud and honorable souls, and the proud spirits within us all forbid it." He further emphasized this stance of confrontation and refusal to flee by explicitly swearing by God (Allah) to demonstrate the steadfastness and truthfulness of his position in the face of injustice and falsehood embodied by the tyrant Yazid. He (peace be upon him) said, "By God, I will not surrender to them like a coward, nor will I flee." "The flight of the slaves," meaning that surrendering to Yazid and accepting humiliation is unlikely to happen from the Imam and impossible to achieve, for several reasons, the most important of which is that Al-Hussein (peace be upon him) represents absolute truth in his time, so it is impossible for him to submit to the order of Yazid, who represents absolute falsehood. Therefore, he (peace be upon him) said: "One like me does not pledge allegiance to one like him." That is, one who follows absolute truth does not follow falsehood. So the choice of the verb "focused" came to express precisely and clearly the position that represents the two sides, the side of truth represented by Imam Al-Hussein (peace be upon him) and the side of falsehood represented by Yazid and those who represent him in Karbala. It is as if the Imam's (peace be upon him) situation is saying: Our focus on the truth and our steadfastness on it is greater than their focus on falsehood and persistence in it.

The third example is the sharpening of resolve and the clarification of truth:

The words of Imam Hussein (peace be upon him): "I do not know of any companions more worthy or better than my companions, nor any family more righteous or more devoted than my family. May God reward you all on my behalf [20]"

We find that the Imam (peace be upon him) used the verbs "know," "more worthy," "more righteous," "more devoted," and "may God reward you" to demonstrate his deep appreciation for his companions and family, highlighting their high standing and exalted status. He then elevates this to a supplication, aiming to demonstrate the effectiveness of their unwavering moral and humanitarian stance towards their leader and Imam. The Imam (peace be upon him) cultivates within them a state of moral elevation and boundless motivation, conveying a clear picture that these companions and family members possess a high level of social and moral responsibility, which led Hussein (peace be upon him) to describe them in this way and pray for the best reward for them. This qualifies this noble group for this position—a testimony from the Imam (peace be upon him) regarding their worth -(that they saw the truth and followed it, and they acted upon it [21]. They saw falsehood and avoided it and refrained from it. In this situation, he wanted to send an unequivocal message to

the opposing camp: that whoever is with Hussein is on the side of truth, and thus is among those who saw the truth and followed it, while whoever is in Yazid's camp is on the side of falsehood, and thus is among those who saw falsehood and followed it. This statement, concerning his companions and family, was a round in the psychological and emotional battle that sowed doubt within the enemy camp. Some of them began to reflect on which side of the truth they should be on. A prime example of this is what Hurr ibn Yazid al-Riyahi did in his well-known stance of abandoning Yazid's camp and joining Imam Hussein's camp (peace be upon him).

Among the subtle points in this structure is his (peace be upon him) intention in prioritizing companions over family. Family members are naturally obligated to follow their leader and guardian, whatever the consequences, due to the bonds of blood and kinship between them. This obligation is not generally the same as that with companions and supporters. However, this principle. The social context was different from what was expected. The readiness of Imam Hussein's (peace be upon him) companions to sacrifice and be martyred alongside him was no less than that of his family.

The Fourth Example of Steadfastness on Principle and Sacrifice for It

Imam Hussein (peace be upon him) said: **"If the religion of Muhammad cannot be established except through my death, then let the swords take me."**

The Imam (peace be upon him) uttered this conditional sentence, "If the religion of Muhammad..." which begins with the verb "is," indicating steadfastness, existence, and complete readiness to sacrifice for the sake of the true principle and to bear the consequences, whatever they may be, even if it is inevitable death. The establishment of the religion brought by the Prophet (peace and blessings be upon him and his family) would not deter him from confronting falsehood and sacrificing to exalt the word of God, which was embodied in the call of the Prophet Muhammad (peace and blessings be upon him and his family). Therefore, he used the conditional sentence to clarify this truth, which links steadfastness in religion with the expected outcome: death. Then came the imperative verb "take me" to break the pattern of verbal sentences. The previous example shifts the focus from declarative statements to challenges.

Al-Zamakhshari describes this style, saying: "When a verb is used in a challenging context, it imbues the sentence with a force that nouns cannot bear, due to its ability to evoke excitement and inspire awe." (See: Al-Kashshaf, Al-Zamakhshari, Vol. 1, p. 63, Dar Al-Ma'rifah).

Imam Al-Hussein (peace be upon him) said: "O God, withhold rain from them and send upon them years of famine like the years of Joseph [22]. In this supplication, the Imam employs the verbs "withhold" and "send" in the imperative form to express the request directly. This combination of the past tense and the imperative creates a semantic tension between hope and certainty, between the request for justice and the affirmation of its occurrence.

The Fifth Example: Supplication and Enjoining Good Deeds:

Imam al-Hussein (peace be upon him) said: "O God, withhold rain from them and send upon them years of famine like the years of Joseph."

The Imam's (peace be upon him) use of the verbs "withhold" and "send" indicates that they are addressed to the Divine Being (God Almighty). This style is one of supplication and entreaty, its rhetorical meaning being hope and supplication, not obligation as in human commands. Al-Sakkaki stated that when a command is issued from a servant to his Lord, it is a supplication, and when it is issued from the Lord to the servant, it is a command. It is the same word, but its meaning differs according to the context. (Miftah al-'Ulum, p. 342, Dar al-Kutub al-'Ilmiyya)

We notice the intention of the Imam (peace be upon him) in combining two imperative verbs, namely the verbs "detain" and "send," which is a kind of expressive escalation in the style of supplication and complaint, and a gradual approach to the request, i.e., the request for prevention first (detain), then the request for general punishment (send), so the Imam (peace be upon him) used the verb (detain); Because it contains the implication of "stopping and limiting from all sides" [23], and it is not like prevention or repelling, because those contain the implication of rejection and restraint from one side only [24], so it is more eloquent in expression and more severe upon them. As for the Imam's (peace be upon him) use of the verb "to send" - which is one of the verbs whose meaning is determined by the context in which it appears - which "varies according to its context: such as sending the Prophet to deliver the message, sending the dead for reckoning and recompense, sending the army for war and jihad, sending the sleeper to perform his duties, sending the camel to travel, and so on" [25], then the Imam's (peace be upon him) supplication, saying: "And send upon them years like the years of Joseph," is a supplication against them for punishment, which can be observed in the meaning of the blessed verse: Say, "He can send upon you affliction from above you or from beneath your feet or to confuse you with factions and make some of you taste the violence of others." Look how we diversify the signs that they might understand. [Al-An'am: 65] Imam al-Baqir (peace be upon him) interpreted this verse, saying: "It is a difference in religion, and some of you attacking others, and He will cause some of you to taste the violence of others, which is that some of you will kill others, and all of this is

among the people of the Qibla." This is an indication from Imam al-Baqir (peace be upon him) that what is happening to this nation is from within, that is, from those who claim to be Muslims. We find these meanings in the supplication of Imam al-Hussein (peace be upon him) when he said: "O God, if You grant them respite for a time, then scatter them into factions, and make them into disparate groups, and never let the rulers be pleased with them, for they called upon us to support them, then they turned against us and killed us. [26]"

We notice in the supplication of Imam al-Hussein (peace be upon him) that after he prayed against them to be imprisoned from all sides, which is imprisonment. The moral meaning is that all avenues of success, salvation, and righteousness were cut off from them, and they became floundering. So God sent down punishment upon them at the hands of some of their own people, to destroy them after they had lived in a state of terror, fear, and instability. This is similar to what the oppressors among the people of Joseph went through, because they were afraid of the unknown future, and they did not know the fate that awaited them, nor how to deal with the situations that would befall them. So they were in a state of confusion and imbalance that led them to the tragic end that ended their existence [27].

It is worth noting that Imam Hussein's (peace be upon him) use of the verb was not merely a temporal usage, but rather it carried high moral and guiding implications. We find that Imam Hussein (peace be upon him) used the verbal structure in its three tenses—past, present, and imperative—in a semantic way that was not limited to the temporal indication of these verbs. The significance of the past tense in Imam Hussein's (peace be upon him) sermons included the evocation of a series of past events and occurrences. To solidify the argument against them, refute their objections, and hold them morally accountable for their repeated betrayal, the past tense in many instances in the Karbala sermons not only indicates time but also reveals recurring behavior and an ongoing historical crime. The use of the past tense serves as a tool to reinforce the argument and demonstrate the accumulated awareness of the nation's experiences.

As for the present tense, it was used in Imam Hussein's (peace be upon him) speech to indicate the continuity of the impact or the present temporal movement, as in his saying: "For I see death as nothing but happiness, and life with the oppressors as nothing but misery." The verb "see" in its argumentative context expresses a firm and unwavering stance; that is, the Imam presents his steadfast principles regarding life and death.

The imperative form, on the other hand, carries the connotation of challenge and steadfastness in directing the discourse, constructing the position, motivating the companions, and sharpening their resolve. These are not merely temporal commands, but principled commands of a revolutionary nature imbued with religious significance, pointing to the truth on one hand, and to unwavering confidence in it on the other. The truth.

From the foregoing, it is clear that the verbal sentences in Imam Hussein's (peace be upon him) sermon were not merely grammatical structures, but rather semantic patterns charged with powerful rhetoric, closely connected to the situational and rhetorical context. The Imam (peace be upon him) had a clear intention in using these structures, through which he activated several deliberate objectives that would motivate the listeners, address their consciences, and revive the spirits that had weakened due to their abandonment of the truth and its adherents. Furthermore, he urged them to rise, contributed to revealing the prevailing moral and political situation, and escalated the language of confrontation and defiance. This was in addition to clarifying the legal and historical justification for Imam Hussein's (peace be upon him) stance. All of this was achieved through his masterful use of verbal sentences in their various forms (past, present, imperative, active, passive) and their connection to evocative and motivating contexts, thus transforming his sermon into a dynamic and effective discourse.

The Structure of Nominal Sentences and Their Contextual Significance in the Sermons of Imam Hussein (Peace Be Upon Him):

One of the characteristics of the structure of the nominal sentence is its indication of permanence and stability, and its use to express situations in which definitive or precise judgments are issued, due to its indication of permanence. Grammarians have explained that it indicates permanence, unlike the verbal sentence, which indicates renewal and occurrence. Ibn Hisham said, "The nominal sentence indicates permanence, unlike the verbal sentence, which indicates renewal [28]"

If we examine the speeches of Imam Hussein (peace be upon him) in Karbala, we find that the linguistic structure, in many aspects, is characterized by the nominal sentence alongside the verbal sentence. The nominal sentence has a clear impact on fulfilling various rhetorical and argumentative functions, such as establishing a principle, compelling the opponent with clear evidence, demonstrating refusal, reinforcing exclusivity, and building collective sentiment. Hence, this study aims to uncover the structure of the nominal sentence and its contextual significance in the Imam's (peace be upon him) speeches in Karbala, and its effect in establishing several important points, most notably:

First: The Significance of the Subject in Affirming the Correct Position:

The subject is the most important element of the nominal sentence; it is the fundamental pillar upon which the sentence is built. The Imam (peace be upon him) frequently placed words of great value as the subject to make them the focal point of the discourse and to affirm the correct stance that must be followed to achieve justice and human and social fairness.

He said Imam Hussein (peace be upon him) said: "Death is preferable to enduring disgrace, and disgrace is preferable to entering Hellfire [29]"

The grammatical structure of the Imam's (peace be upon him) statement consists of two nominal sentences, in which the subject precedes the predicate. The subject in the first sentence is "death," and in the second, it is "disgrace." The subject precedes the predicate "preferable" in both sentences. Thus, the subject is the focus and foundation of the discourse, being the intended objective. In the first sentence, "death" is presented as a principle and a supreme, sought-after value. When it is juxtaposed with base meanings, such as disgrace—which here refers to humiliation and subservience—death becomes a supreme value, described as martyrdom. In the clash of priorities and principles between death and a life of humiliation, death becomes preferable for free people, while living in humiliation is an unacceptable disgrace. This is what Imam Hussein (peace be upon him) practically embodied in Karbala, for he was given the choice between dying and attaining the rank of martyrdom, or living a comfortable and luxurious life, but one filled with Faced with humiliation and degradation, the father of the free refused to compromise his principles in fighting humiliation and corruption for the sake of this life. He chose honorable death so that life might endure.

This choice compels the listener to weigh two options, both bitter. For the free, only the option of sacrifice for the sake of dignity remains. Therefore, he (peace be upon him) expressed this firmly established truth with a nominal sentence beginning with the subject.

Imam Hussein (peace be upon him) said: "People are slaves of this world, and religion is merely a superficial expression on their tongues [30]"

The grammatical structure of this statement is the nominal sentence "People are slaves of this world," composed of the subject "people" and the predicate "slaves of this world." This sentence describes the characteristics of the society present in Karbala in particular, and the majority of people living at that time in general. The Imam's (peace be upon him) use of the nominal sentence serves to clarify and affirm this characteristic (slavery to this world). Perhaps this is why this includes some of the Imam's (peace be upon him) followers who grasped the truth after his martyrdom. The nominal sentence serves as a firm statement of the nature of the society that pursues its own interests, due to the nominal sentence's inherent stability and the way it allows the attribute to fully encompass the subject.

The Imam's (peace be upon him) statement in the second nominal sentence, "Religion is merely a superficial expression on their tongues," also clarifies the hypocrisy, deceit, and treachery that have permeated them, becoming an inseparable characteristic. Outwardly, they perform certain religious rituals and attempt to legitimize their leaders, claiming to represent the faith. However, their actions contradict this entirely. They disregard all the true teachings of Islam. "And a large segment of the Muslim community has become indifferent to Islam, concerned only with their personal interests. The Islamic message has diminished in their eyes, and they have joined it as plunderers and looters, fighting for spoils and coveting a life of ease [31]" (Therefore, the Imam used this phrase.) (Peace be upon him). The nominal sentence is used to express this truth and attribute, which is inseparable from them due to its inherent nature and inseparable connection to them.

This part of Imam Hussein's (peace be upon him) speech contains enlightening messages that call upon the listener to break free from this negative image and urge them to change this degrading reality, to turn towards the truth, and to follow the path of salvation.

Secondly, The Significance of the Statement in Clarifying the Ruling:

The statement is the element that completes the meaning, and in the sermons of Imam Hussein (peace be upon him), it was the source of the ruling that was intended to be established. Imam Hussein (peace be upon him) said: "As for what follows, the world has changed and become unrecognizable, and its goodness has turned away [32]"

The grammatical structure of this statement consists of the nominal sentence "The world has changed" (subject) and the predicate "has changed" (verbal sentence emphasized by "has"). The predicate is a sentence composed of "has" and the past tense verb "has changed." The use of the verb form for the predicate indicates that the subject is constantly changing and fluctuating, especially since it is followed by two past tense verbs, "has become unrecognizable" and "has turned away." It is known that verbal sentences carry the characteristic of continuous change and renewal. It is a subtle

point of usage for the changing predicate to appear within the context of a nominal sentence, which carries the characteristic of stability and permanence. This suggests that the change in the state of the subject, which is “the world,” is one of its constant and stable attributes. The world is constantly changing and becoming unrecognizable to the people of goodness and truth, turning away from them. It is a paradise for the disbeliever and a prison for the believer. Therefore, the Imam (peace be upon him) used... Peace be upon him. This expression conveys this meaning, as well as describing the reality of the society and the extent of the corruption that pervades the world. These are all established and unchanging facts, not accidental occurrences. Rather, they resulted from the collapse of the values, principles, and morals that prevailed in society. The Imam's (peace be upon him) arrangement of the words in the narration was intentional. The first change in the world is the beginning of any corruption, and the beginning of any corruption is the alteration of the correct and true concepts that prevail within society, as was the case with the transfer of legitimacy to Yazid instead of Imam Hussein (peace be upon him). When the Imam (peace be upon him) tried to restore matters to their true order and correct the erroneous concepts, the people turned against him after his call and appeal for help. They did not abide by what they had committed themselves to, and their letters bear witness to this. Then they turned away, neither listening to his words nor answering his questions. Instead, they incited people against him and fought him openly. Therefore, the Imam's (peace be upon him) description of them was precise and insightful. We find this meaning in some texts of the Arba'een Pilgrimage. It states: “And he was supported by those whom the world deceived, who sold their good fortune for the lowest and most despicable price, and bought their hereafter for the most worthless price. He became arrogant and fell into his own desires, angering you and Your Prophet, and obeying those of your servants who are dissenters and hypocrites, bearers of sins, and deserving of Hellfire [33]”

The order of the verbs in the predicate of the subject has a semantic gradation that can be observed if we carefully examine the connotations of these verbs. The verb "changed" generally denotes a shift in circumstances and a transformation of events or systems [34]. It highlights that one of the most prominent and evident characteristics of the world is its inherent volatility, a volatility present in all its aspects. However, the verb "disguised itself" carries a stronger connotation than "changed." It signifies a stripping away of its former virtues, portraying it as a rational being that denies others' kindness and fails to acknowledge favors and good deeds. Since change is inherent to its nature and attributes, potentially encompassing both new and negative transformations, its meaning is reinforced by the conjunction of "disguise [35]" This implies not merely a change but a denial of kindness and favors, a shift towards something undesirable.

This semantic gradation in the meanings of the predicate clearly illustrates the extent to which these people persist in their inherent nature. And the change in their circumstances, which made them turn away from the truth and deny it, as if they did not see it, even if it was clearly and plainly in front of them!! This reveals the extent of the corruption that has spread throughout the world, and the extent of its people's attachment to it, which made them see that attacking the family of the Prophet (may God bless him and his family) is a legitimate matter. This collapse in values, principles, and morals is considered one of the foundations that gave the Hussein revolution its legitimacy. This semantic progression from change to denial to abandoning what is good, each step in it came to confirm the previous one and establish a more severe moral reading, and it is a preparation for the subsequent value judgment or moral decision.

Although grammar defines the predicate and its informative function, in the context of rhetoric, it sometimes transforms into a speech act with a behavioral impact, not merely reporting a fact, but also refining the audience's intellect and correcting their behavior. Therefore, the predicate in this sentence is entrusted with the function of issuing a conscious judgment that assesses a moral reality and encourages a specific stance.

Third: The Structure and Contextual Significance of Some Grammatical Styles in the Sermons of Imam Hussein (peace be upon him):

This refers to specific grammatical styles used to achieve rhetorical, semantic, or persuasive goals, such as:

1-The Vocative:

The vocative is one of the grammatical styles that carries multiple meanings. It may be a tool to awaken the listener's senses and involve them in the event, as in the words of Imam Hussein (peace be upon him): "O people, tell me who I am, then reflect upon yourselves and admonish yourselves [36]" Here, the Imam (peace be upon him) initiates a dialogue with them, attempting to involve them in defining himself and explaining his greatness. This is due to their deep familiarity with the Imam (peace be upon him) on one hand, and to demonstrate the enormity of the matter they are about to undertake on the other, so that perhaps they will return to their senses and turn away from their error. Similarly, he (peace be upon him) said: "O people, listen to my words, and do not be hasty until I admonish you with what is rightfully yours from me, and until I apologize to you for..." "I am coming to you" [37], and the call may be a tool for rebuke, reproach, and condemnation, as in his (peace be upon him) saying: "Woe to you, O group, and may you be in anguish! When you called upon us in weakness, we answered your call swiftly. You drew against us a sword that was in your hands, and you kindled against us a fire that we had lit against our enemy and your enemy, so you became allies of your enemies

against your friends.” [38]. Thus, the call in this construction comes in the context of condemnation, rebuke, and reproach, along with an explanation of the reasons that led to their condemnation and exposure of them, and the extent of their denial.

Likewise, his (peace be upon him) saying: “So woe to you, O slaves of the nation, outcasts of the parties, rejecters of the Book, distorters of the word, band of sin, breath of Satan, and extinguishers of the Sunnah,” and his (peace be upon him) saying also: “O Shiites of the family of Abu Sufyan, if you have no religion and do not fear the hereafter, then be free in your worldly life [39]” In all these instances, the Imam (peace be upon him) intended the use of the address to clarify the mentioned implications.

2-The Conditional Style:

Imam Hussein (peace be upon him) used the conditional style to clarify a set of implications upon which moral and social rulings are based. His statement (peace be upon him): “If you have no religion and do not fear the Hereafter, then be free in this world,” reveals that the Imam (peace be upon him) called upon them to be free in their morals and to be noble in battle, because they had abandoned all the principles, values, and authentic Arab customs, in addition to abandoning religion and its teachings. He introduced the negative condition, “If you have no religion and do not fear the Hereafter,” as a rebuke and reproach to them, and an objection to their bad morals. Then came the answer: “Then be free in this world of yours and return to your noble lineage if...” “You were Arabs, as you claim,” is meant to compel the addressee to adopt the lowest level of moral commitment, namely, freedom in dealing with adversaries, due to the absence of religious restraint and belief in the afterlife, to which all creation will ultimately return. The grammatical structure in this construction is conditional, consisting of a conditional particle, a verb, and its consequent. A condition links cause and effect, and judgment is based on reason. However, in the Imam's (peace be upon him) address, this was not the case. The absence of religion and the lack of fear of the afterlife were not reasons for their freedom. Rather, it was a rebuke, reproach, and punishment—as previously mentioned—presented in the form of a conditional clause. The alternation of the conditional particle “in” with the conjunction “fa”—like other conditional particles—indicates the cessation of the event and the transition to the event of the clause beginning with “fa.” The Imam's (peace be upon him) statement, [40] “If you have no religion and do not fear the afterlife,” is a judgment upon them. They are among those who have neither religion nor fear of the afterlife, as is evident in their response to Imam Hussein (peace be upon him). Peace be upon him. When he introduced himself and his kinship to the Messenger of God (peace and blessings be upon him and his family), they admitted to him that they knew him well; however, they were fighting him out of hatred for his father. Their motive for fighting was not a true motive, but rather malice, following their desires, and worldly ambitions. When he became certain that they had no religion and no belief in the Hereafter, the Imam (peace be upon him) reminded them of their Arab origins, if they were indeed Arabs, saying: “Then be free in this world of yours and return to your noble lineage if you are Arabs as you claim.” Thus, when the first event in the conditional clause concluded, he moved to the second, which was reminding them of the freedom of the Arabs, as they claimed. The conditional structure in this construction is not a cause-and-effect relationship, but rather a connection between the subsequent and the preceding, urging the listener to adopt a certain level of morality.

It should be noted here that the clause following the conditional verb and its particle cannot serve as its answer, because it is not a result of the condition, nor was it its cause. Therefore, the clause “Then be free in this world of yours, and return to your lineage” can serve as the answer to the conditional clause that follows, “If you are Arabs as you claim.” Thus, one could say: If you are Arabs as you claim, then be free in this world of yours... The placement of the answer before the condition carries a significance implied by this very placement, namely, that its realization is not contingent upon the aforementioned condition. It may occur without being dependent upon the subsequent condition, as God Almighty says: {So remind, if the reminder benefits} [Al-A'la: 9] [41]. Their freedom is not conditional upon their lack of religious observance or fear of the Hereafter. These qualities can be found in both the religious and the non-religious. Therefore, the Imam (peace be upon him) addressed them, urging them to be free regardless of their religious observance. Similarly, he (peace be upon him) said: “The truly deluded one is he whom the world deceives.” The placement of the answer before the condition and its particle affirms the quality they possessed, meaning that this quality is inherent to them, even if they are not religious. They are indifferent to it, even if they see the truth clearly.

3-The Interrogative Style:

One of the important styles that Imam Hussein (peace be upon him) employed in his sermons was the interrogative style. Interrogation is considered one of the most important grammatical devices, and its impact was clearly evident in Imam Hussein's (peace be upon him) speech. Its use in his sermons was not merely a question seeking knowledge, but rather a question carrying multiple meanings and purposes, such as denial, rebuke, and sarcasm. This reflects the depth of the moral crisis that existed in the opposing camp.

An example of this is the Imam's (peace be upon him) statement: “Now then, trace my lineage and see who I am. Then turn to yourselves and reproach yourselves, and consider whether it is permissible for you to kill me and violate my sanctity? [42]” We find that the structure of the interrogative sentence ‘Who am I?’ consists of the interrogative particle ‘who,’ which is an interrogative noun in the position of a predicate, and ‘I,’ a separate pronoun in the position of a subject.

The other interrogative sentence, "Is it permissible for you to kill me?" is an interrogative sentence with "is it permissible?" The question here appears to be rhetorical, but its intended purpose is to deny their killing him, meaning: it is not permissible for you to kill me. The purpose of this question was to awaken their conscience and make them reflect on the action they were about to commit, as well as to remind them of his lineage (peace be upon him), since he is the son of the daughter of the Messenger of God (may God bless him and his family and grant them peace). How then could his blood be shed with impunity?! The Imam's (peace be upon him) use of the form of rhetorical question is intended to demonstrate the ugliness and heinousness of their action. His astonishment at their undertaking of this act stemmed from two reasons: firstly, to establish both rational and legal proof; and secondly, to present a compelling argument based on both reason and Islamic law.

And his saying (peace be upon him), "Woe to you! Do you support these people and abandon us? [43]. (The sentence is structured as an interrogative, beginning with the interrogative particle "Are" and the demonstrative pronoun "Are these "). This is a conceptual question requiring a yes or no answer. However, the Imam (peace be upon him) did not intend this meaning. Rather, he denounced their abandonment of him and their support for the people of falsehood, a reprehensible act that warrants astonishment and bewilderment at their behavior.

Following the speeches of Imam Hussein (peace be upon him) in Karbala, we find that he frequently employed the interrogative style, most of which were not intended to elicit understanding but rather served various rhetorical purposes, including:

A- Denial:

The Imam (peace be upon him) used the interrogative style to express his denial of the people's actions and his rejection of their demands, as in his statement (peace be upon him): "Do you not see that the truth..." Is it permissible to act upon it and not refrain from falsehood?

B- Reproach:

Imam Hussein (peace be upon him) used the rhetorical question to reproach in several instances during his speech in Karbala, including his saying: "Woe to you! What are you fighting me for?" and his saying: "Shame on you, O people!"

C- Stirring Their Consciences to Call for Their Support:

The Imam (peace be upon him) used the rhetorical question to try to stir the consciences of the people and call them to the truth and to follow his people. He said: "Do you doubt that I am the son of your Prophet's daughter? By God, there is no other son of a Prophet's daughter among you between the East and the West [44]" He was trying to awaken the consciences that had died within them, but this was of no use to them because their hearts had hardened and become harder than stone. The use of the rhetorical question also served to further strengthen the argument against them when he called upon them to support him and defend the sanctity of the Messenger of God. (Peace and blessings of God be upon him and his family) He said to them, "Is there anyone who will defend the sanctity of the Messenger? Is there anyone who fears God regarding us? Is there anyone who will help us and hope for God's reward in helping us? Is there anyone who will help us and hope for what is with God in helping us? [45]" (They failed to respond, and no one answered him. Thus, he cut off the argument against anyone who objects that if Al-Hussein (peace be upon him) had called him, he would have responded, despite the continuation of the call until the last moment of his noble life.

4- The Oath Style:

The oath style is an indispensable technique in linguistic discourse, especially in situations requiring emphasis, when the listener is in doubt about the statement, or when the listener denies the statement out of stubbornness and a desire to conceal the truth. Imam Hussein (peace be upon him) used this style in his address to the Umayyad army when he argued with them on several occasions. The connotations of this oath varied according to the context in which it was used. We find him (peace be upon him) sometimes swearing to challenge and emphasize his rejection of falsehood and its adherents, as in his statement: "By God, I will not surrender to you like a coward, nor will I submit like a slave [46]" The grammatical structure of the oath includes the conjunction "The letter "Waw" " (and) and the name of God (Allah), which is the most common and emphatic form of this style. Therefore, the Imam (peace be upon him) used it to emphasize that his refusal to obey them and accept humiliation was something that would never happen in any way, thus suggesting insistence and steadfastness on the truth and a refusal to compromise on the position, principles, and Islamic values he brought. The Prophet (peace and blessings be upon him and his family). Similarly, his (peace be upon him) statement: "If you believe me in what I say, which is the truth—and by God, I have never intentionally lied since I learned that God detests those who do so" [47], the Imam (peace be upon him) affirms that he has never lied in any hadith, not for personal gain, to avert harm, or to appease anyone. He speaks only the truth. The emphasis in the Imam's (peace be upon him) words comes in the form of an oath, not because he needs to substantiate his claims for the listener's acceptance, but to demonstrate the listener's doubt regarding the Imam's (peace be upon him) legitimacy, despite their knowledge of this truth. It is a challenge to them,

asserting that they cannot refute the Imam (peace be upon him). Thus, the features of defiance and defiance in the Imam's speech are evident.

As for the Imam's (peace be upon him) statement: "By God, there is no other grandson of a prophet among you between the East and the West besides myself," it is not intended to dispel doubt or suspicion about the existence of another grandson of a prophet. Rather, the oath serves to emphasize this fact. And proving it beyond any doubt, even the slightest, and confirming that Imam Hussein (peace be upon him) was the only grandson of the Prophet Muhammad (peace and blessings be upon him and his family) in existence during his time. This proof, of course, reveals their misguidance and lack of guidance in the face of the Imam (peace be upon him).

Another example of the Imam's use of oaths in his sermons is his statement (peace be upon him): "Yes, by God, you have done it [48]" when they denied their invitation to the Imam (peace be upon him) and abandoned him. The oath came as confirmation of his statement (peace be upon him): "Did you not write to me, 'Come, for the fruits have ripened and the land is green, and you are coming to an army prepared for you?'" When they denied this, the Imam (peace be upon him) proved it with an oath, refuted their claim, and countered their argument, in addition to other evidence he possessed to prove the invalidity of their claim and denial.

Likewise, his (peace be upon him) saying: "**Yes, by God, treachery is ancient in you, and your roots are intertwined with it, and your branches are bound together by it** [49]" The oath in the Imam's (peace be upon him) speech was intended to establish their treachery, that it was ingrained in them and habitual. The oath was not meant to dispel any doubt about their possessing these traits, but rather to emphasize these immoral qualities within them, and to show that they deliberately committed these actions, which had become part of their lives and ingrained in their character.

5- The Style of Negation:

The style of negation is a central element in Imam Hussein's (peace be upon him) discourse. It is the foundation upon which the Hussein movement was built, so to speak. The grammatical structure of the negation in most of the Imam's (peace be upon him) sermons employs the negation particles "la" and "lam," which are the primary particles for negation and affirmation. This indicates that Imam Hussein (peace be upon him) used these two particles for their strength and inherent nature. For the Imam (peace be upon him), negation was a central tool in rejecting falsehood and refusing to accept the humiliation and degradation that was offered to him. When asked to pledge allegiance to Yazid, Imam Hussein (peace be upon him) said: "We are the family of the Prophet, the source of the message, and the place where angels descend. God began with us and will end with us. Yazid is a wicked man, a drunkard, a murderer of innocent souls, and openly commits immorality. One like me does not pledge allegiance to one like him [50]" Thus, the first spark of the Hussein uprising was this negation. "Someone like me doesn't pledge allegiance to someone like him," was the beginning of the Hussein uprising. After that, Imam Hussein (peace be upon him) used the style of negation in his speeches to refute every accusation leveled against him or to clarify the goals for which he had risen, as in his saying: "I did not rise out of arrogance, nor out of pride, nor to cause corruption or injustice. Rather, I rose to seek reform in the nation of my grandfather (peace and blessings be upon him and his family)."⁽⁵¹⁾ Or he expressed his absolute rejection of humiliation and injustice, as in his saying: "No, by God, I will not surrender to them like a coward, nor will I flee like a slave. [52]" And his saying: "I see death as nothing but happiness, and life with the oppressors as nothing but misery. [53]"

The Imam (peace be upon him) employed the style of negation not only for its original purpose, but also for other meanings. Perhaps the most important of these is that he (peace be upon him) built upon it an existential and doctrinal meaning. Through negation, he was able to prove that some reject injustice and the oppression of people unjustly, and who refuse to rule over them in a way that displeases God. This is from the existential perspective. As for the doctrinal perspective, Imam Hussein (peace be upon him) is the legitimate successor appointed by divine decree, the natural continuation of the noble Prophet Muhammad (peace and blessings be upon him and his family), the inheritor of his work, and the one who will implement the Sharia after him. This is evident in his (peace be upon him) statement: "We are the family of the Prophet, the source of the message, and the place where angels descend. Through us, God begins, and through us, He concludes. Yazid is a wicked man, a drinker of wine, a murderer of innocent souls, and openly commits immorality. One like me does not pledge allegiance to one like him [54]" Thus, the Imam's (peace be upon him) use of negation was a directed one, carrying implicit meanings indicating that the Imam (peace be upon him) Peace be upon him) was intentional in expressing himself in this manner, and using all these tools in a functional way that served the goal for which he went out, and showing the extent of the falsehood, deception and hypocrisy of the other party, as well as revealing the extent of the firmness of the position of the Imam (peace be upon him) and his strength, and his insistence on proceeding and not retreating no matter what the results were, and we can notice that in his saying (peace be upon him): "I do not see death except as happiness, and life with the oppressors except as misery [55]"

Conclusion

A study of the grammatical structure in the sermons of Imam Hussein (peace be upon him) reveals that language was not merely a means of communication, but a tool for resistance and the revival of truth. The research demonstrated that context is the central element that guides grammar and expands its meaning; a sentence cannot be understood in isolation from its historical and situational context. Thus, the sermons of Imam Hussein present a sublime model for employing language, both grammatically and semantically, to serve higher purposes. These sermons remain a linguistic and missionary document, embodying the discourse of revolution, awareness, and morality.

CONCLUSION

This study, through tracing and analyzing the texts in light of context and its implications in conveying wisdom, has reached several conclusions, which can be summarized as follows:

1. The study has proven that the sermons of Imam Hussein (peace be upon him) in Karbala represent a comprehensive model of the interplay between grammatical structure, intentionality, and pragmatic context, such that the structure cannot be separated from its semantic aims.
2. The use of verbal sentences revealed a high rhetorical power in Imam Hussein's expression, as it was intended to suggest movement, life, and renewal, paralleling the revolutionary action that the Imam (peace be upon him) embodied in his stances.
3. The analysis showed that the grammatical deviations were not arbitrary, but rather deliberate, serving semantic and ethical purposes. The inversions of word order, ellipsis, and the use of active and passive voices were all intentional tools, reused within the context of confrontation, protest, and defiance.
4. The applied examples demonstrated that Imam Hussein (peace be upon him) utilized the textual and situational context to affirm his steadfastness on the path of truth, stir emotions, and awaken the collective conscience of the nation. His sermons were a blend of supplication, warning, rebuke, and exhortation, making them enduring texts whose impact transcends their time and place.
5. The pragmatic dimension is evident in the Imam's (peace be upon him) use of imperative and supplicatory verbs in two distinct forms: the obligatory form for the human audience, and the supplicatory form in his address to God Almighty. This reveals the sensitivity of the context in guiding the grammatical function.
6. It can be said that the sermons of Imam Hussein (peace be upon him) constitute an early model of "intentional grammar," where the grammatical structure is not merely a linguistic construct, but a strategic tool for conveying the message and argument, and for establishing a discourse that transcends formal grammatical boundaries to reach a value-based and ethical horizon.
7. The statement in the texts of Imam Hussein (peace be upon him) was not merely a grammatical construction performing the function of attribution, but rather opened up to intentional pragmatic dimensions. Through these dimensions, the Imam revealed the underlying legal and moral ruling behind the phenomenon he was describing. The statement was a means of expressing both the intellectual and legal stance simultaneously.
8. In the Hussein discourse, the statement of fact is employed as a declaration of truth and a means of persuasion and influence. It transcends its role as a mere declarative sentence, becoming a judgment on reality. For example, in the statement, "As for what follows, the world has changed and become unrecognizable, and its goodness has vanished," the statement transforms into a pronouncement judging the world as corrupt and corrupt, thus establishing the legal stance rejecting deviation.
9. It becomes clear that the statement of fact serves an evaluative function alongside its informative one, guiding the listener toward a specific assessment of reality. Therefore, in the Hussein context, the statement of fact transcends its simple grammatical function, reaching a broader semantic and pragmatic horizon.
10. The intentionality behind the choice of statement of fact is evident, reflecting the speaker's position and his desire to influence the listener. Through this style, the Imam intended to awaken the consciousness of his audience and reveal to them the corrupt reality, preparing them to receive the subsequent legal ruling: the obligation to resist injustice.
11. The analysis demonstrated that the narrative structure in the Karbala discourse is integrated with the overall context of events, contributing to the transmission of value judgments and ethical stances in a reliable, declarative form. This imbues the narrative with an authoritative dimension, given its source as an infallible figure.
12. The study of narratives in Imam Hussein's (peace be upon him) sermons revealed the interplay of grammar, semantics, and pragmatic context. It showed that narratives serve as a central tool in constructing judgments and directing discourse. Therefore, it can be said that narratives in the Hussein texts transcend their traditional grammatical function, becoming an effective instrument for articulating legal and ethical rulings and conveying the speaker's intentions to the audience.

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