Ideology in Al Imam Ali's Peak of Eloquence (Fifth Sermon):
A Critical Discourse Analysis

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Abstract:

The present study is considered as a critical discourse analysis (CDA) to Imam Ali's fifth sermon, to have a look on certain devices like structure, lexicon, and some rhetorical devices of the fifth sermon in order to uncover its hidden ideology and attempts to put answers to the following inquiries:
First, what are the structural, lexical, and rhetorical devices employed in Al-Imam's fifth sermon. Second, how the above mentioned devices are employed within the fifth sermon so as to uncover its hidden ideology. Accordingly, the current paper aims to analyzing the linguistic devices by adapting Fairclough's (1989) model, and finding out the hidden ideology of the sermon.

In a serious effort to uncover the true human content and Islamic values contained in the Imam's words, the current paper consists of two parts. The first part is an introduction to the field of CDA while the second part is mainly devoted to the linguistic analysis of Al-Imam Ali's sermons in an attempt to uncover the hidden ideology.

Keywords: Critical discourse analysis, ideology, structural, lexical, and rhetorical devices

1. Introduction
1.1 The Problem

The present study is considered as a critical discourse analysis (CDA) of Al- Imam Ali's Peak of Eloquence the fifth sermon .Accordingly, it is devoted to find answers to the following raised questions:

1. What are the lexical, grammatical, and rhetorical devices employed within the text?

2. How are the above mentioned devices employed in the text to uncover its ideology?

1. Identifying the lexical, grammatical, and rhetorical devices employed within the text.

2. Finding out how Al- Imam Ali makes use of such devices to uncover his ideology.

1.3 The Hypotheses

It is hypothesized that:

1. Hyperbole, foregrounding, and metaphor are the rhetorical devices employed in the given text.

2. The linguistic devices signal Al Imam Ali's positive ideology.

1.4 The Procedure

The current study follows the following steps:

1. Reviewing the related literature about CDA.

2. Analyzing the fifth sermon discourse from Al Imam Ali *Peak of Eloquence* by adopting Fairclough's (1989) model.

1.5 The Limits

The paper limits itself to the ideology carried out through the chosen data which is translated by Askari Jafri (1999).

1.6 The Value

It is hoped that the present study will be of some value to those who are interested in critical discourse analysis and Islamic Arabic text analysis.

2. Literature Review

Generally, language can be defined as a means of communication that has spoken and written systems that people have to follow for the sake of communication. In other words, it is a system that includes symbols, sounds and letters, in order to make communication easier among people. It is used can use language to refer to various means of communication involving recognizable symbols, non-verbal sounds, or actions.

2.1 Discourse

Discourse is spoken or written communication between people, especially serious discussion of a particular subject.

In linguistics, discourse is natural spoken or written language in context, especially when complete texts are being considered. In everyday life, Discourse and language may have ideological functions. It is said that through these two branches, e.g. discourse and language, irregular relations maybe caused. As such, deconstructive and constructive are the both tasks of critical discourse analysis. Having a look on its deconstructive task, the problematic themes and power of everyday talk and written are disrupted. Whereas in its constructive task, it aims at developing a critical literacy

curriculum which in turn develops students' abilities in analyzing and criticizing discourse and social relations (Fairclough 1992a).

2.2 Discourse Analysis

Linguistically, discourse analysis can be defined as "a method of analyzing the structure of texts or utterances longer than one sentence, taking into account both their linguistic content and their sociolinguistic context; analysis performed using this method." Another definition may be put in the following: analyzing the language beyond sentences. Actually, this leads to a contrast with modern linguistics which concerns itself with studying grammar and other sub-branches of language like phonetics, morphology, semantics, pragmatics, syntax, etc. That is, discourse analysis aims at studying units larger than sentences, i.e. texts.

2.3 Critical Discourse Analysis

Generally, CDA deals with studying the relationships among, discourse, cultural ,and social developments. (Jorgensen et al. 2002: 60).

Historically, the terminology of Critical Discourse Analysis CDA is firstly appeared in 1990s when a group of scholars met in the same year. It is supported by a conference that was hold in Amsterdam in the following year, 1991. Having the support of Amsterdam university, a group of linguists like Teun van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen and Ruth Wodak devoted much of their time in discussing and analyzing theories of discourse analysis. As such, their fruitful work has reached a new branch which is critical discourse analysis. Their work has emphasized the idea that though the approaches of critical discourse analysis are different, yet they are still relevant. (Wodak & Meyer 2008:3).

According to (Wodak,2006), CDA is considered as a means that that plays a role in understanding discourse in relation to the daily life of a society. As such, the word 'discourse' is used differently by researchers.

CDA may refer to the collective techniques used to study language use, textual and social practice (Fairclough, 1992b). There are three orientations that CDA has been built on. They are: first, it has a relation to the movement of structuralism, i.e. post structuralism, which states that texts have a function building the identity of people. Second, it has a relation to Bourdieu's sociology which states that actual textual practice is embodied in some social fields. Third, it has a relation to neomarxist cultural theory which states that these discourses are used within political economies. As such, new ideologies are produced within these fields. (Hall 1996).

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The various disciplinary fields are the fields that practical strategies of CDA are derived from. Pragmatically, it is argued that texts are taken from the language in use or the language of daily social contexts. Further, Halliday (1985) in his functional linguistics shows that linguistic forms are connected systematically to social and ideological functions. Moreover, CDA has certain tools in analyzing phenomena related to class, gender and culture.

Luke (1995:13) argues that the text is the principal unit of analysis for CDA. While texts are referred to as meaningful, social actions, and coherent examples of written and spoken language. Arbitrariness is not related to texts shape neither to their forms. Also, some types of texts, especially genres, appear as having conventional social uses and functions. In other words, some types of texts try to practice a role in society with some effects. These texts include written texts like textbooks, business letters, policies, etc. or spoken like interactions, or electronic texts like internet home pages. Historically, these types of texts, i.e. genres, are subject to reinvention. That is, letters related to business are likely subject to feature discourses of finance and business; whereas sensationalist news reports can be sources for discourses of romance and sexuality

CDA is fundamentally curious about the idle sort of ordinary convictions, habitually showing up masked as conceptual representations and analogies (Lakoff and Johnson 1980, Lakoff and Johnson 1999).Ideologies appear to be "neutral", with presumptions that remain to a great extent unchallenged. When individuals in a society think alike approximately certain things, or indeed disregard that there are choices to the status quo, one arrives at the Gramscian concept of authority (Gramsci 1978).

Ideology presented in certain senses: cognitive and social psychology, sociology and discourse analysis. If linguists try to give a cognitive definition to ideology, it would be as having a relation to social cognitions. Social cognitions mean a group of members that live in the same place. As such, the type of this group is explained by the social dimension. It has been stated that the reproduction of ideologies are the output of the interaction between these groups institutions. The role of discourse larks in showing how ideologies affect our daily life texts and how discourse can be used in the process of the reproduction of ideologies in a society (Van Dijk 2004:4).

Like sociolinguistics and linguistic anthropology, it is said that one has to assimilate the term '*language ideologies*' in this context (Blommaert 1999, Gal 1998, Gal 2005, Mar-Molinero and(Stevenson 2006, Silverstein 1998, Silverstein 2010). Generally, though the term 'language ideologies' may be

shown as cultural ideas, they have to be shown as being rebuilt and dealt with as which language is central (Blommaert 1999: 1). Such language ideology debates are taking place across different strands of public and semi-public spheres (e.g. Blackledge 2005, Blackledge and Creese 2010, Krzyˑzanowski and Wodak 2011, Wodak and Krzyˑzanowski 2011).

Power is the third concept which is central for CDA: CDA analysts are fascinated by the way discourse (re)creates social mastery.That's, control manhandle of one gather over others, and how overwhelmed bunches may desultorily stand up to such mishandle. This raises the address of how CDA researchers define power and what ethical measures permit them to distinguish between control utilize and manhandle – an address which has so distant had to stay unanswered (Billig 2008).

According to Holzscheiter (ibid.: 69), power *in discourse* is defined as "as actors' struggles over different interpretations of meaning." Actually, this fight for "semiotic hegemony" has a relation to some linguistic codes, rule of interpretation, meaning-making forum and decision making and others (ibid.: 69). Whereas *Power out of discourse* can be defined as "access to the stage" in macro and micro contexts (ibid.: 57). In other words, it means the procedures of inclusion and exclusion (Wodak 2007, Wodak 2009a, Wodak 2009b). lastly, *power of discourse* can be defined as "the influence of historically grown macro-structures of meaning, of the conventions of the language game in which actors find themselves" (Holzscheiter 2005: 61). That is, actors' influence may affect and change such structures that are macro. Regarding (Foucault 1975), many questions are raised in this domain, i.e. the role of ideologies and its social functions. For example, he asks "how do things work at the level of ongoing subjugation, at the level of those continuous processes which subject our bodies, govern our gestures, and dictate our behaviors?" to put it differently, texts have broad differences which are converted. These differences are covered by power which is determined by discourse and the type of the genre. As such, texts are described as a net of fight in which different discourses and ideologies are linked together.

2.4 Definitions of CDA

As Van Dijk (2001:1) states, CDA can be defined as a kind of discourse by which analytical investigations study or shed light on the way social power is enacted. Or how it, i.e. social power, is reproduced by political and social contexts. Putting that in mind, a linguist who studies CDA has to comprehend what is called social inequality.

Furthermore, Fairclough (2010:12) presents his own definition which states that CDA is a way that can interpret social practices and how they are accomplished, recommending a way or a model via which one can explain the ideology of a social group.

Another definition given by Fowler (1979:3) which states that CDA to encode the implicit ideology covered by propositions and test it in relation to the social context

Fairclough & Wodak (1997:303) define CDA as form of "social practice". Actually, if it is described as such, i.e. social practice, it will suggest a relation between the event and social background, situation, frame, and the institution . the given event can be formed by them and also they can form the event. In other words, discourse is socially conditioned and constructed. It is constitutive both within the sense that it makes a difference to maintain and reproduce the social status quo and within the sense that it contributes to changing it. As talk is so socially noteworthy, it gives rise to important issues of control. Verbose hones may have major ideological impacts; that's , they can offer assistance deliver and duplicate unequal control relations between, for occasion, social classes, ladies and men, and ethnic/cultural dominant parts and minorities through the ways in which they speak to things and position individuals.

2.4.1 The Approaches of CDA

The different approaches to CDA can be put as follows:

1. The first approach is Discursive practice which concerns itself with production and feeding texts. As theorists believe, it focuses on the social practice. To put it differently, speaker and hearer of a text are affected by the social context and therefore they change the text in order to fit the social practice (Jorgensen et al. 2002: 61). As such, describing and clarifying the linguistic-discursive dimension in a social context is the goal of social context.

2. Discourses are not as it were constitutive within the sense that they contribute to the structure of social hones, they themselves are too constituted by social practices, and i.e. talks don't as it were contributing to the creation and diversion of social hone, but to reflect them. Thus, digressive hone and social hone impact each other and are in an argumentative relationship (Jorgensen et al. 2002: 61).**3.** Because of discourses' influence on social practices, CDA theorists believe that a part of the critical analysis is a "*concrete, linguistic textual analysis of language use,*" and that it should

always be analysed empirically within its social context (Jorgensen et al. 2002: 62).

4. Linguists argue that discourse has a function that is ideological, and that discursive practices are used to create and reproduce unequal power relations.

5. CDA takes the side of persecuted social bunches (Jorgensen et al. 2002: 64), and is basic within the sense that it points to reveal the part of the rambling hone within the upkeep of the social world and unequal control relations (Jorgensen et al. 2002: 63).

2.4.2 Features of CDA

According to Jorgensen and Phillips (2002: 60-4), it is possible to classify five common features for CDA.

1. The characteristic of social and cultural forms and structures is a linguistic-discursive
2. Discourse can be described as constitutive and constituted
3. one has to analyze language use among its social context
4. Discourse can function. ideologically
5. Research that can be critical. Critical research

2.5 The Model of Analysis

The model that is followed by the researcher is Fairclough's model (1989). This model is chosen because it is considered as the central model of critical discourse analysis. In fact, Fairclough's model receives this amount of importance for the reason that he was the first one who formulates the clear lines for a new field which is CDA. Fairclough's, in his model, argues that language is inseparable part of social life. The connection or relation between language and social life is clarified by social practice (Fairclough 2003:24).

In other words, Fairclough's model sheds light on the process and the product of producing an utterance. To conclude, some effects are caused by texts on people and on their social behavior (ibid:8). Through his model, Fairclough tries to make clear both ideology and power of a text. Furthermore, it is said that he is the only one in this area who sheds light on the relation between language and power (Fairclough 1989:46). He presents a three-way as a framework for analyzing a text. These are: 1) The Description which means how one can describe a text linguistically.; 2) The *Interpretation* which mean how one can interpret a text and finally 3) The *Explanation* which means how one can show the relation between a text and its cultural and social reality.

Figure 1: Stages of CDA
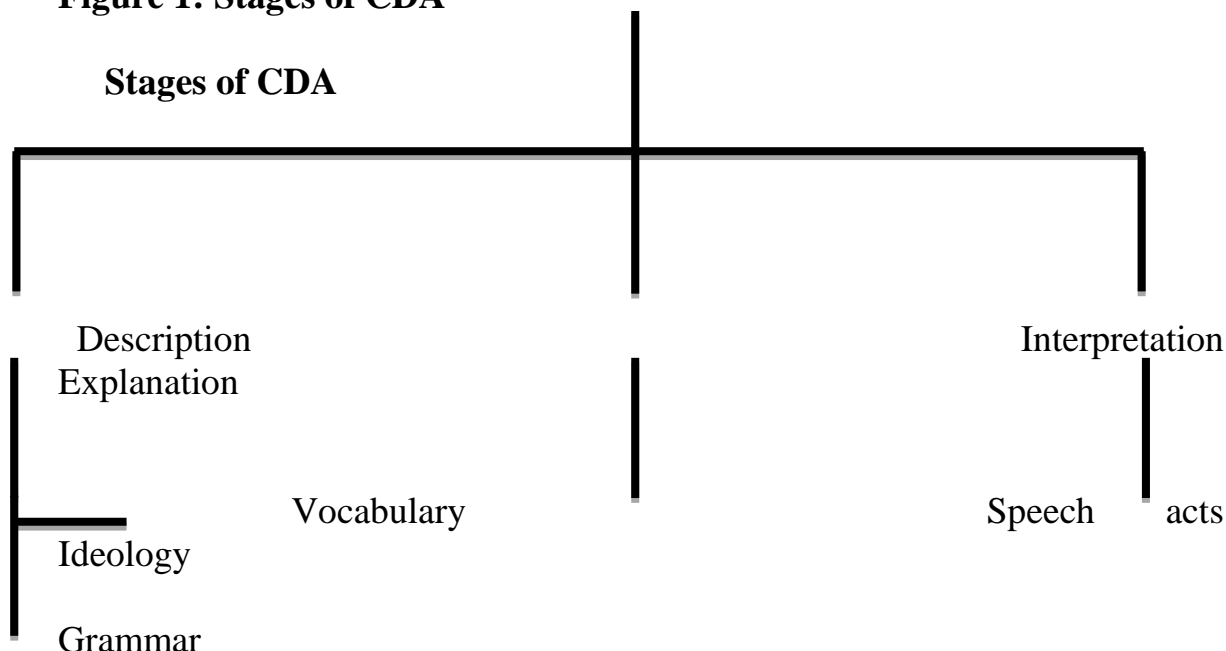
2.5.1 Description

The examination is the first stage of the discourse analysis in which an analyst can focus on grammatical and morphological levels. Two levels are included within this stage. They are:

2.5.1.1 Vocabulary

Generally, vocabulary is the main level that affects the description of a text in that it covers the ideology of a social group. In this analysis, the most important question that may come to readers' minds is 'what are the values that a word may reflect?' or 'what are the ideological traces that certain vocabularies may reflect?' or 'can one find some stylistic devices like synonyms, hyponyms, antonyms and metaphors?'

2.5.1.2 Grammar

This level includes analyzing the grammatical structures like voice, i.e. passive and active, verbalization and nominalization, tenses, connectors of sentences, and other grammatical constructions that may exist within the body of a text.

2.5.2 Interpretation

Commonly, when the word 'Interpretation' is mentioned, the hearer puts in his mind that it meant understanding the meaning of a text. It deals

with the production of a participant and its interpretation. Actually, after producing a text, one can interpret it against the backgrounds of common-sense assumptions. Then, the given interpretation is the result of mixing what is in the text with the interpreter's beliefs (ibid:14) .

2.5.3 Explanation

Through this stage, discourse is seen as a process of social struggle with relations of power. Its aim is to discover the ideologies that are hidden of certain texts.

2.6 Data Analysis

"أيها الناس، شقوا أمواج الفتن بسفن النجاة، وعرجوا عن طريق المنافرة، وضعوا تيجان المفاخرة. أفلح من نهض بجناح، أو استسلم) ٣ (فأراح. هذا)٤(ماء آجن، ولقمة يغص بها آكلها. ومجتني الثمرة لغير وقت إيناعها كالزارع بغيرأرضه، فإن أقل يقولوا حرص على الملك، وإن أسكت يقولوا جزع من الموت.هيهات بعد اللتيا والتي! والله لابن أبي طالب آنس بالموت من الطفل بثدي أمه، بل اندمجت على مكنون علم لو بحت به لاضطربتم اضطراب الأرشية في الطوى البعيد") .(نهج البلاغة: 59)

O' People! (1)
Steer clear through the waves of mischief by boats of deliverance, turn away from the path of dissension and put off the crowns of pride. Prosperous is one who rises with wings (i.e. when he has power) or else he remains peaceful and others enjoy ease. It (i.e. the aspiration for Caliphate) is like turbid water or like a morsel that would suffocate the person who swallows it. One who plucks fruits before ripening is like one who cultivated in another's field. If I speak out they would call me greedy towards power but if I keep quiet, they would say I was afraid of death.

It is a pity that after all the ups and downs (I have been through). By Alláh the son of Abú Tálib (2) is more familiar with death than an infant with the breast of its mother. I have hidden knowledge, if I disclose it you will start trembling like ropes in deep wells (Askari Jafri , p:16).

Description: On the scale of the description, Imam Ali (p.b.u.h) (as usual) speaks with the language avoid of complication or sophistication. So simplicity in language could be considered as a clear way to description.

Vocabulary: Al-Imam Ali (p.b.u.h) gives much important prow of the audience , so he employs simple vocabulary.

For example: الطفل_____infants

السفن _____ boats

Grammar: There is no paraphrasing and he uses the structure S+V+C and sometimes he uses version.

For example: افلح من نهض بجناح

Who rises with wings.

Interpretation: The interlocutors could be deciphering the meaning of the sermon as much as they are from one culture and environment. So all the implicit and explicit messages could be perceived at ease.

For example: ولقمة يغص بها آكلها. ومجتني الثمرة لغير وقت إيناعها كالزارع بغير أرضه

One who plucks fruits before ripening is like one who cultivated in another's field.

Explanation (Ideology):

First of all, it is a part of wisdom literature as commonly found in Ahl Albeit (p.b.u.t) in general and in Al- Imam Ali's Peak of Eloquence in particular that he teaches and preaches populaces, he invites people to adhere ,but in metaphorical style.

2.7 Conclusion

Al Imam Ali (p.b.u.h) uses all stages of CDA , description by using simple vocabulary and simple structures. Moreover, the interpretation by which speech acts are communicatively used in the chosen data. The writer's ideology is obvious enough through the abovementioned strategies.

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تحليل الخطاب النقدي للايدلوجيا في الخطبة الخامسة للإمام علي(ع)

مستخلص البحث:

يتناول هذا البحث تحليل الخطاب النقدي إلى الخطبة الخامسة للإمام علي(ع) ، للتحقيق في التركيبة الهيكلية والمعجمية والبلاغية في الخطبة الخامسة من نهج البلاغة لكشف عن إيديولوجيتها الخفية ومحاولات الإجابة على الأسئلة التالية:

أولاً ، ما هي التركيب البنيوي والمعجمي والبلاغي المستخدمة في الخطبة الخامسة للإمام(ع).

وثانيا ، كيف يتم استخدام التراكيب اللغوية المذكورة أعلاه في الخطبة الخامسة من أجل الكشف عن إيديولوجيتها الخفية. وبناءً على ذلك ، يهدف البحث الحالي إلى تحليل التراكيب اللغوية من خلال اتبني نموذج (فيركلوف 1989) ، واكتشاف الإيديولوجية الخفية للخطبة في جهد جاد للكشف عن المحتوى البشري الحقيقي والقيم الإسلامية الواردة في كلمات الإمام(ع) ،

يتكون البحث من جزأين :

الجزء الأول هو مقدمة لمجال التحليل الخطاب النقدي في حين أن الجزء الثاني مخصص بشكل أساسي للتحليل اللغوي لمواعظ الإمام علي(ع) في محاولة للكشف عن الإيديولوجية الخفية.

الكلمات المفتاحية: تحليل الخطاب النقدي ، الأيديولوجيا ، البنيوية ، المعجمية ، الادوات البلاغية.