

A linguistic Analysis of Hussein Slogans

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Abstract

This paper deals with the linguistic phenomenon of slogans which is deep-rooted in the values, traditions, beliefs and conventions of any society. It investigates the slogans uttered by Imam Hussein Bin Ali Bin Abi Talib (Peace be upon them) in his revolution against the crookedness and deviations of the evil rule of Yazid or those uttered by his followers and adherents have been collected from Al-Qarashi (2011), Al-Yaasiry (2009), Al-Jaraadi (2010) and At-Tublaani (2012).

The paper aims to investigate the linguistic features of slogans (on the phonological, lexical and syntactic levels) and show the macro-strategies used to achieve these religious slogans. The conclusions can be summarized as the following: The analysis has shown that Hosu and Pavelea's model of slogans fits at the phonological and lexical levels but it lacks some devices on the syntactic level namely: negation, comparison and vocative. In the light of this, the researcher proposes a modified model to include these devices.

Key words: religious language, religious slogans, Imam Hussein bin Ali (PBUH)

الخلاصة

يتناول هذا البحث الشعارات كظاهرة لغوية متجذرة في قيم و عادات و تقاليد اي مجتمع. يدرس البحث الشعارات سواء تلك التي نطق بها الأمام الحسين بن علي بن أبي طالب (عليه السلام) في ثورته ضد طاغية الحكم الأموي يزيد أو التي نطق بها أتباعه و مواليه جمعت من المصادر التالية: القرشي (٢٠١١)، الياسري (٢٠٠٩)، الجرادي (٢٠١٠) التوبلاني (٢٠١٢). تبحث الدراسة في الخصائص اللغوية (الصوتية، الدلالية و النحوية) و الاستراتيجيات التي وردت في الشعارات. لقد أظهر التحليل أن النموذج الشعارات المقترح من هوسو و بافيليا يتطابق في المستويين الصوتي و الدلالي ولكنه يفتقر الى بعض الأدوات في المستوى النحوي و تحديدا: النفي، المقارنة و النداء. و عليه يقترح الباحث نمودجا معدلا ليشمل هذه الأدوات. الكلمات المفتاحية: اللغة الدينية، الشعارات الدينية، الأمام الحسين بن علي (عليه السلام).

1. Religious Language

The connection between language and religion is so obvious throughout the world that one cannot ignore it. Today's modern world besides its complexities and due to its diverse and intense relationships among different cultures, countries and people, do definitely have special relationships of attitudes and religion within and between members of societies.(Herman, 2008: 93).

There are two points of view about what is a religious language. The first view is that religious language is a "distinct language which is used separately in some special situations like Hebrew for Jews and Arabic for Muslims." There are objections on this view. First, all Arab countries speak with religious language, according to this view, even when they are commonly talking with each other for their daily affairs and the same thing for Jews. Secondly, this statement limits the religious countries just for those countries having a divine book and people who speak the religious languages of those divine books as Islam, Christianity and Judaism. The second view is that religious language uses particular lexical items such "apocalypse", "incarnation" and "revelation". This view is more convincing in comparison with the previous one because a religious person, sermon or text necessarily requires particular words. On the other hand, although ordinary people can use particular words like those mentioned above, it is not obligatory for them to use specialist words in their texts and speeches unless they want them (Donovan, 1976: 4).

Not only ordinary people can use religious language, many governments use such kind of language to have power and influence people's minds and attitudes. During the 2004 elections in America, Barack Obama employed the religious slogan "we worship almighty God in the blue state." To attract the people in his side and plants the seeds of his ideas in the minds of people to control their actions.

In this sense, religious language is a special kind (or variety) of a language used for specific purposes in special situations. Hence its structure and vocabulary is accordingly designed to draw the attention of the addressees and influence their beliefs and behaviour. This special use of language may be extended to other domains or fields where it can serve similar goals.

2.Slogans

Using slogans is deeply rooted in people's social structure. The employment of slogans was common throughout the European continent during the Middle ages.(Abate, 1984: 11). The word slogan is derived from "slogoran" which was Anglicisation of Scottish Gaelic sluagh-ghairm tanmay (sluagh-"army", "host"+ gairm "cry"). According to Crystal (2004:180), originally, the word slogan was used to describe the battle-cry or rallying-cry of Scottish clan. Nowadays, the application of slogan is different but the reason behind the using of modern slogan is much the same "to form a forceful-catchy, mind-grabbing utterance."

Different definitions of slogans are proposed by different linguists. Wardhaugh (2006: 119) defines slogan as "a short statement about the reasons why candidates should be elected or why voters should vote for someone." Wardhaugh focuses on political slogans rather than other types of slogans. For Leech (1966: 276), slogan is a short phrase that a company uses over and over in its advertisements. It is helpful to reinforce the production identity. The advertising slogan should appeal to the consumer's attention as soon and long as possible as: "Good food, good life." This definition is advertising- specific.

A religious slogan is defined by Jaraadi (2010: 2) as an idea or a concept expressed by means of a short sentence or phrase loaded with meanings around which that idea goes. The idea penetrates and controls the minds because it has a massive impact on individuals. In the same vein, At-Tublaani (2016:10) defines a religious slogan as a simplified, clearly worded and compact piece of language with an explicit aim. The emphasis on the clarity of religious slogans is the need to draw the awareness of the addressees and make them interact with the message conveyed by the slogan. To ensure that a religious slogan has its proper effect on the addressee, they sometimes are molded in poetic verse because poetry is easier to remember.

As far as Hussein religious slogans are concerned, Muslim scholars have given them a special treatment due the fact that these slogans were produced by Imam Hussein himself, his family members or some of his companions.

They put all those slogans into practice when they were fighting off the cruel army of the Umayyad's unjust ruler Yazid.(Ibid.:11). Among the world figures who had realized this nature of Hussein slogans was Mahatma Gandhi who said: "I have learned from Hussein how to be wronged yet victorious." This speaks for the permanent influence of Hussein slogans. The message of these slogans is eternally applicable.

3. Hosu and Pavelea's Model of Slogan

Slogans reflect the influence of religion, politics, culture and identity on the behaviour of community members. The following is a summary of the model of slogan by Hosu and Pavelea (2009: 22). The model falls into three levels:

1. Phonological level

1.2 Rhyme

1.3 Alliteration

2. Lexical level

2.1 Repetition and Extra-emphasis

2.2 Antonymy

2.3 Synonymy

3. Syntactic level

3.1 Statements

3.2 Commands

3.3 Questions

3.4 Conditionals

These linguistic devices are employed to accomplish a number of **strategies** termed "microstrategies" by Coffin and Halloran (2005: 10).

These strategies are widely used in religious texts to get something done:

1. **Remiscing**: words that can bring back past events to mind.

2. **Worshipping**: important acts of worship which take place with very few words.

3. **Committing**: committing people to certain thing by means of performative words.

4. **Solemnizing**: using religious words that have the effect of solemnizing natural occurrences.

5. **Invoking, praying or blessing**: asking questions or making requests.

6. **Exhorting**: urging or encouraging others to join the religion or activities of worship.

7. **Inspiring**: using words to arouse feelings and stimulate actions.

3.1 The phonological level

Rhyme and alliteration are employed in religious slogans to make them more interesting, memorable and clever.

3.1.1 Rhyme

Slogans can be attention-grasping when they are set in a rhyming pattern. Rhyme is “the repetition of identical or similar terminal sound combinations of words.” (Mikov,2003: 96). Foster (2011: 8) states that the biggest advantage of rhyming slogans is that it is pleasing to the ear thus is easy to remember. Rhyme increases the attractiveness of slogan such as:

١. كُلُّ اَرْضٍ كَرِبْلَاءَ وَكُلُّ يَوْمٍ عَاشُورَاءَ.
is (like) Ashura. Every land is (like)

Karbala, and every day

In this slogan, the words (كربلاء) and (عاشوراء) end with the same two sounds (اء) called /ʔ/(glottal stop). The message of this slogan is that is the great lesson of the battle of Karbala can be applied to all times and to all places. Hence the remembrance of what happened to Imam Hussein (PBUH) is maintained for ever.

So the rhyming in this slogan helps the listener/reader keep the sacrifices offered by Imam Hussein (PBUH) alive in the minds of all who aspire to follow his straight path. This is so because rhymed patterns are easier to remember than unrhymed ones.

٢. تَرَكْتُ الخَلْقَ طَرَا فِي هَوَاكَ وَ أَيَّمْتُ العِيَالَ لَكِي أَرَاكَ
فَلَوْ قَطَعْتَنِي فِي الحُبِّ إِرْبَا لَمَا مَالَ الفُؤَادُ إِلَى سِوَاكَ

(I've left all people for the sake of Your love. (I've) made my family orphans in order to see You. Even if I'm severed into pieces, my heart would never seek other than You.)

These lines end with the sound “ك”. This a strong sound (fortis) in Arabic as it is in English. It is an explosive sound in both languages. From the point of sound symbolism, the use of this sound at the end of each line suits their content or the meaning. Imam Hussein’s love of Allah Almighty is the most sincere and the purest. The Imam’s revolution against the Umayyads’ oppressive rule is dedicated only to the aim of pleasing Allah Almighty as these lines emphasize. The Imam’s love to Allah is such that he left everything behind no matter how dear it was.

3.1.2 Alliteration

Alliteration is another sound device employed to attract the attention of the listener/reader. The initial sounds of adjacent words are repeated for a certain effect. (Mikov, 2003: 94). Alliteration can help the slogans to achieve the strong beating rhythm needed to make it an repeatable sentence. By doing so, these slogans can easily be recalled by the listener/reader. Alliteration is also is an effective device of achieving special emphasis:

3. حُب حسين أجنني.

(*Hussein's love has infatuated me.*)

The repetition of /ح/ in two neighbouring words evokes very intensifying emotions within the mind because this sound is fricative. Inspiration and motivation to follow the Imam's path are fired up.

3.2 The lexical level

Here, the slogans in this study can be classified into two types: Those involving antonymy, repetition and extra-emphasis.

3.2.1 Antonymy

Antonymy is a term used for oppositeness in meaning. People tend to employ antonyms in their slogans in order to express their feelings and attitudes to emphasize what they want to communicate and to attain clarity as in:

4. الحسين ثورة المظلوم على الظالم.

(*Hussein is the revolution of the oppressed against the oppressor.*)

In this slogan, the antonyms are 'المظلوم' (oppressed) and 'الظالم' (oppressor) are derived from the same base 'ظلم' (oppress). The oppressor is the doer of the action while the oppressed is the entity influenced directly by the action of oppression .

Another slogan in which antonymy occurs is:

5. لا ارى الموت إلا سعادة و الحياة مع الظالمين إلا برما.

(*I see death is but bliss and living with (the presence of) the unjust but (a source of) displeasure.*)

Here, the pairs (الموت/الحياة) that is (life and death) and (سعادة/برما) meaning (happiness/ sadness) are treated in terms of 'complementaries' by Lyons (1968:460). Complementaries reveal a type of oppositeness in meaning. In this relation the assertion of one of the items entails the denial of the other. (Crystal, 2003: 89). 'الموت' / death and 'سعادة' / happiness on the one hand, are said to be the complementary of 'الحياة' / living and 'برما' / sadness. This slogan is used to motivate people to arouse the feeling of happiness with dignity and to encourage others to combine with Imam Hussein's revolution.

6. الحُسين انتصار الدّم على السيف.

(*The Revolution of Hussein represents the victory of blood over the sword.*)

Here, there is a contrasting idea. Generally, the sword wins the fight but in the battle of Karbala it is the bloodshed of the Imam that is victorious. This fact is proved after the battle by Imam Zainul Abideen (Peace be upon him). He was asked by a man called Talha bin Abdullah about who won the battle. The Imam responded: Whenever you hear the azaan (the call for prayer in Islam), you will know who is the winner.

3.2.2 Repetition and Extra-emphasis

Repetition refers to the recurrence of a word in a slogan. In English, lexical repetition is often avoided in favour of variation by synonymy or substitution by pronouns. Wales (1989: 402) considers such lack of repetition as a premeditated characteristic of 'ordinary speech'. Abu Joudeh (1999: 18) claims that the Arabic language tends to use repetition more frequently unlike English. Under certain circumstances, repetition can be used to render the content of the message more stable and exact, something which serves a practical purpose as in:

٧. السلام على الحسين و على علي بن الحسين و على اولاد الحسين و على أصحاب الحسين

(*Peace on al Hussein and Ali bin al Hussein and the sons of al Hussein and the companions of al Hussein.*)

The word (الحسين) is repeated four times. The reason for this is that Imam Hussein is the center. This slogan focuses on the tragedy of Karbala. The Imam scarified his holy self as well as that of his beloved sons and relatives and the faithful and supporting companions. It is a sacred struggle to protect and maintain the true Islam. Therefore, it is worthy of these sacrifices. In such cases where repetition is employed, the highlighting effect of repetition is reinforced by the fact that the repeated item itself provides an intensifying effect.

8. الموت اولى من ركوب العار و العار اولى من دخول النار.

(*Death is better than dishonor, and dishonor is better than entering the hellfire.*)

In this slogan, the words (العار) and (اولى) are repeated in a balanced structure. Where one condition or a state of affair drives away a much worse condition, it is accepted on the condition that the person's faith is preserved. Even if one suffers the adverse consequences of his choice, it will be all for the sole sake of keeping one's commitments to Allah. The employment of parallelism in this slogan emphasizes the meaning encoded in this slogan.

The reception of the message here is made much easier and simpler by repeating the same structure.

3.3 The syntactic level

The syntactic features in Imam Hussein's slogans can be classified into the following:

3.3.1 Statement

A statement is used to convey (or declare) information. It consists usually of a subject which is the element about which something is said. The other element tells something about the subject. It is called the verb which may stand all alone by itself or is followed by other elements (called complements) with specific functions to serve. Classically, the element the follows the subject is termed the predicate. The order of these two elements is restrict in English because it affects the meaning intended by the sentence. In Arabic the order of these elements is opposite that of English. The statement in Arabic starts with the verb and then comes the subject. (Al-Hashimi, 2006: 4). In the slogan:

٩. أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا

(*Allah loves him who loves Hussein.*)

begins with the verb (أَحَبَّ/ love) and then the subject noun (الله/ Allah). The same verb is repeated with an implicit subject and the noun phrase object (حُسَيْن). Loving Imam Hussein (pbuh) is linked to the love of the Almighty Allah. The order v + subj cannot be reversed as subj + v: اللهُ أَحَبَّ. The normal order of the sentence in Arabic is modified for stylistic effects. The subject is foregrounded to the first position to gain the focus:

10. الشيعة تنادي لبيك يا حسين8

(*Shiite call out: We are here O! Hussein.*)

The subject الشيعة/Shiite here violates the normal order of the elements in the sentence in Arabic. The purpose is to attract the listener's attention to the fact that

Shiite advocate the message of Imam Hussein's great sacrifice at Karbala. It also emphasizes the continuity of revolution against tyranny. It is an ever-open invitation or call for the spread of the holy message of Imam Hussein.

In Arabic grammar, the sentence is divided into two categories depending on the nature of the first word with which the sentence begins. If it starts with a noun or a noun phrase, it is called جملة اسمية (a nominal sentence) and if it starts with a verb, it is termed جملة فعلية (a verbal sentence). (Ayoub and Bohas, 1983: 58). The sentence in (10) cannot be reordered into: الشيعة تُنادي without losing the emphasis.

11. حُسَيْنٌ مِنِّي و أنا مِن حُسَيْن.

(Hussein is of me and I am of Hussein.)

The structure of this slogan consists of a subject (حسين) and a predicate in the form of a prepositional phrase (مني). The other sentence starts with the subject pronoun (أنا) and followed by the prepositional phrase (من حُسَيْن) which is the predicate. The type of the structure of this slogan is called 'equational sentence'. (Ryding, 1990: 59). It is a verbless because Arabic has no equivalent verb 'to be' as in English.

3.3.2 Question

The main aim of slogans in the form of an interrogative sentences is not to receive an answer from the hearer but to attract their attention. This type of question is termed 'rhetorical question' in which "the answer is self-evident." (Leech, 2006:103). The slogan in (12) employs this tool:

12. أَيْنَ الطَّالِبِ بَدَمِ المَقْتُولِ بِكَربَلاء.

(Where is the Claimant of the blood of the one slaughtered at Karbala?)

The word (الطالب/ claimant) refers to the twelfth Imam of the holy progeny of prophet Muhammad (Peace and blessings be upon him and progeny). This is not a real question seeking an answer of the identity of the claimant because he's already known to Muslims: Imam Mahdi (peace be upon him). This slogan also contains an urgent appeal for the reappearance of the Imam as a the Savior widely believed to spread peace and justice all over the world. One of the top priorities of the Imam is to avenge the killing of Imam Hussein and his followers.

13. أَمَا مِن مُغِيثٍ يُغِيثُنَا؟ أَمَا مِن نَاصِرٍ يَنْصُرُنَا؟ أَمَا مِن دَابِّ يَدْبُ عَن حُرْمِ رَسولِ الله؟

(Is there no helper to help us? Is there no supporter to support us? Is there no defender to defend the sanctities of the messenger of Allah?)

This slogan is a series of rhetorical questions. These are positive questions with a strong assertion. They function as strong statements confirming respectively the existence of helpers, supporters and defenders. The repetition of the same construction helps to convey a very strong message that runs eternally through time. There is a universal call for all mankind to follow in the Imam's footsteps to stand against evil and tyranny. The continuity of the lesson of the battle of Karbala applies to all people, all times and all places.

3.3.3 Negation

Negative forms tend to be used sparingly because the purpose of religious slogans is to strengthen the positive side the themes they impart. But when the negatives occur, they are usually placed in an emphatic position to highlight the positive sides of the slogan. (Ding, 2013: 3). The entire proposition is denied or rejected by the insertion of the negative word.(Biber et al, 2000: 158). The slogan in (13) employs negation in this way:

14. وَمَثَلِي لَا يُبَايِعُ مِثْلَهُ.

(Someone like me[in my position] will never swear allegiance to someone like him.)

The verb (يُبَايِعُ) is preceded by the negative particle (لَا). It presents an absolute rejection to tyranny and injustice. The line that Imam Hussein represents won't submit or give any concessions to the line represented by the evil Yazid.

In this slogan the Imam concisely states that there is a huge gulf between the two camps.

The negative particle (لَا) is inserted to negate the noun phrase to be evaluative. (Ryding, 2005: 644-5). The slogan in (15) uses the kind of (لَا) called (لَا النافية للجنس) / laa of absolute negation):

15. لَا يَوْمٌ كَيَوْمِكَ يَا أَبَا عَبْدِ اللَّهِ.

(There is no day like your day O! Abba Abdullah.)

The use of this kind of negation particle (لَا) helps to deny the existence of something. In this case it is a day of similar status as that of Ashura. It was the a day of ultimate sacrifice. No one has ever passed through such a day of hardship and distress. The day of Ashura will remain forever peerless. The negative particle emphasizes this divine decree succinctly. Thus the events on that day will always be remembered by staunch followers of the prophet Muhammad and his holy progeny (Peace and blessings of Allah be upon them). The combination of the use of negation and coordination is encountered in the next slogan:

16. لا والله لا أعطيكم بيدي إعطاء الذليل ولا أفر فرار العبيد.

(By Allah, I will not surrender [subserviently] to you nor escape like a runaway slave.)

The particle of negation (لا) occurs three times. The first one precedes the glorified Name of the Almighty (الله) and the (واو القسم) the waaw of oath. In this construction this particle provides an extra intensifying effect to the negation. The other (لا) comes after the Name of the Almighty preceding the verb (أعطى). The power of negation and that of the oath helps to bring out the solid foundation on which the Imam stands. His stance is unshakable and negotiable.

17. ظالمًا. اني لم أخرج اشيراً ولا بطراً ولا مُفسِداً ولا وانما خرجت لطلب الإصلاح في أمة جدي رسول الله.

(I am not rising joyfully, ungratefully, blightfully, or unjustly but (rather) to seek correction of my grandfather's nation, the Messenger of Allah.)

In this slogan, three devices are at play. The particle of emphasis (إن), the negative particle (لم) and the device of restriction (انما). The latter device helps limit the objective of rising against the evil regime of Yazid to putting things right, to cleaning up the mess produced by this despotic ruler. This aim is free of any worldly desires. The Imam is not rising to get a political position or become wealthy. The Imam is fulfilling the will of Allah by leading this holy revolution.

18. هيهات منا الذلة.

(It is impossible that we give in.)

The word (هيهات) is called (اسم فعل / infinitive) (As-Samaara'I, 2003:37). It is used here to strongly negate or rule out the slightest thought of abandoning of the firm position of Imam Hussein. The aim here is to confirm that whoever follows the path of the Prophet and his holly household should not submit to the will of evil-livers.

3.3.4 Conditional sentences

Conditional propositions are those in which hypothetical conditions are specified in order for something to take place. Conditional sentences consist of two clauses one specifies the condition (typically starting with **if**) and the other represents the consequences or the results of those conditions (typically beginning with **then**). The condition that specifies the condition is termed the (**protasis**) and the second clause is called (**apodosis**). In Arabic the equivalent terms are (الشرط) and (جواب الشرط). (Peled, 1992: 671).

١٩. إن لم يكن لكم دين وكنتم لا تخافون المعاد فكونوا أحرارا في دنياكم.

(If you have no religion and have no fear for (and faith in) the Day of Resurrection, then act as freemen in this life of yours.)

Imam Hussein uses the conditional particle (إن) that denotes skepticism. It is proved that the Umayyads still adhered to the barbarism, haughtiness and ignorance of the Pre-Islamic period. All the misdeeds they committed against Muslims in general and the Progeny of Prophet Muhammad in particular speak for their blatant blasphemy and disbelief in the message of Islam. Among the meanest acts their army did was preventing Imam Hussein and family and his followers from drinking from the Euphrates water and taking captives all the women and children, after killing Imam Hussein, on foot and on the backs of lean camels from Karbala to Syria where the tyrant Yazid (cursed be he) was.

The past tense is typically used in the protasis but the jussive mood of the present tense verb in protasis. The apodosis may be in the same tense of the protasis or it may be different. When there is a tense switch between clauses, the particle (ف) precedes the apodosis:

٢٠. إن كان دين محمد لم يستقم إلا بقتلي فيا سيوف خذيني

(If the Deen [religion of Islam] will no straighten up except through my killing, then let the swords take me out.)

This slogan demonstrates the ultimate sacrifice that Imam Hussein offered to save pure Islam. Through spilling his pure blood, Imam Hussein revived the religion that his grandfather Prophet Muhammad was sent with. The martyrdom of Hussein was like an electric shock the already dying body of the Islamic nation.

3.3.5 Comparative sentences

Comparison is used to differentiate the differences and similarities between two entities. (Murcia and Freeman, 1999: 724).

٢١. موتٌ في عزٍّ خيرٌ من حياةٍ في ذلٍّ.

(A death in honour is better than a life in humiliation.)

The word “خير”/ better is used to compare between two contrasts: death and life on

the one hand, and honour and humiliation on the other. The structure of this slogan is based on a repetition of the same sequence of constituents: Np + Prep + Np. This balanced structure helps highlight the contrasting propositions.

The compactness of this construction immortalizes the sacred mission of Imam Hussein (Peace be upon him). This immortal revolution has paved the way for other freemen follow the path of the Imam.

3.3.6 Vocatives

The vocative is a noun phrase that indicates the one (or more) person to whom the sentence is addressed. It is used to either attract the attention of the addressee and/or express the addresser's personal attitude to the addressee. (Quirk et al, 1985:773). In Arabic, the vocative particle (يا/ yaa/ O) is followed by a word that has Damma without nunation or the definite article. (Ryding, 2005: 170):

٢٢. يا حسين

(O, Hussein)

This slogan begins with the particle “يا” followed by the addressee “حُسين”. It is the most frequently occurring slogan to the point that Shiites all over the world use when seeking the intercession of Imam Hussein to Allah to grant them forgiveness, mercy and guidance. A similar slogan in which this particle precedes “أبا عبد الله” (father of Abdil Allah). Abdil Allah was the 6-month-old son of Imam Hussein who was one of the martyrs at Karbala. Shiites use this slogan to plead with Imam Hussein

through his son. The vocative particle “يا” can be omitted if there is a close relationship between the addresser and addressee. The above slogan can be: **حُسَيْن**. The addressee occurs in the nominative case when the person (or thing) specified is called *directly* by the addresser and no explanatory term of any description is appended to it (Wright, :) as in:

٢٣. يا غريب

(O, stranger)

٢٤. يا عطشان

(O, thirsty)

٢٥. يا مظلوم

(O, oppressed (wronged))

٢٦. يا شهيد

(O, martyr)

Sometimes the vocative is used to announce or declare revolution:

٢٧. يا لثارات الحسين

(O, for avenging Hussein)

This slogan was used by the Shiites in Kufa after the battle of Karbala. They were unable to fight because they had been either imprisoned or chased outside Kufa. Afterwards, they regrouped and formed a strong army to avenge the murder of Imam Hussein and his followers. This group of faithful Shiites were mobilizing fellow Shiites and other Muslims by means of this slogan. Actually, it is still viable among the Shiites of the present time. Another slogan with a revolutionary tone is:

٢٨. يا منصور أمت

(It's time for you to rise)

This slogan dates back to the battle of Badr. It was used as a password or a secret code to mobilize the Mujahedeen (religious fighters) and raise their spirits (Al-Qarashi, 2011: 112). It consists of the vocative particle (يا) followed by (منصور) which is the vocative. It is derived from the Arabic word (نصر) meaning victory. Thus, it gives the addressee a great emotional charge by announcing to them the tidings that Allah will grant them victory

over their enemy. The second part of this slogan, that is (أمت) is an imperative sentence whose subject is implicit but it is recoverable as (أنت) the addressee.

The analysis of the slogans has shown that Hosu and Pavelea model of slogan does not cover negation , comparison , and vocatives in the syntactic level so the researcher proposes a modification of the original model by adding these devices to these syntactic level as the following :

1.phonological level

1.2 Rhyme

1.3 Alliteration

2.lexical level

2.1 Repetition and Extra-emphasis

2.2 Antonymy

2.3 Synonymy

3.Syntactic level

3.1 statement

3.2 command

3.3 question

3.4 conditional

3.5 negation

3.6 comparative

3.7 vocative

Conclusions

Slogans are short expressions used in political and religious contexts to voice ideas, aims and ideologies of individuals or organizations in the simplest and easiest way that ensures their spread as many people as possible. The phonological level, according to Hosu and Pavela's model, is realized by alliteration and rhyme. The analysis has shown the same use of these devices.

The model recognizes antonymy, synonymy, repetition, and extra emphasis at the lexical level but in the analyzed slogans no instance of synonymy has been found. Synonymy might not be effective enough in the context of the slogans to attract the attention of the addressees. Slogans are intended to enthuse the addressees which is the very purpose that antonymy, repetition, an extra emphasis can serve.

On the syntactic level, the model identifies statements, commands, questions and conditionals. The analysis has identified other syntactic categories such as *negatives*, *comparison* and *vocative* which the model doesn't include. As a result, the researcher proposes a modification (expansion) of the model that includes these categories. Negation is employed to show defiance and absolute rejection of giving allegiance to the most corrupt and unjust ruler (Yazid Bin Mu'aawiya). The comparison of two opposite concepts helps to attract the attention of the addressees to the conflict between the good and the evil, between the righteous and the crooked and the wretched.

The vocative plays an important role in the slogans for two reasons. Firstly, it works effectively as an 'attention getter'. Secondly, it assists the addresser to express his/her attitude toward the addressee. Besides these main functions of the vocative, they can be interpreted as a form and a means of seeking and gaining strength and support from Allah the Almighty by intercession of Imam Hussein (Peace be upon him). The only instance of command has been found after a vocative (يا منصور أمت). The directness and abruptness of the command makes it less effective in trying to convince others of the cause of the revolution.

As far as the use of questions are concerned, only one type of question found in the analysed slogans is 'rhetorical question' as in: "أما من ناصر" "يَنْصُرُنَا؟". The message of these questions surely extends beyond the time of

the Battle of Karbala. Knowing in advance the limited number of his army, Imam Hussein (Peace be upon him) sent his international call for support from his time to the Day of Judgment. It is not only a call for military support but all kinds of support.

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