دُرَاسَةً لغويةً لخطبة الزهراء الخصبة بالإرث

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ملخص البحث:

يُتَصَفّ خِطَابُ السيدة الزهراء بالغة الفصيحة، فضلاً عن دلالاته السياسية والدينية والأخلاقية. يُؤثِر اختيار الكلمات وطريقة تقديمها عادةً في ماهيّة الرسالة وتأثير عرضها، بَيدَ إن هذا لا ينطبق على الخطاب قيد البحث لعدم حدوث أي تغيير على مُلتقٍه إبان إلقائه. وعلى الرغم من هذا تُعّد رسالة هذا الخطاب خالدة ومُؤثرة لِكلِ الأجيال القادمة، وهنا يكمن الهدف من دراسته. وبناءً على ذلك تضع هذه الدراسة لنفسها مُهمَّة إيجاد إجابَة على السؤال الذي يفترض الدراسة إن هذا الخطاب يتسم بالفصاحة والبلاغة بسبب توظيفه لعدد من الخصائص اللغوية المميزة. أثبتت نتائج التحليل صحة الفرضية والتي بُنيت بلاغة الخطاب. من المُؤَكِّد أن يكون البحث فائدة للمهتمين بالدراسات اللغوية والأخلاقيات والبلاغة والتدابير اللغوية والبلاغة، وللمهتمين بدراسات اللغة الدينية ولغة الخطابة.

تاريخ الاستلام: 2020/8/15
تاريخ القبول: 2020/9/30
تاريخ النشر: 2023/3/31

الكلمات المفتاحية:
دراسة لغوية، خطة السيدة الزهراء، خطبة الإرث، الخصائص اللغوية

10.55568/amd.v12i45.295-340
A Linguistic Study of Al-Zahraa’s Inheritance Speech
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Received: 15/8/2020
Accepted: 30/9/2020
Published: 31/3/2023

Abstract

The sermon of Fatima Al-Zahra on her confiscated inheritance is characterized by a highly elevated language. Moreover, it bears religious, political and moral implications. The choice of words and the way messages composed usually affect how they are conveyed and received. The more proper the words and structures are, the more effective the message is. However, it is not true that the sermon did not change anything after being delivered. The power of this sermon, nevertheless, is constantly everlasting for all people in all ages. Here lies the rationale behind scrutinizing it in terms of the linguistic perspectives.

Accordingly, this study sets for itself the task of answering the following question: What are the linguistic features that characterize this sermon of Al-Zahra (peace be upon her)? The aim is to identify the different linguistic levels of this piece of discourse in terms of semantics, pragmatics, stylistics and rhetorics. It is hypothesized that this sermon is coherent and eloquent due to the distinct linguistic tools employed by Al-Zahra (peace be upon her). This research paper hinges on the various levels of linguistic description utilizing some relevant linguistic theories. The findings of the analysis verify the set hypothesis. It is hoped that this study is valuable to those interested in pragmatics, stylistics, rhetorics and those concerned with oratory and religious studies.

Keywords:
A Linguistic Study, Al-Zahra’s sermon, Inheritance Speech, linguistic features

DOI: 10.55568/amd.v12i45.295-340
1. Introduction

Fatima Al-Zahraa (peace be upon her), the dearest person to the heart of Prophet Muhammad (peace be upon him), lived a very short life. A few sayings and two speeches have been delivered by her on special occasions. The most important and critical events in Islamic history occurred after the Prophet’s death. This led the young lady to give a speech on her taken inheritance of Fadak and depriving Imam Ali (peace be upon him) of his right to succeed the Prophet. It reflects the strength of her character and nobility of mind. Her words are replete with insight, lucidity, and perfection. The power of her words lies in the fact that they are uttered by an infallible person who is a woman. Within the patriarchal society in which Fatima (peace be upon her) grew, such a speech has a notable and considerable value. Although she was very furious, she went out and gave her speech in full serenity and calmness.

It is claimed that more than eighty thousand studies and analyses have been written on this sermon of Al-Zahraa (peace be upon her). Most of these works have been accomplished in the Arabic language. The duty of honest Shiite believers is to convey and translate this rich treasure and pearls of wisdom and eloquence to the whole world. Moreover, since the Prophet and his progeny (peace be upon him) set the roots of various human sciences such as grammar, lexicology, rhetoric, linguistic studies, and other disciplines, it is their right to shed a light on their words. As such, this research paper sets for itself the task of revealing the linguistic aspects of Al-Zahraa’s inheritance sermon as it is a masterpiece that is worthy to be studied. It is an endeavor to uncover the linguistic structure of this sermon to show how its effectiveness has been built up. Thus, the linguistic levels of semantics, pragmatics, stylistics, and rhetoric are scrutinized. The analytical framework is interwoven out of miscellaneous linguistic concepts and it is developed on the basis of the relevant models available in the literature.

1 Al-Khawansari, Abu Al-Qasim Jaafar bin Al-Hussein. sharah khutbat alzahraa. N.E. Bahrain: Bahrain dar hifz alturath albahrani, 1431 AH.4
2 Al-Samawi, Ali “dhikraa aistishhad fatimat alzahra’” Safinat Al-Najat Channel, 1434 AH.https://www.youtube.com/watch?v=stb27kNTSOU.
2. Al-Zahraa’s Sermon

Fatima (peace be upon her) is the only daughter of Prophet Muhammed (peace be upon him), according to the Shiite doctrine³. She acquired divine knowledge and she was endowed with special intellectual brilliance. She is the unique symbol of the real meaning of faith, piety, honesty, wisdom, devotion, determination, will, power and sanctity⁴. Nevertheless, she witnessed sorrow and led an anguished life from her early childhood. She saw the mistreatment her father was dealt with and his sufferings in publishing the religion of Islam⁶.

After the death of the Prophet (peace be upon him), the apostasy took place when Abu Bakr seized power from its righteous candidate; Imam Ali (peace be upon him), who was dragged to pay allegiance to Abu Bakr⁶. Fatima’s rights were usurped and her house was set on fire. One controversial issue that occurred at that time was the taking of Fadak by the order of Abu Bakr⁷. Fadak is part of the bounty given to Prophet Muhammad (peace be upon him) and he bequeathed it to his daughter before his death. Many painful, sad, and miserable events led the daughter of the Prophet to go out claiming her stolen rights.

She (peace be upon her) spontaneously delivered a sermon that is regarded as one of her miracles⁸. As a piece of discourse, this sermon can be approached linguistically to unfold its meanings, reveal its eloquence and display it to the entire world. This speech elucidates that the role, power, and strength of Muslim women in social fields within the limits of religion and virtue is vital and immense. Moreover, it is a sacred mission to unravel the historical events and speak about the tribulations which befell this lady through her words. Consequently, her words are valuable to be scrutinized in various aspects; one of them is that of linguistics.

5 Al-Khawansari, sharah khutbat alzahraa, 7.
7 Al-Khawansari, sharah khutbat alzahraa, 7.
3. Linguistic Levels of Analysis

A thoughtful and deep analysis of any piece of language entails investigating it on the different levels of linguistics. The lexical or semantic, pragmatic, stylistics, and rhetoric levels are approached here in as much as they are relevant to the text under investigation.

3.1 Semantic Level

A semantic analysis is concerned with the knowledge encoded in the vocabulary of the language. Semantics focuses on the meaning of words, phrases, grammatical forms, or sentences. To approach the linguistic meaning of any text, one may observe its lexical relations as they are important semantic data that are defined in terms of conceptual relations. To scrutinize words in terms of their relationships with others, we use the semantic description of the language. There are many kinds of lexical relations but the most frequent and familiar ones are introduced below:

3.1.1 Hyponymy involves the concept of inclusion which is a matter of class membership. It is the lexical relation that “links words into hierarchies where superordinate words group together the kinds that comprise them.” It is concerned with the labeling of sub-categories of a word’s denotation. For example, a house is one kind of buildings, and a factory or a church are other kinds. The pattern of entailment that defines hyponymy is illustrated as follows:

a. There’s a house next to the gate.
b. There’s a building next to the gate.

The word ‘building’ is a superordinate for house, barn, church, factory, and so forth and these are the hyponyms of the word ‘building’.

11 Løbner, 203.
14 Griffiths, An Introduction to English Semantics and Pragmatics, 56.
15 Griffiths, 47.
3.1.2 **Synonymy** is said to occur if a word (or phrase) has the same meaning as another word (or phrase) when its substitution for the other in a given context yields an utterance that will be accepted as having the same meaning as the first utterance\(^{16}\). It is basically referred to as “sameness in meaning”\(^{17}\). The words ‘important’ and ‘significant’ are synonymy. For Riemer\(^{18}\), synonymy is the identity of meaning. One way of defining a word is by giving its synonymous. However, total sameness is not always true for one word can fit in a context whereas its synonymy does not\(^{19}\).

3.1.3 **Antonyms** can be “characterized as a relationship of incompatibility between two terms with respect to some given dimension of contrast”\(^ {20}\). Two expressions are antonyms if they express two opposite extremes\(^ {21}\). Non-gradable antonyms do not admit a midpoint, such as male/female or pass/fail. Asserting one of them entails the denial of the other. Gradable antonyms points on a scale that contains a midpoint like hot/cold or good/bad\(^ {22}\).

When we study lexical relations, we get informed on how human thought and awareness are organized. Such relations add coherence and richness to the text and manifest its powerfulness. In terms of cognition, they reflect the speaker’s capability of controlling or mastering language use in real interactions. Besides, they bestow special effects on the receivers.

3.2 **Pragmatic Level**

If semantics is concerned with the literal meaning of words, pragmatics “deals with all the ways in which literal meaning is refined, enriched or extended to arrive at an understanding of what a speaker meant in uttering a particular expression”\(^ {23}\). Pragmatics is the science that is concerned with language in use dealing with such aspects as “language users, the context of interactions and the appro-


\(^{17}\) Palmer, *Semantics*, 88.


\(^{19}\) Riemer, 150.

\(^{20}\) Riemer, 137.

\(^{21}\) Löbner, *Understanding Semantics*, 209.

\(^{22}\) Löbner, 209.

priateness of utterances within specific social situations, as well as the communicative goals pursued by communicators”\(^\text{24}\). Other scholars expound that it is the study of speech acts, deixis, presupposition and other aspects of discourse structure\(^\text{25}\). These are the pragmatic phenomena where each has been developed as a comprehensive theory of detecting hidden or unspoken meanings and intentions in language use. The most relevant theories to this work (i.e., the theory of speech acts and reference) are discussed below.

### 3.2.1 Speech Acts

In his thesis of saying is doing, Austin\(^\text{26}\) launches the theory of speech acts. Elaborations and modifications on this theory are made by Searle\(^\text{27-28}\) who sets four felicity conditions for the successful execution of an illocution: propositional, preparatory, sincerity, and essential conditions\(^\text{29}\). Accordingly, “a classification of five macro-categories of speech acts has been introduced\(^\text{30}\)” Each one of them constitutes some other sub-acts distinguished from each other by their own felicity conditions. These are as follows: commissives (the speaker is committed to doing something as in promising), declaratives or declarations (the speaker’s utterance causes an external change like declaring a war), directives (the speaker gets people to do something such as requesting), expressives (the speaker expresses his feelings and attitudes like blaming) and representatives/assertives (the speaker informs others about the truth as in affirming)\(^\text{31}\). Each speech act has its own rules or felicity conditions. For example, the speech act of warning is an expressive act whose felicity conditions are proposed by Searle\(^\text{32}\) as follows:

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\(^{25}\) Sorea, 17.


\(^{29}\) Searle, 54.


1. Prepositional content condition: a future event or state of affairs.
2. Preparatory condition: hearer (H) has reason to believe this event will occur.
3. Sincerity condition: speaker (S) believes that the event is not in the hearer’s interest.
4. Essential condition: counts as an undertaking to the effect that the event is not in the hearer’s best interest.

It is worth mentioning that Arabic grammarians have a similar approach to speech act analysis. The analysis, however, follows the steps of the English theorization.

3.2.1 Reference

Meaning is relative to a specific situation or context. Reference occurs when a speaker intends to impart a piece of information about a particular object with a certain property or relation. In this regard, meaning is associated with reference which is the relations that hold between linguistic expressions and what they stand for in the world. Since semantics and pragmatics overlap, meanings are not understood without considering context and use. Prior to contextual enrichment, thus, no exact full propositional meaning is offered.

Korta and Perry’s classification of referencing houses deixis, proper names, and definite descriptions. Deixis, the study of indexical expressions in language, has been discussed by Levinson as personal (you, me), spatial (here, there), and temporal (now, then). Personal deixis is utilized in the analysis. Proper nouns are names of persons, institutions, or objects whose reference is obvious as they

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38 Archer, D., Aijmer, 25.
39 Korta, kepaperry, Critical Pragmatics An Inquiry into Reference and Communication, 12.
belong to someone or something\textsuperscript{42}. Describing others conveys intended meanings and functions in the expression of opinions and viewpoints about others. A person might be described as a member of a group or as an individual by his first name or family name or by position and so on.

### 3.3 Stylistic Level

For Leech\textsuperscript{43}, stylistics is basically the study of literary style. However, it is much more than this. Azuike\textsuperscript{44} defines stylistics as the linguistic study of style. It is a reference “to all the elements of language that aid a writer or speaker to achieve a pattern of writing or speaking identifiable as unique or peculiar to him”\textsuperscript{45}. Thus, style alludes to the idiosyncratic use of language or the peculiarities or linguistic habits that individuals are identified with. Selecting words or structures and organizing them in language use, as well as deviating from the usual norms are the concerns of style\textsuperscript{46}.

Most oratory discourse and sermons are studied in terms of stylistics\textsuperscript{47}. One of the most famous models of stylistic analysis is that of Leech and Short\textsuperscript{48} which is explained as a checklist of linguistic and stylistic categories. Only some items are chosen here for the analysis to suit the purpose of this study. In their stylistic categories, the two authors speak of the figurative use of language exemplified by tropes and schemes\textsuperscript{49}. These are two rhetorical figures, as Leech\textsuperscript{50} first explains. Leech and Short\textsuperscript{51} consider “the incidence of features which are foregrounded by virtue of departing in some way from general norms of communication by means of the language code”. They are introduced below.

\textsuperscript{42}Mey, Jacob L., Pragmatics: An Introduction, 2nd ed. (united state: Wiley-Blackwell, 2001), 53.
\textsuperscript{45}Mehdi, wafaa, “A Stylistic Study of Imam Hussein’s Speech in Ashuraa,” in Al-Ameed Conference (Karbala: Al-Ameed International Center, 2016), 3.
\textsuperscript{47}Leech, Geoffrey and m.h.short, Style in Fiction: A Linguistic Introduction to English Fictional Prose (London: Longman Group Ltd, 1981), 60–63.
\textsuperscript{48}Leech and m.h.short, 60–63.
\textsuperscript{49}Leech, A Linguistic Guide to English Poetry, 74.
\textsuperscript{50}Leech and m.h.short, Style in Fiction: A Linguistic Introduction to English Fictional Prose, 63.
3.3.1 Schemes are “related to the cases of formal and structural repetition such as parallelism or mirror-image patterns (i.e., chiasmus) and the like. Schemes are studied on the phonological, grammatical, and lexical levels. Parallelism, for instance, is a “technique where words in successive lines are arranged in a balance”. It is “a device which suggests a connection, simply because the form of one sentence or clause repeats the form of another”\(^\text{52}\). If two sentences (phrases or clauses) have the same structure, a strong relationship occurs between them on the basis of sameness or oppositeness.”

3.3.2 Tropes are the obvious violations of the linguistic codes or departures from such codes. These “deviations will often be the clue to a special kind of interpretation associated with traditional figures of speech such as metaphor, metonymy, simile, and so on\(^\text{53}\). Metaphor is the device of presenting one entity by associating it with the qualities of a different entity for the sake of impressing the audience or recipients\(^\text{54}\). If we are using one entity to refer to another that is related to it, we have a case of metonymy as the ‘crown’ and its relation to ‘power’. Simile is an explicit comparison by using the words ‘like’ or ‘as’ between two things which share something in common\(^\text{55}\).

3.3.3 Idiosyncratic features are specific stylistic characteristics in a text. According to Leech and Short\(^\text{56}\), rhetorical effects are part of the stylistic description of language. Mehdi\(^\text{57}\) maintains that any piece of discourse can be characterized by its own idiosyncratic features depending on its genre or its speaker. In Al-Zahraa’s (peace be upon her) speech, these features suit the purpose of their occasion and they are in harmony with the speaker’s presentation. They include the figurative strategies that Al-Zahraa (peace be upon her) adopted to enhance her claim and strengthen her argument. Reciting verses of the Glorious Quran, and using vocatives or rhetorical questions are considered here as stylist-

\(^{53}\) Cook, 15.
\(^{56}\) Leech and m.h. Short, Style in Fiction: A Linguistic Introduction to English Fictional Prose.
\(^{57}\) Mehdi, “A Stylistic Study of Imam Hussein’s Speech in Ashuraa,” 16.
tic options that a person might resort to for the sake of making an effect on the interlocutors. They are idiosyncratic uses referring to the person him/herself or to the specific genre.

3.4 Rhetorical Level

Leech\textsuperscript{58} defines rhetoric as “the effective use of language in its most general sense”. When the speaker intends to address the mental states of his audience, convince them, or simply impart his thoughts, beliefs, or attitudes, his words fall in the scope of argumentative discourse\textsuperscript{59}. Rhetorically speaking, an argument represents a course of reasoning that demonstrates the truth or falsehood of a state of affairs\textsuperscript{60}. It refers to “a reasoned attempt to convince the audience to accept a particular point of view about a debatable topic”\textsuperscript{61}.

Rhetoric usually makes use of figures of speech. These devices are usually generated via flouting one or more of the Gricean maxims\textsuperscript{62}. This alludes to the pragmatic field. Considering the linguistic options of using presentational devices such as metaphor, hyperbole, and the like to ornament the language and attract the attention of hearers activates the rhetoric level of analysis\textsuperscript{63}. In this paper, however, these devices are included within the stylistic level of analysis as tropes.

Billig\textsuperscript{64} states that rhetoric is “the traditional study and practice of argumentation”. This means that there is an essential connection between rhetoric and argumentation. The class of arguments is a member of the class of rhetorical entities or processes as argumentation is inherently rhetorical. Since Aristotle’s book \textit{Rhetoric}, the classic trios of pathos, logos, and ethos are still topical in the study of argumentation\textsuperscript{65}. Language attracts and affects people via these argu-

\textsuperscript{60} “Argument Rhetoric,” n.d.
\textsuperscript{61} “Argument Rhetoric.”
\textsuperscript{62} Levinson, Pragmatics, 110.
mentative appeals. They are presented as follows:

1. A speaker may resort to *(pathos)* noticing how to produce reasonable emotions in the audience. The pathos or emotional appeals address the emotional sensibilities, needs, and values of the audience\(^\text{66}\).

2. A speaker may appeal to logic and reason *(logos)* to give a fact, or statistics, making historical and literal analogies or reliable evidence that support his argument. He may take a specific representative case to draw conclusions or make generalizations out of it. He may do the opposite when he begins with a generalization and then he applies it to a certain case\(^\text{67}\).

3. A speaker may argue with *(ethos)* to manifest a trustworthy and reliable character\(^\text{68}\). Aristotle argues that the ethos concerns the character of the speaker “who needs to establish credibility and demonstrate positive character traits” because the speaker’s character affects the decisions of the audience when they see valued elements in that character such as practical wisdom, goodwill or virtue\(^\text{69}\).

According to the introduction of the linguistic elements discussed above, the analytical framework that is the basic apparatus for analyzing the inheritance speech of Al-Zahraa (peace be upon her) is schematized in Figure (1) below:

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\(^{66}\) Breat, 307.


\(^{68}\) Breat, “‘Ethos, Pathos and Logos in Aristotle’s Rhetoric: A Re-Examination,’” 307.

4. Data Analysis and Discussion

The data under scrutiny is Al-Zahraa’s (peace be upon her) speech* upon the confiscation of Fadak by Abu Bakr. The analytical framework that has been developed after discussing the relevant linguistic features in the sections above is followed in the speech analysis. Some illustrative examples are included in this practical part to explain the qualitative analysis.

* It is better to remember that the original Arabic text is the one which will be under analysis. The English translation is provided here for explanatory purposes and because this research paper is written in English.
The overall instances are analyzed in terms of statistics to represent the quantitative level of analysis.

4.1 Analysis of Lexical Level

In this section, the three lexical relations: hyponyms, synonyms, and antonyms are looked for in the speech respectively. The following example is one of hyponymy where a subcategory is noticed because every messenger is a servant of Allah, but not every servant is a messenger of Allah. Thus, the word “servant” is the hypernym whereas the word “messenger” is the hyponym, as Löbner calls them. The sentence is:

“وَأَشْهَدُ أَنَّ أمَّي مُحَمَّدًا عِبَادُهُ وَرَسُولُهُ ﷺ أَحْتَارُهُ قَبْلَ أَنْ أُرْسِلَهُ”

“I also testify that my Father, Muhammad, is His servant and messenger whom He chose”

Another example is that when she speaks about her father and how people were rescued by his religion; she says:

“وَبَعْدَ أَنْ مُنَى بِبُهْمِ الرِّجَالِ وَذُؤِبَانِ العَرَبِ”

“and after he was confronted by mighty men, the Arab beasts”

Here, there is a relation of hyponymy as the word ‘Arabs’ refers to the men who confronted Prophet Muhammed when he asks them to be Muslims. Surely, not all men are Arabs and this is why it is viewed as hyponymy.

The following examples are synonymous. Al-Zahraa (peace be upon her) describes the Glorious Quran and its brilliant light and shining beams while she compares it to Ahlul-Bait (peace be upon them).

“كتَابَ اللَّهِ النَّاطِق، وَالْقُرَآنُ الصَّادِق، وَالنُّورُ السَّاطِع، وَالضِياءُ الْلَّامِع”

“The eloquent Book of Allah, the Quran of the truth, the brilliant light, the shining beam”

There are other examples that represent the synonymous relation between words such as (الله) or (رسول نبي) or (القرآن/ كتاب الله) and some others.

Many antonyms are found in this speech. For example, Al-Zahraa (peace be upon her) describes the role of her father and his effective good deeds on people. She says:

“فَقَامَ فِي النَّاسِ بِالْهَدَايَةِ، فَأَنتَدْخُلُمُ مِنْ الغَوَّى”

70 Löbner, Understanding Semantics, 205.
“He revealed guidance to the people. He saved them from being led astray”

Then Al-Zahraa (peace be upon her) mentions her relationship to Prophet Muhammed saying that he is her own father rather than the father of any other woman of yours as he is the brother of Ali bin Abi Talib who is her cousin and husband rather than anyone of you. The words (نساء) and (رجال) are antonyms:

"إن تعزوه وتعرفوه تجدوه أبي دون نسائكم، وأخا أبن عمك دون رجالكم"

"Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali) rather than any of your men”.

Examples of words like الذكر/الانثى، تعب/ راحة، سرائر/ ظواهر، أوقد/ أطفأ (الثواب/العقاب، الكفر/ الايمان، بالبسط/القبض) are other antonyms found in this speech.

4.2 Analysis of Pragmatic Level

Within the pragmatic level, some speech acts are distinguished like that of acknowledging, blaming, rebuking, stating/affirming or warning. Acknowledging means accepting or admitting the existence or truth of something and recognizing its importance or quality. The felicity conditions of this expressive speech act can be proposed as follows:

a. Propositional content condition: a previous act done by someone.

b. Preparatory condition: this act is beneficial for the speaker who wants to tell the doer and others that he got benefit out of this act.

c. Sincerity condition: speaker feels that this act deserves to be acknowledged and the doer deserves to be told of the good deed.

d. Essential condition counts as an expression of acknowledgement.

In uttering the following lines, Al-Zahraa (peace be upon her) acknowledges the blessings, grants and boons of Allah upon human beings:


* The felicity conditions of the expressive speech act of blaming are proposed as follows:
1. Propositional content conditions: a previous or ongoing act has been done by hearer.
2. Preparatory conditions: speaker does not accept this previous act.
3. Sincerity conditions: the speaker is dissatisfied with the present state of affairs resulting by that act and he believes that the hearer needs to be told that.
4. Essential conditions: speaker sets the hearer responsible for an act that is blameworthy.
Praise to Allah for that which He bestowed (us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp.

In the following lines, Al-Zahraa blames those who did not assist Imam Ali (peace be upon him) after the death of the Prophet or support him. Ali (peace be upon him) has saved Islam and put its basis by his strength, faith and courage. Thus, she (peace be upon her) issues a speech act of blaming:

“He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places”.

A speech act of rebuke is recognized, too. Rebuke or reproach is the expression of “a sharp disapproval or criticism of (someone) because of his behaviour or actions”[72]. What characterizes rebuke (which is severe blame) from blaming is that the latter is directed to deeds that had been done in the past as well as in the present whereas rebuke is used to criticize a past action only[73]. Al-Zahraa (peace be upon her) rebukes Al-Ansar (الأنصار) for their silence on the confiscation of her inheritance while they should stand with her and refuse this act of injustice:

“Will I be usurped the inheritance of my father while you hear and see me?!
(And while) You are sitting and gathered around me? You hear my call, and are

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* For the felicity conditions of warning are explained previously.
Another notable reference is that of Al-Zahraa to her father (peace be upon him) when she keeps on reminding the audience that she is the daughter of their Prophet whose right has been taken away; she mentions the word “أُنْثى” eight times:
included in the (news of the) affair? (But) You are numerous and well-equipped!”

   The most prevalent speech act noticed, however, is the expressive act of affirming\(^74\). In many lines, Al-Zahraa (peace be upon her) affirms the blessings of Allah and His Prophet upon human beings and upon her addressees. She says:

   "Allah sent him (Muhammad) to perfect His commands, a resolution to accomplish His decree, and an implementation of the dictates of His Mercy. So he (Muhammad) found nations differing in their creeds, obsessed by their fires, worshipping their idols, and denying Allah [atheists] despite their knowledge of Him”.

   Al-Zahraa (peace be upon her) resorts to the speech act of warning\(^*\) when she ends her words saying:

   "Here it is! Bag it (leadership) and put it on the back of an ill camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do”.

   The next item at the pragmatic level is that of referencing which includes three items: personal deixis, proper names, and definite descriptions. The personal deixis noticed is the first-person pronoun. Al-Zahraa (peace be upon her) talks about herself using the pronoun (I), Here are two examples:

   "I testify that there is no God but Allah"

   "And I am the daughter of a warner (the Prophet) to you against a severe punishment”


* The felicity conditions of affirming are summarized by (Searle, 1969: 66) as follows: the speaker has evidence for the truth of the proposition. It is not obvious to both speaker and hearer that the hearer knows the proposition and the speaker believes that proposition.
“Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his sons?”

“Allah illuminated their darkness with my Father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights”.

Another notable personal pronoun is that of the second person (you) as she (peace be upon her) addresses her audience. Astonishingly, this kind of referencing has eight occurrences as well. She says:

“While you were calm, gay, and feeling safe in your comfortable lives”

“Yet, now you claim that there is not inheritance for us!”

Part of reference analysis is the use of proper names. Al-Zahraa (peace be upon her) uses her own proper name to refer to the injustice that had fallen on her. She refers to her father by mentioning his own name to prove the direct ancestry to the Prophet of Allah. She addresses “Abu Bakr” as (the son of Abo Quhafa) and she did not address him by his own name. She neither addresses him as the successor of the Prophet because she does not believe in him as such and because she does not want to honor him or show respect for him:

"O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine?"

In definite descriptions, she describes her audience as “عُبَيْدُ اللَّهِ" to remind them of His blessings upon them and their duties towards Him. She says:

“Surely, you (people) are Allah’s servants at His command and prohibition, bearers of His creed and revelation”

She gives some definite descriptions for Prophet Muhammed as being her father, as being the Prophet of Allah, as being Allah’s chosen person, His messenger, or His servant. Each one of these descriptions goes with its specific context to
emphasize the particular concept hinted at. In the following example, she (peace be upon him) uses two definite descriptions for herself one after the other (إني في محمد) to assure the idea that she would never say something wrong as she is the infallible Fatima, daughter of the Muhammed (peace be upon him):

الأي الناس أعلموا أنني فاطمة وأبي محمد أقول عوداً وبدواً ولا أقول ما أقول غلطاً ولا أفعل ما أفعل شططاً

“O People! Be informed that I am Fatima, and my father is Muhammad I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly”

4.3 Analysis of Stylistic Level

This level includes three main headings. The first one is schemes which includes parallelism. It is noticed that this feature abounds in the whole sermon of Al-Zahraa (peace be upon her). In the following example, the two sentences are parallel in their syntactic structures. Each has (past tense verb + pronoun+ preposition+ noun+ adjective):

وهداهم إلى الدين القويم، ودعاهم إلى الطريق المستقيم

“Taking them away from misguidance, showing them the right religion and inviting them to the Straight Path (as-Sirat al-Mustaqeem)”

It is worthy mentioning that these two sentences are parallel phonologically, too. Below is another example of parallelism where the clauses have the same syntactic structures (adjective+ noun+ pronoun) and similar phonological patterns:

يبنيه بصائره، منكشفة سرايره، مطلية ظواهره

“Its insights are indisputable, its secrets are revealed, its indications are manifest”

The second element in the schemes of the stylistic analysis is chiasmus. It is an inverted relationship between the syntactic elements of parallel phrases. It is identified as a figure of speech in which words, grammatical constructions, or concepts are repeated in reverse order, in the same or a modified form75. The speech illustrates this example:

جعل الثواب على طاعته، ووضع العقاب على معصيته

“He then made the reward for obedience to Him and punishment for disobedience”

The next linguistic stylistic heading in the stylistic analysis is that of tropes. Metaphor is a notable figurative device that the speech of Al-Zahraa (peace be upon her) enjoys.

فَدُونَكَها مخْطومَةً مرحولةً تَلقْاكَ يَوْمَ حَشرِْك

“So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering”

She (peace be upon her) compares Fadak to a camel. She tells Abu Bakr that you took Fadak as a ready-made thing as someone who takes a camel with its saddle and rope to ride straightforwardly. He confiscates Fadak so easily, but on the day of judgment, he will get the punishment. It is worthy to claim that the image of the camel has been repeated as it mimics the cultural realities and thus it has a close association with the audience’s minds.

Another example is the following one when she says that Imam Ali (peace be upon him) has struck the strength of the enemies of Islam and seized their throats or shut their mouths which means that he stopped them from taking any action and put limits on their reactions. They were unable to face him or face his courage. Thus, their cunning plans against Muslims and Islam have been repressed by his virtue:

آخِذاً بأكظامِهِم داعياً إلى سبيلِ ربِّهِ بالحكمةِ والموعظةِ الحسنة

“He struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching”

Another figure of speech is that of metonymy. It replaces the name of a thing with the name of something else that is associated with it. It indicates a deliberate covert reference of an expression to imply another meaning when the speaker avoids overt reference. In the following examples, Fatima (peace be upon her) was stating their situation before Islam and she says they used to drink dirty water on the roads. This is a reference to the miserable state they were in before Islam:

You used to drink from the water gathered on roads; eat jerked meat. You were despised outcasts always in fear of abduction from those around you”.

Yet, when Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out”

She explicates that when the Prophet died, those hypocritical people worked to weaken Islam by directing it away from the line that Allah and His Prophet have ordered. They took the caliphate from its right man (Imam Ali) to put it in the hand of Abu Bakr unfairly.

One example of the trope of simile has been mentioned in this speech. She says that it is very apparent and clear to everyone that I am the daughter of Muhammed. As you see the sun on a bright, clear, and cloudless day, you know that she is the daughter of the Prophet:

"Yes, indeed it is obvious to you that I am his daughter as you see the clear sun”

Part of the stylistic level is the idiosyncratic features which are illustrated by the use of Quranic references, vocatives, and rhetorical questions. Here are the examples that show these stylistic uses in the sermon. She (peace be upon him) recites from the Glorious Quran what goes in harmony with the event and the exact meaning she alludes to in her words. It is important to mention that the reference to the Quranic verses is direct when she quotes the full verse from the Quran and indirect when she quotes a part of the verse and adds it to her words. The direct ones are highlighted here. In the following verse from the Surah of (Al-Imran: 85), she indicates that those people who changed the path of Islam have chosen not to be Muslims at all. On the Day of Judgment, they will be losers.

"If anyone desires a religion other than Islam [submission to Allah], never will it be accepted of him; and in the Hereafter He will be in the ranks of those who
have lost [All spiritual good”\(^{78}\).

In this verse from the Surah of (Mariam: 6), she quotes the verse of inheritance to reflect on her stolen land of Fadak. She assures that Zakariya asks Allah for a son who will inherit Jacob. Likewise, Al-Zahraa (peace be upon her) is to inherit Muhammed (peace be upon him):

\[
فَهَبْ لي من لَدُنْكَ وَلِيّاً * يَرِثُني وَيَرِثُ مِن آلِ يَعْقوبَ
\]

“One that will [truly] represent me, and represent the posterity of Jacob”\(^{79}\)

Vocatives are employed as well. Quirk et al\(^{80}\). define the vocative as “an optional element, usually a noun phrase, denoting the one or more persons to whom the sentence is addressed”. The analysis demonstrates two types of vocatives in this text. The first can be termed “general vocatives”. She says: أَبَيْها النَّاسَ: ‘O people.’ This stylistic use is employed to keep the audience paying attention to her words and it implies that her words are delivered to all people in the future. She sends the message that purified Fatima, daughter of the greatest person in this universe has been hurt:

أَبَيْها النَّاسَ أَعلَمُوا أَبَيْها فاطِمَةُ وأَبِي محمد

“O People! Be informed that I am Fatima, and my father is Muhammad”

The second kind of vocative addresses specific ones and it can be called “specific vocative”. The message she sends concerns the present people in specific and tells them that they will be witnesses to what happened to me and they will bear the result of their compliance:

يا مَعْشِرَ النَّقْبَة، وَأَعْضَادَ الْمِلَّة، وَحُضَنَةَ الإسلام

“O you people of intellect! The strong supporters of the nation!”

إِيهاً بِيَّة قِيلة أَهْضَمُ تُرَاتُ أَبي؟

“O Muslims! Will my inheritance be usurped?”

The direct vocative addresses Abu Bakr to tell him that she accuses him of taking away her right in inheriting her own father by the order of the Glorious Quran. This strengthens her claim and empowers her standpoint.


\(^{79}\) Ali, 144.

“O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine?”

A question that does not expect a direct response is rhetorical. It is syntactically an interrogative but semantically a statement. It has the illocutionary force of an assertion. A rhetorical positive question has the illocutionary force of a negative assertion, and a rhetorical negative question has the illocutionary force of a positive assertion. It is intended to enhance the interest, attention, or participation of the congregation. In her speech, Al-Zahraa (peace be upon her) puts these questions and she does not expect any response. The conspiracy is complete and people accepted Abu Bakr as their caliphate. After setting fire to her own door, she realized that nothing can be amended. She gives her words to make all people know her case. Here are the instances of such rhetorical questions:

فأنتى حرتُمْ بعدَ البيان؟ وأسررْتُمْ بعد الاِعْلان؟ ونَكَصْتُمْ بَعْدَ الإقدام؟ وأشرِكْتُمْ بعدَ الإيمان؟

“Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Do you thus turn on your heels after daring, associating (others with Allah) after believing?”

ما هذِهِ الغَميزَةُ في حَقِّي، والسِنَةُ عَن ظُلامَتي؟ أما كانَ رسَولُ اللهِ أبي يقول: (المَرْءُ يحُْفَظُ في وُلْدِهِ)

“What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children?”

4.4 Analysis of Rhetorical Level

The rhetorical analysis concerns the argumentative appeals of pathos, logos, and ethos. Al-Zahraa (peace be upon her) assures that Allah rescued people when He sent His Prophet Muhammed (peace be upon him) to them with the religion of Islam. He saved them from the miserable humiliating situation they were living in. Thus, she appeals to the pathos of her audience by noticing their emotional appeals and addressing their emotional sensibilities and needs:

فإنفَذْكُمُ اللهُ بِذَكَّرَكَ وَتَعَالَ بِمُحَمَّدٍ بِعَيْنِي وَاللَّدِيعَ بذلكَينَانِي والDireccion de lenguas de la Documentation de la Zaytuna (1998) بالإرث

81 quirk, randolph greenbaum, sidney leech, geoffrey svartvic, 824.
82 quirk, randolph greenbaum, sidney leech, geoffrey svartvic, 804.
“Yet, Allah rescued you through my father, Muhammad after much ado”

In the following lines, Al-Zahraaa (peace be upon her) introduces the philosophical reasoning behind the teachings of Islam mentioning praying, fasting, doing pilgrimage, giving alms, caring about parents and so on; she appeals to her audience’s needs and values addressing their pathos:

فجعلَ اللهُ الإيمانَ تطهيراً لكُمْ من الشرك، والصلاةَ تنزيهاً لكُمْ عن الكِبرَ، والزكاةَ تركيةَ لنفس، ونياةً في الزق، والصيامَ تبيناً للإخلاص، والحجَّ تشيداً للذَّين، والعدلَ تسيقاً للظلم، وطاعتنا نظاماً للملة، وإماكناً آمناً للفُرْوقُ، والجهادِ عزةً للإسلام، والصبرُ معونَةً على أستيّجاب الأجَر، والأمرُ بالمعروف مصلحةً للعامة، ويرب الولدين وقايةً من السَّحَط، وصلة الأرحامُ إنجاً في العمر ونياةً للعَدَد، والقِصاصَ حقناً للدماء، والوفاء بالذُّلَدَ تعريضاً للمغفرة، وتوفيقَ المكايل والموازين تغيّراً للبَخْس، والنهيَ عن شرب الخمرَ تنزيهاً عن الرجس، وأجنباب القدّف حجاباً عن اللعنة، وترك السرقة إيجاباً للعَفَا، وحرَّمَ اللهُ الشركَ إخلاصاً لهُ بالربوبية.

“So, Allah made belief (in Islam) a purification for you from polytheism. He made prayers an exaltation for you from conceit, Zakat purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice the harmony of the hearts. And He made obedience to us (Ahl al-Bayt) the management of the affairs of the nation and our leadership (Ahl al-Bayt) a safeguard from disunity. He made jihad (struggle) a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one’s kin a cause for longer life and for multiplying the number of offspring, in-kind reprisal to save lives, fulfillment of vows the earning of mercy, the completion of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from the curse, abandoning theft a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Mastership.”

All her references to the Quranic verses are instances of her appeals to logos as these verses are facts in the conscious mind of the hearers because they claim they are believers in Islam and in the Glorious Quran. By making historical analogies, she gives reliable evidence that supports her argument by means of logos. The following quotation represents the appeals to logos through the Quranic
reference and the historical aspect:

"Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial). Surely, they have fallen into trial already! And indeed, Hell surrounds the unbelievers".

As for the third appeal of ethos, there is a direct reference to the character of the speaker in this speech, i.e., Al-Zahraa (peace be upon her). This is an example when she says:

أُمِّيِّ السَّمَّأَنِّ أَيُّهُ النَّاسُ أُمِّيِّ فَاطِمَةُ وَأَبِي محمد

"O People! Be informed that I am Fatima, and my father is Muhammad"

صلّى الله على أبي نبيّه، وأميّته، وخيرتِه من الخلق وصفيّه، والسّلام عليه ورحمة الله وبركاته

"So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with him"

5. Statistical Representation

The above discussion explicates instances of the qualitative analysis. Here is the quantitative analysis which is achieved to make the conclusions reliable and advocate the results arrived at due to the qualitative one. Figure (2) below reveals the percentages of the semantic analysis with antonyms as the highest in appearance.
In the analysis of the pragmatic level, the subcategories of the speech acts that are found in the sermon are counted. The highest appearance goes to rebuking and blaming. The dominant speech act, however, is that of affirming or stating. Figure (3) indicates the speech act analysis.

The second aspect of the pragmatic analysis is that of referencing. Figure (4) below exemplifies the percentages of deixis, proper names, and definite descriptions:
In the stylistic level, the concentration is on tropes and idiosyncratic features. Because the schemes are inherently a feature of oratory discourse, no statistical analysis has been accomplished. The figure of speech of parallelism ornamented the whole sermon. Figure (5) and Figure (6) below illustrate the percentages of tropes and idiosyncratic features respectively.
At the rhetorical level, the three argumentative appeals are utilized with different percentages as Figure (7) states.

**Figure (6):** Analysis of Idiosyncratic Features on the Stylistic Level

**Figure (7):** Analysis of Argumentative Appeals

**6. Final Remarks**

The linguistic analysis of this piece of language comes up with the following points and conclusions:

1. This sermon is a monological argument that is highly intellectual where various linguistic forms and strategies are employed and utilized to establish and maintain the unity of thought and presentation.

2. Within lexical relations analysis, synonymy is used to avoid repletion and mo-
notony. Antonyms, however, show the highest percentage of appearance. This might represent the contrasts, discrepancies, and differences that occurred after the death of the Prophet (peace be upon him). In her words, Al-Zahraa (peace be upon her) reflects on how reality has been reversed. She receives injustice instead of being treated fairly; Imam Ali (peace be upon him) is displaced from his rightful place as a leader of Muslims; Abu Bakr inherits the caliphate rather than the Imam and Fadak is taken by force.

3. The analysis of speech acts elucidates that expressives are highly used since blaming, rebuking and warning are as such. This can be interpreted in the sense that the speaker is expressing the injustice she is suffering from. The affirming speech act which is a representative act, on the other hand, is dominant. This indicates that Al-Zahraa (peace be upon her) affirms to her listeners and to the entire world what has happened to her. She, thus, documents the miserable events for the future and presents valid evidence for the history that she has been treated unfairly and severely.

4. Personal reference is used as the speaker is talking about herself and her points of view against those who took her father’s possessions and rights.

5. Parallelism abounds in the entire text as it is an important stylistic feature in such kinds of oratory language. It directs the attention of the audience and keeps their interest to listen. It reflects the power of language use and eloquence, too.

6. Metaphor dominates the stylistic feature of tropes that have been employed throughout the whole text. Serious critical issues and claims require a good power of persuasion. The effective metaphoric language dominated the Arab community at that time and this is why it has been evidently utilized.

7. The use of simile emphasizes the condemned acts the speaker has undergone as a simile is an explicit comparison.

8. Quranic verses are employed in pursuit of supporting and consolidating her strong rightful claims and her real proposition. Their use represents strong evidence for her argument since she is supposed to be addressing believers in that glorious book. Moreover, it manifests her good relationship with the Quran and its verses.
9. Logos appeals get in the top rank of occurrences which indicates that Al-Zahraa (peace be upon her) resorts to logic and reason to speak to those people. Pathos are the lowest in appearance as her listeners lost their conscious hearts and minds as they did the act of injustice whether directly and personally (as Abu Bakr did) or indirectly, as those people did by staying passive and keeping silent on the behaviour of Abu Bakr.
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Appendix I

Al-Zahraa’s Speech (Arabic original version) 1 2

«إنّه لمّا أجمع أبو بكر وعمر على منع فاطمة فدكاً وبلغها ذلك، لاثَتْ خمِارَها على رأسها، واشتملت
بِجلبها، وأقبلت في حِبّة من حَبّةٍ نساؤها، كُلَّما دُبِّرَهَا، ما حَتَّى أنَّهْ أجهش القوم ياً بسببه، فارتَجَّتُ المجلِّس، ثمّ أثَنَتْ لائِمَتِهَا حتّى إذا سكن تُشْيِّب القوم
وُهَّدَتْ فِيّرٌَّ عليه؛ أفْتَحَتُ الكلام بمحمد الله والثناء عليه والصلاة على رسوله فعاد القوم في بكائهم،
فلما أمسكوا عادت في كلامها، فقالت: الحمدُ لله على ما أنعم، ولهُ السيّرك على ما أملَّ، والثناء باً قدَّم،
من عمومٍ نّمّم أبتدأها، وسبعُ أئذى أسداها، وثماَّم تَّمّ أولاها، جَمَّ عن الإحساء عددّها، ونُأى عن
الجزء أَمّدها، وتَفاوتَ عِن الإذراح أَبدها، وَذَدِّهمُ لاستراذِها بالسيّرك لاتصّواها، وآتَحَّدَ إلى
الخلائِق بِكثرها، وثنى بالنِّبء إلى آتناها، وأщеِد أن لا إلا الله وحدهُ لا شريك له، كلّما جَعَّل
الأخلاقْ تَأويرها، وضَمّنَ القلوب مَوْصولها، وأنازَ في النفَّك ملعِّفها. الممتَنُّ من الأصبَار رُؤَيُّه،
ومن الأَنَسٍ صِفَتهُ، ومن الأُهُمْ كيِفَيَّةُ، أبَتدأ الأَشياء لا من شيءٍ كان قَبْلَها، وأنشأها بلا أَحِدَّاث
أَمثِلَةٌ اصِفَتَها، وكُنْتُها بقدرِه، ودُزَّرَها بِعَشِيْنِه، من غير حَاجة مَنِىْنِه إلى تكوينِها، ولا فائدةٌ لَهُ في تصويرُها،
إلا تَبَينَتْ حَكْمِه، وتنبِيها على طاعته، وإظهاراً لقدرِه، وتعبدًا لسريَّه، وإعراءً لدعوته، ثم جعلَ
الثواب على طاعته، وضعّ العقاب على معصيته، ذِبَاعاً لعبادَه عن نقمتِه، وحياسةً هم إلى جَنَّهُ,
وأَهْدَى أنّ أَبي محَمَّدَ عبدُه ورسوله عِتْارًا قبل أن آرسَله، وسُبَيّه قبل أن أَجْبَتَه، واصطفاَهُ قبل أن
أَبَعَطْه، إذ الخالائِق بالغيب مَكْنونُه، وبيِّنَ الأُهلِيَّاء مَصوَّته، وينهايَة العَدَم مَقَرُّوه، عِلْيًا من الله تعالى
بمايِل الأُمور، وإحاطةً بِحوايثُ الدُّهور، ومعرفةً بِمواقعُ الأُمور، أَتَبَعَهُ الله إِثماً لأَمره، وعَزْيَة
على إِيَضاء حُكْمِه، وإنَفاذًا لِمُقادِر حَطِيبه، فرأى الأُمَمْ فِرَقاً في أدبيها، عُكَّفًا على نيرَها، عادِةً
لا أَوْثَانَه، مُكِيْرةً الله مع عَطَفُها. فَأَنَّا لِله بِأَبي محَمَّدْظِلَمُه، وَكَفَّهُمْ عن القلوب مَعَه، وجَلَّ على
الأصبَر عُمْمَهُ، وقَام في الناس بِالهدى، فأَنْقَدُهُمْ من الغواي، وَبُصِّرُهُمْ من العِيْان، وَهَدَمُهُ إلى

1 Ibn Tayfur, Abu Al-Fadl Ahmed bin Abi Taher. blaghat alnisaa. N.E. Cairo, Egypt: matbaeat madrasat walidat eabaas alawl, 1908 AD.
2 This speech of Al-Zahraa has been taken from the book entitled (blaghat alnisaa, Ibn Tayfur)
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المَلِكُ الجبار، صلى الله عليه ورسوله، يدعوهم إلى الطريق المستقيم، ويركنزُهُم إليه رافعةً ومحبةً دينه وروحه، وأمانة الله على أنفسكم، وبلغاؤه إلى الأعداء، زعيم حقه فيكم، وعهد قدمة إليكم، وقيمة استخفافها عليكم، كتاب الله الناطق، والقرآن الصادق، والنور الساطع، والضياء الكافية، بِه تباعه، مؤدٍّ إلى النجاة، سيرائِه، مُنْجَلِيَهُ ظواهِره، مغتَبِطَةٌ به أشياعه، قاله إلى الرؤوша أتباعه، مُودَّ إلى النجاة، أَسْفَرَ الحَقُّ عن محضه، وينكث الهام، حتى نحنَّ عقد الكفر، ونطق زعيم الدین، وحرص شقاقي الشياطين، وطاح وشيظ النفاق، وبيَّن أباده، حتى تفرى الليل عن صبحه، وأسفر عنه، فإنَّهُ إنَّما يخشى الله من عباده العلامة. أيهًا الناس وبدوا، ولا أقول ما أقول غلطاً، ولا أفعل شططاً ﴿لقد جاءكم رسول من أنفسكم عزيز عليهما حريص على عزكم بالمؤمنين رؤوف رحمٍ، فان تغروه وتعرفوه تجَّدهو أي دون نسيانكم، وأخا آين عملي دون رجاليكم، ولعيم المعرّي إليه، قيلَ الرسالة صادعة بالنازرة، مالٍ عن مدرجة المشركين، صاربُهُم أخذًا بأتظافهم داعِيًا إلى سبيل ربي بالحكمة والموكعة الحسنة، يْجَف الأصنام، وينكت الهم، حتى أنهزم الجميع وولوا الحاج، حتى تقرّى الليث عن ضبّه، وأسفر الحق عن حضه، وقلق زعيم الدین، وحرصّ شفاقي الشياطين، وطاح وشيظ النفاق، وأبلحت عقد الكفر،
والشقاق، وفَهَّمُوكَ بكلِمَةِ الإخلاص في نَفْرٍ من البيض الخياصِ وكتَمْنَ على شِفا خُفْرة من النار، مِثْلَةَ الشراب، ونهرة الطامع، وقيَّمَة العجلان، ومَوْطِئ الأقدام، تُرْجُونَ الْطَّرَقِ، وتطَّنُونَ الْيَدَ، أَذلَّةُ خَضِين، تُفَحَّفُونَ أن يَتَخَطُّفُكمُ النَّاسُ من حُوْلَكم، فَاتَّقُنُوهُمُ اللَّهُ بِتَابِعٍ وتعالُ بِمَحْمَدٍ بعد اللُّيَّا، والتي، وبعد أن مُنِيَ بِبُهْم الرجالِ وذُؤَبانِ العَرَبِ، ومَرَدَةِ أهلِ الكتاب، كُلَّما أوقدوا نَاراً للحرب أَطفأها الله، وَجََّرَ فَرَّوْنَ السَّيِّدِيَّةِ، أو فِرَّتُوا فَاغِرةً من المشركين، فُلِفَ أَحَدَهُمُ في شَفاكِهِة، فلا يَنْجِعُونَ حَتَّى يَطأَ جَناحَها بأَخمْصِه، ويخُمِدَ لهََبَها بِسَيْفِه، مَكدوداً في ذاتِ الله، مجتَهداً في أمرِ الله، قريباً من رسولِ الله سَيِّداً في أولياءِ الله، مُشَمِّراً ناصحاً، هَاديًا كَادَحاً، لا تَأْخُذُوهُ في اللهِ لَومَةُ لائِم، وأنتُمُ في رفاهِيَة من العيش، ودّعِونَ فاكلٍ أَيْموُن، تَسْتَرَكَصُونَ بِنا الدوائُر وتنتوُفُونَ الأخبار، وتنكُصونَ عندَ النزال، وَتَبْروونَ مِن السُّلُطان. فَلا أَحْترِرُ أَنْهَ اللهُ لَيْثِيَ دَارُ أَنيِّيتيهِ وَمَآوِي أصِيبَتيه، ظَهَرَ فيكُمُ حَسَكَةَ الْيَافِقَة، وَسَلِنَ جَُلْبِ الدِّين، وَتَطَّقَ كَلَامَ العاَيْن، وَتَنْبُّأُمَا خَيْلَ الْأَقْلِيَّين، وَخَذَّلَهَا الْمُبْلِطْينَ، فَقُطرَ في عَرَصَائِكَم، وَأَطْلَعَ الشَّيْطَانُ رَأسَهُ مِن مَغْرِزِه، هاتَفَ بِكُم فَأَلَفَكُمْ مُستَجيبِين، وَلِلغِرَّةِ فيه مَلاطِئين، ثُمَّ أَسْتَنْهَضْكُمْ فَوَعَّدْكُمْ خُفَا، وَأَحْسَنْكُمْ فَأَفَتَأْكُم غَضَاباً، فَوَمَُتْمَطَّتَ عِنْدَ النُّزَال، وَتَفِرُّوْنَ مِن القِتَال. فلما
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هدى ﷺ

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Al-Ameed Journal (45)

أباكَ ولا أَرِثُ أبي؟ لَقَدْ جئتَ شيئاً فرياً! أَفَعَلىَ عمدٍ تركتُمْ كتابَ اللهِ ونبذتموهُ وراءَ ظهورِكُمْ؟ إذ

يقول: «وورث سليمان داود»، وقال فيها: ﴿هَبْ لي مِن لَدُنْكَ ﴾، وقال: «وجَلَّى ﴾، وقال: «ولِيّاً ﴾، وقال: ﴿وَلِيّاً يَرِثُني وَيَرِثُ مِن آلِ يَعْقوبَ﴾، وقال: ﴿وأُولو الأرحامِ بَعْضُهُم أولى بِبَعْضٍ في كتابِ اللهِ﴾، وقال: ﴿يُوصيكُمُ اللهُ في أوْلادِكُم لِلذّكَرِ مثلُ حظِّ الأُنثَيَين﴾، وقال: ﴿إن ترَكَ خَيرْاً الوَصِيَّةُ للوالِدَيْنِ والأقرَبينَ بالمَعروفِ حَقّاً على المتّقين﴾. فَدونَكَها مخْطومَةً مرحولةً تَلقْاكَ يَوْمَ حَشرِهِ، فَنِعْمَ الحَكَمُ

الله، والزعيم محَّمَّد، والمَوْعِدُ القِيامَة وَعِنْدَ الساعِةِ يخَِسرَُ المُبْطِلون، ولا ينفَعُكُمْ إذ تَنْدمون، ولِكُلِّ نَبأٍ مُسْتَقر، وَسَوْفَ تَعْلَمونَ مَن يَأتيهِ عذابٌ، يخُزيه وَيَِلُّ عليهِ عَذابٌ مُقيمٌ. ثم رمت بطرفها نحو الأنصار فقالت: يا معشرَ النقيبة، وأعْضادَ المِلَّة، وحَضَنَةَ الإسلام، ما هذِهِ الغَميزَةُ في حَقِّي، والسِنَةُ عن ظُلامَتي؟ أما كانَ رسَولُ اللهِ أبي يقول: (المَرْءُ يحُفَظُ في وُلْدِهِ)؟ سرَّعانَ مَا أحْدَثْتُم، وَعَجْلانَ ذا إهالَة، ولَكُم طَاقَةٌ بما أُحاوِلُ، وَقُوَّةٌ على ما أطْلُبُ وأُزاوِل، أتقولونَ ماتَ محمَّدٌ؟ فَخَطْبٌ جَليلٌ وَلِقَبْلِهِ ما حَلَّ بِأنبياءِ اللهِ وَرُسُلِهِ حُكْمٌ فَصْل، وقَضاءٌ حَتْم، ﴿وما محُمَّدٌ إلاّ رسولٌ قد خَلَتْ مِن قَبلِهِ الرُسُلُ أف إنْ ماتَ أو قُتِلَ انقَلَبْتُم على أعْقابِكُم وَمَنْ يَنْقَلِبُ عَلى عَقِبَيْهِ فلنَيَضرَّ اللهَ شَيْئاً وَسَيْجزي اللهُ الشاكرينَ﴾. إيهاً بني قِيلة، أَأُهْضَمُ تُراثَ أبي وأنتُمْ بِمرَأىً مِنِّي ومَسْمَع، ومُنْتَدى ومجَّمَع، تُلْبِسُكُمُ الدَعْوَة، وتَشْمِلُكُمُ الحيرَة، وأنتُمُ ذُوو العددِ والعُدَّة، والأداةِ والقُوَّة، وعندَكُمُ السلاحُ والجُنَّة، توافكُمُ الدعوةُ فلا نَغْيَبُون، وتأتيكمُ الصرَحَةُ فلا تَغْذَرون، وأنتمُ موصوفونَ بالكافحِ، معروفونَ بالخيرِ والصلاح، والْنَحْيَةِ التي أتَنْجَيتُ، والخَيرَةِ التي آتتُتُ لنا أهْلِ الْبيتِ، قائمَنا العَرَب، وَحَمَّلْتُمْ الكَدَّ وَالْتَعَبُ، وناطِحُتَمُّ الْأَمَام، وكتَفَّوا الْيَهُوم، لا نَبرَحُ أو تَبرَحُون، نامرُونَ فلاتَغْتَرونَ، حتى إذا دارتُ نَا رَحِي الإسلام، ودرَّ حَلَبَ الأَيامِ، وَخَضَعَتْ نَعْرَةُ الشرك، وَسَكنَتْ قَوْرَةُ الإفكِ، وَحَمَّدتُ نَبَرَنَّ الكَفَرِ، وَمَدَدتُ دَعْوَةَ الْمَجْرِ، وأَسْتَوَسَنَّ نظامَ الدِّينِ، فَأَلِ حَرَمَتْ بعَدَ البيان؟ وأَسْرَتْ بعَدَ الإعلان؟ وَتَكَفَّتْ بعَدَ الإقدام؟ وأَشَرَكْتُمْ بعَدَ الإبِياء؟ يُتْسَا لقومٍ
نكنوا أبائناهم من بعد عهدهم، وهموا بِإخراج الرسول وهم بدؤؤكم كأول مرة، أعياوتمهم فِهِلَهُ أحق أن تخَسَأوهُ إن كنت مؤمنين، ألا وقد أرى أن قد أخذتم الخفض، وأبعدتم من هو أحق بالبسط والقص، وخِلوُتِهِم بالدَّعَة، ونَجَوْتُم بالضيِّق من السَّعَة، فَمَجَّجْتُم ما وَعْيْتُم، ودَسَعْتُم الذي تسْوَعْتُم، (فَإِن تُخْفِفْوا أَنْثِيْت مَنْ فِي الأَرْض جَمِيعا فَإِنَّ الْلَّهُ لَغَيْبٌ حَمِيدٌ). ألا وقد قلتُ ما قلتُ هذا على معرَفة مِنِّي بالجذلَة التي خَامَرَتْكُم، والعَبْدَة التي أَشْتَغِرْتُها فَلُوُكُم، ولكنها بِبَسْطة النَّفْس وِقْتُهُ العَيْد، وحُوْرُ القَنَاة وَبَيْتَهَا الصَّدِّر، وبِقیَمَةِ الأَحْجِيَّة، فَدُونَكما فَحَاتِبَوها دِرَّةَ الظِّهر، بَيْنَ جَأْفَة العَار، مَوْسِمٌ بَيْضَّبِ الإِجْطَار وشِنَارِ الأَبَد، موصولة بِنُعَوَّة نَرَاءِ الْلَّهِ الْمُوقَدِة، التي تُطَلَّع على الأَقْلَاد، فبِعْيِتْهَا مَا فَتَّعْلُونَ، وَسَيَلُعْمُ الَّذِين ظَلَّمُوا أيَّ منْقَلِبٍ يَتَقَلَّبُونَ، وأَنَا أَبْنَةَ نَدْرَي لَكُم بَيْن يَدِي عَذَابٍ شَهِيد، فَاعْمَلُوا إِنَّا عَامِلُون، وَنَتَظِرُّوا إِنَّا مَنْتَظِرُونَ.
Appendix (2) Al-Zahraa’s Speech (Translated version) ³

“Praise to Allah for that which He bestowed (us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuty. He ordained Himself praiseworthy by giving generously to His creatures. I testify that there is no God but Allah, the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is. He originated things but not from anything that existed before them, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and amass them into His Paradise. “I also testify that my Father, Muhammad, is His servant and messenger whom He chose and prior to sending him when the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allah the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event.

Allah sent him (Muhammad) to perfect His commands, a resolution to accomplish His decree, and an implementation of the dictates of His Mercy. So he (Muhammad) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allah [atheists] despite their knowledge of Him. Therefore, Allah illuminated their darkness with my father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds

from their insights. He revealed guidance to the people. He saved them from being led astray, taking them away from misguidance, showing them the right religion and inviting them to the Straight Path (as-Sirat al-Mustaqeem). “Allah then chose to recall him mercifully, with love and preference. So, Muhammad is now in comfort, released from the burden of this world, surrounded angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with him.” Fatima (P.B.U.H) then turned to the crowd and said: “Surely you (people) are Allah’s servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allah entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and an legacy which He left to guard you: The eloquent Book of Allah, the Qur’an of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed. (The Qur’an) leads its adherents to righteousness. Listening (and acting upon) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written. So, Allah made belief (in Islam) a purification for you from polytheism. He made prayers an exaltation for you from conceit, Zakat purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed, and justice the harmony of the hearts. And He made obedience to us (Ahl al-Bayt) the management of the affairs of the nation and our leadership (Ahl al-Bayt) a safeguard from disunity. He made jihad (struggle) a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one’s kin a cause for longer life and for multiplying the number of offspring, in-kind reprisal to save lives, fulfillment of vows the
earning of mercy, the completion of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from the curse, abandoning theft a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allah as He should be feared, and die not except in a state of Islam; Obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those truly fear among His servants, who have knowledge.’ O People! Be informed that I am Fatima, and my father is Muhammad I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now has come unto you an Apostle from amongst yourselves; It grieves him that you should perish; ardently anxious is he over you; To the believers, he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants. Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols and defeated heroes until their group fled and turned their backs. So, night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced. The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So, you spoke the statement of devotion amongst a band of starved ones; and you were on the edge of a hole of fire;(you were) the drink of the thirsty one; the opportunity of the desiring one; the firebrand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima was stating their lowly situation before Islam). You were despised outcasts always in fear of abduction from those around you. Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people
of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali is) diligent in Allah’s affair, near to the Messenger of Allah, A master among Allah’s worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of news, you fell back during every battle and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out, the misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The camel of the vain wiggled his tail in your courtyards and your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation and observing his deceits. He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial). Surely, they have fallen into trial already! And indeed, Hell surrounds the unbelievers. How preposterous! What an idea! What a falsehood! For Allah’s Book is still amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled dev-
il, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet-now you claim that there is not an inheritance for us! What! “Do they then seek after a judgment of (the Days of) ignorance? But How, for a people whose faith is assured, can give better judgment than Allah? Don’t you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Solomon (Sulayman) inherited David (Dawood)? And when it narrates the story of Zacharias and says: `So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Jacob (Yaqoob)’ And: ‘But kindred by blood have prior rights against each other in the Book of Allah’ And: Allah (thus) directs you as regards your children’s (inheritance) to the male, a portion equal to that of two females’ And, If he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.’ You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Qur’anic) verse regarding you, from which He excluded my father? Or do you say: ‘These (Fatima and her father) are the people of two faiths, they do not inherit each other?!’ Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Qur’an than my father and my cousin (Imam Ali)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will be
confronted by an everlasting punishment. Fatima then turned towards the Ansar and said: O you people of intellect! The strong supporters of the nation! And those who embraced Islam; What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his sons’? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: “Muhammad has perished;” Surely this is a great calamity; Its damage is excessive its injury is great, Its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction-which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah-excellent in praising him-announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; A call, A cry, A recitation, and (verses) in order. It had previously came upon His (Allah’s) Prophets and Messengers; (for it is). A decree final, and a predestination fulfilled: “Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.” O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahlul- Bayt. You fought the Arabs, bore with pain and exhaustion,
الخاصة بالإرث
دراسة لغوية لخطبة الزهراء

الخاصة بالإرث

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struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subject- ed, the outburst of of was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Do you thus turn on your heels after daring, associating (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom you should more justly fear, if you believe! Now I see that you are inclined to easy living; having dismissed one who is more worthy of guardianship [referring to Ali]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise. Surely I have said all that I have said with full knowledge that you intent to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) the chest and the presentation of the proof. Hence, Here it is! Bag it (leadership and) put it on the back of an ill she camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a warner (the Prophet) to you against a severe punish- ment. So, act and so will we, and wait, and we shall wait“٤.