

An Analysis of Patterns of Communicative Action in the Sermons of Imam Hussain Based on Jurgen Habermas's Theory

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Abstractt

Jurgen Habermas's theory of communicative action emphasizes the role of linguistic communication in establishing mutual understanding, shaping the relationship between speaker and audience, and achieving rational consensus. From this perspective, language is regarded not merely as a tool for conveying messages but as a mechanism for shaping social action. The sermons of Imam Hussain also possess a distinctive communicative and social capacity, in that their discourse, while conveying meaning and expressing a stance, invites the audience to awareness, evaluation of the situation, and adopting a position toward social and ethical issues, thus aligning with the communicative components of Habermas's theory. The present study aims to analyze the patterns of communicative action in the sermons of Imam Hussain based on Jurgen Habermas's theory, employing a descriptive-analytical method. The findings indicate that communicative actions in these sermons operate across three interrelated levels: speech, performative, and normative, extending from the expression of stance and revelation of the speaker's subjective state to references to collective values and norms. Furthermore, the relationship between speaker and audience is based on a gradual process that moves the audience from encountering a problem and becoming aware of the situation to evaluation, choice, and acceptance of social responsibility. Within this framework, religious values are transferred from the level of belief to the realm of behavior and social responsibility within the structure of the sermons, and the language of oratory, by playing a norm-building role, establishes a connection between religious belief, individual positioning, and social action.

Keywords: Communicative Action, Jurgen Habermas, Imam Hussain, Sermons.

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1. Introduction

Jurgen Habermas's communicative theory regards language as one of the most important tools for establishing communication between individuals and achieving mutual understanding. In this theory, dialogue does not occur merely for the transmission of messages, but rather actors through language seek to express their viewpoints and create a common ground for comprehension and agreement. Habermas by introducing the concept of "communicative action" examines linguistic communication in connection with social relations and the norms governing society. From this perspective, speech can, in addition to conveying meaning, reveal the speaker's stance, his relationship with the audience, and the type of action he pursues through speech. Therefore, discourse analysis based on this theory provides the possibility of examining the connection between language, communication, and social action.

The sermons of Imam Hussein are among the prominent examples of religious and social discourse in Islamic history, in which speaking to the audience is accompanied by a purpose beyond the transmission of information. In these sermons, invitation, warning, protest, argumentation, clarification of positions, and calling the audience to take a stance are manifested in various linguistic forms. Hence, the structure of these sermons possesses the capacity to be examined from the perspective of the relationship between speaker, audience, and communicative purpose. Attention to the various modes of action in the speech of Imam Hussein can clarify how language is employed to convey values, express positions, and influence the audience. These characteristics provide a suitable ground for examining these sermons based on Habermas's communicative concepts.

The present study is conducted with the aim of analyzing the patterns of speech acts in the sermons of Imam Hussein based on Jurgen Habermas's communicative theory. This study, using a descriptive-analytical method, examines the types of speech acts and their communicative function in the aforementioned sermons. The significance of this research lies in its simultaneous attention to the structure of speech, the relationship between speaker and audience, and the objectives pursued through linguistic acts. Examining these dimensions can provide a more precise understanding of how language is used to convey values, express positions, and establish communication with the audience. Furthermore, this approach allows the communicative capacities of the sermons in connection with social and normative issues to be examined with greater precision.

This study seeks to answer the following two questions:

What are the patterns of speech acts in the sermons of Imam Hussein based on Habermas's communicative theory?

How do speech acts shape the relationship between speaker and audience in the sermons of Imam Hussein?

1-1. Literature Review

Zahra al-Barghawi (2017) in an article titled "Speech Acts in the Sermons of Imam Hussein: A Pragmatic Study," published in the Journal of the Islamic University College, has revealed the diversity of speech acts in the sermons and their role in

conveying the speaker's intentions, influencing the audience, and achieving communicative goals. Despite alignment in attention to the sermons and linguistic acts, a fundamental difference in the theoretical framework is evident; this study has addressed speech acts with a pragmatic approach, whereas the patterns of speech acts in the present research are examined based on Habermas's communicative theory with attention to the communicative and normative dimensions of speech.

Hossein Elyasi Mofrad and Zeynab Ghasemi Asl (2023) in an article titled "Analysis of Conceptual and Communicative Action of the Subject in the Poems of the Arabic Spring 'Ayoha al-Shalabi' Based on the Components of Jurgen Habermas's Communicative Action," published in the *Journal of Contemporary Arabic Literary Criticism*, have concluded that conceptual and communicative acts in these poems, in addition to reflecting the subject's viewpoint and positions, play a role in establishing communication with the audience and raising social and political issues, and the components of Habermas's theory are identifiable in their structure. The main difference between this study and the present research lies in the text under examination and its analytical angle; for here contemporary Arabic poetry is the focus of investigation, while the present research concentrates on patterns of speech acts in sermons.

Vahid Baseri (2025) in a study titled "Critical Discourse Analysis of Imam Hussein's Sermon in Tuhaf al-Uqul Based on Fairclough's Approach," published in the *Journal of Religions and Mysticism*, has shown that linguistic and discursive elements of the sermon play a role in reflecting power relations, expressing positions, and revealing its social and political dimensions. Nevertheless, the difference in theoretical approach separates the path of the two studies; the aforementioned analysis was conducted based on Fairclough's model of critical discourse, whereas in the present research, Habermas's communicative theory serves as the basis for analyzing patterns of speech acts.

Ruhollah Masoumiyan (2026) in a study titled "Examining the Patterns of Communicative Action in the Story of Prophet Adam Based on Jurgen Habermas's Theory," published in the *Journal of Interpretive Innovations*, has reached the conclusion that the discursive relationships among the characters of the story can be explained based on various types of action and communicative goals, and language plays an important role in shaping interaction among actors. At the same time, the difference in research corpus delineates the boundary between these two investigations; for the aforementioned study focuses on the Quranic narrative, whereas in the present research, sermons are analyzed as religious, social, and oratorical discourses within Habermas's framework.

Ahmad Arefi and Mehdi Moghaddasi (2025) in a study titled "Instrumental Rationality and Communicative Rationality between Moses and Pharaoh in Surah al-Shu'ara According to Jurgen Habermas's Theory of Communicative Action," published in the *Journal of the Scientific Association of Arabic Language and Literature*, have shown that the opposition between instrumental rationality and communicative rationality in the dialogue between Moses and Pharaoh is reflected in the type of action and communicative goals of the two characters, and

Habermas's theory provides the possibility of explaining these differences. The distinguishing aspect of this study lies in its analytical focus; there the opposition between two types of rationality in a Quranic dialogue is examined, but the focus of the present research is on identifying and analyzing patterns of speech acts in sermons.

Overall, previous studies show that Habermas's communicative theory has appropriate capacity for examining linguistic and communicative dimensions in literary and religious texts, and the sermons of Imam Hussein have also been considered from various perspectives. However, among the reviewed studies, the analysis of patterns of speech acts in the sermons of Imam Hussein based on Jurgen Habermas's communicative theory has not been addressed. The present research, by focusing on this topic, analyzes the patterns of speech acts and their communicative functions in these sermons.

2. Communicative Action from Habermas's Perspective

Jurgen Habermas within his theoretical framework introduces those interactions in which actors seek to realize meaning-oriented goals through speech as "communicative action" (Eshl, 2012: 192). This type of action, according to Habermas, is itself divisible into three kinds: illocutionary, dramaturgical, and normative (Habermas, 1984: 287). Communicative action as a linguistic approach for studying social systems, at both micro and macro levels, explains various dimensions of a desirable social relationship. In this view, language is considered not merely as a semantic or syntactic system, but rather in the context of its objective and spoken application; especially where speaking requires the possession of certain formal conditions (Shafiei, 2005: 150). This theory refers to the interaction between two agents, each of whom organizes interpersonal relationships by utilizing the capacity for speech and action - whether through verbal means or through extra-verbal tools.

These actors seek to reach understanding about the situation of action and their plans of action, and through this, coordinate their actions based on agreement. The centrality of meaning here is primarily connected with the definition of the situation of action; a definition that emerges from a negotiatory process and has the capacity to achieve consensus. As we will see below, language in this model enjoys a privileged position (Habermas, 2020: 171). Communicative action seeks to find universal and general principles that govern the expressive use of language. This approach has a meta-linguistic aspect that goes back to the formal conditions of the possibility of speaking. On the one hand, this action has a self-oriented nature; because it includes actors who modify their behaviors in a reciprocal manner to display their intended destination. But on the other hand, since this change of behavior occurs in the context of organized activities, it also acquires a social nature (Habermas, 1984: 74).

In Habermas's model of communicative action, the understanding of the other is never defined as instrumental exploitation or domination over him; rather, its goal is to achieve a mutual, empathetic, and sympathetic understanding that leads to the formation of a shared mental image. According to Habermas, the logic governing communication is not one-way, but is based on reciprocal and even multi-

directional interaction of human minds; an interaction that encompasses mutual understanding and dialogue about truth-oriented propositions and has a bilateral or intersubjective nature (Bashirieh, 1999: 276). Among the central concepts of this theory, the distinction between "lifeworld" and "system" holds a special position, such that from Habermas's view, the lifeworld is the arena in which actors, through language and symbolic interactions, reproduce their meaning, culture, and identity. This lifeworld is considered the ground for cultivating norms, values, and shared understanding, and is itself reproduced through communicative action. On the other side, the system includes the economic and administrative structures of society that operate based on functional and instrumental logic and are guided by media such as money and power. Habermas considers one of the ailments of modern societies to be the "colonization of the lifeworld" by the system; that is, a situation in which the instrumental logic of the system dominates cultural and communicative spheres and removes human interactions from the context of mutual understanding (Peyvazi, 2000: 13). Within this same framework, rationality in Habermas's intellectual system also takes on a dual form: on the one hand, instrumental rationality which is oriented toward efficiency, control, and success; and on the other hand, communicative rationality which is directed toward understanding, validation, and rational persuasion. Habermas, by criticizing the tradition of modern rationality - especially in its positivist and technocratic reading - seeks to recreate a kind of emancipatory rationality that is based on dialogue and intersubjective reasoning (Nozari, 2002: 56).

In such an approach, truth is considered not as something imposed, but as emerging from a discursive process, free and devoid of any domination. The theory of communicative action, which is considered among Habermas's most prominent intellectual achievements, although based on the analysis of message transmission, is by no means confined to this framework and acquires meaning beyond it. Its central idea emphasizes that every serious use of language to express a purpose about the surrounding world - unlike the expression of emotions such as surprise or the issuance of commands - simultaneously indicates three fundamental presuppositions: first, that speech must be such that it is comprehensible to others and free from any artificiality, complexity, or ambiguity; second, that the speaker must be truthful in his expression and not utter anything falsely, but rather his speech must be entirely rooted in correct perception and honesty; and third, that the individual has the right to reveal the content of his mind and subject it to critical discussion and examination, rather than keeping his thoughts imprisoned (Stones, 2000: 318).

Habermas enumerates for healthy and undistorted communication characteristics such as being free from internal and external compulsion, the absence of the goal of domination, being oriented toward mutual recognition, and occurring in a free space (Alikhah, 2000: 10). The theory of communicative action is connected to the public sphere; a sphere between the state and civil society in which citizens through rational dialogue participate in the formation of public opinion, and democratic legitimacy is achieved through rational persuasion and communicative

participation, not coercion (Nozari, 2002: 74). Thus, Habermas considers the resolution of disputes possible through mutual understanding and without violence, and introduces dialogue as the central core of communicative action; in this model, every actor is a social critic who through speech establishes connection with the surrounding world and transmits his experiences. Habermas, also influenced by Austin's theory of speech acts, applies it in three aspects: illocutionary, dramaturgical, and normative (Fasanqari et al., 2022: 279). In sum, Habermas's theory of communicative action, centered on rational and domination-free dialogue, provides a theoretical ground for the realization of mutual understanding, peaceful resolution of disputes, and democratic legitimization through communicative participation; an approach in which language is considered not as a tool of domination, but as a medium for human co-thinking and co-action.

3. Analysis of Speech Act Patterns in the Sermons of Imam Hussein

3-1. Speech Act

The foundation of the theory of speech act is based on the principle that no dialogue is formed in a vacuum, and for the analysis and interpretation of acts present in any text, attention to its social, historical, and literary contexts is an undeniable necessity. This approach stands in contrast to some attitudes of new criticism or French structuralism that examine the text apart from its discursive and social context, whereas such a perspective is of particular importance in the study of religious texts (Hosseini et al., 2023: 269). From Habermas's viewpoint, authentic communicative speech act is realized in the use of language, and its ultimate goal is to achieve understanding and consensus (Habermas, 1984: 104). In fact, what is performed when uttering a statement is the execution of a recognized communicative act through the employment of language, which gives the speech act a specific communicative value (Widowson, 2016: 192). Therefore, the speech act is not merely the transmission of a message, but the performance of a social action in a meaningful context that makes mutual understanding possible. The six examples below focus on parts of the sermons of Imam Hussein in which speech goes beyond the mere expression of meaning and, as a communicative act, calls the audience to take a position, accept, choose, or change behavior.

Table 1. Manifestations of Speech Act in the Sermons of Imam Hussein

Row	Evidence	Analysis
1	"I advise you to fear God, and I warn you of His days, and I raise for you His banners, so that the fearful has indeed drawn near to the terror of its arrival, and the warning of its descent, and its taste is	In this expression, the speech of the Imam has a function beyond mere information; through direct recommendation and warning, he calls the audience to piety and attention to its consequences. The structure of speech creates a communicative relationship between speaker and audience whose goal is to incite the audience

	burning, so grasp it with your hearts" (Zayn al-Din, 1442: 8).	to adopt an informed stance in the face of religious responsibility.
٢	"And know that good deeds are a source of praise and a result of reward. So if you saw good deeds as a man, you would see him beautiful and handsome, delighting the onlookers; and if you saw baseness, you would see it repulsive and ugly, from which hearts shrink" (Zayn al-Din, 1442: 12).	The address "know" indicates that the speech seeks to create a shared understanding of the value of moral behavior. The Imam, by formulating the contrast between good and baseness, leads the audience to accept a clear standard for evaluating behavior and employs language to shape shared understanding about the value of moral action.
٣	"So the authority over its interpretation belongs to us, and its interpretation does not surpass us, but rather follow its reality, so obey us, for our obedience is obligatory, since it is coupled with obedience to God and His Messenger" (Zayn al-Din, 1442: 19).	In this section, the command "so obey us" directly calls the audience to accept and perform a specific act. The Imam's speech, while explaining the basis of this request, places obedience to himself in connection with obedience to God and the Prophet; therefore, the speech becomes a tool for creating acceptance and directing the audience's communication.
٤	"For a terrible news has come to us, the killing of Muslim ibn Aqil and Hani ibn Urwah and Abdullah ibn Yaqtar, and our followers have abandoned us. So whoever among you wishes to withdraw, let him withdraw without	Announcing the news of the killing of companions and then offering the possibility of return transforms the speech into a communicative act for confronting the audience with a real choice. The Imam openly places available information before the assembly and, by removing coercion, provides the possibility of informed decision-

	blame" (Zayn al-Din, 1442: 44).	making for them; hence, the communication moves from truthful information toward the audience's decision-making.
۵	"And death is the bridge of these to their gardens, and the bridge of these to their hells. I have not lied nor been lied to. Indeed, my father narrated to me from the Messenger of God, peace be upon him and his family: verily this world is the prison of the believer and the paradise of the disbeliever" (Zayn al-Din, 1442: 59).	The Imam, through this expression, interprets the concept of death in an explanatory form for the audience and, by emphasizing the credibility of his speech, strengthens the ground for its acceptance. Speech here is not merely a description of death, but an attempt to change the audience's perception of the situation ahead and to create a shared understanding of the consequences of choices.
۶	"Praise be to God, and what God wills, and there is no power and no strength except in God. May God bless His Messenger and grant him peace. Death is inscribed upon the children of Adam like the inscription of a necklace upon the neck of a young girl" (Zayn al-Din, 1442: 42).	This expression, by formulating death as an inevitable matter, places the audience before a shared reality. The simile of death to a necklace upon the neck of a young girl conveys an abstract concept into a tangible and understandable form. Thus, speech provides a ground for the audience's mutual understanding of the existing situation and its informed acceptance.

The above evidence shows that the speech act in the sermons of Imam Hussein goes beyond simple transmission of a message and transforms speech into a means for shaping communication with the audience. Advice and warning direct the listeners' attention to moral and religious responsibility, and the explanation of behavioral values provides them with a framework for evaluating actions. In this process, language is not merely a carrier of meaning, but places the audience in a position to reconsider their relationship with the received message. Another part of the examples emphasizes the role of the audience's awareness and choice in the communication process. When the reasons for a request are explained or necessary information about the existing situation is provided to the audience,

the possibility of an informed reaction is created for them. In this respect, communication does not have a one-way form; because the audience, upon receiving the message, is called to evaluate the situation and determine their position. Overall, the diversity of these examples shows that the speech act in the sermons employs various capacities of language to realize communication; sometimes through encouragement and warning, sometimes through explanation and argumentation, and sometimes through providing the ground for choice. The result of this process is the creation of a ground for mutual understanding and the formation of the audience's informed stance; a matter that is consistent with the communicative goal of the speech act in Habermas's theoretical framework.

3-2. Dramaturgical Act

This type of act does not refer to a single actor or to members of a specific social group, but rather to those participants in reciprocal interactions who consider one another as a unified collective, and each of them has the possibility to speak to themselves before that collective. In such a situation, every agent gains the ability to expose to public view a set of inner intentions, thoughts, viewpoints, desires, emotions, and the like - access to which is exclusive to himself (Habermas, 2020: 114-115). This communicative form has various branches and manifestations, of which body language is among the most prominent, encompassing all non-verbal aspects of communication (Duikat et al., 2016: 14). In the context of dramaturgical action, physical movements take the place of speech, and the individual through various behavioral manifestations objectifies his hidden desires and intentions; thus, the body in this approach, beyond being a mere instrument for conveying meaning, plays the role of a context for representing the identity and intentions of the actor. The examples below focus on cases in which the inner experiences, attitudes, and personal positions of Imam Hussein are openly manifested before the audience, and through emotional expression and imagery, his inner state can be perceived.

Table 2. Manifestations of Dramaturgical Act in the Sermons of Imam Hussein

Row	Evidence	Analysis
1	"As if I see my limbs being cut off by the wolves of the deserts between Nawawis and Karbala, filling from me bellies and stomachs, hollow and empty, with no escape from a day	The imagery of the dismemberment of the body is a clear reflection of the Imam's awareness of his own fate. The use of figurative expressions transforms an inner experience and personal premonition into a scene observable by the assembly, thereby objectifying the subjective state of the actor before the audience.

	inscribed by the pen" (Zayn al-Din, 1442: 42).	
٢	"For I do not see death except as happiness, and life with the oppressors except as weariness. Indeed, people are servants of this world, and religion is but a play on their tongues, which they protect as long as their livelihoods are secured" (Zayn al-Din, 1442: 53).	This expression reveals the Imam's personal attitude toward death, life, and existing relations. The contrast between death and life under oppression places the actor's value system and inner judgment before the assembly and shows that his position originates from personal perception and belief.
٣	"My soul is with your souls, and my family is with your families, and you have in me an example. And if you do not do so, and you break my covenant and betray my allegiance from your necks, it is not unknown to you" (Zayn al-Din, 1442: 49).	In this example, the Imam, by expressing empathy and solidarity with the audience, reveals his emotional and human relationship with them. The assimilation of his own situation and that of his family with their situation presents an image of his feeling of companionship and personal participation and displays this inner state before the collective.
٤	"Woe to you, O assembly, and may you perish! Is it when you called us for help and remained perplexed? Then you responded to us as obedient and prepared? You drew upon us a sword at our necks, and kindled a fire against us" (Zayn al-Din, 1442: 67).	The intensity of emotional vocabulary and the structure of successive questions reveal the Imam's deep anger and sorrow. Here, inner emotion finds external manifestation through the intensity of linguistic expression and confronts the audience directly with the actor's emotional state and his experience of their behavior.

٥	"I do not know any companions more worthy or better than my companions, nor any family more pious or more dutiful than my family. May God reward you all on my behalf with goodness. Indeed, my grandfather, the Messenger of God, peace be upon him and his family, informed me that I would be driven to Iraq" (Zayn al-Din, 1442: 55).	The praise of the companions and family expresses the Imam's emotional valuation of his close ones. Emphasizing their loyalty and superiority reveals his feeling of gratitude and attachment, and transforms speech into an arena for representing the emotional relationship between the actor and the collective.
٩	"By God, I will not give you my hand like the giving of the humiliated, nor will I submit to you like the submission of slaves. Then he called out: O servants of God, I seek refuge in my Lord and your Lord from your stoning me" (Zayn al-Din, 1442: 65).	The oath and the rejection of accepting humiliation reveal the Imam's inner position in the face of threat and pressure. Emphasizing dignity and seeking refuge in God objectifies the actor's identity, will, and personal resolve before the collective and presents a clear image of his steadfastness.

The evidence in the table shows that the dramaturgical act in the sermons of Imam Hussein is primarily realized through the disclosure of the inner world and personal stance. In these examples, the Imam places before the audience his awareness of fate, attitude toward death, feeling of solidarity, anger, gratitude, and will. Thus, what lies at the inner level of the actor is transformed into external manifestation through language and imagery. In this, the emotional intensity of some expressions and the use of tangible imagery play an important role in objectifying inner states. The audience, upon hearing these words, is not confronted merely with an informative proposition, but with the position, feeling, and personal experience of the speaker. Also, the explicit expression of the Imam's relationship with his companions and family reveals another dimension of this act and discloses his emotional and value-based ties to the collective. These examples show that the dramaturgical act in these sermons is formed through the repre-

sentation of identity, emotions, beliefs, and the actor's will. By placing these elements before the audience, the Imam presents a clear image of himself and his position; hence, language here, in addition to expressing meaning, becomes a context for the disclosure of the inner world and identity of the actor in the space of social interaction.

3-3. Normative Act

Normative act does not refer to the behavior of individual actors who encounter others in their social environment, but to members of a social group who organize their actions based on shared values. This type of act is not understood as a cognitive expectation for the occurrence of a predictable event, but as the right to expect and perform a specific behavior from the members of that social group (Habermas, 2020: 114). Normative act is a behavior whose orientation is directed toward the shared values of a collective; therefore, this act is oriented toward coordination with the normative expectations of collective and organized groups. In applied moral reasoning, participants can test both the correctness of a specific action within the framework of a specific norm and, at a higher level, the validity of the norm itself (Sohrabi & Eskafi, 2015: 73). In other words, normative act is not merely adherence to a rule, but an interactive process for rethinking the legitimacy of collective values themselves, and through this, demonstrates the dynamism and flexibility of a society's normative system. The examples below focus on positions in which collective behavior is evaluated based on religious values and standards, and the audience is confronted with criteria for distinguishing right and wrong behavior.

Table 3. Manifestations of Normative Act in the Sermons of Imam Hussein

Row	Evidence	Analysis
1	"Beware of these deviants, who liken God to themselves, imitating the saying of those who disbelieved from among the People of the Book. But God is not like anything, and He is the All-Hearing, the All-Seeing. Eyes do not perceive Him, but He perceives eyes" (Zayn al-Din, 1442: 4).	The Imam, by drawing the boundary between correct belief and deviant view, presents a shared religious standard for doctrinal judgment. The advice to avoid this group calls the audience to adhere to the monotheistic norm and to distance themselves from belief incompatible with it.

۲	"So God began with the command of enjoining good and forbidding evil as an obligation from Him, because He knew that when it is performed and established, all other obligations, both easy and difficult, are maintained. And that is because enjoining good and forbidding evil is a call to Islam" (Zayn al-Din, 1442: 34).	In this example, enjoining good and forbidding evil is introduced as a fundamental norm for the organization of other social duties. The Imam, by explaining the function of this obligation, highlights the collective responsibility toward the reform of social behavior.
۳	"Whoever sees an oppressive ruler who makes unlawful what God has forbidden, breaks his covenant, opposes the practice of the Messenger of God, and acts among God's servants with sin and aggression, and does not change him by deed or word, it is God's right to enter him into his place" (Zayn al-Din, 1442: 49).	This speech places silence in the face of oppression against a clear normative expectation. From the perspective presented in this expression, observing oppressive behavior is not compatible with indifference, and members of society bear responsibility for reacting to deviation from religious standards.
۴	"Take heed, O people, from what God admonished His friends through His bad praise of the rabbis, when He says: they did not forbid one another from their sinful sayings. Woe to those who disbelieved from among the Children of Israel by the tongue of David and Jesus son of Mary" (Zayn al-Din, 1442: 33).	The Imam, by citing a religious example, condemns refraining from confronting incorrect behavior. Thus, a normative standard for social responsibility is presented that is based on the necessity of reacting to improper speech and behavior.

۵	"Rise, O noble ones, to death which is inevitable, for these arrows are the messengers of the people to you. By God, there is nothing between you and paradise and hell but death, by whose terror they pass to their gardens and by whose terror they pass to their fires" (Zayn al-Din, 1442: 81).	The address to the companions calls them to confront a situation that, within the framework of their collective values, gives meaning to steadfastness and acceptance of its consequences. Death in this expression goes beyond an individual event and becomes a criterion for measuring adherence to values accepted by the collective.
۶	"Fear God and do not kill me, for it is not lawful for you to kill me, nor to violate my sanctity. For I am the son of your Prophet's daughter, and my grandmother is Khadijah, the wife of your Prophet. Perhaps the saying of your Prophet has reached you: Hasan and Husayn are the masters of the youth of Paradise" (Zayn al-Din, 1442: 80).	The Imam, by reminding of the sanctity of life and the status of the Prophet's family, places before the audience the religious and value-based standards governing collective behavior. The appeal to family status and the Prophet's saying formulates the expected behavior based on shared and recognized values for the community of the audience.

The examined evidence shows that normative act in the sermons of Imam Hussein is based on shared values and collective responsibility. In these examples, standards such as monotheism, enjoining good and forbidding evil, confronting oppression, and preserving the sanctity of the Prophet's family serve as the basis for evaluating the audience's behavior. Thus, the Imam's speech does not merely address individual behavior, but challenges the manner of action of society's members in the face of accepted norms. Another important aspect is the transformation of religious values into practical expectations. Within this framework, belief in a value becomes important when it manifests in social behavior; therefore, silence in the face of oppression or indifference toward improper behavior is not considered merely a personal choice, but is placed before a collective responsibility. This connection between value and action elevates the norm from the level of a theoretical rule to a criterion for measuring social behavior. Overall, these examples show that normative act in the sermons is carried out through the reminder of shared values, the determination of the limits of acceptable behavior, and the critique of collective performance. The Imam, by placing the audience's

behavior before religious and moral standards, calls them to rethink the validity and consequences of their action; therefore, his speech does not merely emphasize the observance of norms, but also places the legitimacy of existing behavior under evaluation.

Results

The patterns of speech acts in the sermons of Imam Hussein indicate that these acts do not function merely separately at the three levels of illocutionary, dramaturgical, and normative, but rather a kind of semantic continuity exists among them. At the illocutionary level, the audience is confronted with invitation, warning, explanation, and the provision of the possibility of choice; at the dramaturgical level, the stance, emotion, and will of the Imam are revealed to the audience; and at the normative level, these positions acquire meaning within the framework of religious values and social responsibility. Hence, the pattern derived from the sermons can be considered a model in which the expression of stance, the disclosure of the speaker's character, and the evaluation of social behavior are placed in alignment with one another; such that the speech act goes beyond the level of a linguistic act and becomes a mechanism for connecting the Imam's individual stance with the collective standards of society.

The relationship between speaker and audience in these sermons is formed based on a kind of gradual engagement of the audience with the communicative situation; meaning that the Imam first confronts the audience with a situation, value, or issue, then by revealing his stance and reasons, provides the possibility of evaluating that situation, and finally places the audience before a specific choice or responsibility. This process, in examples such as reporting the killing of companions and granting the option to return, or raising the issue of society's responsibility toward an oppressive ruler, shows that the audience does not hold a passive position in the structure of the sermons, but rather the speech is organized in such a way that the audience is inevitably compelled to assess the situation and determine their relationship to it. Therefore, the relationship between speaker and audience in these sermons is not based on the direct transmission of a message, but rather on creating the ground for the audience's awareness, evaluation, and position-taking; a characteristic that highlights the communicative aspect of the Imam's speech acts.

The examination of the sermons of Imam Hussein shows that speech acts in these sermons transfer religious values from the level of belief and speech to the arena of social responsibility. In these sermons, concepts such as monotheism, enjoining good and forbidding evil, confronting oppression, and preserving the sanctity of the Prophet's family are not presented merely as doctrinal principles,

but are transformed into criteria for evaluating individual behavior and measuring societal performance. As a result, the language of the sermon acquires a norm-establishing function and establishes a connection between religious belief and social behavior; such that the acceptance of a value necessitates its reflection in social action and the adoption of a stance against deviation from it. This characteristic shows that the communicative capacity of the sermons is not limited to creating understanding of a message, but is also manifested in transforming shared values into a basis for social responsibility.

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