



دراسة لغوية لخطبة الزهراء (عليها السلام) الخاصة بالإرث

وفاء صاحب مهدي^١

١- جامعة بغداد / كلية اللغات / قسم اللغة الإنكليزية، العراق؛ Wafaa_1972@yahoo.com
دكتوراه في اللغة الانكليزية / مدرس

ملخص البحث:

يَتَصِفُ خُطَابُ السَيِّدَةِ الزَّهْرَاءِ (عَلَيْهَا السَّلَامُ) الْخَاصَّ بِقَضِيَّةِ إِرْثِهَا الْمَغْصُوبِ بِلُغَتِهِ الْفَصِيحَةِ، فَضْلاً عَنِ دَلَالَتِهِ السِّيَاسِيَّةِ وَالدِّيْنِيَّةِ وَالْأَخْلَاقِيَّةِ. يُؤَثِّرُ اخْتِيَارُ الْكَلِمَاتِ وَطَرِيقَةُ تَقْدِيمِهَا عَادَةً فِي مَاهِيَّةِ الرِّسَالَةِ وَتَأْتِيرِ عَرْضِهَا، بَيِّنُ إِذَا لَمْ يَنْطَبِقْ عَلَى الْخُطَابِ قِيَدَ الْبَحْثِ لِعَدَمِ حُدُوثِ أَيِّ تَغْيِيرٍ عَلَى مُتَلَقِيهِ إِذَا لَمْ يَلْقَاهُ. وَعَلَى الرَّغْمِ مِنْ هَذَا تُعَدُّ رِسَالَةُ هَذَا الْخُطَابِ خَالِدَةً وَمَوْثِرَةً لِكُلِّ الْأَجْيَالِ الْقَادِمَةِ، وَهَذَا يَكْمُنُ الْهَدَفُ مِنْ دِرَاسَتِهِ. وَبِنَاءً عَلَى ذَلِكَ تَضَعُ هَذِهِ الدِّرَاسَةُ لِنَفْسِهَا مَهْمَةً ائْجَادِ إِجَابَةٍ عَنِ السُّؤَالِ الْآتِي: مَا هِيَ الْخُصَائِصُ اللَّغْوِيَّةُ الَّتِي تَمَيَّزُ هَذَا الْخُطَابَ بِلِحَازِ الْمَسْتَوِيَّاتِ الدَّلَالِيَّةِ وَالتَّدَاوِلِيَّةِ وَالْاِسْلُوبِيَّةِ وَالبَلَاغِيَّةِ لِكَشْفِ هَذِهِ الْوَسَائِلِ. تَفْتَرِضُ الدِّرَاسَةُ أَنَّ هَذَا الْخُطَابَ يَتَسَمَّى بِالفَصَاحَةِ وَالبَلَاغَةِ بِسَبَبِ تَوْظِيْفِهِ لِعَدَدٍ مِنَ الْخُصَائِصِ اللَّغْوِيَّةِ الْمُمَيَّزَةِ. اثْبَتَتْ نَتَائِجُ التَّحْلِيلِ صِحَّةَ الْفَرْضِيَّةِ وَبَيَّنَتْ بِلَاغَةَ الْخُطَابِ. مِنْ الْمَوْمَلِ أَنْ يَكُونَ الْبَحْثُ ذَا فَائِدَةٍ لِلْمَهْتَمِينَ بِالدِّرَاسَاتِ اللَّغْوِيَّةِ وَبِالْأَخْصِ الْاِسْلُوبِيَّةِ وَالتَّدَاوِلِيَّةِ وَعِلْمِ الْبَلَاغَةِ وَلِلْمَهْتَمِينَ بِدِرَاسَاتِ اللَّغَةِ الدِّيْنِيَّةِ وَلِغَةِ الْخُطَابَةِ.

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A Linguistic Study of Al-Zahraa's Inheritance Speech

Wafaa Sahib Mehdi¹

1- Department of English / College of Languages/ University of Baghdad, Iraq;

Wafaa_1972@yahoo.com

PhD. in English Language / Lecturer

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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.

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 occasions¹. 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)². 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 hizf 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 Islam⁵.

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.

3 Al Seif, Fawzi "iiniy fatimat wa'abi muhamad ta'amulat fi khutbat fatimat alzahra' wabaed shuuniha". 1st ed. Holy Karbala: Dar alwarith liltibaeat walmashri, 1442 .12.

4 al-jiboury, yasin T, "Fatima (SA) The Daughter of Muhammad (s). A Brief Biography," 1st ed., 2014, <https://www.al-islam.org/articles/fatima-sa-daughter-muhammad-s-brief-biography-yasin-t-al-jiboury>.

5 Al-Khawansari, sharah khutbat alzahraa, 7.

6 Ordoni, Abu -Muhammad, Fatima The Gracious (iran\ qum: Ansariyan Publications, 2008), 122.

7 Al-Khawansari, sharah khutbat alzahraa, 7.

8 al-safi, lutfullah, "Fatima, An Analysis of the Historic Fadak Sermon of Sayyida," imamreza. network, n.d., <https://www.imamreza.net/old/eng/imamreza.php?id=11929>.

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 language⁹. Semantics focuses on the meaning of words, phrases, grammatical forms, or sentences¹⁰. 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 relations¹¹. To scrutinize words in terms of their relationships with others, we use the semantic description of the language¹². 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 membership¹³. It is the lexical relation that “links words into hierarchies where superordinate words group together the kinds that comprise them”¹⁴. 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’¹⁵.

9 Griffiths, Patrick, *An Introduction to English Semantics and Pragmatics*, 3rd ed. (Edinburgh UK: Edinburgh University Press, 2006), 1.

10 Lobner, Sebastian, *Understanding Semantics*, 2nd ed. (United Kingdom: Routledge, 2013), 1.

11 Löbner, 203.

12 Yule, George, *The Study of Language*, 3rd ed. (United Kingdom: Cambridge University Press, 2006), 104.

13 Palmer, Frank Robert, *Semantics*, 2nd ed. (United Kingdom: Cambridge University Press, 1981), 85.

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 utterance¹⁶. It is basically referred to as “sameness in meaning”¹⁷. The words ‘important’ and ‘significant’ are synonymy. For Riemer¹⁸, 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 not¹⁹.

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 extremes²¹. 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/bad²².

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-

16 John Lyons, Introduction to Theoretical Linguistics (united kingdom: Cambridge University Press, 1968), 75.

17 Palmer, Semantics, 88.

18 Riemer, Nick, Introducing Semantics (united kingdom: Cambridge University Press, 2010), 150.

19 Riemer, 150.

20 Riemer, 137.

21 Löbner, Understanding Semantics, 209.

22 Löbner, 209.

23 Kearns, Kate, Semantics, illustrate (Macmillan, 2000), 1.

priateness of utterances within specific social situations, as well as the communicative goals pursued by communicators”²⁴. Other scholars expound that it is the study of speech acts, deixis, presupposition and other aspects of discourse structure²⁵. 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, Austin²⁶ launches the theory of speech acts. Elaborations and modifications on this theory are made by Searle^{27 28} who sets four felicity conditions for the successful execution of an illocution: propositional, preparatory, sincerity, and essential conditions²⁹. Accordingly, “a classification of five macro-categories of speech acts has been introduced³⁰”. 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)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 Searle³² as follows:

24 Sorea, Daniela, *Pragmatics: Some Cognitive Perspectives*, ed. Lidia Vianu (united kingdom: contemporary literature press, 2012), 17.

25 Sorea, 17.

26 Austin, J.I., *How to Do Things with Words*, 1st ed. (London: clarendon press, 1962), 101.

27 Searle, J. R., *Classification of Illocutionary Acts*. *Language in Society*, 5th ed. (united kingdom: Cambridge University Press, 1976).

28 Searle, John R. *Speech Acts: An Essay in the Philosophy of Language*, 1st ed. (united kingdom: Cambridge University Press, 1969).

29 Searle, 54.

30 Searle, *Classification of Illocutionary Acts*. *Language in Society*, 17–20.

31 Searle, 17–20.

32 Searle, *Speech Acts: An Essay in the Philosophy of Language*, 67.

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^{33 34}. The analysis, however, follows the steps of the English theorization.

3.2.1 Reference

Meaning is relative to a specific situation or context³⁵. Reference occurs when a speaker intends to impart a piece of information about a particular object with a certain property or relation³⁶. In this regard, meaning is associated with reference which is the relations that hold between linguistic expressions and what they stand for in the world³⁷. 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 offered³⁸.

Korta and Perry's³⁹ classification of referencing houses deixis, proper names, and definite descriptions. Deixis, the study of indexical expressions in language, has been discussed by Levinson^{40 41} 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

33 Al-Hindawi, Fareed Hameed and Musaab Al-Khazaali, English and Arabic Linguistic Theories in Contrast, 1st ed. (Babil: Dar Assadiq Cultural Press, 2016), 89, <https://www.researchgate.net/publication/315029107>

34 albirqaeawi, Jiaad Zahra «Alafaal Alkalamia fi Khutab Alimam Alhusain » The Islamic College University Journal 2, no. 43 (1997): 596, <https://www.iasj.net/iasj/article/131843>.

35 Crystal, D, A Dictionary of Linguistics and Phonetics, 5th ed. (Edinburgh UK: Blackwell, 2003), 231.

36 Korta, John, Kapa Perry, Critical Pragmatics An Inquiry into Reference and Communication, N.E (Cambridge: Cambridge University Press, 2011), 12.

37 Archer, K, D., Aijmer, Pragmatics: An Advanced Resource Book for Students. (London: Routledge, 2012), 25.

38 Archer, D., Aijmer, 25.

39 Korta, Kapa Perry, Critical Pragmatics An Inquiry into Reference and Communication, 12.

40 Levinson, Stephen C., The Handbook of Pragmatics (London: Blackwell, 2007), 97.

41 Levinson, Stephen C., Pragmatics (London: Cambridge University Press, 1983), 54.

belong to someone or something⁴². 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 Leech⁴³, stylistics is basically the study of literary style. However, it is much more than this. Azuika⁴⁴ 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"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 style⁴⁶.

Most oratory discourse and sermons are studied in terms of stylistics⁴⁷. One of the most famous models of stylistic analysis is that of Leech and Short⁴⁸ 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 schemes⁴⁹. These are two rhetorical figures, as Leech⁵⁰ first explains. Leech and Short⁵¹ 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.

42 Mey, Jacob L., *Pragmatics: An Introduction*, 2nd ed. (United States: Wiley-Blackwell, 2001), 53.

43 Leech, Geoffrey, *A Linguistic Guide to English Poetry*, 1st ed. (London: Longman, 1969), 1.

44 Azuika, Macpherson, "Style and the Madman," *The Anchor: Journal of General Studies* 1, no. 1 (2006): 79.

45 Azuika, 79.

46 Mehdi, Wafaa, "A Stylistic Study of Imam Hussein's Speech in Ashuraa," in *Al-Ameed Conference* (Karbala: Al-Ameed International Center, 2016), 3.

47 Onoja, Andrew, "The Language of Church Sermons: A Stylistic Perspective," *Journal of Humanities* 4, no. 1 (2010): 70.

48 Leech, Geoffrey and M.H. Short, *Style in Fiction: A Linguistic Introduction to English Fictional Prose* (London: Longman Group Ltd, 1981), 60–63.

49 Leech and M.H. Short, 60–63.

50 Leech, *A Linguistic Guide to English Poetry*, 74.

51 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”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 on⁵³. 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 recipients⁵⁴. 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 common⁵⁵.

3.3.3 Idiosyncratic features are specific stylistic characteristics in a text. According to Leech and Short⁵⁶, rhetorical effects are part of the stylistic description of language. Mehdi⁵⁷ 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 stylis-

52 Cook, G Discourse (London: Oxford University Press, 1989), 15.

53 Cook, 15.

54 Black, Charteris, j, Politicians and Rhetoric: The Persuasive Power of Metaphor (Canada: Palgrave, 2005), 20.

55 Cruse, Alan, A Glossary of Semantics and Pragmatics (Edinburgh UK: Edinburgh University Press, 2006), 165.

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

Leech⁵⁸ 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 discourse⁵⁹. Rhetorically speaking, an argument represents a course of reasoning that demonstrates the truth or falsehood of a state of affairs⁶⁰. It refers to “a reasoned attempt to convince the audience to accept a particular point of view about a debatable topic”⁶¹.

Rhetoric usually makes use of figures of speech. These devices are usually generated via flouting one or more of the Gricean maxims⁶². 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 analysis⁶³. In this paper, however, these devices are included within the stylistic level of analysis as tropes.

Billig⁶⁴ 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 *Rhetoric*, the classic trios of pathos, logos, and ethos are still topical in the study of argumentation⁶⁵. Language attracts and affects people via these argu-

58 Leech, Geoffrey N., *Principles of Pragmatics*, 1st ed. (London: Routledge, 1983), 15.

59 Grice, Paul, *Studies in the Way of Words*, N.E (London: Harvard University Press, 1989), 220.

60 “Argument Rhetoric,” n.d.

61 “Argument Rhetoric.”

62 Levinson, *Pragmatics*, 110.

63 Walton, Douglas, *Media Argumentation: Dialectic, Persuasion, and Rhetoric*, N.E (united kingdom: Harvard University Press, 2007), 18.

64 Billig, Michael, “‘Psychology, Rhetoric and Cognition,’ in *The Recovery of Rhetoric: Persuasive Discourse and Disciplinarity in the Human Sciences* (Eds.) R. H. Roberts and J. M. M. Good,” *History of the Human Sciences* 2, no. 3 (1993): 121.

65 Breat, A “‘Ethos, Pathos and Logos in Aristotle’s *Rhetoric*: A Re-Examination,’” *Argumentation* 6 (1992): 307.

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 audience⁶⁶.

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 case⁶⁷.

3.A speaker may argue with (**ethos**) to manifest a trustworthy and reliable character⁶⁸. 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 virtue⁶⁹.

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:

66 Breat, 307.

67 Toye, Richard, Rhetoric: A Very Short Introduction, n.p. (united states: Oxford University Press, 2013), 43.

68 Breat, “Ethos, Pathos and Logos in Aristotle’s Rhetoric: A Re-Examination,” 307.

69 Tindale, Christopher, “Introduction: The Importance of Rhetoric for Argumentation,” in Ossa2 (canada: university of windsor, 1997), 6, <https://scholar.uwindsor.ca/ossaarchive/OSSA2/papersandcommentaries/1/>.

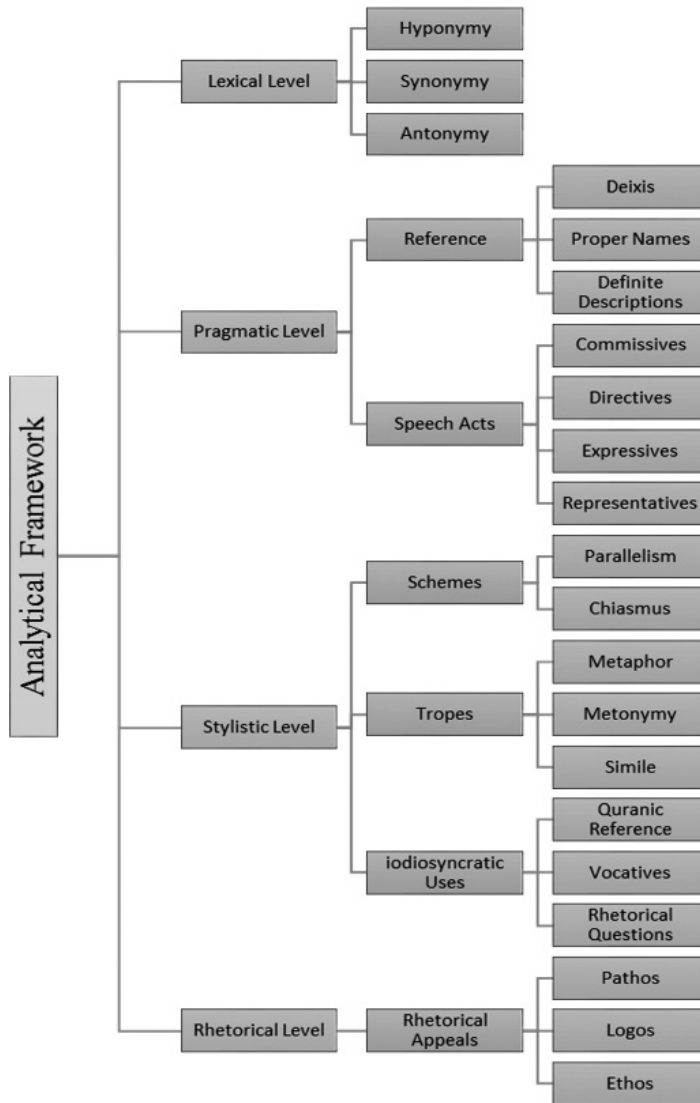


Figure (1): The Linguistic Analytical Framework of Al-Zahraa’s Speech

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 hypernymy whereas the word “messenger” is the hyponym, as Lobner⁷⁰ calls them. The sentence is:

”وأشهد أنَّ أبي مُحَمَّدًا عبدهُ ورسولُهُ اختارَهُ قبلَ أنْ أَرْسَلَهُ“

“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:

”وبعد أنْ مُنِّيَ بِهِمُ الرِّجَالِ وَذُوبَانَ الْعَرَبِ“

“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).

”كتابُ اللهِ الناطِقِ، والقرآنُ الصادِقِ، والنورُ الساطِعِ، والضياءُ اللامِعُ“

“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 (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:

”قامَ في الناسِ بالهدايةِ، فأنقذَهُم من الغوايةِ“

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:

“فإن تَعَزَوْهُ وَتَعَرَفُوهُ تَجِدُوهُ أَبِي دُونَ نَسَائِكُمْ، وَأَخَا أَبْنِ عَمِّي دُونَ رَجَالِكُمْ”

“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 الذكور/ الانثى، تعب/ راحة، سرائر/ ظواهر، أوقد/ أطفأ (الثواب/) الكفر/ الايمان، بالبسط / القَبْض

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 quality⁷¹. 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:

71 “Meaning of Acknowledge in English,” cambridge dictionary, n.d., <https://dictionary.cambridge.org/dictionary/english/acknowledge>.

* 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.

الحمد لله على ما أنعم، ولله الشكر على ما ألهم، والثناء بما قدّم، من عموم نعم ابتدأها، وسبوغ آلاء أسداها، وتمام
منين أولها، جم عن الإحصاء عددها، ونأى عن الجزاء أمدها، وتفاوت عن الإدراك أبدها

“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*:

ثُمَّ اسْتَنْهَضَكُمْ فَوَجَدَكُمْ خِفَافًا، وَأَحْشَمَكُمْ فَأَلْفَاكُمْ غَضَابًا، فَوَسَمْتُمْ غَيْرَ إِلَيْكُمْ، وَوَرَدْتُمْ غَيْرَ مَشْرَبِكُمْ

“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 only⁷³. 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:

أَأَهْضَمُ ثَرَاتِ أَبِي وَأَنْتُمْ بِمِرَائِي مَنِيٌّ وَمَسْمَعٌ، وَمُنْتَدِي وَمَجْمَعٌ، تُلْبِسُكُمْ الدَّعْوَةَ، وَتَشْمَلُكُمْ الْحَيْرَةَ، وَأَنْتُمْ ذُوو
العدد والعدة، والأداة والقوة

“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

72 “Meaning of Rebuke in English,” cambridge dictionary, n.d., <https://dictionary.cambridge.org/dictionary/english/rebuke>.

73 Al-Askari, Abu Hilal Al-Hassan bin Abdullah. kitab alsinaeatayni. Edited by: Ali Muhammad Al-Bajawi and Muhammad Abu Al-Fadl. 2nd ed. Beirut: Dar ahya' al kutub aleilmia, N.D. 65.

* 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 “أبي” 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 affirming⁷⁴ *. 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:

وأشهد أن أبي مُحَمَّدًا عبدهُ ورسولهُ آخْتَارَهُ قَبْلَ أَنْ أَرْسَلَهُ، وَسَمَّاهُ قَبْلَ أَنْ أَجْتَبَاهُ، وَأَصْطَفَاهُ قَبْلَ أَنْ أَتَّبِعْتَهُ، إِذِ الْخَلَائِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَبَسْتِرِ الْأَهْوَالِ مَصُونَةٌ، وَبِنَهَايَةِ الْعَدَمِ مَقْرُونَةٌ، عَلِمًا مِنْ اللَّهِ تَعَالَى بِمَائِلِ الْأُمُورِ، وَإِحَاطَةً بِحَوَادِثِ الدَّهْوَرِ، وَمَعْرِفَةً بِمَوَاقِعِ الْأُمُورِ، أَتَّبَعْتَهُ اللَّهُ إِتْمَامًا لِأَمْرِهِ، وَعَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ، وَإِنْفَادًا لِمَقَادِيرِ حَتْمِهِ، فَرَأَى الْأُمَّمَ فِرَاقًا فِي أَدْيَانِهَا، عُكْفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ عِرْفَانِهَا

“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:

فَدُونَكُمْ مَوْهَا فَاحْتَبِقِيهَا دَبْرَةَ الظَّهْرِ، نَقَبَةَ الخُفِّ بِأَقْيَةِ العَارِ، مَوْسُومَةَ بَعْضِ الْجَبَارِ وَشِنَارِ الْأَبَدِ، مَوْصُولَةَ نَارِ اللَّهِ المَوْفِدَةِ، الَّتِي تَطَّلِعُ عَلَى الْأَفْتَدَةِ، فَبِعَيْنِ اللَّهِ مَا تَفْعَلُونَ

“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 referending 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:

أشهد أن لا إله إلا الله وحده لا شريك له

“I testify that there is no God but Allah”

وأنا أبنة نذير لكم بين يدي عذاب شديد

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

74 Searle, Speech Acts: An Essay in the Philosophy of Language., 66.

* 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.

أما كَانَ رَسُولُ اللَّهِ أَبِي يَقُولُ: (الْمَرْءُ يُحْفَظُ فِي وُلْدِهِ)؟

“Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his sons?”

فَأَنَارَ اللَّهُ بِأَبِي مُحَمَّدٍ ظُلْمَهَا، وَكَشَفَ عَنِ الْقُلُوبِ بُهْمَهَا، وَجَلَّى عَنِ الْأَبْصَارِ غُمَّهَا

“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:

وَأَنْتُمْ فِي رِفَاهِيَّةٍ مِنَ الْعَيْشِ، وَادِّعُونَ فَكَيْهُونَ آمِنُونَ،

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

وَأَنْتُمْ الْآنَ تَزْعَمُونَ: أَنْ لَا إِرْثَ لَنَا

“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:

يَا أَبْنَ أَبِي قُحَافَةَ، أَفِي كِتَابِ اللَّهِ تَرِثُ أَبَاكَ وَلَا أَرِثُ أَبِي؟

“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 “عباد الله” to remind them of His blessings upon them and their duties towards Him. She says:

أَنْتُمْ عِبَادُ اللَّهِ نَصَبَ أَمْرِهِ وَنَهْيِهِ، وَحَمَلَةَ دِينِهِ وَوَحْيِهِ

“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 فاطمة) and (أبي 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):

أَيُّهَا النَّاسُ أَعْلَمُوا أَنِّي فَاطِمَةٌ وَأَبِي مُحَمَّدٌ، أَقُولُ عَوْدًا وَبَدْوًا، وَلَا أَقُولُ مَا أَقُولُ غَلَطًا، وَلَا أَفْعَلُ مَا أَفْعَلُ شَطَطًا

“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):

وَهَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَدَعَاهُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ

“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:

بَيِّنَةٌ بِصَائِرِهِ، مَنْكُشْفَةٌ سِرَائِرِهِ، مُنْجَلِيَّةٌ ظَوَاهِرِهِ

“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:

جَعَلَ الثَّوَابَ عَلَى طَاعَتِهِ، وَوَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ

75 “The Definition of ‘Chiasmus,’” merriam webster, n.d., <https://www.merriam-webster.com/dictionary/chiasmus>.

“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.

فَدُونَكهَا مَخْطُومَةً مَرَّ حَوْلَهُ تَلْقَاكَ يَوْمَ حَشْرِكَ

“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 camel⁷⁶. 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:

أَخِذًا بِأَكْظَامِهِمْ دَاعِيًا إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

“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 reference⁷⁷. 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:

76 alsayida alzahra' "khutabat alsayida alzahra' " muasasat alsabtin, 2011 AD, https://www.sibtayn.com/ar/index.php?option=com_content&view=article&id=30069.

77 Al-Hashemi, Ahmed. jawahir albalaghat fi almaeani walbayan walbadiei. 1st ed. Cairo: Modern Library, 1999. 286.

تَشْرَبُونَ الطَّرْقَ، وَتَقْتَاتُونَ القَدَّ أَدْلَةَ خَاسِئِينَ

“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”.

فلما آختر الله لنبيه دارَ أنبيائه ومأوى أصفياؤه، ظهرَ فيكم حَسَكَةُ النِّفاقِ، وَسَمَلُ جِلْبَابِ الدِّينِ

“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:

بلى قَدْ نَجَلَى لَكُمْ كالشمسِ الضاحيةِ أني انا ابنته

“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.

﴿ومن يبتغ غير الإسلام ديناً فلن يُقبَل منه وهو في الآخرة من الخاسرين﴾.

“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 لِي مِنْ لَدُنْكَ وَلِيًّا * يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ﴾

“One that will [truly] represent me, and represent the posterity of Jacob”⁷⁹

Vocatives are employed as well. Quirk et al⁸⁰. 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: أَيُّهَا النَّاسُ ‘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:

أَيُّهَا النَّاسُ أَعْلَمُوا أَنِّي فَاطِمَةُ وَأَبِي مُحَمَّدٌ

“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:

يَا مَعْشَرَ النُّبِيِّينَ، وَأَعْضَادَ الْمَلَّةِ، وَحَصَنَةَ الْإِسْلَامِ

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

إِيَّاهُ بَنِي قَبِيلَةِ أَهْضَمٍ تُرَاثَ أَبِي؟

“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.

78 Ali, A. Y, English Translation of the Meanings of the Holy Quran, n.p (ksa: King Fahd Holy Quran Printing Complex, 1987), 27.

79 Ali, 144.

80 Quirk, Jan, randolph greenbaum, sidney leech, geoffrey svartvic, A Comprehensive Grammar of the English Language, 1st ed. (united states: Longman Group Ltd, 1985), 773.

يَا أَبْنَ أَبِي قُحَافَةَ، أَفِي كِتَابِ اللَّهِ تَرِثُ أَبَاكَ وَلَا أَرِثُ أَبِي

“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 rhetorical⁸¹. It is syntactically an interrogative but semantically a statement⁸². 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 assertion⁸³. 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:

فَأَنَّى حَرَّتُمْ بَعْدَ الْبَيَانِ؟ وَأَسْرَرْتُمْ بَعْدَ الْإِعْلَانِ؟ وَنَكَّضْتُمْ بَعْدَ الْإِقْدَامِ؟ وَأَشْرَكْتُمْ بَعْدَ الْإِيْمَانِ؟

“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?”

مَا هَذِهِ الْعَمِيْزَةُ فِي حَقِّي، وَالسِّنَةُ عَن ظُلَامَتِي؟ أَمَا كَانَ رَسُوْلُ اللَّهِ أَبِي يَقُوْلُ: (الْمَرْءُ يُحْفَظُ فِي 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:

فَأَنْقَذَكُمْ اللَّهُ تَبَارَكَ وَتَعَالَى بِمُحَمَّدٍ بَعْدَ اللَّيْتِيَّ وَالَّتِي

81 quirk, randolph greenbaum, sidney leech, geoffrey svartvic, 824.

82 quirk, randolph greenbaum, sidney leech, geoffrey svartvic, 804.

83 Black, Elizabeth, Pragmatic Stylistics, n.p (Edinburgh UK: Edinburgh University Press, 2006), 26.

“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 لكم من الشرك، والصلاةَ تنزيهاً لكم عن الكبر، والزكاةَ تركيةً للنفس، ونهاً في الرزق، والصيامَ تثبيتاً للإخلاص، والحجَّ تشييداً للدين، والعدلَ تنسيقاً للقلوب، وطاعتنا نظاماً لليلة، وإمامتنا أماناً للفرقة، والجهادَ عزاً للإسلام، والصبرَ معونةً على أستيجاب الأجر، والأمرَ بالمعروفِ مصلحةً للعامّة، وبرّ الوالدين وقايةً من السخط، وصلةَ الأرحامِ منسأةً في العمرِ ومثمةً للعدَد، والقصاصَ حقناً للدماء، والوفاءَ بالنذرِ تعريضاً للمغفرة، وتوفيةَ المكاييل والموازين تغييراً للبخس، والنهيَ عن شربِ الخمرِ تنزيهاً عن الرجس، وأجتنبَ القذفِ حجاً بآءِ اللعنة، وتركَ السرقةَ إيجاباً للعفة، وحرّمَ اللهُ الشُّركَ إخلالاً له 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 appeal 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:

هذا والعهد قريب، والكلم رحيب، والجرح لما يندمل، والرسول لما يقبر، إبتداراً زعمتم خوف الفتنة ﴿ألا في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين﴾.

“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:

أيها الناس أعلموا أنني فاطمة وأبي محمد

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

صلى الله على أبي نبيه، وأمينه، وخيرته من الخلق وصفيه، والسلام 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.

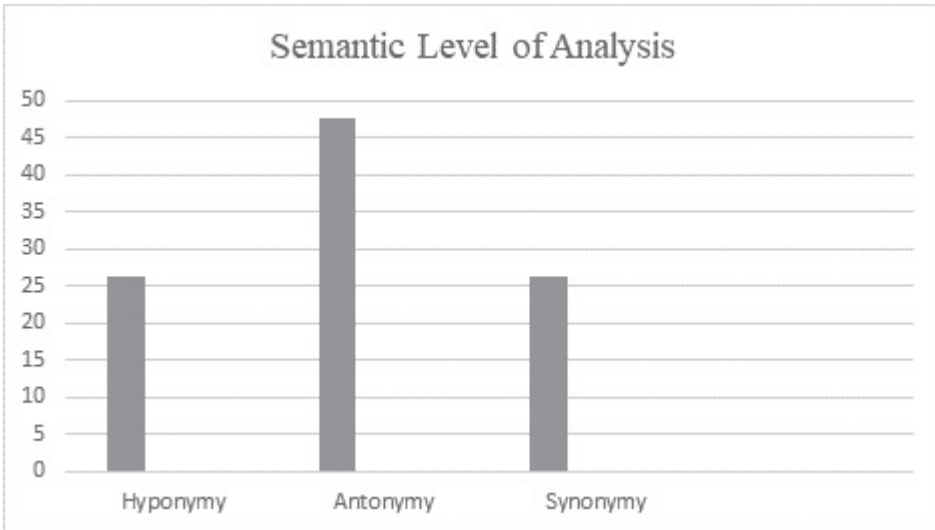


Figure (2): Analysis of the Semantic Level

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.

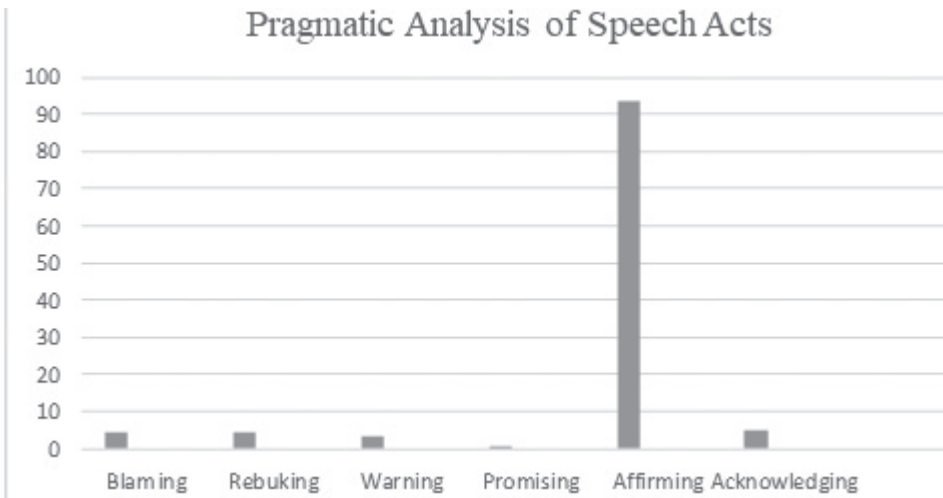


Figure (3): Analysis of Speech Acts in the Pragmatic Level

The second aspect of the pragmatic analysis is that of referencing. Figure (4) below exemplifies the percentages of deixis, proper names, and definite descriptions:

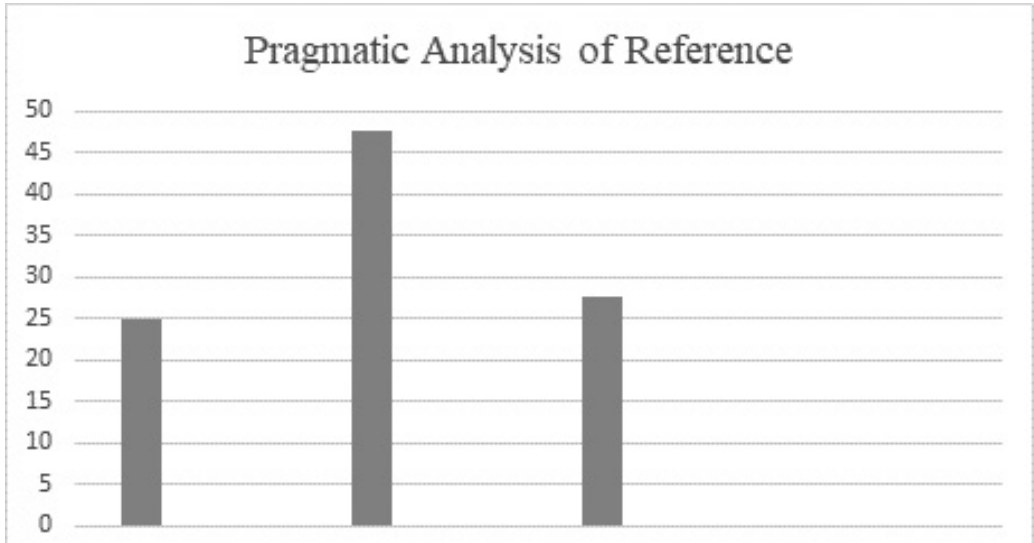


Figure (4): Analysis of Reference in the Pragmatic Level

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.

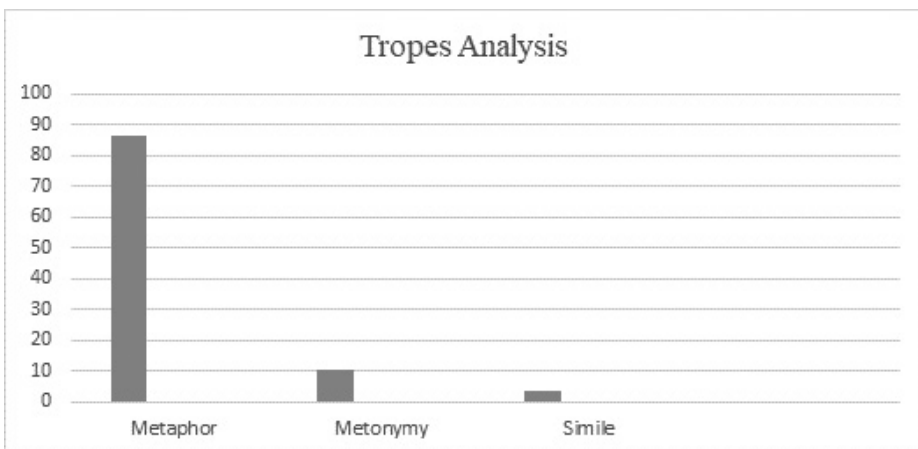


Figure (5): Analysis of Tropes in Terms of the Stylistic Level

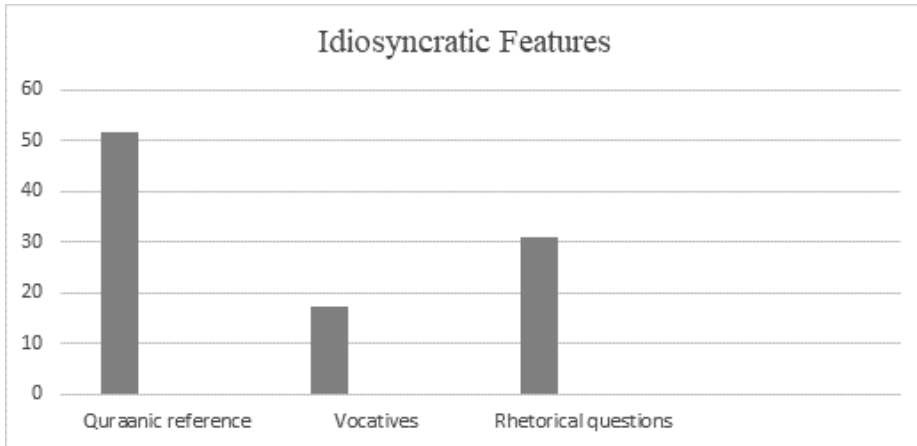


Figure (6): Analysis of Idiosyncratic Features on the Stylistic Level

At the rhetorical level, the three argumentative appeals are utilized with different percentages as Figure (7) states.

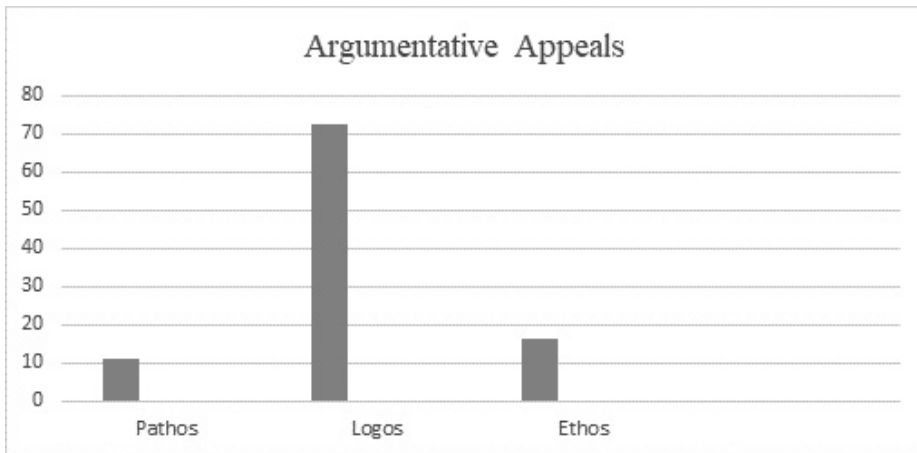


Figure (7): Analysis of Argumentative Appeals

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 repetition 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}

«إنه لما أجمع أبو بكر وعمر على منع فاطمة فدكاً وبلغها ذلك، لاثت خمارها على رأسها، واشتملت بجلبابها، وأقبلت في لمة من حفدتها ونساء قومها، تطأ ذيوها، ما تحرم مشيتها مشية رسول الله حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم، فنبتت دونها ثلثة، فجلست ثم أنت أنه أجهد القوم لها بالبكاء، فارتج المجلس، ثم أمهلت هنيئة حتى إذا سكن نشيج القوم وهدأت فورهم؛ افتتحت الكلام بحمد الله والثناء عليه والصلاة على رسوله فعاد القوم في بكائهم، فلما أمسكوا عادت في كلامها، فقالت: الحمد لله على ما أنعم، وله الشكر على ما ألهم، والثناء بما قدم، من عموم نعم ابتدأها، وسبوغ آلاء أسداها، وتمام منن أولها، جم عن الإحصاء عددها، ونأى عن الجزاء أمدها، وتفاوت عن الإدراك أبدها، وندبهم لاستزادتها بالشكر لتصلها، وأستحمد إلى الخلائق بإجزائها، وثنى بالندب إلى أمثالها، وأشهد أن لا إله إلا الله وحده لا شريك له، كلمة جعل الإخلاص تأويلها، وضمن القلوب موصولها، وأثار في التفكير معقولها. الممتنع من الأبصار رؤيته، ومن الألسن صفتها، ومن الأوهام كيفيتها، ابتدع الأشياء لا من شيء كان قبلها، وأنشأها بلا احتذاء أمثلة أمثلها، كونها بقدرته، وذراها بمشيته، من غير حاجة منه إلى تكوينها، ولا فائدة له في تصويرها، إلا تشيئاً لحكمته، وتنبهاً على طاعته، وإظهاراً لقدرته، وتعبداً لبريته، وإعزازاً لدعوته، ثم جعل الثواب على طاعته، ووضع العقاب على معصيته، زيادة لعباده عن نقمته، وحياسة لهم إلى جنته. وأشهد أن أبي محمداً عبده ورسوله اختاره قبل أن أرسله، وسماه قبل أن آجته، وأصطفاه قبل أن آبعثه، إذ الخلائق بالغيب مكنونة، وبستر الأهاويل مصونة، وبنهاية العدم مقرونة، علماً من الله تعالى بمآيل الأمور، وإحاطة بحوادث الدهور، ومعرفة بمواقع الأمور، آبعثه الله إتماماً لأمره، وعزيمة على إمضاء حكمه، وإنفاذاً لمقادير حتمه، فرأى الأمم فرقا في أديانها، عكفاً على نيرانها، عابدة لأوثانها، منكرة لله مع عرفانها. فأناز الله بأبي محمد ظلمها، وكشف عن القلوب بهمها، وجلى عن الأبصار غممها، وقام في الناس بالهداية، فأنقذهم من الغواية، وبصرهم من العمية، وهداهم إلى

1 Ibn Tayfur, Abu Al-Fadl Ahmed bin Abi Taher. blaghat alnisaa. N.E. Cairo, Egypt: matbaeat marasat walidat eabaas alawl, 1908 AD.

2 This speech of Al-Zahraa has been taken from the book entitled (blaghat alnisaa, Ibn Tayfur)

الدين القويم، ودعاهم إلى الطريق المستقيم. ثم قبضه الله إليه قبض راقية واختيار، ورغبة وإيثار، فمحمد من تعب هذه الدار في راحة، قد حُفَّ بالملائكة الأبرار، ورضوان الرب الغفار، ومجاورة الملك الجبار، صلى الله على أبي نبيه، وأمينه، وخيرته من الخلق وصفيته، والسلام عليه ورحمة الله وبركاته. ثم التفتت إلى أهل المجلس وقالت: أنتم عباد الله نصب أمره ونهيه، وحملة دينه ووحيه، وأمناء الله على أنفسكم، وبلغاؤه إلى الأمم، زعيم حق له فيكم، وعهد قدمه إليكم، وبقية أستخلفها عليكم، كتاب الله الناطق، والقرآن الصادق، والنور الساطع، والضياء اللامع، بيته بصائر، منكشفة سرائره، منجلية ظواهره، مغتبطة به أشياعه، قائدة إلى الرضوان أتباعه، مؤددة إلى النجاة استماعه، به تنال حجاج الله المنورة، وعزائم المفسرة، ومحارم المحدثرة، وبيئاته الجالية، وبراهينه الكافية، وفضائله المندوبة، ورخصه الموهوبة، وشرائعه المكتوبة. فجعل الله الإيثار تطهيراً لكم من الشرك، والصلاة تنزيهاً لكم عن الكبر، والزكاة تزكية للنفس، ونهاء في الرزق، والصيام تثبيتاً للإخلاص، والحج تشييداً للدين، والعدل تنسيقاً للقلوب، وطاعتنا نظاماً للملّة، وإمامتنا أماناً للفرقة، والجهاد عزاً للإسلام، والصبر معونة على استيجاب الأجر، والأمر بالمعروف مصلحة للعامة، وبر الوالدين وقاية من السخط، وصلة الأرحام منسأة في العمر ومناة للعهد، والقصاص حقناً للدماء، والوفاء بالندى تعريضاً للمغفرة، وتوفية المكايل والموازن تغييراً للبخس، والنهي عن شرب الخمر تنزيهاً عن الرجس، واجتناب القذف حجاباً عن اللعنة، وترك السرقة إيجاباً للعة، وحرّم الله الشرك إخلصاً له بالربوبية. فاتقوا الله حق ثقافته ولا تموتن إلا وأنتم مسلمون، وأطيعوا الله فيما أمركم به ونهاكم عنه، فإنه إنما يخشى الله من عباده العلماء. أيها الناس أعلّموا أي فاطمة وأبي محمد، أقول عوداً وبدواً، ولا أقول ما أقول غلطاً، ولا أفعل ما أفعل شططاً ﴿لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم المؤمنين رؤوف رحيم﴾ فإن تعزوه وتعرفوه تجدوه أبي دون نساءكم، وأحآبن عمي دون رجالكم، ولنعم المعزي إليه، فبلغ الرسالة صادعاً بالندارة، مائلاً عن مدرجة المشركين، ضارباً بئجهم آخذاً بأكظامهم داعياً إلى سبيل ربّه بالحكمة والموعظة الحسنة، يحف الأصنام وينكث الهام، حتى أنهزم الجمع وولوا الدبر، حتى تفرى الليل عن صبحه، وأسفر الحق عن محضه، ونطق زعيم الدين، وخرست شقاشق الشياطين، وطاح وشیط النفاق، وأنحلت عقد الكفر

والشقاق، وفُهِتُمْ بكلمة الإخلاصِ في نَفَرٍ من البِيضِ الخِصاصِ وكنْتُمْ على شِفا حُفْرَةٍ من النارِ، مَذْقَةَ الشاربِ، ونَهْرَةَ الطامعِ، وَقَبَسَةَ العَجْلانِ، ومَوْطِئَ الأقدامِ، تَشْرَبُونَ الطَّرْقَ، وتَقْتَاتُونَ القِدَّ أَذْلَةً خاسئينِ، تخافونَ أن يَتَخَفَكُمُ النَّاسُ من حَوْلِكُمْ، فأنْقَذَكُمُ اللهُ تبارك وتعالى بمحمدٍ بعد اللُّتيا والتي، وبعد أن مُيَّي بِهُمُ الرجالِ وذُوبانِ العَرَبِ، ومَرَدَةِ أهلِ الكتابِ، كُلِّها أوقدوا ناراً للحربِ أطفالها اللهُ، أو نَجَمَ قَرْنُ الشيطانِ، أو فَعَرَتْ فاعِرَةٌ من المشركينِ، قَدَفَ أخاهُ في هَوَاتِها، فلا يَنْكِفِي حَتَّى يَطَأَ جَنَاحَها بِأَحْمِصِها، ويُحْمِدَ لَهَبَها بِسَيْفِها، مَكْدوداً في ذاتِ اللهُ، مجتهداً في أمرِ اللهُ، قريباً من رسولِ اللهُ، سَيِّداً في أولياءِ اللهُ، مُشَمِّراً ناصِحاً، مُجِدِّداً كادِحاً، لا تَأْخُذُهُ في اللهُ لَوْمَةٌ لائِمٌ، وأنْتُمْ في رفاهيَّةٍ من العيشِ، وإِدْعُونَ فَاكِهونَ آمِنونَ، تَتَرَبَّصونَ بنا الدوائرِ وتَتَوَكَّفونَ الأخبَارَ، وتَنكِصونَ عِنْدَ النزالِ، وتَفِرُّونَ مِنَ القِتالِ. فلما آخَتَرَ اللهُ لِنَبِيِّهِ دارَ أنبيائِهِ ومأوى أصفيائِهِ، ظَهَرَ فيكُمُ حَسَكَةٌ النِفاقِ، وَسَمَلٌ جِلبابُ الدِّينِ، وَنَطَقَ كاطِمُ الغاوينِ، وَنَبَغَ خاملُ الأَقْلينِ، وَهَدَرَ فنيقُ المُبْطِلينِ، فَخَطَرَ في عَرَصاتِكُمْ، وَأَطَاعَ الشَّيْطانُ رَأْسَهُ مِنْ مَعْرِزِهِ، هانِفاً بِكُمُ فَأَلْفانِكُمْ لِدَعْوَتِهِ مُسْتَجيبينِ، ولِلغِرَّةِ فيه ملاحظينِ، ثُمَّ أَسْتَنَهَضَكُمُ فَوَجَدَكُمُ خِفافاً، وَأَحْشَمَكُمُ فَأَلْفانِكُمْ غَضاباً، فَوَسَمْتُمْ غَيْرَ إِبْلِكُمْ، وَوَرَدْتُمْ غَيْرَ مَشْرِبِكُمْ، هذا والعهدُ قَرِيبٌ، والكَلْمُ رَحِيبٌ، والجُرْحُ لَمَّا يَنْدَمِلُ، والرسولُ لَمَّا يُقْبَرُ، إبتداراً زَعَمْتُمْ خَوْفَ الفِئْتَةِ ﴿ألا في الفِئْتَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بالكافرينِ﴾. فهيهاتَ منْكُمُ، وكيفَ بِكُمُ، وأنى تُؤَفِّكونَ، وكتابُ اللهُ بَيْنَ أَظْهَرِكُمْ، وأمورُهُ ظاهِرَةٌ، وأحكامُهُ زاهِرَةٌ، وأعلامُهُ باهرَةٌ، وزواجِرُهُ لايحَةٌ، وأوامرُهُ واضحةٌ، وقد خَلَفْتُمُوهُ وراءَ ظَهورِكُمْ، أَرَعَبَهُ عَنْهُ تريدونَ؟ أم بغيرِهِ تحكمونَ؟ ﴿بئسَ للظالمينَ بدلاً﴾، ﴿ومن يبتغ غيرَ الإسلامِ ديناً فلن يُقبَلَ منه وهو في الآخرةِ مِنَ الخاسرينَ﴾. ثم لم تلبثوا إلا ريثَ أن تَسْكُنُ نفرتِها، وَيَسْلُسُ قِيادَها، ثُمَّ أَخَذْتُمْ تُورونَ وَقَدَّتْها، وتُهَيِّجونَ جَمْرَتِها، وتَسْتَجيبونَ لِهَتافِ الشيطانِ الغويِّ، وإطفاءِ أنوارِ الدِّينِ الجليِّ، وإهمالِ سُنَنِ النَّبِيِّ الصَّفِيِّ، تَشْرَبونَ حَسواً في آرْتِغاءِ، وَتَمشونَ لأهلِهِ وَوَلَدِهِ في الحَمْرَةِ والصَّراءِ، ونصيرُ منْكُمُ على مِثْلِ حَزِّ المَدى، وَوَخِزِ السِّنانِ في الحِشا، وأنْتُمْ الآنَ تَرَعَمونَ: أن لا إِرْثَ لَنَا، أَفحُكُمُ الجاهليَّةِ تَبْعونَ؟ وَمَنْ أَحْسَنُ مِنَ اللهُ حُكماً لِقَوْمٍ يوقنونَ! أَفلا تعلمونَ؟! بلى قَدْ تَجَلَّى لَكُمُ كالشمسِ الضاحيةِ، أَيُّ ابْنَتِهِ، أَيُّها المسلمونَ أَأَغْلَبَ على إِرْثِي؟ يا ابنَ أَبِي قُحافة، أَيُّ كتابِ اللهُ تَرِثُ

أباك ولا أرت أبي؟ لقد جئت شيئاً فرياً! أفعلى عمدٍ تركتم كتاب الله وبنذموه وراء ظهوركم؟ إذ يقول: ﴿وورث سليمان داود﴾، وقال فيما أقتص من خبر يحيى بن زكرياً إذ قال: ﴿فهب لي من لذنك ولياً﴾ يرثني ويرث من آل يعقوب﴾، وقال: ﴿وأولو الأرحام بعضهم أولى ببعض في كتاب الله﴾، وقال: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْاُنثَيَيْنِ﴾، وقال: ﴿إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْاُدَيْنِ وَالْاَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾. فدونها مخطومةً مرحولةً تلفاك يوم حشرِك، فنعم الحكم الله، والزعيم محمد، والموعِدُ القيامةَ وعند الساعةِ يحسُرُ المبطلون، ولا ينفعكم إذ تندمون، ولكلُّ نبيٍّ مُستقر، وسوف تعلمون من يأتيه عذابٌ، يُجزيه ويحلُّ عليه عذابٌ مُقيمٌ. ثم رمت بطرفها نحو الأنصار فقالت: يا معشر النقيية، وأعضاء الملة، وحضنة الإسلام، ما هذه الغميرةُ في حقي، والسنةُ عن ظلامتي؟ أما كان رسول الله يقول: (المرءُ يُحفظُ في وُلده)؟ سرعان ما أحدثتم، وعجلانَ ذا إهالة، ولكم طاقةٌ بما أحاول، وقوةٌ على ما أطلبُ وأزاول، أتقولون مات محمدٌ؟ فخطبٌ جليلٌ استوسعَ وهنه، واستنهرَ فتقه، وانفتقَ رنقه، وأظلمت لأرضٍ لغيته، وكسفت الشمسُ والقمر، وانتشرت النجومُ لمصيبته، وأكدت الآمال، وحشعت الجبال، وأضيعَ الحريم، وأزيلت الحرمةُ عند مماته، فتلك والله النازلةُ الكبرى، والمصيبةُ العظمى، لا مثلها نازلة، ولا بائقةٌ عاجلة، أعلن بها كتاب الله جل ثناؤه في أفنيئكم، ولقبيله ما حلَّ بأنبياء الله ورسله حكمٌ فصل، وقضاء حتم، ﴿وما محمد إلا رسولٌ قد خلت من قبله الرسلُ أفإن مات أو قُتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضرَّ الله شيئاً وسيجزي الله الشاكرين﴾. إياها بني قبيلة، أأهضمُ تراث أبي وأنتم بمرأى مني ومسمع، ومُتدى ومجمع، تلبسكم الدعوة، وتشملكم الحيرة، وأنتم ذوو العددِ والعدة، والأداة والقوة، وعندكم السلاحُ والجنَّة، توافيكم الدعوةُ فلا تُجيبون، وتأتيكم الصرخةُ فلا تغيثون، وأنتم موصوفون بالكفاح، معروفون بالخيرِ والصلاح، والنخبةُ التي أنتخبت، والخيرةُ التي آخترت لنا أهل البيت، قاتلتم العرب، ومحملتكم الكدَّ والتعب، وناطحتكم الأمم، وكافحتكم البهيم، لا تبرح أو تبرحون، نأمركم فتأتمرون، حتى إذا دارت بنا رحي الإسلام، ودرَّ حلب الأيام، وخصعت ثغرةُ الشرك، وسكنت فورَةُ الإفك، وحمدت نيران الكفر، وهدأت دعوةُ الهرج، واستوسق نظام الدين، فأتى حرثكم بعد البيان؟ وأسرتكم بعد الإعلان؟ ونكصتكم بعد الإقدام؟ وأشركتكم بعد الإيمان؟ بؤساً لقوم

نكثوا أيمانهم من بعد عهدهم، وهُمُوا بإخراج الرسول وهم بدؤوكم أول مرة، أَنَحْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ نَحْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ، أَلَا وَقَدْ أَرَى أَنْ قَدْ أَخَذْتُمْ الْخَفْضَ، وَأَبْعَدْتُمْ مَنْ هُوَ أَحَقُّ بِالْبَسْطِ وَالْقَبْضِ، وَخَلَوْتُمْ بِالذَّعَةِ، وَنَجَوْتُمْ بِالضِّيْقِ مِنَ السَّعَةِ، فَمَجَجْتُمْ مَا وَعَيْتُمْ، وَدَسَعْتُمْ الَّذِي تَسَوَّغْتُمْ، (فَإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ). أَلَا وَقَدْ قُلْتُ مَا قُلْتُ هَذَا عَلَى مَعْرِفَةٍ مِنِّي بِالْجَذَلَةِ الَّتِي خَامَرْتَكُمْ، وَالْغَدْرَةَ الَّتِي اسْتَشَعَرْتَهَا قُلُوبُكُمْ، وَلَكِنَّهَا فَيَضَةُ النَّفْسِ وَنَفْثَةُ الْغَيْظِ، وَخَوْرُ الْقَنَاةِ وَبَثَّةُ الصَّدْرِ، وَتَقْدِمَةُ الْحُجَّةِ، فَدُونَكُمْ هَا فَاحْتَبِئْ بِهَا دَبْرَةَ الظَّهْرِ، نَقِيبَةَ الْخُفِّ بَاقِيَةَ الْعَارِ، مَوْسُومَةَ بَغْضَبِ الْجَبَارِ وَشَنَارِ الْأَبَدِ، مَوْصُولَةَ بِنَارِ اللَّهِ الْمَوْقَدَةِ، الَّتِي تَطَّلِعُ عَلَى الْأَفْتَدَةِ، فَبِعَيْنِ اللَّهِ مَا تَفْعَلُونَ، ﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾، وَأَنَا أَبْنَةُ نَذِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، فَاعْمَلُوا إِنَّا عَامِلُونَ، وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ».

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 continuity. 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

³ Fatimah Al-zahra, “The Speech Of Fatimah Al-Zahra,” n.d., <https://www.al-islam.org/media/speech-fatimah-al-zahra>.

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 hood 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,

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 subjected, the outburst 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 punishment. So, act and so will we, and wait, and we shall wait“٤.

