



العزة والاباء في اللغة الانجليزية مع الاشارة الى الخطبة الفدكية للصديقة الطاهرة فاطمة الزهراء عليها السلام: دراسة نحوية_ دلالية

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ماجستير لغة إنجليزية / أستاذ مساعد

ملخص البحث:

ان العزّة والاباء هو شعور داخلي يجعل الإنسان يحس بالكرامة وعلو الشخصية. وتتوافر هذه الحالة حين يجد الإنسان نفسه مسنوداً ومرتبطة ارتباط وثيق بالله (سبحانه وتعالى). إذ انها من المفاهيم القرآنية التي اهتم بها الإسلام. وقد دعا القرآن الكريم إلى ترسيخ معاني العزة في نفس الانسان لظهار عِزّة تجعله يترفع عن كل ما من شأنه أن يخطأ من قدره كالتدلل وبث الشكوى. وتعني العزّة الاستئناس بالله سبحانه وتعالى. ويكمن مفهوم العزّة بمعناه الحقيقي والمطلق بأبواب اوامر الله سبحانه وتعالى. ويعد أحد اخلاقيات الاسلام. ان روح العزة والاباء واضحة في مواقف الصديقة الطاهرة عليها السلام إذ انها قد امتزجت بخطبتها وتجلت بأبهى صورها. وما زال صوتها عليها السلام الراض للذلة مدويّاً حتى اليوم. وتندرج مشاعر العزّة والاباء عند الصديقة الطاهرة عليها السلام ضمن برنامج اصلاحي شامل وأمر مرتبط بالهدف الالهي والرسالة السماوية. وقد تبلورت في خطبتها عليها السلام مضمونا وتطبيقا. وتتلخص مشكلة البحث في الإجابة عن الأسئلة الآتية:

١. ماهي الاساليب الدالة على العزّة والاباء في الخطبة الفدكية للصديقة الطاهرة فاطمة الزهراء عليها السلام؟

٢. هل يوجد علاقة بين مفهوم العزّة والموضوعات التي طرحتها الزهراء عليها السلام في خطبتها؟ تهدف الدراسة إلى:

- ١- استقصاء البعدين النحوي- الدلالي لاساليب العزّة في الخطبة الفدكية للصديقة الطاهرة.
- ٢- تحديد العلاقة بين العزّة والاباء والقضايا التي تطرقت اليها الزهراء عليها السلام في خطبتها. وتفترض الدراسة:

(١) تقرّد الخطيبية باستعمالها اساليب لغوية معينة دالة على العزّة والاباء.

(٢) من المرجح وجود علاقة وثيقة بين اسلوب العزّة والاباء والمواضيع المختارة في العينة المنتقاة وبعد تحليل العينة المنتقاة، برهنت نتائج البحث مصداقية الفرضيات المذكورة آنفاً.

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Pride in English with Reference to Al-Fadakiyah Sermon by Sayyidah Fatima Al- Zahraa (Peace be upon her): A Syntactic-Semantic Study

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**Abstract:**

Pride is an instinctive state that gives oneself value and status. It also improves one's identity. Being supported by God and closely connected to Him, one can feel the real meaning of this state. Pride is one of the Quranic concepts. The Qur'an calls upon human being to solidify the meanings of pride in his soul as so to cast humility and complaint aside.

Religiously, it is a way of taking refuge in God. The actual meaning of pride lies in following God's instructions. Actually, it is one of the ethics of Islam.

The spirit of pride is so clear in Al- Zahraa's attitudes, in which her sermon is loaded with feelings of pride and manifested in its best forms. The warm of her words resonate entirely through the history of humanity. Al- Zahraa's pride is integrated within a comprehensive reformation system and linked with the divine goal and the heavenly message. The concept of pride has been crystallized in Al-Fadakiyah Sermon theoretically and practically.

The study attempts to answer the following questions:

1. Linguistically, what are the devices used to express pride in Al-Fadakiyah Sermon?
2. Is there a contact between pride and the topics discussed in the data selected?

This paper aims at:

1. Investigating the syntactic-semantic dimensions used to express pride in the data selected.
2. Tracing back the relation between pride and topics discussed in the text above.

It is hypothesized that:

1. Sayyidah Fatima Al- Zahraa () makes use of certain devices that denote pride in her sermon.
2. It is expected that there is a close correlation between pride and the main issues of the speech.

After analyzing the data selected, the findings of the investigation validate all the hypotheses above.

1. Theoretical Background

1.1 The Concept of Pride in English

Simply, Tissari¹ defines pride as "a high or overweening opinion of one's own qualities, attainments, or estate, which gives rise to a feeling and attitude of superiority over and contempt for others; inordinate self-esteem."

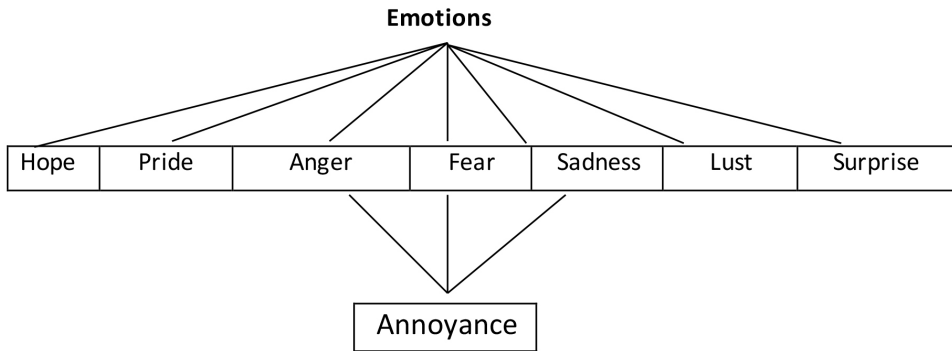


Figure (1): According to Kövecses², pride is one of the emotional terms.

Pride is an important emotion that plays a critical role in many domains. Being too broad to be analyzed, Ekman³ views pride as two or more distinct emotions. Tracy and Robins⁴ mention that pride is "a primary emotion (along with shame) that gives self-esteem". Lewis⁵ defines pride as "a self-conscious emotion", that requires an evaluation of oneself in relation to a specific event".

Salice and Sánchez⁶ agree with Tracy and Robins saying that pride is prior to shame.

1 Tissari, Heli. Justified Pride? Metaphors of the Word Pride in English Language Corpora, 1991, 19.

2 Kövecses, Zoltán. Metaphor and Emotion: Language, Culture, and Body in Human Feeling (Cambridge: Cambridge University Press, 2000), 4.

3 Ekman, P. Emotions Revealed (New York: Times Books, 2003), 231.

4 Tracy, Jessica and Robins, Richard "The Psychological Structure of Pride: A Tale of Two Facets," Journal of Personality and Social Psychology 92, no. 3 (2007): 506.

5 Lewis, M. Handbook of Emotions (New York: The Guilford Press, 2008), 272.

6 Salice, Alessandro and Sánchez, Alba Montes "Pride, Shame, and Group Identification," 2016, 2, <https://pubmed.ncbi.nlm.nih.gov/27199797/>.

1.2 Pride from Different Perspectives

From the religious point of view, Hamilton⁷ mentions that pride is enlisted as the first of the seven deadly sins

In the Old Testament, most of the adjectives joined with "pride" are negative in connotation, including words such as "stubborn", "overweening", "willful", and "great" (<https://www.biblestudytools.com/dictionary/pride/>)

1 - "I will punish the king of Assyria for the willful pride of his heart and the haughty look in his eyes". (Isaiah 10:12)

Psychologically, Sullivan⁸ states that pride is a wide term that is difficult to be managed. He adds that pride is not a one distinct emotion, however, it is "understood in terms of 'waves of emotion'".

Azar⁹ remarks that "pride is a basic a human emotion that evolved to serve some social role". Gibson¹⁰ agrees with Azar saying that pride is "explicitly acknowledged as inherently social phenomena."

Semantically, pride can be expressed using certain positive and negative words such as "proud, cocky, haughty, presumptuous, arrogant, conceit, vanity, dignity, self-respect, self-love, self-esteem, self-respect, honour" (<https://grammartop.com/pride-synonyms/pdf=..>)

2- You are an honour to our profession.

1.3 Causes of Pride

Kövecses¹¹ remarks that the main causes of pride are as follows:

- (1) Achievements.
- (2) Possessions.
- (3) Belonging to a prestigious group.

7 Hamilton, A.C. The Spenser Encyclopedia (London: Routledge, 2006), 1461.

8 Sullivan, Gavin Brent "A Critical Psychology of Pride," International Journal of Critical Psychology, no. 21 (2007): 166.

9 Azar, Beth "The Faces of Pride," American Psychological Association 37, no. 3 (2006): 1.

10 Gibson, Matthew. Pride and Shame in Child and Family Social Work: Emotions and the Search for Humane Practice (Bristol: Policy Press, 2019), 11.

11 Kövecses, Zoltán. Metaphors of Anger, Pride, and Love: A Lexical Approach to the Structure of Concepts (Amsterdam: Benjamins, 1986), 45.

- (4) Good appearance.
- (5) Physical or mental capabilities, skills or properties.
- (6) Moral qualities.
- (7) Good social status.

1.4 Figurative Use of Pride

Kövecses¹² states that pride can be used figuratively as follows:

- 1- Pride is in the heart.
 - 3-*Your heart was closed* to every conciliatory position.
- 2- Pride is in a fluid in a container.
 - 4-*My heart swelled with pride*
- 3- Pride is Fire.

5- Many and many a man thinks that he has saved his house from *conflagration* because he sees no *flame*, when really the *flame* is hidden only because the house is burnt down and the fire is still lurking among the *ashes*

- 4- Pride is Deity.
 - 5-I gained my Lady Stately, by *sacrificing* to her pride
- 5- Pride is up.
 - 6-He *lifted his chin* proudly.
- 6- Pride is light.
 - 7-Tom *glowed* with pride

1.2 The Concept of Pride in Arabic

From the linguistic point of view Salih¹³ mentions that pride is a feeling of happiness, self-respect and one's importance. Alardawi¹⁴ states that pride denotes the state of feeling elation. Mohammed¹⁵ agrees with them saying that pride requires all ethical virtues such as hope, happiness, relief, etc.

12 Kövecses, Zoltán. Emotion Concepts (New York: Springer, 1990), 36.

13 Salih, amar mohammed. "Alfakher belnafs fi alquran alkareem". Majalet aljameaa aliraqia. Aladad 23. 2011. P51.

14 Alardawi, abdulelah abdulwahab. "Althat almoftakhera fi jamharat ashar alarab". Majalet kolit altarbia alasia52. 2019. P38. <https://iasj.net/iasj/download/37b2240b4ca34e03>

15 Mohammed, baraa mahmood. "Alkarama alinsania fi doa alquran akareem derasa modoaia". Kolit osol aldeen. 2019. P12. <https://search.emarefa.net/ar/detail/BIM-891190>

1.2.1 The Word (عَزَّ) and its Denotations

According to Alaraj¹⁶, the word (عَزَّ) has being derived from (عَزَز) which is the antonymous of (humility). It differs form (الِكِبَر) is the sense that the former means the state of feeling elation, while the latter implies mercy, forgiveness and faith. Added to that, he compares between (العَزَّة) and (الفخر) saying that (الفخر) is characterized by praising oneself, but (العَزَّة) is an internal state in which one feels that he cannot be destroyed.

Semantically, as Farid¹⁷ remarks, (العَزَّة) has several denotations which are as follows:

1- Elevation

﴿أَعَزَّةٌ عَلَى الْكَافِرِينَ﴾ (المائدة ٥٤) - ٨

(Mighty against the rejecters,)¹⁸

2- Overcame him in argumentative contest.

﴿وَعَزَّيْنِي فِي الْخِطَابِ﴾ (ص ٢٣) - ٩

(and is (moreover) harsh to me in speech.)¹⁹

3- Loving

﴿تُعِزُّ مَنْ تَشَاءُ﴾ (آل عمران ٢٦) - ١٠

(Thou givest power to whom Thou pleases)²⁰

4- Supporting

﴿فَعَزَّزْنَا بِثَالِثٍ﴾ (يس ١٤) - ١١

(But We strengthened them with a third)²¹

5- It also signifies severity or difficulty

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ (التوبة ١٢٨) - ١٢

(It grieves him that ye should perish)²²

16 Alaraj, Hussain abdullah. "Aleza men mandor alquran al kareem(alqism al awel)" majalet resalat qalam. Aladad 52. 2020. P1.

17 Farid, Malik Ghulam. Dictionary of the Holy Qur'an (Rabwah: Islam International Publications Limited, 2006), 569.

18 Ali, Abdullah Yusuf "The Meaning of The Noble Qur'an," n.d., 73, <https://www.holybooks.com/wp-content/uploads/2010/05/english-quran-with-commentariesyusuf-ali.pdf>.

19 Ali, 319.

20 Ali, 39.

21 Ali, 305.

22 Ali, 126.

6- It carries the sense of pride negatively

﴿بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ﴾ (ص ٢) - ١٣

(But the Unbelievers (are steeped) in Self-glory and Separatism.)²³

1.2.2 Linguistic Devices Signifying Pride in Arabic

In Arabic, there are several devices that imply the meaning of pride which are as follows:

1- **Simile** is widely used to denote pride²⁴

﴿كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ﴾ (الدخان ٥٤) - ١٤

(So; and We shall join them to Companions with beautiful, big, and lustrous eyes²⁵).

2- **Emphasis**:²⁶ Maily states that this device is employed to express pride.

15-

من الحرب رَبَّتُهُ فليس بسائم
إذا ملَّ عنها ذات يوم صَجُورُهَا

3- **Rhetorical Question**: is an implicit way of indicating pride²⁷.

16-

﴿هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ﴾ (يوسف: ٨٩)

(He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing?)²⁸

23 Ali, 317.

24 Alturk, safaa hussni abdulmuhsen. Alesteara al tamthilia fi alquran alkareem. 2011. P22.

25 Ali, "The Meaning of The Noble Qur'an," 353.

26 Mily, fatima. "Asalib altakid wa almobalaga fi diwan alkansaa derasa dalalia". Jamiat mentory. 2011. P74.

27 Alotaibi, badria monawr. "Alasalib alenshaeia fi sher lobid bin rabiaa mawaqeaha wa dalalateha". Kolit alga alarabia, 1430. P72. <http://mohamedrabee.net/library/pdf/a59a3a8b-c4b3-4b9a-8cfd-80f69e500d13.pdf>.

28 Ali, "The Meaning of The Noble Qur'an," 153.

4- Imperative²⁹

17-

أَعَادِلْ قَوْمِي فَأَعْدِلِي الْآنَ أَوْ دَرِي فَلَسْتُ وَإِنْ أَقْصَرْتُ عَنِّي بِمُقْصِر

5-Repitition³⁰

18-

﴿وَمِنْ دُونِهِمَا جَنَّاتٌ، فِيهَا آيٌّ آلَاءِ رَبِّكُمْ تُكَدِّبَانَ، مُدْهَامَتَانِ، فِيهَا آيٌّ آلَاءِ رَبِّكُمْ، فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ﴾ (الرحمن ٦٩-٦٢)

(And besides these two, there are two other Gardens,- Then which of the favours of your Lord will ye deny?- Dark-green in colour (from plentiful watering). Then which of the favours of your Lord will ye deny? In them (each) will be two Springs pouring forth water(5215) in continuous abundance: Then which of the favours of your Lord will ye deny? In them will be Fruits, and dates and pomegranates: Then which of the favours of your Lord will ye deny?)³¹

1.5 Verbs of Pride in Some Selected Ayyas

Saleh³² and Ahmed³³ enlist a number of verbs that denote pride which are as follows:

1- **فخر boast:** To feel superior in some respect to other people, pride "is a mirror image of shame³⁴".

19-

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾ (الحديد ٢٠)

Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children³⁵.

2- **رفع rise up:** It is a positive word of pride which signifies being elevated to the most exalted positions.

29 Alotaibi, badria monawr. "Alasalib alenshaeia fi sher lobid bin rabiaa mawaqeaha wa dalalateha". P96.

30 Alnaamy, majeda mohammed "dahert altekrar fi diwan leajlike gaza". Majalet aljamea aleslamia lilbhoth aleinsania. almujalad20. aladad 1. (2012) . P93.

31 Ali, "The Meaning of The Noble Qur'an," 385.

32 Salih, amar mohammed. "Alfakher belnafs fi alquran alkareem". p 52_57_59_61.

33 Ahmed. Ehsas Omar Jafer. "Alfakher fe alqasida aljahelia: derasa adabia naqdia". 2017. p102.

34 Farid, Dictionary of the Holy Qur'an, 642.

35 Ali, "The Meaning of The Noble Qur'an," 390.

20-

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ (المجادلة ١١)

Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge³⁶.

3- **هاؤم take:** It is a positive verb of pride³⁷.

21-

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَذَا مَا أقرُّوا كِتَابِيهِ * إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ * فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾

(الحاقة ١٩-٢٣)

Then he that will be given his Record in his right hand will say: "Ah here!

Read ye my Record! "I did really understand that my Account would (One Day)

"!reach me

And he will be in a life of Bliss³⁸, .

4- **طعى transgress:**³⁹ Farid notes that **طعى** is another verb of pride that carries the feeling of disobedience.

22-

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى * إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى * اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى﴾

(النازعات ١٥-١٧)

Has the story of Moses reached thee?

Behold, thy Lord did call to him in the sacred valley of Tuwa:-

"Go thou to Pharaoh for he has indeed transgressed all bounds.⁴⁰

5- **مرح rejoice:** as the case with **صعّر**, Farid⁴¹ mentions that **مرح** is another verb that requires walking in pride.

23-

﴿ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْرَحُونَ﴾ (غافر: 75)

That was because ye were wont to rejoice on the earth in things other than"

.the Truth, and that ye were wont to be insolent⁴²

36 Ali, 393.

37 Salih, amar mohammed. "Alfakher belnafs fi alquran alkareem". p65.

38 Ali, "The Meaning of The Noble Qur'an," 416.

39 Farid, Dictionary of the Holy Qur'an, 522.

40 Ali, "The Meaning of The Noble Qur'an," 206.

41 Farid, Dictionary of the Holy Qur'an, 751.

42 Ali, "The Meaning of The Noble Qur'an," 335.

6- **كبر to be proud:** possessing certain qualities feignedly, **كبر** is a verb of pride⁴³.

24-

﴿ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴾ (ص ٧٥)

(Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"⁴⁴

7- **قبل accept:**⁴⁵ صالح points out that **قبل** is a positive verb of pride.

25-

﴿ وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ (المائدة ٢٧)

Recite to them the truth(730) of the story of the two sons(731) of Adam. Behold! they each presented a sacrifice (to Allah.: It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "(Allah) doth accept of the sacrifice of those who are righteous."⁴⁶

8- **نأى become remote**) 502 :⁴⁷ الأصفهاني A.H.:510) says that **نأى** is to turn one's face disobediently.

26-

﴿ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ ﴾ (الإسراء ٨٣)

when We bestow Our favours on man, he turns away and becomes remote on his side (instead of

It is worth mentioning to say that there are other verbs of pride for example: **عز**, **جبر** and **شمخ** and **وجد**, **شمت** (٤: ٢٠١٧, احمد), **اكرم** (جابر), (٤٩: ٢٠٠٩, جابر) and **اختار** (٤٧: ٢٠١٤, الجديع).

43 Farid, Dictionary of the Holy Qur'an, 715.

44 Ali, "The Meaning of The Noble Qur'an," 322.

45 Salih, amar mohammed. "Alfakher belnafs fi alquran alkareem". p63.

46 Ali, "The Meaning of The Noble Qur'an," 70.

47 Alesfahany, abu alqasim alhussain. Almofradat fi garib al quran. Beirut: dar almaarefa. N.d.

48 Ali, "The Meaning of The Noble Qur'an," 188.

2. Practical Part

2.2 Data Analysis

Relying on the forgoing discussion, it is worthy to mention that the model adopted for analyzing the following selected texts is developed on the basis of other models, such as Kövecses, (1986), Farid, (2006) "" كِبْرُ قَرَبٍ "" and "" (عَلَا،) "" and "" الجديع (2014) "" اختار and "" احمد (2017) وجد "" , جابر (2009) "" أكرم the words that denote pride either implicitly or explicitly, in addition to the observations made by the researcher herself. The eclectic model used for the analysis of the present study illustrates the semantic aspect of those words.

Text-1-

(الْحَمْدُ لِلَّهِ عَلَى مَا أُنْعَمَ، وَلَهُ الشُّكْرُ عَلَى مَا أُلْهِمَ، وَالشَّانُ بِمَا قَدَّمَ، مِنْ عُمُومٍ نِعَمٍ ابْتَدَأَهَا، وَسُبُوحِ آلَاءِ أَسَدَاهَا، وَمَتَمِّ مَنِّهِ وَالْأَهَاءِ، جَمَّ عَنِ الْإِحْصَاءِ عَدْدُهَا، إِبْتَدَعَ الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهَا، وَأَنْشَأَهَا بِلاِ اخْتِدَاءِ أَمْثَلَةٍ امْتَثَلَهَا، كَوْنَهَا بِقُدْرَتِهِ، وَإِظْهَاراً لِقُدْرَتِهِ، وَتَعَبُّدًا لِرَبِّيَّتِهِ، وَإِعْزَازاً لِدَعْوَتِهِ،)⁴⁹

Glory be to Allah for His great blessings, and gratitude to Him for that which He has inspired, and praise be to Him for what He has brought to pass. From the all-encompassing blessings that He grants to the ever-expansive grace that He bestows and all the bounties that He continuously confers. Its magnitude is greater than can be enumerated... He originated everything from nothing that existed before, and created everything without following any previous model..... The manifestation of His power, the servility of His subjects and the exaltation of His call.⁵⁰

Though being angry, Fatima Al-Zahraa opens her speech with those words that bring peace of mind. The word (إِعْزَازاً) symbolizes the Divine pride which is associated with God. This sort of pride is above all earthly values.

Al-Zahraa makes use of the word (إِعْزَازاً) so as to persist in the face of challenge and be more resistant to achieve her goal; namely, defending her stolen rights. She acknowledges the greatness of God saying that He is the source of pride. Feeling that one is in God's hands attains sustainable pride.

49 Almajlisi, mohammed Baqer. Alzahra alyha alsalam wa khutbat fadak. Tehran. Dar kulstan kawther lillnasher.2003. p 3-5.

50 Jaffer, Tahir Redha "The Sermon of Fadak," 2013, 11, http://al-mostabserin.com/english/wp-content/uploads/2020/07/%0A/the_sermon_of_fadak.pdf%0A.

Text-2-

(أَشْهَدُ أَنَّ أَبِي مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ، اخْتَارَهُ وَاتَّجَبَهُ قَبْلَ أَنْ أَرْسَلَهُ، وَسَمَّاهُ قَبْلَ أَنْ اجْتَبَاهُ، وَاصْطَفَاهُ قَبْلَ أَنْ ابْتَعَنَهُ، ... فَرَأَى الْأُمَّمَ فِرْقًا فِي أَدْيَانِهَا، عَكْفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، ... فَأَنَارَ اللَّهُ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ظُلْمَهَا، وَكَشَفَ عَنِ الْقُلُوبِ بُهْمَهَا، وَجَلَّى عَنِ الْأَبْصَارِ غُمَّهَا، وَقَامَ فِي النَّاسِ بِالْهُدَايَةِ، وَأَنْقَذَهُمْ مِنَ الْغَوَايَةِ، وَبَصَّرَهُمْ مِنَ الْعَمَايَةِ، وَهَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَدَعَاهُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ.)⁵¹

I bear witness that my father, Muhammad, is His servant and Prophet. He chose him even before sending him [with the Message], named him before picking him [for prophethood] and selected him before appointing him [as a Messenger].... He found the people divided in their beliefs, secluded around their sacred fires, worshipping their idols... So, through my father Muhammad (S), Allah illuminated their darkness, removed the ambivalence from their hearts and illumined the obscurity of their sight. He rose among the people with guidance, saved them from perversion, removed their [spiritual] blindness, led them to the right faith and called them towards the straight path⁵².

To push back against negativity, Fatima Al-Zahraa numerates all her father's heroic achievements in maintaining the basis of Islam. The repetition of the word (مُحَمَّدًا) enlightens the darkness of that moment .

Using the word (مُحَمَّدًا) frequently gives values and status. It also enhances self-worth and confidence. She mentions the prophet's superiority of faith, thought, knowledge, etc.

Text-3-

(فَإِنْ تَعَزَّوهُ وَتَعَرَّفُوهُ فُجِدُّوهُ أَبِي دُونَ نِسَائِكُمْ، وَأَخَا ابْنِ عَمِّي دُونَ رِجَالِكُمْ، ... فَبَلَغَ الرَّسَالَةَ صَادِعًا بِالنَّدَارَةِ، مَاثِلًا عَنِ مَدْرَجَةِ الْمُشْرِكِينَ، ضَارِبًا تَبَجُّهْمَ، آخِذًا بِأَكْظَامِهِمْ، دَاعِيًا إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، يَكْسِرُ الْأَصْنَامَ، وَيَنْكُتُ الْهَامَ، حَتَّى انْهَزَمَ الْجُمُعُ وَوَلَّوْا الدُّبُرَ، حَتَّى تَفَرَّى اللَّيْلُ عَنْ صُجْبِهِ، ... وَخَرَسَتْ شَفَاشِقُ الشَّيَاطِينِ، وَطَاحَ وَشَيْطُ النَّفَاقِ، وَانْحَلَّتْ عَقْدُ الْكُفْرِ وَالشَّقَاقِ، وَكُنْتُمْ عَلَى شِفَا حُفْرَةٍ مِنَ النَّارِ، مُدَقَّةَ الشَّارِبِ، وَهُنْزَةَ الطَّامِعِ، وَفَيْسَةَ الْعَجْلَانِ، وَمَوْطِئَ الْأَقْدَامِ، تَشْرَبُونَ الطَّرْقَ، وَتَقْتَاتُونَ الْوَرَقَ، أَذِلَّةَ حَاسِبِينَ، {تُخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ فَأَنْقَذَكُمُ اللَّهُ بِمُحَمَّدٍ})⁵³

51 Almajlisy, Alzahra alyha alsalam wa khutbat fadak. p 47.

52 Jaffer, "The Sermon of Fadak," 12.

53 Almajlisy, Alzahra alyha alsalam wa khutbat fadak. p 75-79.

So if you honor him and know him, you will realize that he is my father and not the father of anyone amongst your women. He is the bother of my cousin [and husband], and not of any of your men.... He propagated the message, warned the people openly, and turned against the ways of the polytheists, breaking their backs and strangling their throats. He called [them] to the way of his Lord

"with wisdom and good advice." (16:125)

He broke the idols and struck the heads, until they were defeated and forced to flee. Then night gave way to day... while you were on "**the brink of a fiery pit.**" (3:103). A mere draught for the drinker and opportunity for the lustful [were you]. A flickering flame and a treading ground for others [were you]. You would drink from polluted water and eat dried animal skins and leaves. Abased and spurned, you feared being dispossessed by those around you. Then Allah, the Almighty, rescued you through Muhammad (S),⁵⁴

Fatima Al-Zahraa diagrams the situation of loss and betrayal. The excessive use of metaphors and metonymies stands for improving the Islamic pride. Metaphors and metonymies illustrate that she has been oppressed openly. They are also used to express her deep pain which buries inside her.

Pride arises in this text to keep going and build up a healthy sense of self. It depicts the meanness of those people whom do not keep pace with the prophet's commands. She feels proud of the shining example of her father who enliven the Quran and eradicates all the unfavourable per-Islamic traditions.

Text-4-

﴿فَهَيْهَاتَ مِنْكُمْ؟ وَكَيْفَ بِكُمْ؟ وَأَنْتَى تُؤْفَكُونَ؟﴾⁵⁵

Far be it! What is wrong with you? And where are you heading to⁵⁶

Handling the present situation with confidence, Fatima Al-Zahraa employs rhetorical questions frequently. Such an excessive use of rhetorical questions reflect her pride which is compatible with persistence and determination.

54 Jaffer, "The Sermon of Fadak," 15.

55 Almajlisi, Alzahra alyha alsalam wa khutbat fadak. p 96.

56 Jaffer, "The Sermon of Fadak," 15.

In this particular text. Al-Zahraa's prideful words symbolizes the voice of conscience and the flame which never dies. Indirectly, she rebukes the assembly leaving them speechless. The use of these honourable questions has a motivational force.

Text-5-

⁵⁷ (وَنَصْبِرُ مِنْكُمْ عَلَى مِثْلِ حَزِّ الْمُدَى، وَوَخَزِ السِّنَانِ فِي الْحِشَاءِ، بَلَى تَجَلَّى لَكُمْ كَالشَّمْسِ الصَّاحِيَةِ أَنِّي ابْنَتُهُ.)

We endure patiently with you through what feels like the stabbing of daggers and the piercing of [our] sides with spearheads.... Indeed, it is as obvious as the midday sun that I am his daughter!⁵⁸

The feelings of pride is so clear in Al-Zahraa's attitudes. She takes advantage of similes so as to visualize the idea concerned and emphasize that she never compromise what she believes in.

To inspire the audience to seek for facts, she puts forward the secrets behind her status. Actually, she is the nexus between Prophethood and leadership.

Al-Zahraa's revolutionary words indicate her social status. Similes, here, inspire all shades of pride. Expressively, she utters these words which carry the sense of pride that is compatible with patience and steadfastness.

Text-6-

⁵⁹ (فَدُونَكهَا مَخْطُومَةٌ مَرَّحُولَةٌ، تَلْقَاكَ يَوْمَ حَشْرِكَ، فَنِعَمَ الْحُكْمِ اللَّهُ، وَالرَّعِيمُ مُحَمَّدٌ، وَالْمَوْعِدُ الْقِيَامَةُ،)

So take hold of its reins, muzzled and saddled, for it will surely meet you on the day you are assembled; and Allāh is the best judge and Muhammad the best leader. The [final] rendezvous is on the Day of Resurrection, and when it comes, the falsifiers will be the losers and your remorse will be of no benefit.⁶⁰

Being unappreciated and unsupported, Al-Zahraa commorates the panic issues that happened after the Prophet's death referring to those people who have become blind due to their earthly ambition.

57 Almajlisy, Alzahra alyha alsalam wa khutbat fadak. p 100.

58 Jaffer, "The Sermon of Fadak," 17.

59 Almajlisy, Alzahra alyha alsalam wa khutbat fadak. p 103.

60 Jaffer, "The Sermon of Fadak," 18.

Alwan⁶¹ mentions that (فَدُونَكَّهَا) stands for Al-Zahraa's usurped rights. This word creates a sense of spiritual elevation. It also reveals the timeless struggle for goodness.

Responding in this wonderful way and using (فَدُونَكَّهَا) attract the attention to Al-Zahraa's moral superiority which is above all earthly values.

3. Conclusions

1-Pride spreads its shadows from one time to another.

4- In word and practice, Al-Zahraa implements the spirit of pride in her sermon using linguistic devices such as rhetorical question, simile, metaphor metonymy repetition etc.

5- Metaphor and Metonymy have been employed to visualize the scene of Divine support proudly.

2- It is concluded that there is a close contact between the sense of self-worth and her positive self-view. This verifies the hypothesis which states "It is expected that there is a close correlation between pride and the main issues of the speech."

3- Al-Zahraa prioritizes pride over sadness of her rightful inheritance to the Fadak.

61 Alwan, Zainab Hussein "The Verb 'TAKE' and Its Synonyms in Sayyidah Fatima Al-Zahraa's Two Sermons A Semantic Study," Al- Ameed Journal 4, no. 4 (2015): 34.

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