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The Argumentative Superstructure of Imam Al-Sajjad's Sermon and Mark Antony's Sermon: A Contrastive Study

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Abstract

Arabic and English discourses are structurally well-organized in a way or another. Such text-organization is purposeful rather than arbitrary. The present study is an attempt to show how the Arabic sermon of Imam Ali Bin Al-Hussein Al-Sajjad (P.B.U.H) and the English sermon of Mark Antony in Shakespear's "Julius Caesar" are argumentatively structured. Filling this gap is the problem of the present study. This paper aims to study how much the argumentative superstructure is universal within a limited scope beside showing the way in which ideas are expressed and speech is organized in both of these two quite ideologically-identical sermons. Based on the findings, it's obvious that the components of the model may be explicit or implicit. In other words, the argumentative superstructure is applicable into the two sermons but with a slight difference in terms of explicitness and implicitness, in that, all of the model components are explicit in Imam Al-Sajjad's sermon (P.B.U.H) and only two of them (solution and evaluation) are implicitly occurred.

Keywords: Contrastive Linguistics, Argumentative Superstructure, Imam Al-Sajjad's Sermon, Discursive Structure

1. Introduction

The present study is in the fields of contrastive linguistics. The sermon of Imam Ali bin Al-Hussain Al-Sajjad (p.b.u.h) and Mark Antony's Sermon (Julius Ceaser's friend) are to be tackled contrastively. Both of these sermons are of much concern in changing the opinion of people about particular issues. Applying the argumentative superstructure to these sermons, in order to know how these two sermons are *structured*, is the problem of the present study.

The study aims at checking the universality of the argumentative superstructure through an attempt to investigate its applicability to these two ideologically-identical sermons.

It is hypothesized that the model is applicable to the English and the Arabic sermons. In other word, it is universal as far as the study is limited.

Concerning the methodology, the two sermons are tackled as written texts. Then, the model of the argumentative superstructure is applied to Al-Sajjad (p.b.u.h.) first and Antony's sermon second.

The present study is limited to make a contrastive analysis to Arabic (Al-Sajjad (p.b.u.h)) and English (Antony's sermon) discourses through making a contrastive investigation to the applicability of the argumentative superstructure to find out whether it is completely or partially identical.

This study is hoped to be of much theoretical value for readers to shed light on such kind of poli-religious sermons. Practically, the study helps readers to focus on the fact that talking to people must be well-structured and highly-organized to influence the audience so as to change their minds.

2. Literature Review

2.1 Imam Al-Sajjad's Sermon

Imam Zain al-Abideen (Imam Al-Sajjad) delivered a powerful sermon in front of Yazeed who was the Khalifa at that time in Al-Sham concerning the tragic events of Karbala when Imam Hussain bin Ali was murdered with his sons and friends.

In this sermon, he sheds light on the injustices inflicted him and his family, highlighting the oppression faced by the Prophet Muhammad and his progeny in addition to condemning Yazeed and his oppressive actions. Al-Sajjad's (p.b.u.h) eloquence functions as a pivotal factor in the struggle against tyranny. The sermon is highly-influential for its emotional impact and profound message against oppression.

After a harsh initial interrogation, Yazid treated the captives kindly, expressing regret for his governor's actions in Kufa and stating that he would have pardoned Husayn if he had been alive. This perspective is supported by Islamic scholars such as Vaglieri (1971) [8], and Halm (1999) [22]. In contrary, Momen (1985) [3] argues that Yazeed released the captives to avoid social chaos as public sentiment began to shift in their favor. Similar views are shared by other scholars Osman (2015) [4] and Tabataba'i (1975) [5].

Al-Sajjad's sermon is talked generally since the present study is after the way in which the sermon is structured and organized. Then, it will be talked in detail.

Imam Al-Sajjad (p.b.u.h) starts his speech with a general opening saying **(Whoever recognizes me knows me, and whoever does not recognize, let me tell him who I am and to what family I belong)** (مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي، وَمَنْ لَمْ يَعْرِفَنِي (أَتَبَّأْتَهُ بِحَسَنِي وَنَسَبِي). He presented himself in his speech by presenting his family starting with the prophet Muhammed, Imam Ali Bin Abi-Talib, Fatima Al-Zahraa and Imam Hussain Bin Ali peace be upon them all.

There is no need for Imam Al-Sajjad to attack Yazeed directly. Instead, he attacked Yazeed by only mentioning the traits of his family members and the oppression they face, especially in Karbala. Imam Al-Sajjad (p.b.u.h) succeeded in changing the general opinion of the audience and making them sympathize with his issue expressing their sympathy by shedding tears and mourning. The most influential reaction is that Yazeed ordered someone to raise "Athan" just to interrupt the speech of Imam Al-Sajjad (p.b.u.h).

2.2. Mark Antony's Sermon

In "Julius Caesar" which is one of William Shakespeare's well-known plays, Mark Antony who was a Roman politician and general paid pivotal efforts in transforming Rome from a republic to an autocratic Empire. Antony was a close friend of Julius Caesar beside being an orator as well as a politician. He delivers a powerful funeral sermon for Julius Caesar after his murder. Antony sways the public opinion against the conspirators particularly Brutus. He begins by repeatedly referring to Brutus as an "honorable man," while gradually undermining Brutus's justification for killing Caesar. Antony focuses on Caesar's accomplishments and his sympathy for his people. By showing Caesar's wish to bequeath money and public parks to the citizens, Antony incites the citizens' emotions and ultimately turning the table against the conspirators especially Brutus, leading to chaos and civil upheaval in Rome.

3. Superstructure

Discourses in general should be well-organized in order to be influential to the addressee. Connor and Lauer (1988, pp: 142) [1] point out that superstructure refers to the systematic or organizational planning of a particular discourse. So superstructure represents the skeleton of the text.

Van Dijk (2008) [7] categorized the analytical techniques into three parts, namely; social cognition, text structure, and social

analysis. Text structure is divided into macrostructure referring to the thematic aspect, superstructure focusing on the schematic structure, and microstructure encompassing various elements within semantics, syntax, stylistics, and rhetoric.

3.1. Argumentative Superstructure

Superstructure of the argumentative discourse includes situation, problem, solution, and evaluation (Connor and Lauer, 1988:143) [1]. The situation refers to the contextual background. The problem and the solution are statements but the first one is desirable and the second is not. The evaluation is concerned with evaluating the effectiveness of the probable solution.

3.1.1. Situation

Tirkkonen-Condit emphasizes that studying decontextualized texts is inadequate, i.e., the knowledge and expectations of language users should be considerable. The situation (context) is crucial for establishing a common rhetorical foundation or a shared background for the text's organizational plan.

3.1.2. Problem

The author includes the problem s/he wants to solve proceeded by presenting the situational context. It takes place after the situation. The problem should include details.

3.1.3. Solution

Solution may refer to the way in which the problem could be solved or make some suggestions for the same purpose. The solution represents a try for the text producer to convince the readers or change their mind to believe in another viewpoint.

3.1.4. Evaluation

Evaluation refers to the assessment of the previously suggested solution. Points out that evaluation comes after solution. Evaluation process is concerned with investigating the solution in order to enable the reader to get a deeper understanding.

4. Data Analysis and Discussion

In this chapter, both of the sermons are to be sub-classified into sections as suggested in the model proposed by Condit to measure the applicability of this model to the two quite ideologically-identical English and Arabic sermons under study.

4.1. Imam Al-Sajjad's Sermon

Al-Sajjad's sermon is one of the most garrulous speeches that ideologizes the collective thought of the listeners and leads to changing their concepts. Such influential sermons must be well-constructed in order achieve the targeted purpose of the speaker (Al-Sajjad p.b.u.h.). So, the sermon is analyzed as follows:

Situation

"وَيْلَكَ أَيُّهَا الْخَاطِبُ اشْتَرَيْتَ مَرْضَاةَ الْمَخْلُوقِ بِسَخَطِ الْخَالِقِ، فَتَبَوَّأَ مَقْعَدَكَ مِنَ النَّارِ".
 "يَا يَزِيدُ، أَنْدُنْ لِي حَتَّى أَصْعَدَ هَذِهِ الْأَعْوَادَ، فَأَتَكَلَّمَ بِكَلِمَاتٍ لِلَّهِ فِيهِنَّ رِضًا، وَلِهَؤُلَاءِ الْجُلَسَاءِ فِيهِنَّ أَجْرٌ وَثَوَابٌ"

Regarding the concept of the situation according to Model Condit, Imam Al-Sajjad, peace be upon him, provides the

general context that paves the way for presenting his issue. Imam Al-Sajjad warns the preacher and predicts a miserable fate for him. Then he asks Yazid for permission to go up to the pulpit to speak.

Problem

"أَيُّهَا النَّاسُ، أُعْطِينَا سِتًّا وَفَضَّلْنَا بَسْنَعًا، أُعْطِينَا الْعِلْمَ وَالْحِلْمَ وَالسَّمَاةَ وَالْفَصَاحَةَ وَالشَّجَاعَةَ وَالْمَحَبَّةَ فِي قُلُوبِ الْمُؤْمِنِينَ، وَفَضَّلْنَا بِأَنَّ مِنَ النَّبِيِّ الْمُخْتَارِ مُحَمَّدًا، وَمِنَ الصَّدِيقِ، وَمِنَ الطَّيَّانِ، وَمِنَ أَسَدِ اللَّهِ وَأَسَدِ رَسُولِهِ، وَمِنَ سِبْطِ هَذِهِ الْأُمَّةِ، مَنْ عَرَفْنِي فَقَدْ عَرَفْنِي، وَمَنْ لَمْ يَعْرِفْنِي أَنْبَأْتَهُ بِحَسْبِي وَنَسْبِي."

Imam Al-Sajjad began presenting the basic problem that he seeks to solve with this sermon by reviewing his lineage and the virtues of his family and what God preferred them to others and what He gave them what He did not give to others. Showing all these things is like self-presentation first and proving the absence of these virtues in the opponent (Yazid).

Solution

The solution is that the entire audience sympathizes with the Imam's words and realizes the extent of the injustice to which the Imam and his family were subjected, and this in itself is a condemnation of Yazid. That is, the Imam turned the tables on Yazid. This result was clear and evident and could be perceived through the crying and lamentation that spread throughout the place, which led Yazid to order the muezzin to call the call to prayer in order to cut off his words to the imam so that strife would not occur and all the people would turn against Yazid.

Evaluation

إِنَّ الْمُؤَذِّنَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 "قَالَ عَلِيٌّ: "لَا شَيْءَ أَكْبَرُ مِنَ اللَّهِ
 قُلْنَا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 "قَالَ عَلِيٌّ بْنُ الْحُسَيْنِ: "شَهِدَ بِهَا شَعْرِي وَبِشَرِي وَلَحْمِي وَدَمِي
 لِمَا قَالَ الْمُؤَذِّنُ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 أَلْتَقَتَ مِنْ فَوْقِ الْمُنْبَرِ إِلَى يَزِيدَ، فَقَالَ: "مُحَمَّدٌ هَذَا جَدِّي أَمْ جَدُّكَ يَا يَزِيدُ؟ فَإِنْ
 رَغِمَتْ أَلَّةُ جَدِّكَ فَقَدْ كَذَبْتَ وَكَفَرْتَ، وَإِنْ رَغِمَتْ أَلَّةُ جَدِّي فَلِمَ قُتِلْتَ عَشْرَتَهُ؟"

Imam Al-Sajjad, peace be upon him, indicates the extent of the impact of the result through the call to Athan that the muezzin performed according to the order of Yazid to interrupt the words of the Imam. The Imam commented on each part of the Athan that the muezzin uttered, and the Imam concluded it with a question to Yazid that he could not answer.

4.2. Mark Antony's Sermon

Situation

Friends, Romans, countrymen, lend me your ears.
 I have come to bury Caesar, not to praise him.
 The evil that men do lives after them;
 The good is oft interred with their bones.
 So let it be with Caesar. The noble Brutus
 Hath told you Caesar was ambitious.
 If it were so, it was a grievous fault,
 And grievously hath Caesar answered it.
 Here, under leave of Brutus and the rest
 (For Brutus is an honorable man;
 So are they all, all honorable men),
 Come I to speak in Caesar's funeral.

Concerning the situational context, Antony summons friends, Romans, and countrymen to listen to his sermon after the

murder of Julius Caesar. Antony aimed to change the public mind about the killing of Julius Caesar at the hands of Brutus and his companions, and he wanted to prove that Brutus and his companions were criminals and had committed the crime of unjustly killing Caesar.

Problem

**I speak not to disprove what Brutus spoke,
 But here I am to speak what I do know.**

The problem with the sermon that Anthony delivered was embodied in his words when he said that he wanted to reveal what he knew, not to prove the opposite of what Brutus said. This is to gain the trust of the people and prevent them from accusing him of extreme bias towards the Tsar. Therefore, he said that he would reveal to them facts that he himself knew, and he did not say that he came to deny Brutus' words, but rather he let them hear his words and automatically change their minds against Brutus.

Solution

The solution that Antony wanted to achieve was achieved through the screaming of the audience and their interaction with his words, and this is represented by one of the citizens saying "**They were traitors,**" referring to Brutus and his companions. Thus, the public mind of the people was changed, and Antony turned the table on Brutus so as his betrayal and was proven.

Evaluation

Regarding the evaluation phase, it is clear that Anthony's words to the people were very moving, which led to everyone's appeal and change of mind, which confirms this by their saying, "We will burn his body in the holy place," which they do in their beliefs to honor the person after his death.

5. Conclusion

The present study has come to conclude that the argumentative superstructure, which is divided into four sections (Situation-Problem-Solution-Evaluation), applies to both of the English and Arabic sermons under study, taking into account that these four sections can be found *explicitly* as well as *implicitly*. As has been found in the analysis, the sermon of Imam al-Sajjad (P.B.U.H) according to this model is analyzed into the four sections explicitly, that is, each section occurs in the text clearly and explicitly. For Antony's sermon, the situation and problem are explicitly occurred in the text, while the solution and evaluation are not explicit, rather, implicit.

6. Appendices

خطبة الإمام السجاد عليه السلام في الشام
 قَالَ صَاحِبُ الْمَنَاقِبِ وَغَيْرُهُ، رُوِيَ أَنَّ يَزِيدَ لَعَنَهُ اللَّهُ أَمْرَ بِمُنْبَرٍ وَخَطِيبٍ لِيُخْبِرَ
 النَّاسَ بِمَسَاوِي الْحُسَيْنِ وَعَلِيٍّ (عَلَيْهِمَا السَّلَام) وَمَا فَعَلَا، فَصَعِدَ الْخَطِيبُ
 الْمُنْبَرُ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ أَكْثَرَ الْوَقِيعَةَ فِي عَلِيٍّ وَالْحُسَيْنِ، وَأَطْنَبَ فِي
 بَقْرِيطِ مُعَاوِيَةَ وَيَزِيدَ لَعْنَهُمَا اللَّهُ، فَذَكَرَهُمَا بِكُلِّ جَمِيلٍ
 قَالَ: فَصَاحَ بِهِ عَلِيُّ بْنُ الْحُسَيْنِ: "وَيْلَكَ أَيُّهَا الْخَاطِبُ اشْتَرَيْتَ مَرْضَاةَ الْمَخْلُوقِ
 "بِسَخَطِ الْخَالِقِ، فَتَتَبَوَّأُ مَقْعَدَكَ مِنَ النَّارِ".
 ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام): "يَا يَزِيدُ، ائْذَنْ لِي حَتَّى أَصْعَدَ هَذِهِ
 الْأَعْوَادَ، فَأَتَكَلَّمَ بِكَلِمَاتٍ لِلَّهِ فِيهِمْ رِضًا، وَلِلْهَوَلاءِ الْجُلَسَاءِ فِيهِمْ أَجْرٌ وَثَوَابٌ؟"
 قَالَ: فَأَبَى يَزِيدُ عَلَيْهِ ذَلِكَ
 فَقَالَ النَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ، ائْذَنْ لَهُ فَلْيَصْعِدِ الْمُنْبَرِ، فَلَعَلَّنَا نَسْمَعُ مِنْهُ شَيْئًا
 فَقَالَ: إِنَّهُ إِنْ صَعِدَ لَمْ يَنْزِلْ إِلَّا بِفَضِيحَتِي وَبِفَضِيحَةِ آلِ أَبِي سَفْيَانَ

فَقِيلَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَمَا قَدَّرَ مَا يُحْسِنُ هَذَا؟
فَقَالَ: إِنَّهُ مِنْ أَهْلِ بَيْتٍ قَدْ رُفِّقُوا الْعِلْمَ رُقًا
قَالَ: فَلَمْ يَرَالُوا بِهِ حَتَّى أَنْزَلَ لَهُ، فَصَعِدَ الْمُنْبَرُ، فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ خَطَبَ
خُطْبَةً أَبْكِي مِنْهَا الْعُيُونَ وَأَوْجَلِ مِنْهَا الْقُلُوبَ
ثُمَّ قَالَ: "إِنَّهَا النَّاسُ، أُعْطِينَا سِتًّا وَفَضَّلْنَا بَسْنَجَ، أُعْطِينَا الْعِلْمَ وَالْحِلْمَ وَالسَّمَاحَةَ
وَالْفَصَاحَةَ وَالشَّجَاعَةَ وَالْمَحَبَّةَ فِي قُلُوبِ الْمُؤْمِنِينَ، وَفَضَّلْنَا بِأَنَّ مِنْهُ النَّبِيَّ
الْمُخْتَارَ مُحَمَّدًا، وَمِنَّا الصَّدِيقَ، وَمِنَّا الطَّيَّارَ، وَمِنَّا أَسَدَ اللَّهِ وَأَسَدَ رَسُولِهِ، وَمِنَّا
بَسِيطَ هَذِهِ الْأُمَّةِ، مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي، وَمَنْ لَمْ يَعْرِفَنِي أَتَانِيَتْهُ بِحَسْبِي وَنَسْبِي
إِنَّهَا النَّاسُ، أَنَا ابْنُ مَكَّةَ وَمِنِّي، أَنَا ابْنُ زُرَّمٍ وَالصَّنْفَاءِ، أَنَا ابْنُ مَنْ حَمَلَ الرُّكْنَ
بِأَطْرَافِ الرِّدَا، أَنَا ابْنُ خَيْرٍ مَنْ انْتَرَزَ وَارْتَدَّى، أَنَا ابْنُ خَيْرٍ مَنْ انْتَعَلَ وَانْقَضَى،
أَنَا ابْنُ خَيْرٍ مَنْ طَافَ وَسَعَى، أَنَا ابْنُ خَيْرٍ مَنْ حَجَّ وَلَبَّى، أَنَا ابْنُ مَنْ حَمَلَ عَلَى
النُّزَاقِ فِي الْهَوَاءِ، أَنَا ابْنُ مَنْ أَسْرَى بِهِ مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى،
أَنَا ابْنُ مَنْ بَلَغَ بِهِ جِبْرِيلُ إِلَى سِدْرَةِ الْمُنْتَهَى، أَنَا ابْنُ مَنْ دَنَا فَتَدَلَّى فَكَانَ قَابَ
قَوْسَيْنِ أَوْ أَدْنَى، أَنَا ابْنُ مَنْ صَلَّى بِمَلَائِكَةِ السَّمَاءِ، أَنَا ابْنُ مَنْ أَوْحَى إِلَيْهِ الْجَلِيلُ
مَا أَوْحَى، أَنَا ابْنُ مُحَمَّدٍ الْمُصْطَفَى، أَنَا ابْنُ عَلِيٍّ الْمُرْتَضَى، أَنَا ابْنُ مَنْ ضَرَبَ
خِرَاطِيمَ الْخُلُقِ حَتَّى قَالُوا لَا إِلَهَ إِلَّا اللَّهُ، أَنَا ابْنُ مَنْ ضَرَبَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ
بِسَيْفَيْنِ، وَطَعَنَ بِرُمَحَيْنِ، وَهَاجَرَ الْهَجْرَتَيْنِ، وَبَايَعَ الْبَيْعَتَيْنِ، وَقَاتَلَ بَبْدَرَ وَخُنَيْنَ،
وَلَمْ يَكْفُرْ بِاللَّهِ طَرْفَةَ عَيْنٍ، أَنَا ابْنُ صَالِحِ الْمُؤْمِنِينَ، وَوَارِثِ النَّبِيِّينَ، وَقَامِعِ
الْمُفْسِدِينَ، وَيَعْسُوبِ الْمُسْلِمِينَ، وَبُورِ الْمَجَاهِدِينَ، وَزَيْنِ الْعَابِدِينَ، وَتَاجِ
الْبُكَائِينَ، وَأَصْنَبِ الصَّابِرِينَ، وَأَفْضَلِ الْقَائِمِينَ مِنْ آلِ يَاسِينَ رَسُولِ رَبِّ الْعَالَمِينَ،
أَنَا ابْنُ الْمُؤَيَّدِ بِجِبْرِيلَ الْمَنْصُورِ بِمِيكَائِيلَ، أَنَا ابْنُ الْخَاصِمِ عَنْ حَرَمِ الْمُسْلِمِينَ
وَقَاتِلِ الْمَارِقِينَ وَالنَّاكِثِينَ وَالْقَاسِطِينَ، وَالْمَجَاهِدِ أَعْدَاءَهُ النَّاصِبِينَ، وَأَفْخَرِ مَنْ
مَشَى مِنْ قُرَيْشٍ أَجْمَعِينَ، وَأَوَّلِ مَنْ أَجَابَ وَاسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ مِنَ الْمُؤْمِنِينَ،
وَأَوَّلِ السَّابِقِينَ، وَقَاصِمِ الْمُعْتَدِينَ، وَمُبِيدِ الْمُشْرِكِينَ، وَسَهْمِ مَنْ مَرَامَى اللَّهُ عَلَى
الْمُنَافِقِينَ، وَلِسَانِ حُكْمَةِ الْعَابِدِينَ، وَنَاصِرِ دِينِ اللَّهِ، وَوَلِيِّ أَمْرِ اللَّهِ، وَبُسْتَانِ
حُكْمَةِ اللَّهِ، وَعَيْنِيَّةِ عِلْمِهِ، سَمَحَ سَخِيٍّ بَهِيٍّ بِهَلُولِ رُكِّي أَنْطَحِيٍّ، رَضِيَ مَقْدَامَ
هُمَا صَابِرٍ صَوَامَ، مَهْدَبَ قَوَامَ، قَاطِعِ الْأَصْلَابِ، وَمُفَرِّقِ الْأَحْزَابِ، أَرَبِطُهُمْ
عِنَانًا، وَأَتْبِطُهُمْ جَنَانًا، وَأَمْضَاهُمْ عَزِيمَةً، وَأَشْدَّهُمْ شَكِيمَةً، أَسَدَ بَاسِلٍ يَطْحَتُهُمْ فِي
الْخُرُوبِ إِذَا ارْتَدَلَتِ الْأَسِنَّةُ وَقَرِيزَتِ الْأَعْنَةُ طَخَنَ الرِّحَى، وَيَذْرُوهُمْ فِيهَا ذُرُورُ الرِّيحِ
الْهَشِيمِ، لَيْثُ الْحِجَازِ، وَكَنْبُشُ الْعِرَاقِ، مَكِّيٌّ مَدَنِيٌّ، خَفِيٌّ عَفِيٌّ، بَذَرِيٍّ أَحَدِيٍّ،
شَجَرِيٍّ مَهَاجِرِيٍّ، مِنَ الْعَرَبِ سَيِّدُهَا، وَمِنَ الْوَعْيِ لَيْثُهَا، وَارِثِ الْمَشْعَرَيْنِ، وَأَبُو
السَّنِيطَيْنِ الْحَسَنِ وَالْحُسَيْنِ، ذَلِكَ جَدِّي عَلِيٌّ بْنُ أَبِي طَالِبٍ
ثُمَّ قَالَ: "أَنَا ابْنُ قَاطِمَةِ الزُّهْرَاءِ، أَنَا ابْنُ سَيِّدَةِ النَّسَاءِ
فَلَمْ يَزَلْ يَقُولُ أَنَا أَنَا، حَتَّى ضَجَّ النَّاسُ بِالْبُكَاءِ وَالْحُجْبِ، وَخَشِيَ يَزِيدٌ، لَعَنَهُ اللَّهُ،
أَنْ يَكُونَ فِتْنَةً، فَأَمَرَ الْمُؤَذِّنَ فَقَطَعَ عَلَيْهِ الْكَلَامَ، فَلَمَّا قَالَ الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ
"قَالَ عَلِيٌّ: "لَا شَيْءَ أَكْبَرُ مِنَ اللَّهِ
فَلَمَّا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
"قَالَ عَلِيٌّ بْنُ الْحُسَيْنِ: "شَهِدَ بِهَا شِعْرِي وَبِشِرِّي وَلَحْمِي وَدَمِي
فَلَمَّا قَالَ الْمُؤَذِّنُ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
الْتَفَتَ مِنْ فَوْقِ الْمُنْبَرِ إِلَى يَزِيدَ، فَقَالَ: "مُحَمَّدٌ هَذَا جَدِّي أَمْ جَدُّكَ يَا يَزِيدُ؟ فَإِنْ
رِعِمْتَ أَنَّهُ جَدُّكَ فَقَدْ كَذَبْتَ وَكَفَرْتَ، وَإِنْ رِعِمْتَ أَنَّهُ جَدِّي فَلَمْ تَكُنْ عِتْرَتَهُ؟"

The translated form in English

"O people! Allah has given us six things and our superiority to others is based on seven pillars. To us belong Hamza and Jaffer. To us belong Asadullah-The Lion of Allah-Imam Ali (a.s.). To us belong the leaders of the youth of paradise-Imam Hassan (a.s.) and Imam Hussain (a.s.)."

"Whoever recognizes me knows me, and whoever does not recognize, let me tell him who I am and to what family I belong: I am the son of Mecca and Mina; I am the son of Zamzam and al-Safa; I am the son of the one who carried Zakat in the ends of the mantle; I am the son of the best man who ever put on a loincloth and clothes; I am the son of the best man who ever put on sandals and walked barefooted; I am the son of the best man who ever made tawaf (the procession round the Kaaba) and Sa'i (ceremony of running seven times between Safa and Marwa); I am the son of the best man who ever offered the hajj and pronounced talbiya (Here I am at your service); I am the son of the one who was transported on the buraq in the air; I am the son of the one who was made to travel from the Sacred Mosque to the Remote Mosque, so glory belongs to Him Who made (His

Servant) travel; I am the son of the one who was taken by Gabriel to sidrat al-muntaha; I am the son of the one who drew near (his Lord) and suspended, so he was the measure of two bows or closer still; I am the son of the one who led the angels of the heavens in prayer; I am the son of the one to whom the Almighty revealed what He revealed; I am the son of Mohammed al-Mustafa; I am the son of 'Ali al-Murtada; I am the son of the one who fought against the creatures till they said: There is no god but Allah. I am the son of the one who struck (the enemies) with two swords before Allah's Apostle, may Allah bless him and his family, and stabbed (them) with two spears, emigrated twice, pledged allegiance twice (to the Prophet), prayed in the two qiblas, and fought (against the unbelievers) at Badr and Hunayn and never disbelieved in Allah not even as much as the twinkling of an eye. I am the son of the best of the believers, the heir of the prophets, the destroyer of the unbelievers, the Commander of the Muslims, the light of the mujahidin, the ornament of the worshippers, the crown of the weepers, the most patient of the patient, and the best of the steadfast from among the family of Yasin, and the Messenger of the Lord of the world's inhabitants. I am the son of the one who was backed by Gabriel, supported by Mikael. I am the son of the one who defended the Muslims, killed the oath breakers of allegiance and the unjust and the renegades, struggled against his tiring enemies, the most excellent one of those who walked (to war) from among Quraysh, the first to respond to Allah from among the believers, the prior to all the previous ones, the breaker of the aggressors, the destroyer of the atheists, an arrow from among the shooting-places of Allah against the hypocrites, the tongue of the wisdom of worshippers, the supporter of the religion of Allah, the protector of the affair of Allah, the garden of the wisdom of Allah, the container of the knowledge of Allah, tolerant, generous, benevolent, pure, Abtahi, satisfied, easily satisfied, intrepid, gallant, patient, fasting, refined, steadfast, courageous, honored, the severer of the backbones, the scatterer of the allies, the calmest of them, the best of them in giving free rein (to his horse), the boldest of them in tongue, the firmest of them in determination, the most powerful of them, a lion, brave, pouring rain, the one who destroyed them at the battles and dispersed them in the wind, the lion of al-Hijaz, the possessor of the miracle, the ram of Iraq, the Imam through the text and worthiness, Makki, Madani, Abtahi, Tuhami, Khay'ani, 'Uqbi, Badri, Uhdi, Shajari, Muhajiri, the Lord of the Arabs, the Lion of war, the inheritor of al-Mash'arain, the father of the two grandsons (of the Prophet) al-Hasan and al-Husayn, the one who manifested miracles, the one who scattered the phalanxes, the piercing meteor, the following light, the victorious Lion of Allah, the request of every seeker, the victorious over every victorious, such is my grandfather, 'Ali b. Abi Talib".

"I am the son of Fatima, the best woman of the world."

The effect of the speech was so powerful that everybody in the court began to weep and blame Yazid. Yazid was afraid that the Imam continued his speech, there would be a revolution and revolt. At the same time, Yazid could not stop Imam and get him down from the pulpit.

He, therefore, ordered a caller of prayer to give Azaan, knowing that this would automatically cut the Imam's speech. When the Muazzin said "Allahu Akbar", the Imam testified Allah's greatness. When the Muazzin said, "Ash hadu anna Mohammadan Rasoolullah", the Imam stopped the muazzin from going any further. He then turned to Yazid and

asked him,” Tell me O Yazid, was Mohammad (pbuh) your grandfather or mine? If you say he was your grandfather, it would be an open lie, and if you say he was my grandfather then why have you killed his son and imprisoned his family? Why have you killed my father and brought his family to this city as prisoners”?”

Mark Antony's Sermon

Friends, Romans, countrymen, lend me your ears.
 I have come to bury Caesar, not to praise him.
 The evil that men do lives after them;
 The good is oft interred with their bones.
 So let it be with Caesar. The noble Brutus
 Hath told you Caesar was ambitious.
 If it were so, it was a grievous fault,
 And grievously hath Caesar answered it.
 Here, under leave of Brutus and the rest
 (For Brutus is an honorable man;
 So are they all, all honorable men),
 Come I to speak in Caesar's funeral.
 He was my friend, faithful and just to me,
 But Brutus says he was ambitious,
 And Brutus is an honorable man.
 He hath brought many captives home to Rome,
 Whose ransoms did the general coffers fill.
 Did this in Caesar seem ambitious?
 When that the poor have cried, Caesar hath wept;
 Ambition should be made of sterner stuff.
 Yet Brutus says he was ambitious,
 And Brutus is an honorable man.
 You all did see that on the Lupercal
 I thrice presented him a kingly crown,
 Which he did thrice refuse. Was this ambition?
 Yet Brutus says he was ambitious,
 And sure he is an honorable man.
 I speak not to disprove what Brutus spoke,
 But here I am to speak what I do know.
 You all did love him once, not without cause.
 What cause withholds you, then, to mourn for him?—
 O judgment, thou art fled to brutish beasts,
 And men have lost their reason!—Bear with me;
 My heart is in the coffin there with Caesar,
 And I must pause till it come back to me.

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