

Speech Act of Warning in Imam Hussain's Speech
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التحذير كفعل كلامي في خطاب الامام الحسين (ع)

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الخلاصة:

يتناول هذا البحث الفعل الكلامي "التحذير" كما ورد في النصوص الحسينية. حيث استخدم الامام الحسين التحذير بكثرة خلال رحلته الى كربلاء . التحذير هو عبارة عن تفوهة تشيد بذهن المستمع الى بعض الافعال التي يجب الاخذ بها لاتمام عمل معين . تحتوي خطب الامام الحسين وكلامه على مجموعة من الرسائل للناس لغرض تقليل الضرر على مستوى الخاص وعلى المستوى العام. لهذا فقد استخدم الامام الحسين عدد من التراكيب والاساليب التي تمنع المقابل من فعل شي مشين مثلما رفع المصحف الشريف للدلالة على حسن سيرته في الحياة ودعاهم لاتباعه. وتارة اخرى نهاهم بشده عن فعل الخيانة والقتل لاهل بيت الرسول عليه الصلاة والسلام.

الكلمات المفتاحية: الافعال الكلامية . فعل التحذير , تحليل النصوص , شروط الاقناع .

Abstract

This study tackles the speech act of warning as presented by Imam Hussain' speech during his journey to Karbala'. Warning is an utterance which captures the hearers' attention to some action which he has to take in relation to his action. So Al-Hussain's speech contains messages to people to reduce the risk of personal or total damage by using certain patterns of behaviour just like holding the Holly Quran on his head or discouraging or prohibiting certain pattern of behaviour as avoiding treachery and betraying the Prophet's relatives.

Key words: speech acts, warning, analysing texts, felicity conditions.

1- Introduction:

Imam Hussain (p.b.u) was the grandson of the final Messenger of Allah. He has been sent as Mercy to the world to paraphrase the holy Qur'an. His father was Imam Ali, (p.b.u) the commander of faithful. His qualities are piety, sincerity, charity, tolerance, vast knowledge among many others. His mother is Fatima Al-Zahra' (p.b.u), the daughter of Prophet Muhammad, who embraced immaculate qualities and moral values and has become, the leading lady of the Islamic world. Al-Hussain the victor thus achieved his objective, and people have kept remembering him. His fame spread far and wide, and so did his prestige and glory (Al-Muqarram;2000:20). During his journey to Karbala , he warns people using different styles in his speeches because he finds people following a wrong leader, Yazid, whose government was legitimate despite his knowledge of one *hadith* of the Prophet in which he has said, "*Justice shall dominate my nation till it will first be violated by a man from Banã Umayyah called Yazid*". And the Prophet also said: "*The first person to change my Sunnah will be a man from Banã Umayyah named Yazid.*" (ibid:22). Yazid openly expressed all the ill intentions which he had harbored against Islam and all those who adhered to it, gleefully expressing how he had the field all open for him. He started his reign by killing Al-Hussain, the martyr, and concluded it with the Harra Battle. People, for these reasons, held him in contempt, and he was not blessed in his life-span (ibid: 26).

So, Al-Hussain made many such explicit and implicit statements in Medina, in Mecca, and on the way to Kufa, statements in which he was fully aware of his being killed on the day with which he was familiar and in the land of Karbala. He said, "*I am not ignorant of their views, but the will of Allah is never over-ruled. As soon as they invite me, they will take out the blood clot in me*". (ibid: 65)

Therefore, anyone can doubt this assumption if he reads his sermon in Mecca when he wanted to travel from there to Iraq. In that sermon, he said, *"I can see my limbs being cut to pieces by wild beasts in an area between Al-Nawawees and Karbala', so they will fill with my body empty stomachs and starved pouches; there is no way to avert an event already decreed"* (ibid:52). He was knowledgeable of what was going to happen to him, and that he knew the intentions of the people of Kufa. But it is a divine mystery which concerned only him, and so that his cries for help and support on the Day of Al-Taaff, before and after the war, would be an argument against that unlucky multitude of people. Yet he did not inform each and every person who objected to his march to Kufa of all what he knew due to his knowledge (ibid:56-7). Rather, he tried to warn people to avoid following Yazid who gave the order to kill him. Many times, he advised, warned and blamed people for committing their intended sin. He used different styles and structures to deliver his message.

Hence, the present study highlights the analysis of the act of **warning** pragmatically. Moreover, it deals with the syntactic constructions of warn as a universal act that can be applied in both English and Arabic whether explicitly or implicitly. Thus, this study attempts to answer the following questions:

- 1- How can the act of **warn** be identified in both syntactic and pragmatic points of view?
- 2- How can this act be recognized in the speech and sermons of Imam Hussain during his journey to Karbala?

Also, the study aims to:

- 1- Present materials about the speech act of **warning** pragmatically, and syntactically.
- 2- Set certain felicity conditions for issuing the speech act of **warning** in English which can be applied in Arabic as well.

In view of the preceding statements about the act of **warn**, it is hypothesized that:

- 1- The felicity conditions suggested could be applied to English and Arabic texts.
- 2- The explicit forms used to express the speech act of warn in such texts are expected to be less than the implicit ones.
- 3- There is no clear-cut line between warn and some other acts such as advice.

So, the procedures adopted in this study are the following:

- 1- Presenting a theoretical survey of the relevant literature on the speech act of warning.
- 2- Applying the felicity conditions to analyse certain texts from the speech and sermons of Imam Hussain in Arabic.

The choice of such texts is represented as something new that will be beneficial for both English and Arabic speakers to identify the story of such a great person like Al-Hussain.

2-Theoretical Survey:

Warning is a speech act which is extremely common and versatile. This versatility is reflected among things in a wide range of syntactic patterns which can be used to make a warning (Quirk et al., 1985: 177). The term **warn** means "to tell somebody about something, especially dangerous or unpleasant that is likely to happen, so that he can avoid it" (OALDNE, s.v. **warn**), e.g.;

(1) I warn you against pickpockets. (ibid)

Here, the speaker asks his addressee to be careful because he expects that something dangerous may take place (pickpocketing) so that the addressee can avoid being pickpocketed.

According to Austin (1962:155), **warning** is one of **exercitives** which represent the exercising of a right, power, or influence such as **warn** and **advise**, e.g.:

(2) You are warned that the bull is dangerous.

(3) I warn you it is about to charge. (ibid)

Searle (1977: 35) on his belief labels **warning** as one of the **directive** speech acts in which the speaker tries to make the hearer do something with such words as **ask**, **warn**, **challenge**, **advice**, **suggest**, etc.

Warning involves "the giving of a decision in favour of or against a certain course of action, or advocacy of it.... Its consequences may be that others are 'compelled' or 'allowed' or 'not allowed' to do certain acts" (ibid):

- (4) a- I warn you that there is a bull in the field. (Explicit performative)
b- There is a bull in the field. (Implicit performative) (ibid)

- (5) a- I warn you to stand away from the cow. (Explicit performative)
b- Stand away from the cow. (Implicit performative) (ibid)

Searle in his study with Vanderveken (1985; 202) agree with Bach and Harnish (1979) in that **warn** as well as **advise** can be either **directives** or **assertives** depending on the state of affairs represented by illocutionary points. They say that both **warning** and **advising** take 'that' clauses and infinitive, e.g.:

- (6) I **warn** you that the bull is about to charge.

Leech (1983:207-8) clarifies more that the verb **warn** syntactically enter into more than one category, i.e. either assertive in the sense that the speaker warns that something will happen if... , or directive in the sense that speaker warns hearer to do something about it , e.g.:

- (7) They warned us that food was expensive. (assertives)

- (8) They warned us to take enough money. (directives)

Consequently, Hussein (2005: 98) adds in the act of warning the addressee is warned of something undesirable and not beneficial to him. Warning is often related to advising in the sense that the speaker tells the addressee, what is best for him/ her and what is not best for him / her. Warning in this case can be interpreted as advising someone not to do something. (c.f. , Lyons, 1977: 746).

To sum up, it has been noted that all speech act theorists agree that the speech act verbs **advise** and **warn** are best fit **directives** rather than any other categories, since all personal directives, including **advise** and **warn**, are determined by the addressee-based principle. That is, the speaker believes that the addressee can comply with the given illocutionary act; otherwise, one cannot advise or warn any person to perform an action which one believes he is incapable of performing it.

3-Felicity Conditions of Warning

A successful production of the speech act of warning requires fulfilling of what is called **felicity conditions**. They refer to the "criteria which must be satisfied if the speech act achieves its purpose", (Crystal, 1985:120). Felicity conditions were firstly proposed by Austin. He (1962: 15) says that there must be certain conditions to govern the successful production of a performative sentence which performs an action. Any violation of any of these conditions will basically render the speech infelicitous. Searle (1969:23-26) on his behave develops Austin's notion of felicity conditions into a classification of conditions that must be held for a successful speech act rather than being only performative. He distinguishes between preparatory, propositional, sincerity and essential conditions for an act.

Therefore, the necessary conditions to achieve and produce the act of warning will distinguish this act from other speech acts. The basic elements according to Searle (1969:61-66) are the speaker (S) who utters (U) which is addressed to hearer (H) , then in the literal utterance of (U), (S) sincerely warns (H) to (P) when the following conditions are fulfilled:

- 1- General conditions:
 - a- Both (S) and (H) comprehend (U).
 - b- Both (S) and (H) are conscious, normal human beings.
 - c- They are both in normal circumstances, not joking or acting in a play.
- 2- Propositional content condition:
 - a. Future event (E) or state.
 - b. (S) tells (H) to perform a future action that is for the sake of (H).
 - c. (S) believes that its his normal obligation to tell the beneficial act.
- 3- Preparatory condition:
 - a- (S) thinks (E) will occur and it is not in (H)'s interest.
 - b-(S) thinks it is not obvious to (H) that (E) will occur.
- 4- Sincerity condition: (S).

- a. (S) wishes (H) to do this action (or prevent the hearer from doing it), though (H) might not appeal to (S).
- b. (S) believes that (H) can do the suggested action , and that doing is in the best interest of the (H).

5- Essential condition:

The uttering of words counts as an undertaking to the effect that (E) is not in (H)'s best interest. (S) thinks (H) is unaware of the desirability of doing it in the normal course of action.

4-Pragmatic Devices of the Speech Act of Warning:

There are certain methods of approaching the speech act of warning. Such methods or devices are called strategies. In this study the intended devices or better called strategies are basically built on Searle (1969).

1- Explicit Warning

The illocutionary force of warning could be expressed explicitly when the utterance contains the basic format of the performative hypothesis, which is:

I (here by) Vp you (that) U

That is the speaker utters underling utterance (U) which contains a clause containing a performative verb (Vp) which makes the illocutionary force explicit (Yule, 1996:51). Thus one might say:

- (9) I (here by) **warn** you that the bull is about to charge. (Searle and Vanderveken 1985; 203)
- (10) I warn you not to stand in front of me.
- (11) You are warned not to stand in front of me.
- (12) I warn you to stand away from me. (Leech: 1983: 181)

2- Implicit Warning

When no performative expressions are used in the utterance, the illocutionary force of the utterance will be interpreted pragmatically. In the case of the speech act of warning the use of imperative or elliptical expressions will be used:

- (13) Stand away from me.
- (14) Danger !
- (15) Fire !
- (16) Look out ! (Korbuyvo, 2005:26)

The using of implicit performatives in the above examples is to avoid wasting time and efforts to perform an action by means of shorter structures.

3- Direct Warning:

Whenever there is direct relationship between the structural forms (declarative, interrogative, imperative) and the their communicative functions (statement, question, command/request), the speech act is direct e.g; (Leech, 1983:133 and Yule, 1996: 54)

- (17) I warn you to stay away from my wife. (Yule, 1996: 53)

In the above statement (17), the speech act of warning is expressed directly in a form of declarative.

4- Indirect Warning

When the relation between the structural forms and their function is indirect , the speech act is indirect, i.e. by using interrogatives or imperatives , (ibid: 54):

- (18) Stay away from my wife.
- (19) Wouldn't you stay away from my wife?

A- Questions

The speech act of warning could be expressed indirectly by the usage of interrogatives. In such utterances the speaker tries to attract the hearer's attention to do or not to do something, e.g;

- (20) Will you be aware of the fire? (Al – Hussainan, 2006: 30)

B- Imperatives

Thomas (1995: 103:4) distinguishes two types of warning realized by different grammatical structures and different situations. The first type refers to warnings given to situations, in which one

"can do nothing to avoid the event itself, although it is sometimes, possible, as in the case of flood, hurricane or other severe warnings" :

(21) She would take a groom with her, although I warned her that the fog would come down later.
This type of warning is realized by the grammatical form of declarative:

(22) The severe-weather warning remains in force, with risk of flood in some areas.

(ibid)

Or can be expressed indirectly by commands and imperatives like;

(23) Be careful from the fire.

(24) Take care when working by sharp things.

(25) Avoid contact with eyes.

(26) Macbeth, Macbeth, beware Macduff. (Quirk et al., 1985: 827)

The second type relates to cases in which one can avert the unpleasant event altogether.
Consider:

(27) I warned him that if he didn't stop, the police would be informed.

This type often takes the form of negative imperatives:

(28) Do not lean out of the train window.

(29) Do not put under the hands of kids. (ibid: 828)

C- If – conditional Clause

Quirk et al. (1985; 1088) justify the successful performance of the speech act of warning depends on presenting certain reasons to convince the hearer to do or not to do certain actions. That is to arise his awareness to the result behind the performance or the ignorance of the action, e.g;

(30) If you travel alone to such a city, you will lose your way.

(31) If the patient does not follow the doctor's instructions, you will not be recovered.

(32) If you move, I'll shoot you. (ibid)

In the above examples (30-32), the usage of the **if conditional clause** includes an illocutionary act of warning. It includes indirect speech act of warning to the hearer to warn him that something unpleasant might happen if s/he did or did not do the action.

Quirk *et al.* (1985) illustrate the point by saying that the successful performance of a speech act of warning, particularly in cases of implicit speech utterances involving if-conditional, and it is based on the hearer's proper interpretation of that act, e.g.

(33) She is resigning, if you know what I mean (ibid: 1069).

(34) If you pressed that button, the engine would stop (ibid: 234).

(35) If you put the baby down, she'll scream (ibid: 1088).

All the utterances in (33-35) represent an illocutionary act of warning, as the speaker indirectly warns his hearer that something unhappy might happen if ..., but he is not sure that his addressee will interpret the wording properly and take it as warning for him to avoid the thing he is warned of. Perhaps, the speaker does not want to straightforwardly warn his addressee; therefore, he uses if-conditional strategy as a smoother way of warning.

D- Hints

Sometimes speakers use hints to express their warnings. Those warnings are understandable from the contexts, e.g;

(36) My husband is coming.

(37) This city is too big to travel alone.

5- Text Analysis:

1- *Death is inscribed on Adam's children like a necklace on a girl's neck. My passion to be reunited with my ancestors is like that of Jacob for Joseph, and the demise I shall soon meet is better for me. I see my limbs being torn by speeding steeds in the desert between Al-Nawawis and Karbala', so they shall fill, through my death, hollow bellies and starved pouches. There is no avoiding a day recorded by the Pen. Whatever pleases Allah also pleases us, we Ahl al-Bayt. We shall be patient as we face His trial, and He shall give us in full the rewards due to those who persevere.* (Al-Muqarram, 2014 :7)

Analysis:

- 1- General conditions: In this sermon, Al-Hussain delivers his speech to people before departing to Karbala'. His speech is definitely serious because he is talking about his death in the battle. He warns indirectly people who will support his killers and tells them if they join him, they will get Allah pleasing since Allah pleases Ahl al-Bayt and He will fully rewards them.
- 2- Propositional Content Condition: A- They will fall in his death. B- He tries implicitly to tell not to commit a sin as they will kill him.
- 3- Preparatory Condition: A- Al-Imam Hussain believes that they will do the action because he knows that Mu'awiyah gives the order to people in Kufa to kill him. B- Al- Hussain still gives the warning because he has a hope that they will open their eyes to the truth.
- 4- Sincerity Condition: A- He wishes to find people able to fulfil their promise with him. B- He believes that people are able to join his party to scarify and meet Allah with good deed.
- 5- Essential Condition: His speech is an undertaking to the truth that the reward for the killers will be hard and not good as he says they will fill in my death. That is, if they kill him they will get hollow bellies and starved pouches.

2- In the Heartland of Al-Aqaba

“They shall not leave me till I am dead, and once they have done it, Allah will send upon them those who will humiliate them till they become the most abased among all nations.” (Al-Muqarram,2014 :25)

Analysis:

- 1- General Condition: Al- Hussain reaches to the Heartland of al Aqaba. He gets a vision that he will be killed and mauled by dogs. Here Amr ibn Lawthan suggested to him to return to Medina. Both of them comprehend the utterance and they are in a circumstance that does not allow joking or play acting. It is a serious issue. There is an implicit warning to the people who follow Yazid because the latter is not a good leader for them.
- 2- Propositional Content Condition: A- When uttering such an utterance, Al- Hussain knows that something bad will happen. B- He believes that he is obliged to warn them not because he will die but also because they will be criminals and Allah will punish them in this life and after death.
- 3- Preparatory Condition: A- Abu Abdullah believes that the crime will take place and it has bad sequences to all people who aid Yazid ibn Mu'awiyah. b- He believes that people are deceived and he warns them, he tries to let them familiar with the sin they will commit.
- 4- Sincerity Condition: Abu Abdullah wishes that Ahlu al Kufa will not follow Yazid and return to their minds. b- As a suggested action he prefers that they listen to him as he is the son of Prophet's daughter and he is able to lead them to the right way in their life.
- 5- Essential Condition: All in all following Yazid and betraying Imam Al-Hussain is not a beneficial act for them since Allah will punish all people who commit sins and crimes.

3- At Al-Bayda.

Deceived is whoever trusts you. Surely it is to the detriment of your own luck that you thus err, rendering your lot a loss. Whoever reneges, he, indeed, reneges against his own soul, and Allah shall suffice me for you, and peace be with you and the mercy and blessings of Allah. (Al-Muqarram, 2014 :29)

Analysis:

- 1- General Condition: Al- Hussain delivers his speech to al-Hurr's companies at al-Bayda. All sides are aware of the Imam's speech which is wise and full of important lessons. His speech comes after sending him their letters to come to Kufa and guide them to change the situation in the nation.
- 2- Propositional Content Condition: A- Al-Hussain feels doubt that they will not complete the terms of their oath. B- He feels that it is his obligation to warn them because treachery is not a good deed for them.
- 3- Preparatory Condition: A- Al- Hussain believes that treachery will happen and its sequences are not beneficial for them. B- He thinks that they are not aware of the bad sequences in case they

did not complete the terms of their oaths. So he warns them and reminds them that he is the son of Ali and Fatimah and he a man of dignity.

- 4- Sincerity Condition: A- Al- Hussain wishes that people will not break their loathes with him as they did previously with his brother Al-Hassan and his cousin Muslim. B- He believes that they can keep their oaths with him that is why he warns them.
- 5- Essential Condition: Al- Hussain's speech is delivered to attract their attention to the big loss they got if they deceive him.

Qasir Bani Muqatil

I advise you just as you advised me that if you can, do not hear our cries, nor should you witness our battle, for by Allah, whoever hears our mourners and refuses to come to our rescue will be hurled by Allah into the fire of hell headlong. (Al-Muqarram,2014: 33)

Analysis:

- 1- General conditions: Al- Hussain reaches to Qasir Bani Muqatil where he finds Ibn Al-Hurr. They talked together and Abu Abdullah told him the reason behind his coming. "*O Ibn al- Hurr ! Your countrymen wrote to me saying that they were unanimous in supporting me. They asked me to go to them but it seems it is not as they claimed. You have committed great many sins; so, would you like to seek repentance whereby you wipe out your sins?*" (Al-Muqarram,2014: 33) Ibn Al-Hurr asked Abu Abdullah how to do this, and Al- Huaasin answered him by supporting the son of your Prophet's daughter and fight on his side. Ibn Al-Hurr refused to help Al- Hussain and he offered him his mare Al-Mulhiqa instead. Al- Hussain blamed him because he prefers his safety over supporting Al-Hussain cause. Then Abu Abdullah advised to leave and warn him not to hear the cries of the women and children.
- 2- Propositional Content Condition: A- A battle will take place and Ibn Al-Hurr will not support Al- Imam nor his family. B- Al- Hussain tells Ibn Al-Hurr to aid al- Hussain and his followers because this will wipe out his sins. C- Al-Hussain believes that it is the right thing to aid the son of the Prophet's daughter.
- 3- Preparatory Condition: A- Al-Hussain believes that a battle will leave women weeping and children crying and this will not for his sake if he heard their crying and left without giving a help. B- Al- Hussain thinks that it is not obvious for Ibn Al-Hurr that the battle will occur and he is not sure that aiding Abu Abdullah will wipe his sins.
- 4- Sincerity Condition: A- Al-Hussain wishes that Ibn Al-Hurr supports him because he needs good followers in his battle. B- He also believes that Ibn Al-Hurr can support him in the battle and this makes Ibn Al-Hurr a good Muslim.
- 5- Essential Condition: Al-Hussain speech is delivered to attract Ibn al-Hurr's attention to the right way that leads him to gratification of Allah.

5-Al- Hussain's First Sermon in Ashura':

O servants of Allah! Fear Allah and be on your guard with regard to this life which, had it remained for anyone at all, the prophets would have been the most worthy of it and the most pleased with fate. But Allah created this life so that it would perish. What is new in it will soon grow old. Its pleasure diminishes and its happiness is fleeting. A man's home is but mound, and one's house is a fort; so, get ready for the next, for the best with which you prepare yourselves is piety. Fear Allah so that you may be the winners. (Al-Muqarram,2014 :115)

Analysis:

General Condition: In his sermon in Karbala, Al-Hussain is presenting a direct warning: "be in your guard with regard to this life". His style was clear, simple, and direct because he is talking to people have different background but all will participate in the battle. The situation before the battle requires direct instructions from the leader in order not to be confused. At the beginning he reminds them that he came to help them because their letters forced him as a leader and as the son of the Prophet's daughter to accept the letters. That is why he comes to change the bad situation at which they live, as they claimed.

- 2- Propositional Content Condition: A- People are deserved and run after temptation of life. B- Al- Hussain tells the people to be on their regard in this life and not be deceived because happiness

and pleasure are fleeting in this life. C- As a leader and a son of the Prophet's daughter, Al-Hussain believes that it is his obligation to remind, advise , and warn people in order not to be tempted by others.

- 3- Preparatory Condition: A- Al-Hussain thinks that people forget the fear from Allah and go after their desires. B- It is not clear for them that running after their desires and needs is not worthy deed because everything will perish in this life.
- 4- Sincerity Condition: A- Al- Hussain wishes the people to return to Allah to be winners. B- He believes that people can follow the right way in their life.
- 5-Essential Condition: His speech is a guarantee because he is a religious man and faultless to lead the people to the right way and reminds them for the sequences of their deeds.
- 6- ***O people! Allah the most Exalted One, created life and made it a temporary abode, taking its people from one condition to another. Conceited is whoever gets fascinated by it, and miserable is whoever gets infatuated by it. So, do not let this life deceive you, for it shall disappoint whoever trusts and desires it! I can see that you have all set your minds on doing something because of which you have caused Allah to curse you and to turn His Glorious Countenance away from you, causing you to be the object of His Wrath.*** (Al-Muqarram,2014 :115)

Analysis:

- 1- General Condition: Al-Hussain in his sermon is warning the people and sometimes blaming and advising them. He finds them set their minds on doing something caused Allah to curse them and turns His Glorious Countenance away from them. He does not now tell them he knows their intention to kill him but later he does. Now, in this part of the sermon, he tries to capture their minds towards him in order to discover their mistakes and get repent from their bad intended deed. He warns them saying that the conceited and miserable people have not to trust life and desires because life will disappoint them and Allah will punish them.
- 2- Propositional Content Condition: A- A bad action, i.e. the crime of the killing Imam Hussain, will happen. B- Al-Hussain tells them to return to the way of Allah and His Messenger because Allah is the most exalted one and kind enough to accept them. C- He believes that his obligation to advise and warn them from doing bad actions as he is a religious leader sent to lead the people to the right way.
- 3- Preparatory Condition: A- He thinks that their setting minds on doing something bad causes Allah's wrath and punishment. B- People are completely deceived by the temptation of life.
- 4- Sincerity Condition: A- Al-Hussain wishes people not to be conceited nor miserable because this is not good for them. B- He believes it is better for them to return to Allah and not follow their desires.
- 5- Essential Condition: Al-Hussain's speech is considered as a guide for the correct behaviour to those people who trust their desires and forgot Allah.

7- Al- Hussain's Second Sermon

Woe unto you, O people, shame and infamy! You sought our help in earnest, so we came to help you in apprehension, then you unsheathed your swords in violation of your vows, kindling a fire against us which we ignited against our enemy and yours. Now you have sided with your own enemies against your friends. (Al-Muqarram, 2014 :123)

Analysis:

- 1- General condition: Al-Hussain started his speech holding the Holy Quran over his head which means he is following the right way in his life because he follows the instructions of Allah and His Prophet. He told them that the Holy Quran and the Sunnah of his Prophet are the arbitrators among them. The warning here is not direct although Al Hussain's speech is clear enough to recognize their false.
- 2- Propositional Content Condition: A- they will be ashamed and get misery and sorrow in their life because they follow Ubaydullah Ibn Ziyad. B- Abu Abdullah tells them to follow him since he obeys Allah and follow the Sunnah. So they will not repent because he is on the right path. C-

Since he is the son of the Prophet's daughter and accordingly he accepted their letters to come to help them, Al-Hussain finds himself authorized to warn them not to follow the misleading leader Ubaydullah ibn Ziyad.

- 3- Preparatory Condition: A- Al-Hussain thinks that following the wrong leaders will lead them to wrong deeds and this is not for their sake. B- Al- Hussain tries to make it clear for them the bad consequences of fighting on Ibn Ziyad's side because he is not on a right way. He is not a friend of them, rather, he is their enemy.
- 4- Sincerity Condition: A- Al-Hussain wishes the people to follow him and not disappoint him. B- He believes that people are able to obey him because he is the grandson of the Prophet Mohammad and he came to help them.
- 5- Essential Condition: The words of Imam Hussain counts as undertaking to the effect of the intended deed will lead to the misery of people who follow Ibn Ziyad.

8- "*be forewarned of calamities*" (Al-Muqarram,2014 :124)

Analysis:

- 1- General Condition: Al-Hussain continues presenting his advices and warning to the people before the battle starts. His speech contains many lessons for them and for all people as well. There is a clear message here to let humans return to Allah and to follow the right way in life because life deceives people and makes them following their desires and wishes.
- 2- Propositional Content Condition: A- Because they intended to follow their enemy so they should expect "*to fall greedily upon life like the swiftest of all birds, throwing yourselves on it as butterflies fall into the fire!*" (Al-Muqarram,2014 :124) B- Al-Hussain tells them not to follow their enemy because the result will not be good. C- It is his normal obligation to warn them because he came to Al-Kufa to help them and to lead them to the right way in life.
- 3- Preparatory Condition: A- Al-Hussain believes that unsheathed their swords and kindling a fire against him, while they asked him for a help, is not a good deed for them. B- Al-Hussain tells them that he is the grandson of their Prophet. And they asked his help to change their life and to get rid of Yazid ibn Muawiyah. So he tries to make this clear for them.
- 4- Sincerity Condition: A- Al-Hussain wishes people not to follow their enemy because they will be thrown into fire. B- Al-Hussain believes that they can change their minds and support him because they send him their messages in which they promised to support him.
- 5-Essential Condition: Abu Abdullah's warning is for their sake that they will lose and will be in a hurtful condition if they follow a wrong leader.
- 9- "*So, thus do you violate your vows ! May you be crushed, slaves of this nation, splinters of the parties! You have forsaken the Book of Allah, distorted His Word, becoming the party of evil, the breath of the devil, the ones who put out the Sunnah! Woe unto you!*" (Al-Muqarram, 2014:124)

Analysis:

- 1- General Condition: Here is a hard speech fill of indirect warnings. He uses exclamations and rhetorical questions to brain storm them to return to their minds. If they violate their vows and promises to Imam Hussain then they will be crushed and be slaves of this nation.
- 2- Propositional Content Condition: A- People who violates vows will be defeated and be slaves in their nation. B- Al-Hussain tells them indirectly not to break their promises with him. C- It is his obligation to warn them because he knows the consequences of their deed.
- 3- Preparatory Condition: A- He believes that they will behave regardless the rules of religious orders. B- He believes that it is not obvious for them that the rules of Yazid and Muaweyha are against the laws of Allah.
- 4- Sincerity Condition: A- Al-Hussain wishes that people will not be the party of the evil nor breath of devil and they will not break their promises with him. B- He believes that they still can keep their vows and loathes to him.
- 5- Essential Condition: Al- Hussain's speech is an undertaking to the results of this violation, because he is the one who put justice on earth and can recognize the truth since he is right all along.

10- Far, it is, from us to accept humiliation! Allah Himself refuses that we should ever be thus humiliated, and so does His Prophet, and so do the believers! Ours are honourable chambers, men of dignity, souls that refuse to prefer obedience to the lowly over dying in honour and dignity! (Al-Muqarram,2014 :125)

Analysis:

- 1- General Condition: It is an indirect warning that Al-Hussain will not accept humiliation nor following his enemy because they are breath of evil who put out the Sunnah. And anyone follows devil will be "the worst fruit, an eyesore to the beholder, a morsel to the usurper!" Al-Hussain says that he will not accept humiliation because neither Allah nor His Prophet Mohammad accepts this. Here, his speech contains abstract serious warning because the sequence of their deed does not declare clearly when he says: "*Allah Himself refuses that we should ever be thus humiliated, and so does His Prophet, and so do the believers!*" (Al-Muqarram,2014: 125) So they should expect their treatment from Allah Himself.
- 2- Propositional Content Condition: A- Al-Hussain believes that Allah will not leave his enemies without punishment. B- He tells them not to force him to choose neither fighting nor obeying their leader Yazid. C- It is his obligation to warn them that Allah will reject their unacceptable behaviour towards him because he is a man of dignity and honour.
- 3- Preparatory Condition: A- Al-Hussain thinks that Allah refusal and anger leads to their beating. B- He thinks that it is not clear to them that punishment will occur that is why he warns saying "the worst fruit, an eyesore to the beholder, a morsel to the usurper!" (Al-Muqarram,2014:125) It means if you follow the bad leader you will be then the worst fruit.
- 4- Sincerity Condition: A- He wishes people not to obey Yazid nor ask him to do so because man's soul of dignity refuses to obey a man of lowly over dying in honour and dignity. B- He believes that people can leave him without fighting and can present their obedience to him rather than following Yazid and force him obey Yazid too.
- 5- Essential Condition: When Al-Hussain says Allah refuse their behaviour and He will sentence them, it means the punishment will occur if they did the action because Al-Hussain's speech is obsolete and true.

11- I most surely am attacking with this family, though small in number, though being betrayed by those who promised to support me. (Al-Muqarram, 2014 :125)

Analysis:

- 1- General Condition: in this extract, there is a clear invitation to come and support him and his family. In his speech, there are many acts. When he mentions his family, it means that he is in the right way. He is scarifying for their sake but they deceived him since they insert him in the battle and support his and their enemy. He warns them that they will face the same fate as his. This means if they kill him, they will be killed but with a difference which is his death adds honour while theirs bring them shame.
- 2- Propositional Content Condition: A- the killers will meet the same fate of Al- Imam i.e; they will also be deceived and killed. B- Al-Hussain tells them to keep their promise with him because this is the right way to have dignity and Allah blessing. C- It is his duty to warn them because he is the one who knows the right way to behave.
- 3- Preparatory Condition: A- Al-Hussain believes that he and his family will be betrayed by those who promised him and this is not for their sake because they will also be deceived and killed. B- Al- Hussain thinks that it is not clear for them the bad consequences of their intended deed. That is why he supports his speech by familiar poetic verses by Farwah Ibn Musayk Al-Muradi:

*So if we chase, we do so headlong,
But if we flee, none chases us away,
Not out of cowardice at all,
But it is only our fate that we should be
Thus, and because of others' authority;
So tell those pleased with our calamity:
They shall meet what we have just met;*

*If Death spares some people his throes,
It is only because to others he goes.*

- 4- Sincerity Condition: A- Al-Hussain wishes for people to keep their vows and words with him and not support his enemy. B- He believes that people can do this, and that is why he warns them.
- 5- Essential Condition: Al- Hussain's speech is not a lie or an expectation to their end rather it is the truth since he keeps following the Qur'anic instructions and Prophet's Sunnah.

12- *By Allah! You shall not linger after this incident except as long as one stays on his horseback. The grinding stones shall then spin you, shaking you as the axis shakes; this is a promise which my father had been promised by my [grand] father, the Messenger of Allah.*
(Al-Muqarram,2014 :125)

Analysis:

- 1- General Condition: In extract (12), Al-Hussain warns people if they kill him, their life will be short as long as one stays on his horseback. He emphasises his utterance by using oaths and promises. He told them it is a promise from his father by Messenger whom is promised by Allah. Any person kills one of the household will also be killed. As an evidence, Al-Hussain cited a verse from the Holly Quran to tell them that his speech is true and he is on the right way of Quran and Sunnah.
- 2- Propositional Content Condition: A- They will be killed after Al-Hussain's death. B- Al-Hussain asks them implicitly not to commit a sin and return to their Al-Mighty Allah because what they insisted to do is not for their sake. C- He believes that he should tell them what to do in order to save his family and to save them from the punishment because they are people of his nation.
- 3- Preparatory Condition: A- Al-Hussain believes if they kill him they will get the same fate because it is a promise of the Prophet to his father Ali. B- He is still trying to make it clear for them to follow the right path of Quran and Sunnah.
- 4- Sincerity Condition: A- His wish is that people return to their minds and stop following the governor who orders to kill the Prophet's son. B- His warning is due to his knowledge that they can stop aiding their enemy.
- 5- Essential Condition: Al-Hussain's speech is grantee because he uses evidence from the Holly Quran: "... *then resolve your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite*" (Qur'an, 10:71).

13- *Allah will not let a single one of them without having sought revenge on him on my behalf: my killer shall be killed; whoever deals a blow against me shall be dealt likewise; He shall most certainly seek victory for me, for my Ahl al-Bayt (a.s.), and for my supporters.*
(Al-Muqarram,2014 :125)

Analysis:

- 1- General Condition: At the end of the sermon, Al-Hussain finds them out minded and insisting on following Muawiyah blindly. Then, he raised his hands requesting Allah to keep rain water away from them and send them hard years as those of Yousuf and send upon them slave of Thaqeef to let them drink the bitterest cup because of their lying and their supporting to the enemy who insists on betray the household of Muhammad. Here, the implicit indirect warning should create some sort of horror in their hearts. His hard speech is just before the battle and it is a kind of brainstorming to return to Allah and discover what they insisted on is a great sin and Allah will not let them without severe punishment. Allah will accept Al- Hussain pray since he is on the right way in life, while they are not so.
- 2- Propositional Content Condition: A- A severe revenge is from God towards the killers of Imam Hussain. B- Al- Hussain tells them implicitly not to lie on him nor betray him and his family. If they did so, they would get the fate at the end and a punishment from Allah. C- It is Al-Hussain's duty to warn them because he is Al- Imam and should warn them if they did or try to do something wrong.

- 3- Preparatory Condition: If they insist on killing Al-Imam, Allah's punishment will send to them because the Prophet's grandson prays to Allah and He will accept his request and revenge to him. B- If it is not clear form them that Allah will have revenge to him , he makes it directly clear that "Allah will not let a single one of them without having sought revenge on him on my behalf: my killer shall be killed; whoever deals a blow against me shall be dealt likewise".
- 4- Sincerity Condition: A- Al-Hussain actually wishes people not to deceive him nor commit a crime because Allah's anger will be great and they will be punished in their lives by being slaves and after death will be in Hell. B- He believes that people, after hearing such warn, will change their minds and will not participate in this unfair battle or at least they will stand on Al-Hussain behalf for he inserted in this battle for their sake.
- 5- Essential Condition: Al-Hussain's pray is accepted by Allah for his great religious position and dignity. So his speech should be taken into consideration by people. He uses the pray to emphasis that if they commit the killing, then they will definitely be punished because Allah will sake victory for him and his Ahl al Bayt.

6- The Results:

The suggested felicity conditions of **warning** show clearly that they can be applied to texts in English and Arabic. This means that the first hypothesis is validated. Imam Hussain rarely uses the explicit **warn**. Rather his **warn** is better conveyed by using implicit forms.

That is why it seems that there is no clear-cut line between warning and advices. The confusion of these acts is highly recognized in Arabic since Arab scholars believe that these acts are similar and they did not tackle the acts separately. However, this validates the second and the third hypotheses of this study.

It is also concluded that, in the analyzed texts, implicit **warn** is mostly conveyed by using performative structure, hints, and if- conditional clause.

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