

A Cognitive-Pragmatic Analysis of Schematic Structure of Selected Hussein Sermons with Reference to Ahmed Al-Waeli's Sermons

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ABSTRACT

This research is concerned with the schematization of certain subschemata within the Hussein sermons as a religious genre that emphasizes good religious, social, and political attitudes. Based on Stockwell's 2002 model of the schematic structure, several Al-Waeli's sermons on the Hussein cause have been analyzed. The analysis has yielded several essential conclusions on the level of the cognitive conceptualization and the level of theme. Regarding the conceptualization, the employment of the objectives of the Hussein cause as a revolution against tyranny and persecution to address the public has triggered different scripts and frames within the major schemata of the Hussein discourse. As for the thematic conclusion, the Hussein discourse is a positive genre including good values and concepts that are adopted by Human rights such as freedom, love, peaceful coexistence, social equality, economic solutions, and other relevant issues. This research has a positive impact on humans' cognitive behavior.

KEYWORDS

cognitive linguistics; schematic structure; Hussein Sermons; Alwaeli; Imam Hussein

INTRODUCTION

As a cognitive linguistic concept, a schema is defined as the frame that one has in mind including structures, scripts, contexts, and slots that can carry all various themes and interpretations Focunier and Turner (1994: 40). Under the umbrella of cognitive stylistics and pragmatics, schema theory is introduced as a meeting point between literary language and cognition under the mechanisms of constructing cognitive structures. It is used by people to organize networks of related concepts of knowledge to be provided as frameworks of understanding in other situations Short (1996: 230).

Speakers often adopt schematic scripts and stereotypes to convey certain socio-pragmatic implications and roles through processing the social interaction by hearers (ibid).

Hussein sermons contain different themes that are based on the true Islamic teachings, urging Muslims to follow them. Within such themes, there are different sub-themes and issues found in society. Following Imam Hussein's reformation movement, Hussein preachers employ the general contexts of the sermons to refer to the topics that they want to preach about. Based on the audience's schematic structure, the Hussein preachers build their sermons, relating them to social, religious, economic, and political issues.

This research addresses the issue of how schematic structure adds to the topic of a certain Hussein sermon to be effective and pragmatically persuasive, and how these

schemas are produced and conceptualized in the receivers. Attempting such issues aims to find out the viability of conveying different themes (other than the main theme, viz. Hussein teachings, and objectives) through the general schematic structure of the sermon. Another aim is to discover the schematic triggers that can lead to the multi-schema themes in the one sermon.

It is hypothesized that Hussein preachers exploit the schematic structures of the Hussein sermons contexts to convey their social reform in a socio-religious manner; a matter that takes place by certain linguistic triggers.

The data are collected from the Hussein sermons represented by Dr. Ahmed Al-Wae'li, known as the Dean of Hussein Pulpit. Selecting this preacher is due to his pioneering role in innovating the modern Hussein preaching discourse that this research deals with. As a model for analysis, Stockwell's 2002 model of cognitive stylistics is adopted to verify or reject what has been hypothesized above.

LITERATURE REVIEW

Cognitive Linguistics

Cognitive Linguistics is defined as the field that deals with processing information theory using certain conceptual organizations to convey information (Lackoff and Johnson, 1980: 56). Focunier and Turner (1994: 40) attempt a practical embodiment of cognitive linguistics by applying it to other sub-disciplines. Stylistics is one of these disciplines that obtains attention in dealing with cognitive linguistics. In other words, Freeman (2014) attains that cognitive stylistics can be using cognitive tools to study different styles where language is involved.

Stockwell 2002, through applying theoretical cognitive frameworks to poetry, emphasizes the importance of exploiting cognitive linguistics theories to study different types of different at the level of style as it manifests considerable aspects of a given text. One of these cognitive linguistic theories is schema theory.

Schema

Brown and Yule (1983: 241) provide a discourse definition to schemata and scripts as the knowledge that is already patterned in mind to process discourse in a compatible way with its context. In the same stream, Short (1996: 230) asserts that schema is highly interrelated with script and frame. Such cognitive organizations (viz. schema, script, and frame) are not the same in all people; it depends on one's experience with regard to certain contexts and situations.

According to Lakoff (1990: 44), certain speech events contain particular schematic scripts that are peculiar to the speech event. This means that schema is a structure containing different slots that should be filled with information, i.e. language and function for which it is used. To be precise, the script is all the components of the speech event in mind, such as the component of a lecture, a speech, a sermon...etc. speakers and listeners both have schematic scripts of any lecture – for instance.

Different experiences in the world have been saved in our minds. Such experiences are patterned as general knowledge about situations. Depending on such organized knowledge, information is retrieved and used whenever they fit certain situation Focunier and Turner (1996: 15)

Hence, when the speaker addresses the audience, they test all the linguistic and contextual factors according to a certain schema that should trigger based on the situation in the speech event. Schema, then, is triggered variously (ibid).

Stockwell (2002: 77) sets schema as a superordinate term for frames and scripts. By frame, it indicates all contextual factors in utterances that are said, meaning that the general frame that licenses certain utterances and topics. Scripts, on the other hand, are defined as the way how one conducts an experience in a context. In other words, scripts represent all the moves that speakers use for their themes (intentions) to be well-delivered.

As far as the social schema is concerned, it appears that this type of schema draws attention to those who deal with discourse analysis (Brown and Yule, 1983: 241). Precisely speaking, social schema represents the concept of association that brings to mind other information regarding certain social practices (Fiske, 1991: 34). Schema is viewed differently by Piaget cited in Wadsworth (2004: 12). In his theory of child development; schema is introduced under different types such as social schema, stereotypes, social role schema, academic schema... etc. This can be argued that it uses a special schema that influences others to persuade the addressee.

Stockwell (2002: 78) elaborated on social schema and classifies the scripts into five variable slots: props, participants, entry conditions, results, and sequences of events. Following the example by Stockwell (2006: 5), such slots can be illustrated. The main schema is a restaurant that contains all these five slots. Props represent all the infrastructure of the restaurant. Participants represent people who are engaged in the schema. Entry means how to get into the restaurant and what to say to fit the situation. The result is the finishing part in the restaurant and the satisfaction of the persons in the restaurant, whether workers or customers. As for the last part, the sequence of events, after finishing the restaurant represents the effect on the participants.

Dealing with literary discourse, Stockwell (2002: 79) introduces three stages to the schema as follows:

- a. Accretion means to use the schema as a frame for new facts and issues that are relevant to what the speaker/writer wants to convey.
- b. Tuning stage is when modifying the new, added issues with the already existing ones.
- c. Reconstructing indicates the resulting new schema.

This classification deals with the use and processing of language inside the mind. It is completely to the aforementioned slots of any given script. Both can produce schemata.

As for triggering schema, Jeffries (2010: 129) comments further on the signs of triggering the scripts in the schema that have been found in Stockwell's model, presenting four types of headers as follows:

1. Precondition headers refer to the circumstances to be available in the script.
2. Instrumental headers are the ones that result from modifying certain scripts.
3. Locale headers are the locations of the script after activation.
4. Internal conceptualization headers represent the action or rules from the script.

According to Jeffries (ibid), the schema is triggered at the component of the script that can affect the whole frame of the schema. Arguably, Freeman (2014: 540) attains that the whole package of language and context is already conceptualized in the language user's mind. There is no need to make associations regarding the schema of the general frame, adding that the issue is when these components are used for specific purposes which can relate to the wider schematic frame.

Model of Analysis

In light of what has been elaborated by Stockwell (2002 and 2006), this study adopts the same account of cognitive application in stylistics as a model for analysis of the data. The model consists of three stages shared by people from a certain context. The first stage is

accretion where the schema is divided into the general frame or contextual factors that are cognitively preserved in the mind, and scripts that represent the components and triggers of the schema. The components of the script are props; participants, entry, results, and sequence of the event [see section 2 above]. The triggers, on the other hand, are precondition headers, instrumental headers, locale headers, and conceptualization headers [see section 2 above]. **At** this stage, the whole package of language and context is already conceptualized in the language user's mind. There is no need to make associations regarding the schema of the general frame.

However, speakers, often try to fill the slots of the scripts with different but relevant themes and by using certain triggers in addition to the original ones. This can be done in the second stage where new schematic scripts are introduced and associated with the original script to be tuned under the general frame of the schema. This is used to serve social, economic, cultural, religious, and political purposes (Fiske, 1991: 13).

In the third stage, the result of the combination of the new schemata is conceptualized as a new schema. At the same time, the scope of the original schema is widened and enlarged. This is accomplished after modifying the new and old scripts in the second stage of tuning (Stockwell, 2002: 79).

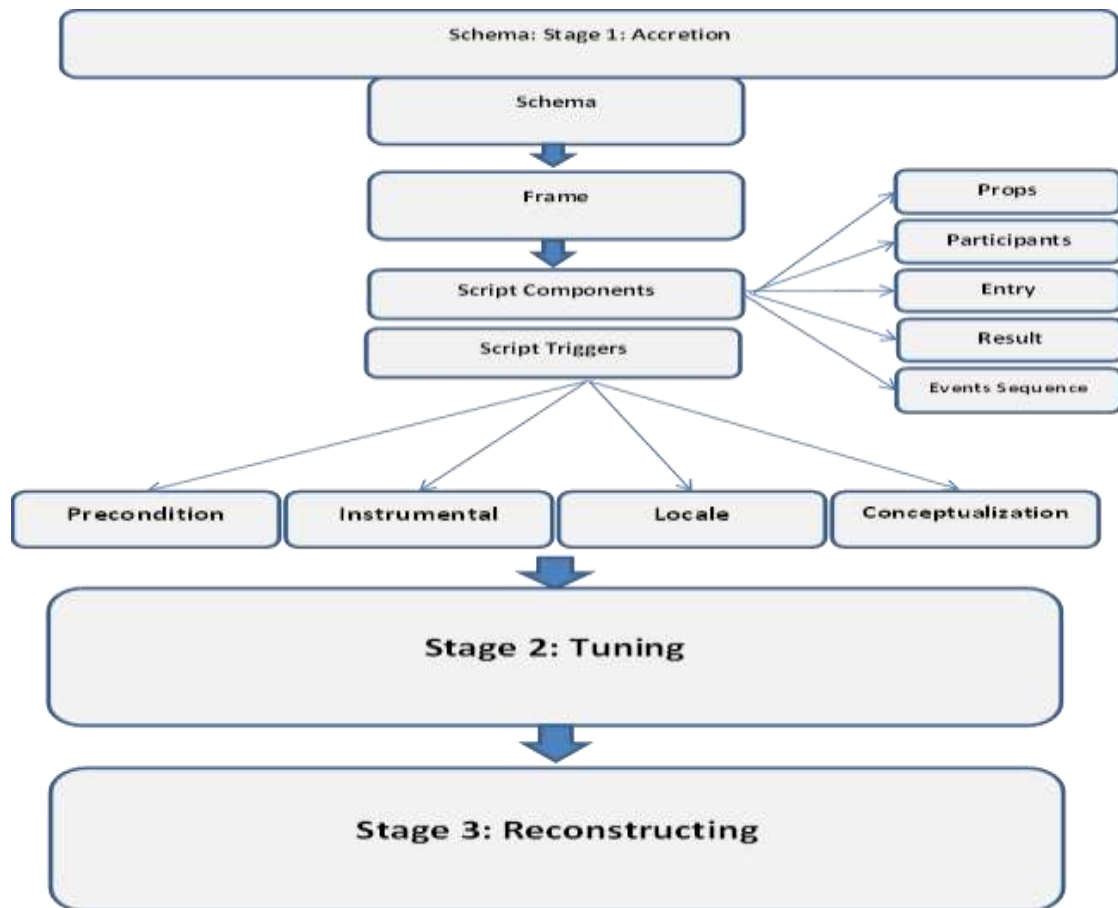


Figure 1.: Cognitive Model of Schema according to Stockwell 2002

Husseini Discourse & Sermons

Husseini discourse represents the speech events that are concerned with Imam (Islamic Leader) Hussein – son of Imam Ali (his father) and Lady Fatima (his mother), and the grandson of the prophet Muhammad the Great Messenger. Husseini discourse is defined as

a kind of religious speech in which the speaker mentions an aspect of the tragic event of killing Imam Hussein and his family members and companions. It deals with all the objectives of Hussein's revolution; the objectives that can only lead to sound societies wherever they are applied (Bin Qulawah, 1996: 209).

Hussein's discourse is of two types: one aims to commemorate Imam Hussein as the one who sacrificed his life for the freedom of his people; such values deeply influence the world as symbols of freedom, and the other aim is referred to as the popular, targeting, social reform sermons. It becomes a religious, social phenomenon (ibid).

Hussein's sermons are composed of two complementary parts. The first part is the orator/speaker who should have certain characteristics such as the ability to influence his audience and the skill of how to relate Imam Hussein's teachings to the present-day social issues. The second part is the audience who should keep in contact with the speaker concerning the topic of the sermon (ibid: 210).

Based on the definitions above, the schematic structure of the Hussein's sermon, following the model adopted and following Al-Khalidi 2004 - is as follows:

In the first stage of accretion, the whole general context is Hussein's sermon. The schema is the Hussein's sermon which is definitely about a certain religious issue. The frame on the other hand is concerned with the religious issue; however, it is more specific in that it deals with certain religious issues such as fasting, prayer, paying alms, and so on. In the components of the script, props are the gathering of people, setting and the decor, the black or other colors covering most of the place, the cameras (if any), and other relevant issues. The second component is the participants which are the preacher and the audience. The following is the entry which means how the preacher starts preaching; explanation of the holy verse, using academic reasoning, historical facts, examples, proverbs, and the like. Regarding the fourth component, it is the result of the script, meaning the degree of satisfaction with the preacher's words. In other words, it refers to relating the entire explanation to the prophetic tradition and the infallible Imams. The last component is to connect the whole sermon to any event of Imam Hussein's events.

Certain triggers could lead to the other two stages of schemata. The first trigger is preconditioned which refers to the available circumstance such as preaching during the month of Ramadan. In this case, the preacher can modify the script to be used within the schema of Ramadan, this is the second trigger. The third one is that the script location, decoration, and setting can trigger the schema, for instance, preachers cannot talk about happy occasions while the general schema is a sad one. The last trigger is the conceptualization of the new schema as part of the broad one which is the Hussein's sermon.

Having the new schema conceptualized the second stage of tuning starts. This stage deals with new schemata which have their scripts and components, such as social, economic, and political affairs that the Hussein's preacher tries to address.

In the third stage, the audience becomes aware that Hussein's preachers tackle social, economic, and political issues under the wider issue of Imam Hussein. They reconstruct the general schematic structure with the specific ones to constitute one schema that has sub-schemata.

Such parts are the general frame of the sermons. However, preachers might use them differently in the sense that such general forms are exploited to be used for relevant themes and topics.

Dr. Ahmed AL-Wa'eli

The most well-known Husseinī preacher who's regarded as the master of the Husseinī pulpit is Dr. Ahmed Al-Wa'eli, based on www.al-waely.net. He was born in Najaf, Iraq 1928 and died in Syria in 2003, leaving a great legacy of religious studies, religious sermons, poetry, and academic works. He established a new approach in the Husseinī preaching at the level of content and the way of delivering the Husseinī sermons. His approach is more characterized by publicizing the Husseinī preaching, though, in the end, it serves the issue of Husseinī preaching. For all the aforementioned reasons, the present study selects his sermons to be the representative data. His sermons are recognized by the following characteristics:

- Exploring the Quranic verses to manifest the moral and social aspects that can affect society.
- Presenting the Husseinī revolution and cause in an academic, objective manner which is different from the traditional way of sermons.
- Studying history critically and giving scientific facts in terms of interpreting the events.
- Providing a new approach to deal with social reform through Husseinī sermons.

RESEARCH METHODS

In this section, the data are collected and described to be analyzed according to the model adopted above. The sermons are selected from Alwaeli's sermons as listed on the Shiite most authentic website: www.shiavoices.com. For space considerations, five sermons are selected out of many throughout Alwaeli's carrier in the Husseinī discourse. These five sermons are regarded as representative of the analysis of the data as the other ten sermons have been tested and found that they almost have commonalities with the five ones to be investigated.

Table 1. below contains the relevant description of the five selected sermons to be analyzed.

No	Name of sermon	Type of Sermon	Timing of the Sermon	Source of the Sermon	Date
1	Quranic verse: لَفَقَرَاءَ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ 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	Husseinī	54 m	shiavoices.com	Muharram 1409
2	Quranic verse: وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَافِرٌ 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, then He is Forgiving, the Most Merciful.'	Husseinī	58 m	shiavoices.com	Muharram 1409
3	Quranic verse: وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقَرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا	Husseinī	57 m	shiavoices.com	Muharram 1409

	مَعْرُوفًا 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.				
4	Quranic verse: قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ here have been examples before you. Journey in the land and see what was the fate of the liars.	Husseini	59 m	shiavoice.com	Muharram 1409
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.	Husseini	54 m	shiavoice.com	Muharram 1409

RESULTS AND DISCUSSION

In this section, the first sermon is analyzed and the remaining data are presented in a form of a table, i.e., each sermon is analyzed in a table according to the three stages along with the new sub-schemata and their triggers.

Sermon 1.

The stage is the schema including the frame and script starting with: Oh, my master [Hussein], we wish that we were with you, we would have one, a great wining. This stage is extended in any Husseini sermon. The frame, on the other hand, is variable according to the Quranic verse, as follows:

وَالْفُقَرَاءَ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ 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.

Script components are props which are the attendants, setting and the decor, the black or other colors covered most of the place, the cameras, and other relevant issues. The participants are Dr. Ahmed Al-Waeli (the speaker) and the audience. The entry is represented by an explanation of the holy verse, using academic reasoning, historical facts, examples, and proverbs. The result is to relate all the explanations to the prophetic tradition and the infallible Imams; using supportive moves such as (well, now, so, احنه, هسة, زين, احنه). The sequence of events is to link the whole sermon to any event of Imam Husseini's events, reciting poetry.

As for the triggers of the script, preconditions are justified since the verse is about the poor, things related to the poor are mentioned, such as the bad consequences like a crime that could take place, mentioning the social and economic effects out of this problem, using the colloquial explanatory words and calm intonation (and this poor has no way but to commit different types of crime. وهذا الفقير ماله الا ان ياخذ درب الجرائم). Instrumentals are how to deal with such socio-political issues, commenting on how Imams dealt with such issues (Imams Ali and Ridha used to focus on the poor ولطالما كان الائمة ومنهم الامام علي والرضا على ...علاقة مع الفقراء). The trigger local is the verse in the Quran which cannot be refuted by anyone. Finally, conceptualization is to have the new topic conceptualized and related

when dealing with such matter as poverty belongs to the umbrella theme of the Hussein sermons.

In stage two, the newly triggered sub-schemata are tuned. In other words, they put together the verse, the prophetic tradition, and the Imams' treatment of the issue of poverty at the social and economic levels that the Hussein preacher focuses on.

Stage three represents the reconstructing stage. The speaker relates the explanation of the verse in terms of social and economic, not to mention the security consequences of poverty to Imam Hussein discourse, saying that the poor believer is truly connected with Imam Hussein *وان هذا الفقير المؤمن علاقته وثيقة بالحسين عليه السلام*. Then, the final part of the sermon which is lamenting Imam Hussein is linked with the main schema as in the first stage.

Schemata	Sermons 2	
Stage1. Schema	Oh, my master [Hussein], we wish that we were with you, we would have won, a great winning.	
Frame	<p>بسم الله الرحمن الرحيم</p> <p>Quranic verse</p> <p>: وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ.</p> <p>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.'</p>	
Script Components	Props	The attendants, setting and the decor, the black or other colors covered most of the place, the cameras, and other relevant issues.
	Participants	Dr. Ahmed Al-Waeli (the preacher) and the audience
	Entry	Explanation of the holy verse, using academic reasoning, historical facts, examples, and proverbs.
	Result	Relating all the explanations to the prophetic tradition and the infallible Imams; using examples and summative expressions such as (المهم، على اية حال hence all in all)
	Sequence of Events	Relating the whole sermon to any event of Imam Hussein's events, reciting poetry.
Script triggers	Preconditions	The verse is concerned partially with mercy and things related to showing mercy are mentioned, such as how could this be of good when it is rightly followed and bad when it is not applied, using the eloquent explanatory words (they challenge Allah with disobedience, while Allah is the one who shows mercy. <i>يبارزون الله بالمعصية والله ذو الرحمة</i>). Here, the theme is concerned with the politicians and how they forgot to show mercy on whom they govern, using adverbs of emphasis such as definitely (<i>وحياتك</i>), indeed (<i>في الواقع</i>) and the like.
	Instrumentals	How to deal with such a political issue, commenting on how Imams tackled such a theme, mentioning Imam Kadhimi and Imam Ali when he put complaint boxes as a part of showing mercy on people (<i>كان الامام علي عليه السلام ينشر صناديق للشكاوي في الكوفة لئلا يستاء منه الناس</i>)

	Locale	The verse is in the Quran and cannot be refuted by anyone.
	Conceptualization	The treatment of showing mercy by the politicians and men of religion respectively can be approached as a theme in the Hussein sermons.
Stage2. Tuning	Putting together the verse, the prophetic tradition and the Imams' treatment of the issue of showing mercy by politicians, mentioning the prophet's suffering (the prophet used to cover them with mercy, whereas they confronted him with torture) وقف النبي يطرهم بالرحمة وهم يمترونه بالعذاب	
Stage 3. Reconstructing	The speaker relates the explanation of the verse in terms of showing mercy to Imam Hussein discourse, saying that as they did with the prophet, they did with his grandson Imam Hussein; they confronted Imam Hussein with arrows and stones while he showed them mercy. Then, the final part of the sermon is lamenting Imam Hussein.	

Schemata	Sermons 3	
Stage 1. Schema	Oh, my master [Hussein], we wish that we were with you, we would have won, a great winning.	
Frame	<p>بسم الله الرحمن الرحيم</p> <p>Quranic verse</p> <p>وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا</p> <p>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.</p>	
Script Components	Props	The attendants, setting and the decor, the black or other colors covered most of the place, the cameras, and other relevant issues.
	Participants	Dr. Ahmed Al-Waeli (the preacher) and the audience
	Entry	Explanation of the holy verse, using academic reasoning, historical facts, examples, and proverbs. It is about the division of the inheritance of the diseased.
	Result	Relating all the explanations to the prophetic tradition and the infallible Imams; using colloquial language with the classic one (you may let him marry from your daughters. do you want us to let our servants marry our daughters? زوجوه من كريماتكم.. يعني زوجوه من بناتكم فجاءوه نزوج بناتنا لمواليا؟؟!!
	Sequence of Events	Relating the whole sermon to any event of Imam Hussein's events.
Script triggers	Preconditions	Two relevant topics are dealt with: how to treat the orphan in society (the one who wipe the orphan's head will have rewards as many locks of hair in the orphan's head. The second one is the issue of equality among people as one of the tenets of Islam, referring to different sayings by Imams, especially Imam Ali when



		telling people to write their needs on earth so that he would not feel that he has more power over people (اكتب حاجتك على الارض وابتعد).
	Instrumentals	Mentioning what Imam Zainul Abideen used to do when helping others, he used to travel at night to distribute aid to the needy ones.
	Locale	The verse is in the Quran and cannot be refuted by anyone.
	Conceptualization	The two issues of helping the orphan and equality among people are among the themes that the Hussein discourse is about.
Stage 2. Tuning	Relating the major topic of the verse and these two sub-topics to the whole schema of the Hussein sermon can give two other sub-schemata added to the Hussein schemata as a whole.	
Stage 3. Reconstructing	Constructing these three topics, the speaker connects the issue of the orphans, their treatments, and equality among people to Imam Hussein's orphans (you orphans, meet Hussein's orphans ايها الايتام التقوا ايتام الحسين). Then, ending the sermon, the speaker laments Imam Hussein and finishes the sermon.	

Schemata	Sermons 4	
Stage 1. Schema	Oh, my master [Hussein], we wish that we were with you, we would have won, a great winning.	
Frame	<p>بسم الله الرحمن الرحيم</p> <p>Quranic verse</p> <p>قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ</p> <p>Here have been examples before you. Journey in the land and see what was the fate of the liars.</p>	
Script Components	Props	The attendants, setting and the decor, the black or other colors covered most of the place, the cameras, and other relevant issues.
	Participants	Dr. Ahmed Al-Waeli (the preacher) and the audience
	Entry	The verse is explained by using the different opinions of interpretation that are well authenticated, supporting the interpretation by historical context and stories as well as logical analysis of other interpretations.
	Result	Relating all the explanations to the prophetic tradition and the infallible Imams; using supportive moves such as (that is, well, pay attention شوية تنبهلي زين، يعني، زين، تنبهلي شوية)
	Sequence of Events	Relating the whole sermon to any event of Imam Hussein's events.

Script triggers	Preconditions	Because the verse is on the consequences of the atheists, things related to the topic are mentioned, such as the explanation of the Badr battle and how the atheists had the chance to take over the Muslims. It also approaches the economic issues in the advanced world (even the economists can fail in applying their theories في الاقتصاد في نظرياتهم), referring to the Islamic Economic System. Another issue is the nobility of Imam Ali as a leader in the battles (كم له) how noble he was that he was in the hardest times).
	Instrumentals	Relating the whole topic to the policy of the prophet and Imam Ali in this regard, the speaker provides an example to be followed.
	Locale	The verse is in the Quran and cannot be refuted by anyone.
	Conceptualization	It is conceptualized that dealing with such matters as economy and nobility belongs to the umbrella theme of the Hussein sermons.
Stage 2. Tuning	Combining the explanation of the holy verse and the other topic relevant through the narrations about the prophet and the Infallible Imams can show that there are different sub-schemata inside this sermon.	
Stage 3. Reconstructing	The speaker relates the explanation of the verse in terms of economics and nobility, to Imam Hussein discourse on the nobility of Imam Hussein – son of Imam Ali- and his followers. Then, the final part of the sermon is lamenting Imam Hussein.	

Schemata	Sermons 5	
Stage 1. Schema	Oh, my master [Hussein], we wish that we were with you, we would have won, a great winning.	
Frame	<p>بسم الله الرحمن الرحيم</p> <p>Quranic verse</p> <p>: وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ</p> <p>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.</p>	
Script Components	Props	The attendants, setting and the decor, the black or other colors covered most of the place, the cameras, and other relevant issues.
	Participants	Dr. Ahmed Al-Waeli (the preacher) and the audience
	Entry	Explanation of the holy verse, using academic reasoning, historical facts, examples, and multi-interpretations from the reality such as submission to teachers, parents, and so on.

	Result	Using the prophetic tradition and the infallible Imams and moving from one part to another by employing certain catchphrases such as (تتكرر كثيرا) lend me your ears, please/ listen to me, please,/ pay more attention to me, please.
	Sequence of Events	Relating the whole sermon to any event of Imam Hussein's events, reciting poetry (اول ارض مس جلدي ترابها...) the first land that my skin has touched).
Script triggers	Preconditions	A full account regarding this verse has been given. Additionally, two other topics are approached, these are the how people behave with arrogance (اكو بعض الناس يمشي وكأنما) some people are so arrogant that they seem to ask people to worship them), without paying attention to the last resort which is the grave. The second topic is the submission to the parents and showing them the due respect.
	Instrumentals	These two additional topics have schematic or sub-schematic representations within the whole schema of the Hussein sermons.
	Locale	The verse is in the Quran and cannot be refuted by anyone.
	Conceptualization	Dealing with these social issues, commenting on how Imams dealt with such issues (the prophet and Imams Ali), and mentioning the topics of modesty and submission can add to the Hussein sermons other social themes to be used.
Stage 2. Tuning	Collecting all the main schema which is represented by the explanation of the verse and the other subschemata which are represented by the modesty and parents' submission is altogether interconnected referring to Imam Ali on the graves (contemplating).	
Stage 3. Reconstructing	From the idea of the grave, the speaker raises the issue of Imam Hussein's grave to connect the sub-schema to the main one (Hilal bin Nai says "I have bypassed the grave of Imam Hussein... ..يقول هلال بن نافع مررت على قبر الحسين... Then, the final part of the sermon is lamenting Imam Hussein.	

Discussions

The analysis of the above sermons reveals different issues to be discussed regarding the schematic structures and their conceptual representations within the Hussein discourse. The manifestations can be used to generalize the Hussein sermons in general and the cognitive conceptualizations of the frames and scripts in particular. Certain points of discussion are to be mentioned regarding the sermons of Dr. Ahmed Al-Waeli. These points can be the explanation of the Quranic verses at the beginning of the sermons, addressing certain social concerns, using unifying expressions to unify Muslims by employing different levels of language in terms of standard and nonstandard varieties, relating Shiite Islam to worldwide concerns.

Religious rules which are the manifestations of the Quranic verses, prophetic traditions, the Infallible Imams (the Islamic leaders from the Prophet's lineage), and historical events are all included within the Hussein sermons of Dr. Ahmed Alwa'eli. All these represent the general schema of a given Hussein sermon, following (Stockwell, 2002) general

schema that the audience can process along with the different contexts that have been already schematized in the audiences' minds.

In line with what Jeffries (2010: 127-129) introduces that another schematic pattern that can be subsumed under the structure of Hussein's schemata is addressing people's concerns and issues at present in a way that is relevant to the major topic of the sermons (it could be a Quranic verse). This can also be related to the slots that are found in the components of the frame and which can be filled with different contexts and events by relating them to the major schema of the sermon.

The cognitive analysis reveals certain subschemata which are concerned with the unifying discourse (using certain lexical signaling that does not harm any of the Islamic sects), rejecting all forms of disunity and extremism. As in Section 3, Al-Waeli adopts two levels of language, i.e., formal and colloquial, as a stylistic device that is taken as a subschema that is taken for granted by the audience to process the Hussein's sermons.

Following the three stages of the model adopted (Stockwell, 2006), Al-Waeli sticks to the objective, academic arguments against all those who attempt to distort Islam in general and Shiite doctrine in particular. The schematic structure employed is as follows: the first stage presents the introduction which is the Quranic verse. The second stage is the complication; the explanation and interpretation of the verse concerning the major theme of the sermon. In this stage, Al-Waeli uses historical events, major reliable Islamic references, and valid arguments. The third stage ends with reconstructing the conclusions that have the proofs which the Hussein's preacher wants to convey. Consequently, such order is regarded as the schematic structure that the audience conceptualized and structured in the mind.

In all the sermons analyzed, Al-Waeli attempts to show the convergence between the objectives of the Hussein's sermons and human rights all over the world. In this stage, he utilizes the frame triggers of the script to introduce new schemata and to include them within the general schema of the Hussein's sermons. This accords with what Freeman (2014: 540) mentions regarding triggering new schematic slots within the one schema.

Through preaching, Al-Waeli addresses three types of issues that can be regarded as the main three scripts in all of the sermons analyzed:

- a. religious issues that are all taken from the holy Quran, related in different ways to Imam Hussein (as the extension and actualization of the Quran) and ending with religious recommendations. The holy verse, the introduction, and the mention of the prophet Muhammad and Imam Ali regarding the theme of the sermon are in the first stage. Most of the different subschemata are triggered in the scripts to yield new scripts and consequently new sub-schemata (Fiske, 1991; Stockwell, 2002).
- b. social aspects are addressed in a way that different types of the audience can easily understand and be persuaded by the objective treatment of the historical and modernity which is the most essential aspect of his sermons which deals with convergence between modern social theories and the Islamic ones as a matter of explaining the true tenets of Islam. The common scripts of this type of schemata repeatedly start with using catchphrases such as *اشوية التفكلي* /lend me your ears, please/ listen to me, please./ pay more attention to me, please; expository devices, that is, well, pay attention *تنبهلي زين، يعني* (شوية); using examples and summative devices such as (all in all, hence *على اية حال* (المهم، هسة، زين، احنه). and using supportive moves such as (well, now, so, *احنه*).
- c. political issues to a certain extent are used through the comparisons of the prophet, Imam Ali, and other Imams with the way the political regimes practice their power. The schema for this is that instrumentality and the locale triggers that can bring new such schema to be conceptualized by the audience.

Fowling the model in section three, all the topics that Al-Waeli approaches are conceptualized by the audience first and then taken as schemata and subschemata. The conceptualization process can be within the sermon or after certain sermons. As for the general schema, certain parts of the Hussein sermons have persevered as the starting sentences (Oh, my master [Hussein], we wish that we were with you, we would have won, a great wining.), the slot of a Quranic verse, the components of the script regarding the props and participants.

Throughout the analysis, different topics have been dealt with in every sermon, though the general broad topic is preserved. By the model of analysis, this indicates the existence of or the space to the availability of accommodating different schemata. In other words, certain topics can have peculiar schemata as well as subschemata, such as the sermons that are allocated to tackle the social issues, economical issues, and religious issues under the Hussein discourse respectively. Hence, it is wise to say that such sermons can have other unrevealed schemata that can be generalized in other studies.

CONCLUSION

The present study has come up with the following conclusions:

1. The use of Quranic verses and the way of analysis, relevance to the Hussein revolution, and the explanation in the present time issues have resulted in schematization of certain representations in the Muslims' mentality.
2. The employment of the objectives of the Hussein cause as a revolution against tyranny and persecution to address the public has led to making different scripts and frames within the major schemata of the Hussein discourse.
3. Within the major schema of the Hussein discourse, Al-Waeli introduces special scripts under the schema of the Hussein sermons, using pragmatic tools as follows:
 - a. The Quranic verse;
 - b. The explanation of the verse scientifically;
 - c. Relating all these to the religious, social, economic, and political issues;
 - d. Mentioning what the prophet, infallible Imams, and all the devoted companions did in the issues in question; and
 - e. Relating the whole topic to Imam Hussein to recall and remind the audience of the principles for which he was martyred.All these are pragmatically oriented.
4. Other conceptual relations in the sermons are revealed through the analysis such as conceptual, pragmatic triggers of the subschemata and their linguistic realizations.
5. The Hussein discourse is a positive genre including good values and concepts that are adopted by Human rights such as freedom, love, peaceful coexistence, social equality, economic solutions, and other relevant issues.

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