

ISRG Journal of Arts, Humanities and Social Sciences (ISRGJAHSS)



ISRG PUBLISHERS

Abbreviated Key Title: ISRG J Arts Humanit Soc Sci

ISSN: 2583-7672 (Online)

Journal homepage: <https://isrgpublishers.com/isrgjahss>

Volume – III Issue -II (March – April) 2025

Frequency: Bimonthly



Political Discourse of Imam Hussein between Euphemism and Dysphemism

Mohammed Ahmed Ali Al Fuadi

Ph.D. Student, Department of Linguistics and Philology, Faculty of Arts, University of Ljubljana Orcid ID:

<https://orcid.org/0000-0002-8383-0821>

| **Received:** 11.01.2025 | **Accepted:** 18.01.2025 | **Published:** 07.04.2025

***Corresponding author:** Mohammed Ahmed Ali Al Fuadi

Ph.D. Student, Department of Linguistics and Philology, Faculty of Arts, University of Ljubljana Orcid ID:

<https://orcid.org/0000-0002-8383-0821>

Abstract

Euphemism and dysphemism are two linguistic processes that influence how we perceive language across various dimensions, including linguistic trends, semantics, and pragmatics. Although they share foundational elements, they exert contrasting effects and serve distinct purposes. This research investigates the use of euphemism and dysphemism in the discourse related to Imam Hussein. Adopting a qualitative descriptive approach, the researcher functions as the primary instrument for both data collection and analysis. The data is sourced from the script recited during the Battle of Kerbala, where euphemistic and dysphemistic terms are identified and coded for in-depth qualitative discourse analysis. These linguistic concepts frequently appear in print media, political discourse, and the oratory of Imam Hussein. The text underscores a profound contradiction in the cognitive and emotional dimensions of humanity, particularly regarding feelings of shame and humiliation. Despite his inability to secure a military victory, the Imam passionately advocated for liberty, justice, and dignity, promoting human values through language that will resonate throughout history. The study's findings reveal that Imam Hussein utilized euphemistic language to articulate these ideas. His discourse addresses significant themes such as the pursuit of freedom and justice, the struggle against vices and evils, and the experiences of collective humiliation and cognitive dissonance. In contrast, opposing factions resorted to derogatory language, including insults, profanity, and obscenities, to express their feelings of hatred, anger, and disrespect. They did so in a manner that targeted the positive image of each other and their audience, exhibiting little restraint in their expressions.

Keywords: “euphemism, political discourse, dysphemism, cognitive content, intellectual discourse, humanity, dignity”.

Introduction

Linguistic communication is not just about the sound system, words, or syntactic structures, but it always represents the beliefs, attitudes, customs, behaviors, and social habits of their people, all these characteristics form culture. The concept of euphemism and dysphemism as a linguistic phenomenon is studied in various language disciplines such as lingo stylistics, semantics, etc. Recently, it has been engaged in socializing linguistics and lingo pragmatics, while researchers describe and structure aspects of this phenomenon that are of interest to them in specific disciplines. The functional aspect of Euphemism, however, has been studied much less, and the most clearly shown is in the journalistic and political course texts implemented in the media.

The phenomenon of euphemism has been studied much more than the dysphemism phenomenon. Researchers from both domestic and international were the euphemists. This ratio in the study of the two concepts mentioned is very strange since dysphemisms are as ancient as euphemisms and are an integral part of talking to the old. Now, though, we can talk about some progress in the dysphemism study field. This is probably associated with a change in the status of the speech of the interlocutor. In use, dysphemism is becoming much more popular and abundant. It is an inevitable connection between feelings, emotions and antagonistic states that form the basis of the Freudian theory [8, 2009 and 2011, 44] of the Taboo's "affective ambivalence," consisting of an archaic prohibition that lives on in the unconscious and the unconscious desire to transgress it.

Their use goes far beyond their everyday discourse. It is also typical for Arabic-language literature to increase their use. Some modern Arabic literature works are full of euphemism and dysphemism.

This process is not closed as the literary lexicon goes to the big screen and then falls into many social life spheres. Thus, it is possible to talk about a certain cycle of such linguistic concept as dysphemism, in his works by the author, taken from everyday speech, and subsequently reflected returned to folk verbal use. The same cannot be said about euphemism. Those authors, euphemizing their literary language, create a barrier between daily speech and literary speech. Less, though, despite the vastness of dysphoria in different strata of speech, including literary, functioning dysphemism features are poorly understood, leading to searching for ways to solve this problem.

Literature Review

According to Boireau, censorship is employed by communities to protect themselves from the offensiveness of the theatre and bad language, such as cursing, swearing, and obscenity. Hutton believes that completely unlimited and uncontrolled communication is illogical, saying that language is subject to censorship in all cultures. These are regarded as taboos that are created by all cultures and are incorporated and protected by those who Gain is to be had through enforcing the regulations. According to Allan and Burridge, taboos typically emerge as a result of social limits on a person's behavior or when their acts embarrass or hurt both them and other people. This is therefore expected to be prohibited, whether it be holy, philosophical, signals to individuals in positions of authority or worries linked to dangerous creatures. Finally, a person's public demeanour may violate social norms of civility. Unless a taboo breach is intended, people can and do avoid tabooed behavior in general.

To examine the forms and applications of euphemistic and dysphemistic terms in the political language of former US President Donald Trump, Kadoorly and Mugair undertook a pragmatic study. The researchers used Grice's (1975) cooperative principal model and Leech's (1983) politeness principle model. Five political speeches were collected, and the discourse was examined using a qualitative methodology. They conclude that Trump employed many forms of dysphemism (generic and conventional) as well as metaphor, hyperbole, circumlocution, and positive euphemism. Despite adopting Grice's and Leech's models, the researchers did not use them to analyze Trump's speeches.

Euphemism and dysphemism in "J.M. Coetzee's novel *Waiting for the Barbarians*" were also the subject of a pragmatic study by Jumaa and Ghailan. To analyze judgment, appreciation, effect, graduation, and sensations that are present in euphemism and dysphemism expressions, the paper applied the appraisal theory to the novel. The literary text is gathered and studied by the scholars qualitatively and quantitatively. They contend that the characters employed appreciation and effect before exercising judgment. Additionally, the characters tended to utilize dysphemisms rather than euphemisms. They also assert that it is crucial to understand the context when understanding the evaluation.

The types and applications of dysphemism in an Indonesian high school were examined by Mulya et al. The purpose of the paper was to categorize dysphemisms according to Allan and Burridge's (2001) classification by types and uses in dialogues. The technique used was qualitative. The tool was a ten-question questionnaire distributed to 68 students. According to the study's conclusions, there are four different types of dysphemism: gay dysphemism, dysphemistic euphemism, dysphemistic epithet, and euphemistic dysphemism. Additionally, the students utilized dysphemism to curse, degrade, criticize, condemn, and express rage at people.

In a similar vein, Sitanggang and Ganie conducted research to examine the various forms and uses of dysphemism in the movie *Deadpool*. The goal of the study was to identify the various dysphemistic expressions and the motivations behind their use by the characters. They used a qualitative approach and accepted Rawson's (1989) categorization of dysphemism (profanity, obscenity, and insult). A total of 95 data were collected and analyzed. The paper's findings show that the movie used all different kinds of dysphemism; obscenity was most frequently used, then insult and profanity. Additionally, the researchers discovered that the characters employed dysphemism to degrade, express rage, intimacy, wonder, and joy, as well as to symbolize a negative situation.

The four research previously mentioned concentrated on the various forms and uses of dysphemism. They acquire and analyze the textual data qualitatively. They did not, however, use a pragmatic model to analyze the data. To fill this vacuum, the current study applies Goffman's (1962) concept of the face and Brown and Levinson's (1987) theory of politeness to demonstrate how the characters in Berkoff's play employ dysphemistic expressions. Additionally, to examine how the characters employ them, the researcher qualitatively analyses the play and categorizes the dysphemistic utterances by Allan and Burridge's (2006) taxonomy (Basheer et al., 2022).

Research question

To differentiate between the euphemism of expression used by Imam Hussein in his speeches and its influence on the populace,

which has endured to this day, inspiring the masses with ideas of freedom, refusing to submit to injustice, and revolution against the oppressor, as well as the dysphemism of expression used by Imam Hussein's opponents, about some comparisons between the Arabic and English languages.

The main content of the study

The main aim of the present paper is to form a case-marked seek for a bond between the class of language euphemisms and the class of dysphemisms. The functions of that square measure by no means identical. In short, euphemisms serve to dignify or express politeness and/ or respect. The elements that are absent from the scope of dysphemisms serve to attenuate a painful evocation or name a taboo object.

For a full picture of the functioning of linguistic phenomena such as euphemisms and dysphemisms, the above two concepts are considered simultaneously. In our case, we propose doing so to identify functional dysphemism characteristics in the literary Arabic language. Works on the study of euphemisms can to some extent be attributed to the study of the phenomenon of dysphemisms since the Latin word "mutatis mutandis" allows us to consider the relations between euphemisms and dysphemisms [9, p. 78-92].

It can be used to interchange the reality of dysphemism and euphemism. You can use the first and second concepts in the same context. In this case, the choice depends on various external factors, such as emotion, education, decoration, etc. In this case, the message sentence remains unchanged for any choice of speaker. The limits between euphemisms and dysphemisms are apparent, but usually, a certain relationship exists between them. Dysphemisms can, for example, become a euphemism and vice versa: 'He began shouting. You are a "son of a bitch, are not you?" [8, p. 10]. The phrase "bitch son" may specifically be used in this case to attribute neutral speech, but you may find little shadow dyslexia in it. Explicit dysphoria, like "bastard," can be used to confirm this thesis. The initial phrase will then look like "You're a bastard, aren't you?" However, it will look like a good example, "You're a disagreeable person, aren't you? In this case, it is quite right." These examples illustrate that a small degree of euphemization or dysphemism in the text affects its significance and can therefore, argue that dysphemism and euphemisms have the opposite interdependence in most cases. We propose that the features of dysphemisms based on functions of euphemisms be considered based on the theoretical material given in the previous paragraph of this Article. In particular, euphemisms can perform several social functions nearby, mainly by hiding or disguising an unpleasant object.

It was hinted back by such giants of structuralism as Ferdinand Polyglot (1916), Sir Leslie Stephen Ullmann (1957) and, recently, Kardela and Kleparski (1990) and Kleparski (1997) that the reason for the many language phenomena should be supported by a presumptuous pan-chronic viewpoint. It had been not accidental that during this paper several cases of euphemisms and dysphemisms from varied historical epochs were mentioned. This was meant to point out the Catholicity of each mechanism and, secondly, that the immediate conclusion rising from our discussion is that the explanation of synchronic states should be wanted in history. Additionally, to the purpose, though the bond between the processes of euphemization and dysphemism is not invariably clear-cut synchronically, historical proof could facilitate one to

seek out arguments that may make it doable to classify one amongst the two relevant classes. Finally, despite the clear, albeit refined, distinction between the categories of X-euphemisms, it is very important to imply the indispensable role of the context and therefore the intentions of the speakers in their selection of expressions.

This primary feature covers a few mini-functions. However, it is possible to determine the major role of dysphemisms by applying the interchangeability principle before starting to consider sub-functions euphemisms. The principal function of dysphemisms is, therefore, to examine any unpleasant object or effect in general. Once the fundamental function of dysphemism has been determined, euphemisms and dysphemism of mini-function are considered.

Methodology

The researcher uses a qualitative descriptive approach to collect and analyze the textual data that was gathered from historical and literary works that dealt with the battle of Karbala because this study deals with words and expressions. It contains several euphemistic and dysphemistic phrases that Imam Hussein and the numerous individuals who took part in that Battle utilized to attain diverse goals.

The goal of a qualitative method, according to earlier researchers like Vanderstoep and Johnston, is "more descriptive than predictive." The goal is to fully understand a study participant's viewpoint. The researcher explores how the characters employ this concept, which is similar to Goffman's (1962) idea of the face and Brown and Levison's (1987) politeness model, by analyzing euphemistic and dysphemistic expressions. The texts that historians interested in the Battle of Karbala narrated, or what is known as Al-Taf literature, were transmitted by historical works that shed light on Imam Hussein's (PBUH) revolution by a qualitative method and an interpretative argument.

The finest tool for a qualitative realistic study, according to Lincoln and Guba (as stated in Vanderstoep & Johnston), is a human participant. They warn that nonhuman instruments can only gain from the layers created in the instrument. The researcher using a qualitative approach, according to Creswell, is the instrument himself. The researcher carries out a variety of tasks, including gathering and analyzing textual data by reading the script and translating the terms. As a result, analyzing the data used in the publication is based on the researcher's perspectives on the theory utilized. In summary, the researcher arranges, gathers, examines, and delivers the paper's findings. In addition, the researcher uses a literary text as a pre-existing source to help answer the study questions.

To investigate the textual material, the researcher uses a qualitative discourse analysis approach. According to Vanderstoep and Johnston, there are a variety of research methodologies available when a researcher employs a documentary or pre-existing textual information such as films, plays, speeches, journal reports, or videotapes. One of these is a discourse analysis technique. Both Johnstone Merriam and Tisdell concur that when a researcher analyses speech, he is simply looking at the language that is utilized in context, whether it be spoken or written. To respond to the study's questions and accomplish its goals, the researcher pragmatically analyses some passages from the texts in light of their context by applying Goffman's notion of face, Brown and Levinson's politeness theory, and Allan and Burrige's (2006).

Discussion

Arab and Muslim literature has been transmitted to us through various narrators. In this context, we focus on the political discourse of Imam Hussein, the grandson of Muhammad (PBUH), during the events of 61 AH (680 AD) at the battlefield of Karbala. Imam Hussein sought to convey two central viewpoints throughout his movement, which reflect the broader implications of this struggle. The first viewpoint is clearly expressed through Imam Hussein's actions, embodying an anti-Yazid stance against a regime that is marked by corruption, depravity, suppression, and repression. The first perspective is straightforward, while the second perspective challenges the ignorance and humiliation of humanity. This latter viewpoint will be viewed as the more significant movement at the heart of its actions. In truth, Yazid's lasting legacy is not defined by his historical struggles. Rather, his primary battle centres on humanity's ignorance, degradation, deviation, and humiliation. Imam Al-Hussein undoubtedly fought against these vices.

Euphemisms in Imam Hussein's political discourse arise when direct references or descriptions of an issue could provoke adverse reactions from the audience. It is crucial to note that representatives of Yazid's authorities are unlikely to employ euphemisms to soften the actions of Yazid's regime.

Imam Hussein's discourse was crafted with specific circumstances in mind. He understood that his speech was directed at ordinary citizens—his supporters—as well as the soldiers of Ibn Sa'ad's army, who opposed him and had been misled by their politically inept leaders. By employing positive economic terminology, often used by politicians to engage a mass audience, Imam Hussein sought to expose the deception faced by the troops at the hands of their commanders. His aim was to convey a significant message to history, emphasizing that he and his followers chose to defy the Caliph's orders. He said,

"I'm not coming up out of selfishness or power or the cause of chagrin or pain. I am rising in my grandfather's nation to seek correction".

With this speech, we conclude that Imam Hussein's fight was of two dimensions and could have two different consequences, but both are good. If Imam Hussein could defeat the Yazid regime, the outcome of the first dimension appeared to be good, but that did not happen. The other aspect was that without Imam's success in politics and the military. He would not achieve this with words but with blood, through his resistance to oppression, through language which history never forgets, which makes his narrative flow like a permanent stream of historical events. Of course, the first objective was not achieved, but the second objective was achieved, Imam Hussein cannot withhold any power from this. The power to go into the martyrdom battlefield; sacrifice yourselves and loved ones; the great sacrifice which is so great, it will seem small and unimportant, regardless of the enemy's size.

This brilliant sun keeps on discharging more light in the Muslim world consistently until its light contacts the entire of humankind. Today Imam Hussein is known all through the world, over 1000 thousand years back. Today, the narrative of Imam Hussein is more perceived than at any other time in recent memory; the thoughts of opportunity, equity, nobility, raising individuals and high-positioning human rights have been perceived in them. In the scan for opportunity and equity, in the battle against indecencies and wrongs, just as in the battle against human numbness and

mortification, the talk of Imam Hussein approaches a previous model.

To clarify the truth, Imam Hussein brought his loved ones, his wives, and his children to Karbala. One could note in its lifestyle of preserving the great legacy of Islam passed on by the Holy Prophet and his Father and his genuine followers by a descendant of the prophet. All of these aspects are visible in the lifestyle of the action of Imam Hussein, from clearing up to the warning, the promotion of Islam and the awareness of prominent figures of his time in their followers' response. He was aware of his movement's consequences.

When it comes to a similar subject, the speaker tries to draw on collective or lexical units: the use of metaphor for the manifestation of Euphemia is also characterized by this situation. Let us give an example:

Imam Al-Hussein (PBUH) has gathered his followers. He thanked God and praised him, and then he said,

"I have no better knowledge of followers than you, and there is no loyal family than mine, God has rewarded you well instead of me, and the darkness of the night has overcome. Take it on as a camel, and each one of you takes one of my family and spreads it in this darkness. Leave me to those people who do not want anyone other than me."

He rebelled to set a role model and refused to surrender. He asked people to help him and when a group of people from Kufa expressed their willingness to accompany him on his way, Imam Hussein accepted their offer, moved to Kufa and did not give up in the middle of the way. His words were addressed primarily to his disciples, his sons, and daughters, his cousins, and his company, Imam Hussein. Therefore, they are aware of the impact of death on their faces, to find out if they are willing to sacrifice the precious and worthy to detect the motives behind their coming and the stuff that was in their minds.

The last has a perspicacity because of women with negative suggestive shading. The subject of women is brimming with Euphemia, particularly when correspondence happens between people. Thus, female-situated dysphemism is progressively normal for such correspondence in male social orders. As a rule, nevertheless, metaphorical units, which could likewise convey to fore the front line of womanliness, which seems, by all accounts, to be a kind of resistance to males, were utilized to seek after the taboos of "gallantry" [3, p.6, 2015]. Here it is intriguing to refer to Zainab al-Kubra (The oldest daughter of Ali Bin Abi Talib). Who assumes an imperative job in history and demonstrates the significance of the nearness of a woman on one of the major verifiable occasions? The explanation behind the triumph was Zainab al-Kubra because the powers of equity were crushed by fighting in Karbala, yet the conduct of Zainab al-Kubra made it a lasting and definitive triumph that will be examined in another paper in subtleties. Imam Hussein, after perceiving the palaces and level spots. There was a genuine discourse between him and his sister, Mrs Zainab al-Kubra, when he entered her tent, the primary purpose for her inquiry was to uncover the contenders' aims other than her sibling and the level of genuineness and devotion to shielding her sibling and dread of being deceived, as happened to the general population of Kufa:

حتى دخل خيمة زينب فسألته (ع) عما إذا كان قد استعلم من فاجابها: والله. «أصحابه نياتهم فكانت تخشى أن يسلموه (ع) عند الشدة؟ لقد بلوتهم فما وجدت فيهم إلا الأشوس الأقيس يستأنسون بالمنية دوني استئناس الطفل إلى محالب أمه

"Until he entered Zainab's tent, she asked him whether he inquired about the intentions of his companions. She was afraid that they were going to hand over him in time of distress." He replied; "I have examined them and I did not find in them except the brave ones who are accustomed to decease as a child who is accustomed to his mother's breast".

As can be seen from the examples above, euphemisms and dysphemisms do not interact with a very fine line as opposite concepts, but as very close concepts. Therefore, the line between the concepts we are considering becomes more obfuscated, making communication between interactors more complicated. It is proposed to consider some more examples of Euphemia and dysphemism related to the topic of communication discussed by the disorder. Open use in most cases in the sphere of words mentioned in verbal communication. Cultural communication is not allowed and is perceived as harsh and beyond borders. That is, these concepts appear as dysphemism in many cases. Therefore, the use of euphemisms is characterized to hide the essence of such words [7, p.10, 2004].

Euphemism can be used to show kindness and respect. Therefore, dysphemism is used in cases where the courtesy or the intention of deliberate misrepresentation is not present, such as the kindness of one person or another [3, p.15, 2015]. For instance,

ويحكم إن لم يكن لكم دين وكنتم لا تخافون المعاد فكونوا أحرارا في دينكم، وارجعوا إلى أحسابكم إن كنتم عربا

"If you did not have any religion or you didn't fear the hereafter, you had to be free in your life, and if you were Arab, you had to return to your ancestry."

Before breaking out the war between the two parties, Imam decided to throw the argument on Omar bin Sa'ad's army. Al Hussein rode his horse and he progressed towards the folk with a group of his companions. Al Hussein said to Burier bin Khudier to speak with the people, Burier proceeded and said;

Hey, people have been afraid of God since Prophet Muhammad's descendants became between their backs. These are his (Prophet Mohammed's) descendants, his daughter, and his wives, so you had to declare what you had and what you wanted to do with them. The people started throwing Burier with arrows after that, so he returned and Al Hussein proceeded until he stopped in front of the people. He started looking at their army's lines, they were just like the torrent, and he looked at bin Sa'ad who was standing in Al-Kufa. Al Hussein said; "thanks to God who created the earth and made it a home of extinction and disappearance that changed their lives from one situation to another", then Shimmer went on and said, 'Hey, Hussein, what you said, made clear to us what you wanted, so we could understand you'.

To respect the disbelievers, the euphemism is used. For example, you can bring the following words to replacements i.e., keep - head guard; assistant flight attendant. Note that metaphor can often play a role, particularly if figurative speech comes from languages considered cultural, refined or elegant, and the above function [17,

p.47-49, 1968]. In this case, the focus of dysphemism is the nonprincipled or obscene profession or the negative qualities of its representatives as follows: taxi drivers, and Costumes of money collection [18, p.5, 2013]. Moreover, euphemism is used to respect the dignity of people suffering from disease or poor people. Then dysphemism performs the function of disregarding the bad situation of any person. AL Hussein said;

اتقوا الله ربكم ولا تقتلوني، فإنه لا يحل لكم قتلي، ولا انتهاك حرمتي، فإني ابن بنت نبيكم وجدتي خديجة زوجة نبيكم، ولعله قد بلغكم قول نبيكم : « الحسن والحسين سيدا شباب أهل الجنة »

"To fear God and do not kill me because it was not permissible for you to kill me or violate my sanctity, since I was the son of your prophet and Khadija is my grandmother who is the wife of your prophet and perhaps the words of your prophet have reached you; Al Hassan and Al Hussein are the young masters of paradise people".

Mitigation of a disgusting topic, also this is one of the functions of euphemism. In the first place, dysphemism can also act oppositely to the subject of the interlocutor or expressed directly in relation to the theme of the speaker, as shown in this example

وقال المفيد: «ودعا الحسين براخلته فركبها ونادى بأعلى صوته: يا أهل العراق- وجلهم يسمعون- فقال: "أيها الناس اسمعوا قولي ولا تعجلوا حتى أعظمكم بما يحق لكم عليّ، وحتى أعذر إليكم، فإن أعطيتموني النصف، كنتم بذلك أسعد، وإن لم تعطوني النصف من أنفسكم فاجمعوا رأيكم، ثم لا يكن أمركم عليكم غمة، ثم اقضوا إلي ولا تنظروا إن وليي الله الذي نزل الكتاب، وهو يتولى الصالحين"». ثم حمد الله وأثنى عليه.

Al-Mufeed said Imam Al-Hussein wanted his Sumpter and he rode it, and he shouted, "O people of Iraq, and most of them heard. Oh, the people heard my talk and hurried not till I told you about your rights until I forgive you, if you gave me equity, you'd be happier and if you didn't give me equality, so your command would not grieve you. Allah is my guardian who has downloaded the book. Allah has taken over the rightness".

Imam Hussein, the hero of the work, does not try, as the example shows, to hide his conflict with his superiors and uses dysphemism to express his views on the problem.

The fact that polite words are by their nature euphemistic is worth paying attention to. Another characteristic of euphemisms, therefore, is their use to be poll correct. Abundant use the dysphemism deprives language of its quality; however, it does not prevent the growth of the political discourse dysphemization trend. It can be explained in part by the fact that modern politicians are trying to be understandable and accessible to voters and other citizens to reach the necessary level of mutual understanding [6, p. 12, 2015]. Subsequently, these themes are a field of abundant dysphemism, which can be used to prevent ethical or sexual insult.

ثم قال: «أما بعد فانسوني، فانظروا من أنا، ثم راجعوا أنفسكم وعاتبوها، فانظروا هل يصلح لكم قتلي وانتهاك حرمتي؟ ألسنت ابن "بنت" نبيكم، وابن وصيه وابن عمه، وأول مؤمن مصدق لرسول الله بما جاء به من عند ربه؟ أو ليس حمزة سيد الشهداء عمي؟ أو ليس جعفر الطيار في الجنة بجناحين عمي؟ أولم يبلغكم ما قال رسول الله لي ولأخي: هذان سيدا شباب أهل الجنة؟ فإن صدقتموني بما أقول وهو الحق والله ما تعمدت كذبا مذ علمت أن الله يمقت عليه أهله، وإن كذبتوني فإن فيكم من إن سألتهم عن ذلك أخبركم، سلوا جابر بن عبد الله الأنصاري وأبا سعيد الخدري وسهل بن سعد الساعدي والبراء بن عازب وأزید بن أرقم أو أنس بن مالك يخبركم أنهم سمعوا هذه المقالة من رسول الله لي

ولأخي...» ثم نادى: «يا شيب بن ربي، ويا حجار بن أبجر، ويا قيس بن الأشعث، ويا يزيد بن الحارث فقال له قيس بن الأشعث: ،

After that, Imam Al Hussein said;

"If you forget to see me who I am, check yourself, monist yourself and see if you should kill me and violate my holiness. Wasn't I, the son of the daughter of your Prophet, the son of his guardian and his cousin, and the first believer who believes in the prophet of Allah? Wasn't Hamza my uncle, who is the master of martyrs? Wasn't Jaffar Altair, who is in the paradise of the two wings, my uncle? Have you not reported what the Prophet of Allah said to my brother and me? Are these youth masters in the people of paradise? If you believed what I said, it was the truth, and God knew I did not want to be deliberately, and if you challenged me, there was a group of people you knew, and if you asked them,

ألم تكتبوا إلي أن قد أئنت الثمار، واخضر الجنب، وإنما تقدم على جند لك مجندة؟

"Didn't you write to me that the fruits ripped and soldiers were recruited for you?" Qais bin Al-Ashath replied

«ما ندرى ما تقول ولكن أنزل على حكم بني عمك، فإنهم لن يروك إلا ما تحب»

"We didn't know what you said, but we accepted your cousin's rule because your cousin wouldn't do anything wrong with you,"

When Imam Hussein was agonized by his household people, his son and his companions, and when he saw that his companions were ripped to pieces on the ground, no one left alive was waiting for him, and the women he called out,

هل من ذاب يذب عن حرم رسول الله ؟ هل من موحد يخاف الله فينا؟ هل من مغيث يرجو الله في إغاثتنا؟

"Was there a defender who was defending the women of the prophet? "Was there a believer in us who fears God? "Was there a succourer who asked Allah to help us?"

In some degrees, "caustic" words, as well as dyslexia, can be referred to as euphemisms. In everyday speech, the use of dysphemism is inevitable. In this case, it cannot be claimed that dysphemism works in the same way as in the above situations [15, p. 23, 2001]. Dysphemism and euphemism levels can vary with different factors in daily speech. It would be fair instead to say that the use of dysphemisms is also inevitable in everyday speech. It is also possible to distinguish this case functioning of euphemisms and dysphemisms as special since these two concepts are not peculiarly directly contrary to interdependence.

ثم قال الامام زهير بن القين تقدم لمخاطبة الكوفيين قال: «يا أهل الكوفة، نذار لكم من عذاب الله نذار، إن حقاً على المسلم نصيحة أخيه المسلم، ونحن حتى الآن إخوة على دين واحد وملة واحدة ما لم يقع بيننا وبينكم السيف وأنتم للنصيحة منا أهل فإذا وقع السيف انقطعت العصمة وكنا نحن أمة وأنتم أمة، إن الله قد ابتلانا وإياكم بذرية نبيه محمد لينظر ما نحن وأنتم عاملون».

Imam Al-Hussein asked Zuhair bin Al-Qain to convey his speech to the people of Kufa saying, *"O people of Al-Kufa, and warn you of God's torment. It is really that the Muslim should advise his Muslim brother and so far, we were brothers who follow the same denomination unless*

the war broke out between us and we should advise you. If the war broke out, the obviation disappeared and we would be a nation and you would be another nation that God afflicted you and us with his Prophet Mohammed's offspring for the sake of watching what we were going to do".

Dysphemism in a comparable class of utilization is utilized as a marker of vulgarity comparative systems; code words are utilized to supplant different ideas, which show substantial discharge, for example, sweat - happened. In the precedent: Sweat was a wiped-out kid [18, p. 3 2013] the term sweat takes over dysphemic shading on the off chance that we consider it when we use it for a lash word and setting action. The word sweat likewise applies the natural, logical and family unit interpretativeness of the human body and dysphemism.

فرماه الشمر بسهم، وقال له: «اسكت، اسكت الله نامتك فقد أبرمتنا" اضجرتنا" بكثرة كلامك»، وكان من قبل ذلك قد رد على خطاب الإمام الحسين

Al-Shimer threw him with an arrow and said to Al-Hussein, *"Shut up as you wear us with the multitude of your words."* Al-Shimer had already responded to Al-Hussein's speech.

There are euphemism constructions in Imam Hussein's speeches, which, as it is possible, cannot exacerbate and thus a difficult situation in the substance. For our society, the danger lies in the fact that those words did not affect most of the people who were included in the speech and that this speech has the power of influence in the present time more than that time. In addition to this speech, not only did the Islamists believe in it, but also, they also believed in all the intellectual trends in our society, and these words became slogans. Al Hussein said to them:

«لا والله لا أعطيك بيدي إعطاء الذليل ولا أقر لكم إقرار العبيد».

"I won't give you my hand like the spaniel, and I won't declare you like the slaves."

Al-Hussein raised the human dignity banner and his immortal words, *"وهيئات منا الذلّة"* *"We are not humiliated by humiliation and dishonor."* He went down the road of honor, refused the oppressors, praised himself, and denied the oppressors, preferably death in the shadow of swords, rather than the tyrants. His action and discourse gave the finest lessons about dignity and honour of refusal to humankind and future generations When he saw Umar Bin Sa'ad settled, Imam Hussein was sure they would be killed, so he gave the ceremony to his followers. He thanked the Lord and was grateful for his grace. Then he said,

أ لا ترون أن الحق لا يعمل به، و الباطل لا يتناهى عنه، ليرغب المؤمن في لقاء الله، فإنني لا أرى الموت إلا سعادة، و الحياة مع الظالمين إلا بمرماً

"It's been ordered as you saw, therefore our life has been changed, repudiated, and its charity has been managed, just as it doesn't leave only the last drop, you don't see that the right is not worked by, and falsehood is not broken by others, those who believe in the meeting with God want to meet him. I do not see death except for happiness and life with oppressors is stressful and hard".

It is anything but difficult to envision a circumstance, in which delegates of other political gatherings will receive Imam Hussein's discourse as a work stage, with various introductions from radical to common through progressivism and take his discourse to the

boulevards, raising those trademarks against the ex-regime dictator. After that, begins to animate individuals' feelings and emotions, and their induction. The inquiry isn't how to think about somebody and the inquiry, to shield us from being very forceful is the conduct of certain social gatherings that, as I would see it, don't simply live as they need, yet force their perspective on other individuals forcefully. Imam Hussein needed to prompt them, routed to warriors who were remaining against him in one hand saying,

(ويحكم إن لم يكن لكم دين وكنتم لا تخافون المعاد فكونوا
أحراراً في دنياكم، وارجعوا إلى أحسابكم إن كنتم عرباً)

"If you did not have any religion or you didn't fear the hereafter, you had to be free in your life, and if you were Arab, you had to go back to your ancestors." On the other hand, he indicated his discourse on the network by saying, "I don't see death except for happiness and life with oppressors is hard".

Talking about this point from the enthusiastic circle, from feeling on the legitimate ground. There are such indirect developments in Imam Hussein's talks on this issue: episodes including mass confinement of individuals; members in unapproved shares; and mass uproars. Consequently, as can be seen from the models given, Euphemia is most earnestly utilized in inner political discourse. Since every one of these subjects, etc., is therefore intense and provocative according to the specific, to maintain a strategic distance from fervor and disturbance. The open frenzy of government officials "constrained" where these trademarks have turned out to be threatening dictators, hoodlums, and backstabbers since they energize the persecuted whenever and spot to upheaval and uprising against the deplorable circumstance they are living [20, p.35,2005]. The world network with an alert watches the resistance of the primary political rivals.

However, regardless of the way that the political talks correspond with tropical regions of the dysphemism; Imam Hussein's political talk has some extraordinary attributes. Initially, it cannot be said that euphemisms happening in the execution of Al-Hussein-talking legislators are acknowledged to a bigger degree in agonistic sorts, as opposed to in enlightening performative. We discover precedents in equivalent measure and in that and for another situation Secondly, given the exceptional Arab mindset, strategy on-screen characters look to understand the purported "We-discourse", logically went for assembly with the on-originate form. In addition, despite the undeniable contrasts in the discourse conduct of one political subject from the discourse conduct of another, we should consider what all Arab legislators actualize in their essential idea of discourse conduct state.

Imam Al-Hussein said:

أَلَا وَإِنَّ الدَّعِي ابْنَ الدَّعِي قَدْ رَكَزَ بَيْنَ اثْنَتَيْنِ، بَيْنَ الْمَيْلَةِ
وَالْيَلَةِ، وَهَيْهَاتَ مَنَا الدِّلَّةَ، يَا بِيَّ اللَّهِ ذَلِكَ وَرَسُولُهُ وَالْمُؤْمِنُونَ، وَجُجُور
طَابَتْ وَطْهَرَتْ، وَأَنْوَفَ حَمِيَّةٍ، وَنُفُوسَ أَبِيَّةٍ، مِنْ أَنْ تُؤْثِرَ طَاعَةَ النَّيَامِ عَلَى
مَصَارِعِ الْكِرَامِ

"The Bastard and the son of the Bastard have concentrated between the two, we are not humiliated by humiliation and dishonor (i.e., he wants me either to surrender or draw my sword and fight them). Imam Al-Hussein declares that Allah, the Apostle, the believers, and those who have pure hearts do not accept his

surrender, preferring death to humiliation or obedience to varmint and honorable death".

A basic examination of Imam Hussein's talks to Ibn Sa'ad's Army contenders for the nearness of metaphorical talk inside the subject of the predefined talk. We should comprehend that such verbal conduct is steady with Imam Hussein's fundamental business frame of mind. His discourse, in this manner, is all the more frequently immersed with allegorical with the significance of doublespeak, for example with esteem Improvement of signification: for this, so the urgent does not abide; dread - don't do, do - don't be apprehensive, triumph will show from the outcomes that come later. The primary point of the outcomes is to save the picture of a solid identity. In this way, in a circumstance of political talk, the sociopragmatic utilization of code words is gone for a foreordained passionate and evaluative demeanor towards the occasion; in expository writings, code words are coordinated towards the statement of the recipient's abstract location to persuade the recipient of their rightness and legitimacy; politically right doublespeak and dysphemisms. We resemble "doublespeak" executed in a circumstance of political and military clash. Dysphemisms frequently reflect language arrangement qualities. In this manner, by examining a few instances of Arabic-talking polyphony material.

Examples are discussed in Imam Hussein's political discourse to show how euphemisms and dysphemisms interact. From these examples, it is clear that in this case euphemisms and dysphemisms come out of the framework directly opposite interaction. Again, in their mutual functioning, considered concepts converge. In this case, however, the first is diluted between the euphemism and the neutral word, not dysphemism and the second. However, this process also allows us to talk about the convergence of the concepts we have considered. Another topic in the field of vocabulary that affects the results of this action is the role of women, which should also be observed very carefully by the speaker when mentioned.

Conclusion

In conclusion, it is feasible to make informed decisions about the specifics of dysphemisms in Arabic abstract discourse. A fundamental aspect of dysphemisms is their function as direct opposites of euphemisms, which facilitates a thorough analysis of their role in academic language. As illustrated in numerous examples, dysphemisms frequently convey a purposeful negative message. In this context, dysphemism represents a deliberate choice made by the speaker. It illustrates a specific understanding of the ethical considerations surrounding a verse legend, particularly when it is part of a literary work. However, in various instances of dysphemism, distinguishing between a dysphemism, a neutral term, and specialized jargon can be difficult, especially when their definitions become blurred. This ambiguity is evident in the language used by those who sought to harm Imam Al-Hussein. In general, dysphemism is not typically a conscious decision in communication, which can result in certain misunderstandings about its etymology. Nevertheless, many elements of dysphemisms within Arabic-speaking literary discourse remain unexplored and warrant further investigation. Concerning the notion of irreconcilable situations, it is essential to recognize that creators do not encounter unavoidable circumstances, and there are no situations that can be considered truly irreconcilable.

The primary purpose of a locution is to portray a situation, individual, or object in a more favorable, encouraging, or polite

manner than what is provided by the starkness of reality or by blunt, straightforward definitions. This study seeks to explore this concept through a comparative analysis of English and Arabic. Euphemisms in every language are primarily crafted through three figures of speech: metonymy, metaphor, and circumlocution. Moreover, languages often borrow from one another to develop euphemistic expressions. Metonymy serves as the foundational figure of speech for euphemisms and is widely utilized across different languages. In addition, English incorporates hyperbole, remodeling, clipping, abbreviations, and acronyms to construct its expressions.

English and Arabic euphemisms have additional resemblances and fewer distinctions. This shows that locution may be a universal phenomenon in natural languages and it is expected that the majority of the similarities and variations between English and Arabic may be found among alternative natural languages.

Euphemisms serve to uphold the dignity of individuals who are experiencing illness or those who belong to underprivileged groups. In contrast, dysphemisms function to disregard the unfortunate circumstances faced by individuals.

Finally, it was highlighted that the expressive potential of euphemisms and dysphemisms operates not only to obscure or soften language but, more importantly, to enhance their communicative function. This includes specific euphemistic expressions linked to "doublespeak," reflecting social progress and the growing prestige of particular occupations. As a result, this insight has prompted a re-evaluation of our definitions of euphemism and dysphemism, incorporating new dimensions into the linguistic analysis of these phenomena. [Keith&Kate,1991, p.23].

Declaration of conflicting interests

The author(s) declared no potential conflicts of interest concerning the research, authorship and/or publication of this article.

Funding

The author(s) received no financial support for the research, authorship, and/or publication of this article.

References

1. ALLAN Keith and BURRIDGE Kate. (1991): Euphemism and Dysphemism. Language Used as Shield and Weapon, New York, Oxford: Oxford University Press, p, 13.
2. Boireau, Nicole, "Introduction," Contemporary Theatre Review, 5 (1), 1996: 1-3. <http://dx.doi.org/10.1080/10486809608568376>
3. Brown, Penelope and Levinson, Stephen, Politeness: Some Universals in Language Usage, Cambridge, Cambridge University Press, 1987.
4. Creswell, John, Qualitative Inquiry and Research Design: Choosing Among five Approaches. London, Sage Publications, 2007
5. Casas Gomez. Miguel (2011) The Expressive Creativity of Euphemism and Dysphemism, Lexis 2012. <https://www.researchgate.net/publication/265401596>
6. Chamizo Domínguez, P.J. and F. Sánchez Benedito. (1994): Euphemism and dysphemism: Ambiguity and supposition, Language and Discourse, p. 78-92.
7. Cronin A. (1947) Hatters Castle. Boston.
8. Dreiser T. (1972) Jennie Gerhardt. Progress, P. 89.
9. Goffman, Erving, Interaction Ritual: Essays on Face-to-face Behavior, New York, Anchor Books, 1967.
10. Hamza, Muhammad, Mohammed, Kamal, and Mohammed, Muntadher, "Observance of Leech's Politeness Maxims in Iraqi Sports Programs", Res Militaris, 12 (2), 2022a: 5535-5549.
11. Holder R. W. (2003) Dictionary of Euphemism. N.Y., P. 270.
12. Howatch S. (1980) Sins of the Fathers. Copyright. Susan Howatch., P.426.
13. Katsev, A.M. (1988) Language taboo and Euphemia: Textbook. Allowance for a special course. L.: LGPI them. AI Herzen,
14. Krysin, L.P. A. (1998) Foreign language in the role of euphemism. № 2.
15. Pastukhova O.D. (2015) Dysphemism of English language and their structural features // SMALTA. №2.
16. Sheigal EI (2004) is the semiotics of political discourse. Moscow: Gnosis,.
17. King S. (1999) Carrie. Pocket. P. 129.
18. Mitchell, B. (2001): The corrosive power of euphemisms. The Washington Times.p.20-25.
19. Vidlak S. (1967) The problem of euphemism in the background theory of the language field // Etymology: materials and Studies on Indo-European and other languages. Moscow: Nauka,.
20. Villanova, G.A. (2015) Euphemia and principal courtesies in modern English: monograph. M.; Berlin: Direct Media,
21. Neaman J. S., Silver C.G. Kind Words. (1990) A Thesaurus of Euphemism. N.Y.: Avon Books, P.409.
22. Sagarin, E. (1968): The Anatomy of Dirty Words. New York: Lyle Stuart., p, 49-60.
23. Welsh I. (2013): Trainspotting. Vintage. .P. 3-5.
أضواء على ثورة الإمام الحسين/السيد الشهيد محمد صادق الصدر - دار الكتاب الاسلامي / 2006
الإمام الحسين شمس لن تغيب/الشيخ جميل الربيعي/دار الاعتصام إيران / 2005
تاريخ الأمم والملوك /الطبري/تحقيق محمدأبو الفضل / 1974 / دار المعارف مصر