تحليل الخطاب للظاهرة السياقية في خطب مختارة من المواعظ الحسينية

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A Discourse Analysis Account of Situationality in Selected Husseini Sermons

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Abstract

This study deals with the situationality, as one of the seven standards of textuality of discourse, as manifested in the Husseini discourse (a speech genre and a certain type of religious, social and political preaching). The core objective of the study is to find out the discourse markers, strategies and how they are conceptualized in the audience's mind. A number of the Husseini sermons have been randomly selected to be the representative data for the analysis. The model adopted is of Jeffries & Mclntyre 2010 regarding discourse world. The analysis and findings of the data have revealed certain conclusions. One is that situationality is achieved through linguistic aspects represented by the use of summative expressions, supportive moves, commentary, and nonlinguistic aspects are the poetic language including the use of metaphoric and rhetorical expressions and the use of the religious and social studies. Another conclusion is that the Husseini sermons merits attention as a speech genre with its peculiar structure, audience, practices, linguistics realizations, pragmatic and discourse strategies.

Keywords: Situationality, Discourse Analysis, Husseini Discourse, Preaching,

المستلخص

تعنى هذه الدراسة بتحليل ظاهرة السياقية في الخطاب والتي تعد احد المعايير السبعة للخطاب حيث تتجلى في الخطاب الحسيني وهو نوع من انواع الخطاب اللغوي الذي يهتم بالاصلاح الديني والاجتماعي والسياسي. ويهدف البحث اساسا لايجاد مؤشرات الخطاب وآليات انتاجه وكيفية استيعاب الجمهور لها. حيث اختير بعض من المحاضرات الحسينية لتمثل بيانات الدراسة ولغرض تحليلها حسب اطار تم تبنيه من جفريس و ماكلينتاير 2010 والذي يخص عالم الخطاب. وقد انتج التحليل بعض النتائج والتي من اهمها ان السياقية تتحقق فقط عن طريق بعض الاليات اللغوية ومنها استخدام التعابير التلخيصية والحركات اللغوية الساندة والتعليق وبعض الاليات غير اللغوية كأستخدام الايقاع الشعري والعبارات البلاغية او البحوث الدينية والاجتماعية. وقد توصل البحث ايضا الى نتيجة مهمة وهي ان الخطاب الحسيني هو نوع من انواع الكلام التي نستخدم فيه اللغة بشكل مميز ويستحق هذا النوع من الكلام التركيز عليه ودراسته على عدة مستويات تداولية ولغوية وخطابية.

الكلمات الدليلية: السياقية، تحليل الخطاب، الخطاب الحسيني، الوعظ.

1. Introduction

Husseini discourse as a speech genre which is subsumed under speech events which adopts monologic discourse devices. Dealing with social, economic, religious, educational and different

types of reform, Husseini preachers use various linguistic phenomena in the sermons that they present at different times, in different places and for different occasions. Such a variety of the setting of and communicative events necessitates that the preachers employ different discourse components in order to convey the topic of the sermons economically, clearly and effectively.

One of these discourse components that are employed viz. textuality components is situationality. It is introduced by Beaugrande and Dresslers (1992: 78) as relating the spoken discourse to the situation of the whole sermon. However, how to relate the utterances used to the major theme needs due attention. This can be treated through attempting to answer the question of whether there are discourse makers or contextual cues that can be employed by the preachers to keep up with the major theme of the sermon.

This paper aims to pinpoint the discourse makers, contextual cues and the linguistic realizations that can be conceptualized in the audience mind to represent the major themes that the Husseini preachers use. Another aim is to explore the Husseini discourse as a kind of religious speeches and sermon to find out about its linguistics and its linguistic characterizations.

In terms of hypotheses, it is hypothesized that the Husseini preachers use certain discourse devices and contextual factors that lead the audience to the major situation which is within the same bigger circle of the context of the Husseini preachers. To achieve the aims and the validation or rejection of the aforementioned aims and hypotheses, certain Husseini sermons are selected from a specific period of time. Lahey's 2014 model of discourse world is adopted to analyze the representative utterance in the sermons by the qualitative and quantititative techniques in order to solidify the results of the analysis.

2. Situationality

Situationality is one component of the umbrella discourse term textuality as mentioned by de Beaugrande and Dressler (1981 & 1992: 48). It is justified to mention the other components of the textuality in discourse. A text is defined by De Beaugrande and Dressler (1992: 51) as communicative occurrence which should meet seven standards of textuality. There are as follows:

1. Cohesion is the linguistic factor that depends on the grammatical ties among the sentence or the utterances in any given discourse, whether written or spoken. Such cohesive ties as the repetitive discourse devices (de Beaugrande & Dressler, 1981: 54) as parallelism, paraphrase, preform, ellipsis, juncture, conjunction, disconjunction, and others.

2. Coherence is the logical arrangement of discourse; meaning that the right sequence of ideas within chunks of discourse. In this component, the schematic structure such as frames and scripts play an important role to connect the parts of the discourse to make it conceptually accessible (ibid: 77).

3. Intentionality refers to the message that the addresser intends to convey to the addressee. It deals with how the addresser plans the discourse to serve the intention, and to assure that through producing a certain text, the audience reaches the addresser's intention (ibid: 79).

4. Acceptability deals with the addressee more than the addresser in that it is related to the evaluation of the addressee whether the text is acceptable or not. Acceptability is reached through the interaction and relevance of all other six elements of the text to make it logically and grammatically acceptable (de Beaugrande & Dressler: 1992: 56).

5. Both intentionality and acceptability deal with the cooperation maxims of Grice "make your contribution such as it is required, at the stage at which it occurs, by the accepted purpose or direction of the exchange in which you are engaged" (ibid).

6. Informativity means that the text is expected to be informative, in the sense that the addresser's intention to convey certain pieces of information. It could be of three levels starting with the first level which focuses on the content rather than the other grammaticalities. The second level is what is possible to be included is unexpected. The last level is when the addresser uses additional unknown information to be used as alternatives (ibid: 139).

7. Intertextuality is the component that connects the text to other texts which have been known or unknown to the addressee. In other words, it is the process of taking a certain text to be inserted in the target text.

8. Situationality means that whatever text the addressee produces, it should be relevant to the communicative event (following Hymes 1972) of certain social practice. It is concerned with all factors that can have an impact on the meaning of a given text by situation, it indicates the setting of the speech event such as the participants, the time, the place, the topic, the message and so on (De Beaugrande & Dressler, 1992: 77).

   1. Cognitively speaking, the interpretation of the situation should be relevant to the major context on which discourse is about (Fauconnier & Turner, 2002: 34). This is introduced as discourse world, meaning that the addressee's general knowledge that makes sense regarding the situation.

   2. Situationality is strongly tied to cohesion and coherence in that all parts of the discourse which should be coherent should be compatible with the elements of the situationality. In other words, the configuration of the text at the coherence level is to be conceptualized under the schematic structure of the situation (Stockwell, 2002: 79).

3. Discourse World

Discourse is related to the situation which represents the process of constructing conceptual assumption as a network of worlds which are relevant to the major situation (Werth, 1999: 17).

Lahey (2014: 288) provides a definition to discourse world as a certain state of affairs that takes place in a certain place (P), at a certain time (T), and including different situational background. This can be standardized in face-to-face discourse where the participants have access to the spatiotemporal context in order to make all possible inferences from discourse word (ibid).

Conceptualizing situationality is argued by (Whiteley, 2011: 26) as the way how a story of the discourse is collectively conceptualized and interconnected through the parts of the discourse.

Jefferies and Mclnty (2010: 153) introduce situation variables and function propositions. Regarding the situational variables in the discourse world, more precisely text world, they are time, place, entities and other properties. These are referred to as world-building. In other words, such elements are the basic and general ones upon which the conceptualizations are built. The other type of situational information is the function advancing propositions. This indicates the topic, the foreground and the function of the text in a certain world (ibid: 158).

More specifically, text world – as the unit of discourse world – has certain sub-worlds. These sub-worlds are of three types: deictic, spatial and temporal shifts as the flashbacking; attitudinal which are concerned with expressions of desire, belief and intention; and the third one is the expression of modality (Stockwell, 2002: 47).

An important issue in conceptualizing the discourse as text world is that discourse is either monologic or dialogic. Monologic discourse is the narration of the discourse is one directions addressee (following Leech model of communication channels 1983). This is the focus of this study. The other type of discourse is the dialogic discourse, as opposed to monologic, refers to the interaction of the addresser and the addressee in the discourse such as conversations (Simpson, 1997: 77-79).

4. Husseini Sermons

Of late, Husseini discourse has become one of the topics that deserve to be highlighted in terms of the language used in all associated events. Husseini preaching is of great significance among other events as they try to scientifically introduce the objectives of the Husseini school of thought. This genre has certain features and components that should be followed by the preacher. The Husseini preacher uses certain strategies or qualifications such as utilization of the sound in a special way in order to influence the audience in a pragmatic way (www.ashouraa.almaaref.org).

The Husseini speech is considered part of the religious sermon, like the Friday sermon and the Eid sermon, but it is believed that the speech of the Husseini speech needs all that other religious

speeches need and more than that. It is a religious sermon as understood, but the area of the speech of the Husseini preaching may be broader than the traditional religious sermon (ibid).

Following Al-Khalidi (2004: 205-234), the Husseini preach and its discourse has undergone qualitative developments throughout its long history, which began shortly after the martyrdom of Imam Hussein (peace be upon him) until it reaches at the stage in our time, which is considered the finest. The Husseini sermon has several components as follows:

1. Introduction refers to some utterances which are related to certain conventional sayings regarding the tragedy of Imam Hussein.

2. The poem is a preliminary stage that can strengthen the sermon, provided that the lines of the poem are relevant to the topic of the sermon. It is recited in tender, melancholic way that leads to provoke the audiences feeling regarding the tragedy. In the last lines, the preacher uses different intonation contour to have the audience participate with special paralinguistic cues in order to draw the audience's attention.

3. Lecture (research) or (topic) means the subject matter of the preacher discusses and that is the most important part: the core of the sermon. Preachers are distinguished among themselves in the area of creativity and explanation that some of them maximize the importance of the subject if dealing with a matter of reality, or make a comparison between the present day and the tragedy that happened to Imam Hussein, his family members, and his companions.

4. Shifting means to shift from the topic of the sermon to the atmosphere of grief and weeping. The shift should be done a smooth way that the audience would not feel the shift. Here, different Husseini preachers use different strategies to shift such as connecting the topic to Husseini events, using special prosodic features and so on. This stage paves the way for the next; it prepares the audience for the calamity of Imam Hussein.

5. The calamity refers to the emotional part of the sermon in which the preacher mentions a tragic event related to Imam Hussein and uses whatever strategies possible to influence the audience emotionally. Again, the skillful Husseini preachers utilize the prosodic factors; they start with a low register and continue with higher and higher to motivate and engage the audience to with them.

6. Supplication is the final part in which the preacher concludes the whole sermon through praying Allah for all the attendants and the believers.

5. Methodology & Data Collection
5.1. Model of Analysis

The study adapts the discourse world model which is a part of text world model (cognitively oriented) to be used for analysis, as it is a workable model for the spoken discourse analysis in terms of situationality and the contextual factors, not to mention the sub-worlds in the sermons to be analyzed. Following Lahey's (2014) model of discourse world which deals with spoken discourse, three main components are introduced. The first component is the participant, i.e., there should be two participants as minimum (ibid: 288). The second component represents language event or occurrence; in this component there is a reference to the discourse within the text. Finally, the participant needs. This includes four subcategories (ibid: 289). Contextual factors that are related to the situation such as place, time, and face to face event (as mentioned by Werth 1999: 117) are introduced. Other needs are emotions, beliefs, and hopes. Emotions here indicate the emotional status that the participants have regarding the discourse which can be moved through the belief(s) and then ends with a certain act of hope or an understanding resulting from the discourse. Below is a figure of the model to be followed.

Figure 1: Discourse World Model of Analysis
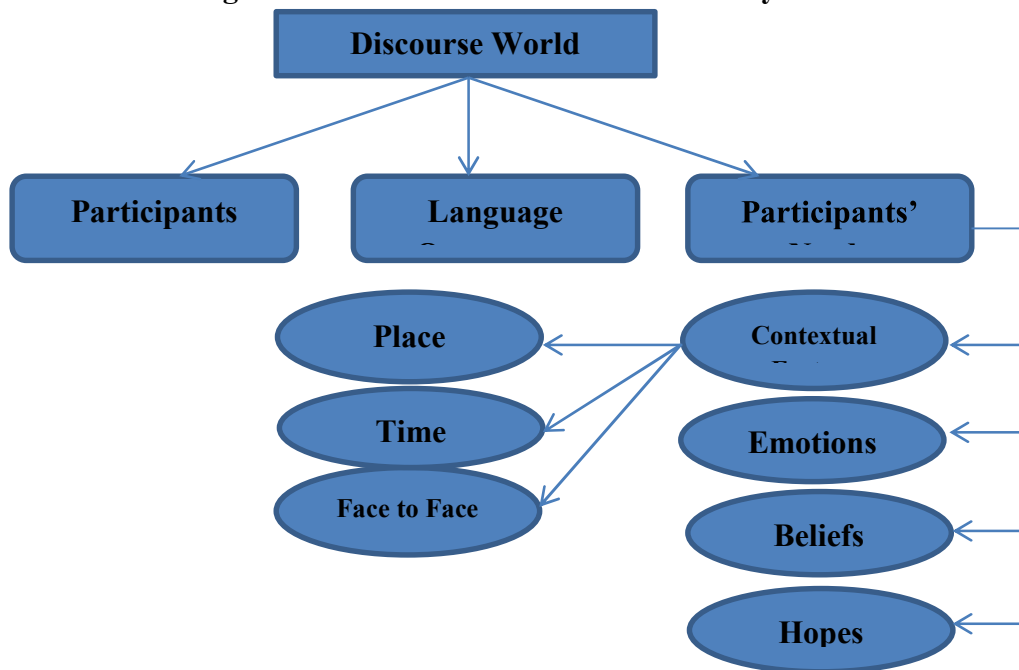
5.2. Data Collection & Description

The Husseini discourse is full of practices that are concerned with the religious, social, educational and ideological objectives that Imam Hussein was martyred for along the fourteen past centuries. Most of the objectives are discussed in the sermons presented by Husseini preachers, as manifested in section 4 above. Therefore, an unlimited number of sermons and so many preachers pioneered in this regards are found.

To select representative data, taking into account the scope of the current study, Ahmed Alwaeli as one of the most influential and well-known figures among Husseini preachers is selected, based on his religious education background (holding PhD. in Islamic studies) in terms of specialization. Neutrality, transparency, and unbiased preaching are also considered.

Five of Alwaeli's sermons are to be investigated; each sermon is about fifty to sixty minutes long. These ten sermons are representative data for analysis. The sermons are taken from the source where they are broadcasted, and the linguistic parts related to the analysis of the phenomenon in question are transcribed. Only one sermon is analyzed thoroughly, the remaining nine are analyzed in a table for reasons of space and repetition. The five lectures are taken from the www.shiavoice.com.

Table (1): Data Description

No	Name of sermon	Time of Sermon
1	Quranic verse: الْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا (A share of the spoils shall also be given) to the poor emigrants who were expelled from their homes and their possessions, who seek the Favor and Pleasure of Allah	54 m
2	Quranic verse: وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ (54) When those who believe in Our verses come to you, say: 'Peace be upon you. Your Lord has decreed Mercy on Himself, if any one of you commits evil through ignorance, and then repents, and mends his ways,	58 m

	then He is Forgiving, the Most Merciful. '	
3	Quranic verse: وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا If relatives, orphans, or the needy are present at the division (of the inheritance), provide for them out of it, and speak to them in kind words.	57 m
4	Quranic verse: قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ here have been examples before you. Journey in the land and see what was the fate of the liars.	59 m
5	Quranic verse: وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ And when We said to the angels: 'Prostrate (to Me) yourselves towards Adam, ' they all prostrated themselves except iblis (satan, father of the jinn), who, in his pride refused and became an unbeliever.	54 m

6. Data Analysis

Sermon 1

      The first sermon is represented by the preacher (Alwaeli) as a participant who is the addresser and the audience as the addressee. Regarding the language event occurrence, it is the explanation of the verse:

بسم الله الرحمن الرحيم

الْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

A share of the spoils shall also be given) to the poor emigrants who were expelled from their homes and their possessions, who seek the Favor and Pleasure of Allah.[the researchers' translation]

As for the participants' needs which are represented by contextual factors of place and time, the place is the Husseini gathering, the time is the month of Muharram and the gathering is a face to face (speaker- audience)speech event. The participants and the contextual factor are all the same in all the sermons under analysis. Thus, only variable parts of the analysis are mentioned.

Emotions, in this sermon, are introduced in a form of poetry, proverbs, colloquial dialect and historical facts.   The belief is that among the objectives of Husseini discourse is to treat the poor in a way just like implicated by the verse.   Accordingly, in the stage of Hopes, the speaker tries to change the audience behavior towards the poor in a way that is stipulated in the holy verse and in the Husseini tenets. In such a way, the speaker links the whole topics into the one situation of the treatment of the poor.

Sermon 2

In this sermon, the language occurrence is manifested through the explanation of the Quranic verse "

بسم الله الرحمن الرحيم

:وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ.

     When those who believe in Our verses come to you, say: 'Peace be upon you. Your Lord has decreed Mercy on Himself, if any one of you commits evil through ignorance, and then repents, and mends his ways, then He is Forgiving, the Most Merciful. '.[the researchers' translation]

The second stage of participant's need is provoking the emotions through the use of proverbs, colloquial language, and summative conjunctions such as anyway, all in all, mentioning the role of Imams in this regard, and changing the intonation, historical facts, and poetry relating the Imam Hussein to the explanation of the verse.

In the stage o belief, Husseini discourse calls on the governors to show mercy on their subjects, embodying what the verse implicates. This has been revealed through the discussion and argument of the preacher.   In the final stage of hopes, the preacher seeks the practicality of such a

position on reality; politicians should take lessons of Imam Hussein. This connects the whole sermon to cohere in under one topic which is to follow the Imams in governing people.

Sermon 3:

In this sermon the following Quranic verse s interpreted in relation to ertain social issues:

بسم الله الرحمن الرحيم

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

If relatives, orphans, or the needy are present at the division (of the inheritance), provide for them out of it, and speak to them in kind words. .[the researchers' translation]

The stage of moving the emotion of the audience is through colloquial, historical references, rhetorical expressions, poetry, mention of the way how Imams used to treat the orphan, and how Imam Hussein treated the orphan. In order to relate the issue of the orphan to the major topic of the sermon, the preacher interprets the verse which explains the way of treating the orphan. This matter is best manifested through the treatment of Imams.

Relating this topic to the orphans of Imam Hussein after the tragic event of Al-Taff battle is the stage of belief. Through the situation of recalling the orphans of Imam Hussein, the preacher attempts to change the behavior of the audience toward a better treatment to the orphan. Then, these subtopics are all related to the main theme, using the strategies mentioned in the first stage of emotions as discourse markers to situationality.

Sermon 4

The language occurrence in this sermon is the following Quranic verse:

بسم الله الرحمن الرحيم

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Here have been examples before you. Journey in the land and see what was the fate of the liars. .[the researchers' translation]

Using certain discourse markers such as "I mean, "pay attention" …etc., poetry stories, scientific facts, social issues, a mention on the battle of Bar to open the stage of emotions of the audience. In the second stage of beliefs, the preacher mentions all what good people deserve and warns to do sinful deeds, reminding people of what bad leader can do as Almamoon did. This explanation is part of interpreting the Quranic verse and the central topic of the sermon.

In this sermon, the preacher tries to show that bad deeds have no advantages at all, mentioning the tragic calamities which happened to Imam Hussein through the tyranization of his enemies. This is the hopes or the lesson that the preacher tries to convey to the audience.

Sermon 5

This sermon starts with a Quranic verse as a language occurrence; it is as follows:

بسم الله الرحمن الرحيم

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And when We said to the angels: 'Prostrate (to Me) yourselves towards Adam, ' they all prostrated themselves except iblis (satan, father of the jinn), who, in his pride refused and became an unbeliever. .[the researchers' translation]

The stage of the participants' needs starts with explaining the verse using scientific facts and proofs, using historical events and references on the prophet and how infidels used to treat him, and using discourse markers such as lend me your ears, please, listen to me, pay more attention…etc. additionally, religious reports, poetry, using certain social and political stories about obedience and submission are mentioned.

Having interpreted the verse, the preacher tries to show the relationship between the holy verse and the Husseini discourse. The preacher links the verse to the deeds of Imam Hussein at the level of submission to the right leadership and legitimate ruler.

The preacher tries to change the conceptualization of the audience and turns it towards the way Imam Hussein used to act in such bad situations. This is related to the main situation of the sermon.

7. Discussions

Throughout the analysis of data specified in this study, certain manifestations have been revealed. Alwaeli uses particular discourse markers to relate the discourse sub-worlds to the main topic i.e., discourse world. Such variously employed markers are used as strategies of the situationality under the model of analysis.

Regarding the textuality and texture of the Husseini discourse, all the parts are interconnected together in a way that each segment in the sermons related to the main situation through one or more of the allocated strategies. Consequently, the Husseini sermon comes to be coherent at the level of the circumstances and setting of a given sermons. This is compatible with what De Beaugrande and Dressler (1992) attain.

The use of a variety of linguistic, historical and scientific aspects is to serve as discourse markers in the Husseini discourse and to achieve situationality, based on Lahey (2015: 34). These can be categorized as follows:

1. The use of poetic, metaphoric language such as rhetorical expressions and lies of poetry. This can be related to the literary strategies.
2. The employment of linguistic phenomena are utilized as the use of colloquial dialect, changing the intonation (phonological), summative conjunctions and commentary adverbs.
3. Historical and scientific facts which are related to the Husseini discourse are used as supportive moves in the speech.
4. Social and religious reports and studies are employed through the manifestation of the Infallible Imams, especially Imam Hussein's role in the central topic about which the sermon is.

These four types of literary, linguistic, historical-scientific, and socio-religious strategies are discourse sub-worlds that care connected to the discourse world. They are the Husseini discourse markers of coherence and situationality.

Following the stages of emotions, beliefs and hopes, as ordered in the model, it has been revealed that Alwaeli adopts the mentioning of the Infallible Imams' roles and experiences in the central topics of the sermons (discourse world) in order to bring the audience's attention to the religious, social and political issues that are under discussion. This is regarded as major discourse markers of coherent, Husseini discourse, leading all the situational circumstances to be interconnected.

As far as the stage of 'hopes" is concerned, Alwaeli intends to change the audience's thinking and behavior through incepting such discourse worlds in the mind of his audience. This is achieved through all the discourse markers, the discourse worlds, and all the situations which lead to the finishing of the sermon.

Putting in mind that Alwaeli is one of the pioneering Husseini preachers; this raises questions of generalizations; meaning that he could have his peculiar style and strategies of preaching. However, it is wise to generalize the findings of his preaching sermons. Alwaeli is regarded as the innovator and founder of the modern Husseini schools of preaching. In this sense, most of the Husseini preachers follow the very techniques, strategies, and style of Alwaeli, based on several institute of Husseini preaching based on Alwaeli's teachings (www.al-waely.net).

9. Conclusions

Based on the analysis above and observations and findings, the present study has come up with the following conclusions:

1. Situationality in the Husseini discourse has its peculiar, various linguistic and nonlinguistic aspects. The linguistic ones are represented by the use of summative expressions, supportive moves, commentary adverbs, and certain phonological modifications on the intonation level. As for the nonlinguistic aspects, these can be demonstrated through the poetic language including the use of metaphoric and rhetorical expressions and the use of the religious and social studies that are related to the Infallible Imams, taking their sayings as references.

2. These linguistic and nonlinguistic aspects are considered to be the discourse markers of situationality in the Husseini sermons.

3. As a founder of the new school of Husseini preaching, Alwaeli adopts the theory of discourse world in which it contains on different sub worlds as a broad strategy of argumentation.

4. The Husseini sermons is believed to be a significant area that merits due attention in terms dealing with it as a speech genre; it has its peculiar structure, audience, practices and linguistics realizations, pragmatic and discourse strategies.

5. Cognitively speaking, discourse world is a representative model to deal with the discourse marker and strategies of situationality as conceptualized in the audience mind.

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