



## المرأة و اللغة في ظل تحليل الخطاب النقدي: دراسة السمات اللغوية لخطاب السيدة زينب (عليها السلام)

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### الملخص:

اللغة مرآة لهوية الشخص وانعكاس لسلطته الاجتماعية. ينحت الانسان شخصيته داخل المجتمع من خلال كلماته وبناءها اللغوي وفي حال تم تهميشه او التقليل من شأنه فإنه سرعان ما يصب جل اعتماده على لسانه "لغته" لبيان قوته و تفرده. ومن هنا فإن اهمية اللغة في بيان شخصية الفرد تحمل هذه الدراسة الى التحقيق في مفهوم النسوية في ظل علم اللغة. تحقق الدراسة في خطاب المرأة من منظور تحليل الخطاب النقدي والذي يصوغ الدليل الامثل للمشكلة الاجتماعية المتنامية التي تتلخص في هوية المرأة وقوتها. وتهدف الدراسة إلى التحقق من كيفية استخدام المرأة لقوتها الحقيقية من خلال اللغة. ولأتمام هذا الهدف ، تبحث الدراسة في البنية اللغوية لخطاب السيدة زينب (عليها السلام). تتبنى الدراسة نموذج فيركلاف (1995) من اجل الوصول الى النتائج المرجوة.

الكلمات المفتاحية: خطاب المرأة ، اللغة والهوية ، النسوية ، تحليل الخطاب النقدي.



**Women and Language under Critical Discourse Analysis: A Study of the Linguistic Traits of  
Lady Zainab's (PBU) Sermon**

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**Abstract**

Language is a mirror to self-identity and social power. Humans sculpt their identities in society through their own words and linguistic structures and if they are marginalized or demeaned, they count on language to show power and individuality. The importance of language as identity mirroring, sets the present study to investigate feminism on a linguistic ground. It examines women speech under a critical discourse analysis which makes the perfect lead to the swelling social problem of women's identity and power. The study aims at investigating how women utilizes their true power through language. To achieve this aim, the study investigates the linguistic structure of Lady Zainab's (A.S.) sermon. The study adopts Fairclough's Model (1995) in order to reach the intended conclusion.

**Key Words:** Women speech, language and identity, feminism, critical discourse analysis.



## 1. Introduction

Women are always portrayed as vulnerable creatures and, they have tried their best to change that image. As a result, feminism invaded different genera of literature and dominated females' linguistic structures. Since discourse "reflects and constructs the social world through many different sign systems" (Roger, 2011, p. 1) its types varied according to these systems such as political, economic, scientific, religious and racial. On that basis, feminism must be treated as a kind of discourse for what it carries as a social system. This is also evident in the fact that people tend to use different varieties of language to be recognized in different systems, as (Gee, 2005, p. 22)states that discourse unveils 'who we are' and he (ibid.) identifies 'who' as the "*socially situated identity*". Such ways of using language to be recognized and identified are defined as discourse.

The present study, henceforth, is interested in how female speakers socially identify themselves. The study investigates the kind of language used by females, specifically within the context of ideology and power. In order to reach the intended aim of the study, the researcher examines the selected data in Critical Discourse Analysis which serves as the best trace to arrive at the intended results. The study adopts Fairclough's model (Fairclough, Critical Discourse Analysis: the critical study of language, 1995) of critical discourse analysis which socially addresses discourse and highlights the concept of feminism. On the bases of the presented discussion, the study tries to find answers for the following questions:

- a. What is the structure of feminist discourse?
- b. How female speakers use language as a tool in shaping their ideology.

## 2. Discourse Analysis and Its Critical Domain

It is argued that "discourse analysis is language in use" (Brown & Yule, 1983). Accordingly, discourse analysis cannot be far from all the affairs that surrounds any discourse. From that point, researchers in discourse analysis aim at identifying how the language is used and what for. Women's speech can be considered as a unique discourse, specifically that which is used to show ideology and power within the quest to shape identity.

Based on that, discourse is seen as "a multimodal social practice" (Roger, 2011, p. 1). Critical approaches to discourse analysis are in terms of social problems such as power, inequality and ideology. Perhaps all these mentioned problems fall under feminism and feminist discourse. Accordingly, the critical view in discourse analysis can be described as social. This is validated by (Fairclough & Wodak,



Critical Discourse Analysis, 1997) who define critical discourse analysis as "language as social practice".

This is also earlier illustrated by Wodak and Meyer. They state that the notion of "critique" is an inherent notion within critical discourse analysis for what it brings to the analysis of data; that is to say, it embeds the data within a social framework. They define critical discourse analysis as being "fundamentally concerned with analyzing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language" (Wodak & Meyer, 2001, p. 2).

### 3. Power and Ideology

Fairclough connects the notions of 'critique', 'power' and 'ideology' in his account of critical discourse analysis. He defines discourse in terms of the concept of ideology; "discourse is ideological in so far as it contributes to sustaining particular relations of power and domination" (Fairclough, Critical Discourse Analysis, 2012, p. 15). It can be inferred that ideology is an elemental part of discourse and one of its main characteristics. The reason behind this close connection is that ideology is, as (Thompson, 1990, p. 5) believes, "the thought of *other*". Hence, it carries a critical view towards others' beliefs and ideas. On that basis, Thomson describes ideology as being "system of thought, system of belief, or symbolic system" (PE: 5). Fairclough gives an interesting ideological-based example "...you're female and you've probably got a *hell of a temper...*" [Italics mine], that clearly illustrates how men form general beliefs about the *other*. (Fairclough, Critical Discourse Analysis: the critical study of language, 1995, p. 32)

Power, on the other hand, cannot be separated from the concept of ideology; both serve investigating the discourse of the *other*, that is to say his/her beliefs, social problems, and identity recognition and power maintenance. Hence, ideology and power are all about meaning in discourse. In other words, ideology works on specific meanings in discourse in terms of the notions previously mentioned, 'beliefs', 'identity', 'power', 'domination', and any other social problems.<sup>1</sup>

Based on this discussion, it is very clear that the key point in the analytical process within critical discourse analysis must be 'power'. And when power is to be related to social and identity problems, women are the first to be set as an example.

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<sup>1</sup> See Thompson (1990) for a more extensive discussion.



#### 4. Female Discourse and Feminism

Social problems are extravagantly illustrated, highlighted, and signaled in discourse. Critical discourse analysis searches and investigates such problems in discourse. Women, especially feminists, have always used language as a weapon to defend their power and anchor their domination in a man's world. Hence, appeared work on 'language and gender' in different fields of study. Don Zimmerman and Candace West (1975) study can be regarded as an early example of such studies. They investigated interruptions among interlocutors in a conversational context between women only, men only, and a woman and a man. They reached a conclusion that in all contexts, interruptions occurred, however in conversations between men and women the interruptions where high and that men had the highest percentage in the number of interruptions.

Female discourse can be distinguished in terms of a number of strategies used by women writers/speakers. Pinto asserts that female discourse employs a unique tone that can be seen as "lyrical, realists, assertive, or ambiguous" (Pinto, 2004, p. 6). Based on that, women can shape their discourse in a way that echoes their ideology. This could be the main reason behind a discourse with a rebellious tone, a feminist tone, or an argumentative tone.

Since critical discourse analysis assigns itself to the investigation of social relations such as power, race, gender, class and age, it is regarded as a strong ground for feminists and women-based studies.<sup>2</sup>

Much has been said, viewed and discussed about feminism in the western world in different fields. However, the present study discusses feminism in the Arab world. As for the Middle East, the Arab world has known strong women who fought for their rights and never kept silent even if their lives were at the stake. Islam has largely empowered feminism and women; well-known women figures had a strong role in the Islamic society and in its thriving. Since critical discourse analysis focuses on societal inequality, which was a dominant characteristic of the Arab World, Arab feminist discourse is seen to be a fresh ground to such analysis. Women, in the Arab world, have struggled to show power and ideology and they still do. And since we are living in a world of words, women can be weaponized by their own words to thrive their identity in the society. An outstanding role model for strong women who stood against the man in the most horrible conditions ever, must be Mohammad's (PBUH) granddaughter, Lady Zainab (A.S.).

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<sup>2</sup> See Wodak (2009) to have an extended argumentation with respect to feminists and critical discourse analysis.



With regard to critical discourse analysis, feminist critical discourse analysis is concerned with critiquing discourses that shows discourses of privileged men in the course of disadvantaging and disempowering women as members of a social group (Lazar, 2007, p. 5). According to feminist critical discourse analysis, discourse is regarded as a main social practice. Hence, discursive characters (speaking and writing) are also the core interest within this field of study. Fairclough<sup>3</sup> argues that discourse is connected to the social practice in terms of dialectics. Based on this, feminist discourse analysis is interested in text and talk in terms of gender, gendered linguistic structures and power. These can be regarded as discursive features and can, hence, be found in any discourse (text or talk). Surely, the selected data is rich with powerful feminine discursive strategies and hopefully the selected modal proves the intended conclusion.

## **5. The Procedure**

A number of discourse analysts have introduced different strategies to examine discourse within critical discourse analysis such as Fairclough's dialectical approach (1995), Wodak's discourse-historical approach (1999) and the socio-cognitive approach introduced by Van Dijk (2009). However, the study adopts Fairclough's model to examine the selected data for it best serves the intended aims of the study. Moreover, Fairclough model treats dialectical traits in discourse and includes "feminism" under its broad three-dimensional model.

Fairclough's work on critical discourse analysis uncovers the relation between ideology and language in the sense that there should be a dialectical link between these two. It is well agreed upon that Fairclough's model of analysis (1995) is a comprehensive one; which consists of three dimensional analytical model and is sometimes termed as the 'social theory of discourse', namely because he linked dialects and social notions to the analysis of texts.

Based on the strong link between critical discourse analysis and dialects, Fairclough's approach (1995) consists of 'text' which is the first dimension, 'discourse practice' as the second dimension and 'social practice' as the third dimension. In terms of the first dimension, the data is to be textually analyzed, i.e. vocabularies, sentences, and grammatical structures. Fairclough highlights that the first dimension, the textual analysis, "presupposes a theory of language and grammatical theory". As for the discursive analysis, the text is to be analyzed in terms of "process of text production, distribution and assumption"

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<sup>3</sup> Fairclough (1992; 1995)

(Fairclough, Critical Discourse Analysis: the critical study of language, 1995, pp. 10, 2). Finally, the third dimension, the social analysis, which is our main interest in this study analyzes the text in terms of the social variables that constitute or be part of the text.

According to Fairclough, this three-dimensional approach is set "to establish connections between properties of texts, features of discourse practice (text production, consumption and distribution), and wider sociocultural practice" (ibid: 88). Due to the fact that the selected data is a speech, set in a certain conditions, we must bear in mind some discursive features that underlines the data and subsequently added to the model of analysis. The model can be more illustrated in the following figure that is adapted to best serve the aims of the study:

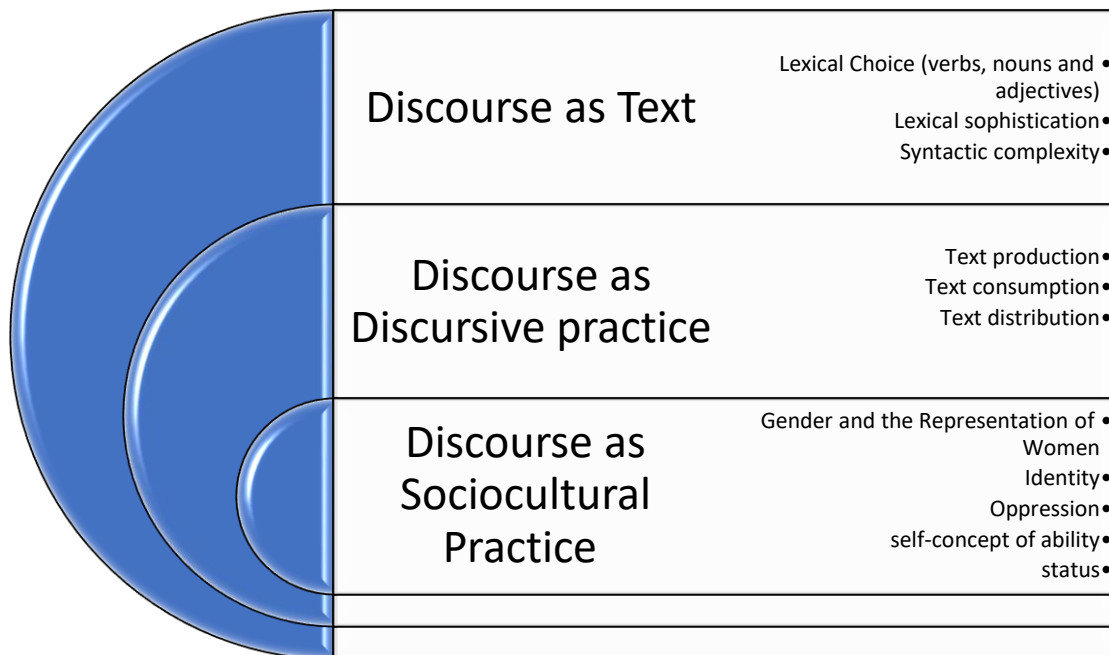


Figure (1): The Adapted Model (Following Fairclough, 1995: 98)

In the light of the above figure, the selected data is to be regarded as a text rather than a speech. The text is analyzed in terms of the vocabularies used; their length and average within the whole, as well as the syntactic complexity which refers to the type of clauses used (long or short), compound, complex or compound complex sentences.

The second phase of the analysis is to examine the text production and distribution. The text, then, is analyzed in terms of feminism and other social variables.



## 5.1 Data Description and Analysis

The selected data is a sermon by Zainab Bint Ali (A.S.), Prophet Mohmmad's granddaughter, to Yazid at his court<sup>4</sup>. The speech took place after the Battle of Karabala when Zainab (A.S.), members of Mohammad's family (PBUH) and the slaughtered heads of her brothers and of those murdered in the Battle were savagely moved to Syria (historically; the Levant). The power and the language of this sermon is the reason that makes it remarkably suitable for this analysis. While Yazid was trying to demean her and her family, Zainab (A.S.) managed to humiliate him and his army. The sermon begins when Yazid asks his soldiers about the identity of the woman who was objecting the brutal behaviour of his men. Zainab (A.S.) starts her speech with the *Basmala* "Praise be to Allah, the Lord of the worlds. May praise be upon my grandfather, the Master of Allah's messengers" and then quotes the Quranic verse "Then terrible was the end of those who did evil, because they denied (belied) the Verses of Allah and used to mock them"<sup>5</sup>. The text is divided into a number of extracts for the sake of brevity. It is important to note that the data is originally in Arabic and the analysis is also done on the Arabic version, the English version is included for clarification purposes only. Furthermore, the text is divided into a number of extracts to make the analysis more accurate and comprehensible<sup>6</sup>.

### Text One:

#### In Arabic:

أظننت يا يزيد حيث أخذت علينا أقطار الأرض وضيقت علينا آفاق السماء، فأصبحنا لك في اسار، نساق اليك سوقا في قطار، وانت علينا ذو اقتدار أن بنا من الله هواناً وعليك منه كرامة وامتنانا، وأن ذلك لعظم خطرك وجلالة قدرك! فشمخت بأنفك، ونظرت في عطفك تضرب اصدريك فرحا وتنفض مذرويك مرحا حين رأيت الدنيا لك مستوسقة والأمور لديك متسقة، وحين صفى لك ملكنا، وخلص لك سلطاننا، فمهلاً مهلاً، لا تطش جهلاً! أنسيت قول الله عز وجل ﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ﴾<sup>7</sup>. أمن العدل يا بن الطلقاء؟ تخديرك حرائك وإماءك وسوقك بنات رسول الله سبايا، قد هتكت ستورهن، وأبديت وجوههن، تحدوا بهن الأعداء من بلد إلى بلد، ويستشرفهن أهل المناقل ويتبرزن لاهل المناهل ويتصفح وجوههن القريب والبعيد، والغائب والشهيد والشريف والوضيع والذني والرفيع! ليس معهن من رجالهن ولي، ولا من حماتهن حمي عتوا منك على الله وجودا لرسول الله، ودفعاً لما جاء به من عند الله. ولا غرور منك ولا عجب من فعلك. واني ترتجي مراقبة من لفظ فوه أكباد الأزكياء ونبت لحمه من دماء السعداء ونصب الحرب لسيّد الانبياء وجمع الاحزاب وشهر الحراب وهز السيوف في وجه رسول الله "ص". أشد

<sup>4</sup> (Tabrisi, 1982)

<sup>5</sup> Surah Al Rum 30: verse 10. (Imam Iskender Ali Mihr).

<sup>6</sup> The English text is edited and retranslated by the researcher.

<sup>7</sup> Surah Al Imran - verse 178 (Imam Iskender Ali Mihr)





العرب جحودا، وانكرهم له رسولا واضهرهم له عدوانا، واعتاهم على الرب كفرا وطغيانا، الا انها نتيجة خلال الكفر، وصب يجرجر في الصدر لقتلى يوم بدر

(Tabrisi, 1982, p. 308)

**In English:**

O Yazid! Do you think that you have succeeded in blocking all opportunities on earth and doomed our skies, that we are brought before you in a row as prisoners and that you have got the power? Do you believe that we have been aggrieved with insult and dishonor by Allah and you have been shaded with His respect? You have become vain with this apparent victory and looked down upon us jovially for you have seen life granting you opportunities, and has granted you domination and authority upon us! But wait, wait! Don't be so jubilant. Have you forgotten Allah's saying, "*And let not those who disbelieve reckon that We prolong their time for their good. We only give them respite that they may grow in sinfulness and for them is a disgracing torment?*" O! Son of 'Freed Slaves' is this your justice, that you have your ladies and maidens veiled, while the daughters of Allah's Messenger are being driven as detainees, exposed with their faces unveiled. Your men take us from by one land to another, being viewed by riversides men as well as those men of yours, while everyone, the closest and the remote ones; the low and the honorable all casting their sight at our faces, having none of our men to render us help and protection. Your actions prove your revolt against Allah and his prophet. Such deeds can never cause astonishment for they come from a man whose ancestors chewed the liver of the martyrs, and whose flesh grew from virtuous people, the man who set the war and gathered the parties against the chief of all prophets; the Arabs most sinful man ever.

**a. Discourse as a Text**

In terms of the first dimension of the model, discourse as a text, lady Zainab (A.S.) carefully selects powerful words. She starts with calling the man in power by his first name with an obvious intention of humiliating him **يا يزيد** (O, Yazid). The first word uttered by her, portrays her power and ideology; she places herself as his equal rather than a prisoner. She also starts her argument depending on a rhetorical question; a question that is already answered by her (**أظننت يا يزيد...؟**). Then, her prolonged sentence ends with another question **أنسيت قول الله عز وجل** with a quote from the Quran. The second sentence also starts with such question of which its answer is included and presupposed **أمن العدل يا بن الطلقاء؟**. In this question, Lady Zainab (A.S.) once again calls her rival by name, but this time she uses a



word of description to demean him and his family; she mentions that he is the one that descends from slaves and should be treated as such not otherwise.

With regard to the lexical sophistication, Lady Zainab (A.S.) uses eloquent and well-expressed lexemes; her language is seen as a very powerful language with vocabularies that express authoritativeness and solidarity *فشمخت بأنفك* (being arrogant) *وتنفض مذرويك* (jovially), *جذلان مسرورا* (easy going) *تطش جهلا* (take by force). The lexical choice in this extract draws heavy lines that mirror culture, social status and women with power. It is also important to note that she uses certain words that commits her opponent with blasphemy; *جودا*, *وانكرهم*, *عدوانا*, *وطغيانا*, *الكفر*, and *الكفر*.

On sentence level, the extract uses complex and prolonged sentences *ويستشرفهن أهل المناهل و* "المناقل ويتصفح وجوههن القريب والبعيد، والدني والشريف". Ideas are related in a sequence of long sentences. Additionally, three ironic rhetorical questions are used which are also considered as complex and sophisticated.

#### **b. Discourse as Discursive Practice**

The second dimension treats discourse as an interpretation of the text. On that basis, the extract above includes different relationships that are noted and highlighted in the speech among which is the gender relationship. Lady Zainab (A.S.) stressed gender relationship in this extract; in that she resorted to using a number of lexemes to differentiate gender 'men', 'women', 'maidens', daughters' and 'protectors'. With regard to text articulation, Lady Zainab (A.S.) tries to pave and articulate one idea that may be regarded as warning to Yazid within which she warns him of his false sense of victory. She pursues an agenda of a strong introduction to an argument. The extract ends with her accusing him of blasphemy. Although she is a captive prisoner, she shows considerable control and leadership. The degree of power and ideology in text production is manifested in the use of powerful words and clauses in addition to depending on grammatical emphasis to express power and to persuade the listeners to her case; *الا انها نتيجة خلال الكفر*.

#### **c. Discourse as Sociocultural Practice**

The above extract depicts a very important social problem that is women are seen as fragile creatures and thus can be broken when no man is there to protect them. Lady Zainab (A.S.) magnificently shows the opposite of this so-called belief. She reminds her opponent that he must never think that they are weak because they are women; he must not believe that he defeated them by dishonoring them or unveiling their faces to the locals. She highlights the fact that women can defend themselves against physical, psychological oppression. The theme of identity is not yet mentioned in



this extract for it concentrates on how to demean the opponent's character and social representation. In terms of social status, Lady Zainab (A.S.) focuses on demeaning her opponent's social status to remind the hearers of her own "يا بن الطلقاء..... بنات رسول الله" She violates the social patriarchal rule which states that the man is the head of the family and that the man/male is the one who takes power, in that she showed an extreme self-control as well as family control in speaking on behalf of everyone. The last question in this extract is used to remind her opponent of the good deeds of her family against the brutality of his, "وكيف ترتجي مراقبة من لفظ فوه أكباد الأركياء ونبت لحمه من دماء الشهداء وكيف", she reminds him that Hind, his grandmother has killed the best and the most honorable man to retell him again of his social status. The text shows a strange sociocultural context where a captive female rebels against her detainer. This proves that she is not an ordinary woman, rather she is a woman of education, power and a real identity; an identity that can compete with others even if they were men with weapons.

#### Text Two:

#### In Arabic:

فلا يستبطنى في بغضنا -أهل البيت- من كان نظره إلينا شنفاً وإحنأ وأضعاناً، يظهر كفره برسول الله، ويفصح ذلك بلسانه وهو يقول فرحاً بقتل ولده وسبي ذريته، غير متحوب ولا مستعظم، يهتف بأشياخه لأهلوا واستهلوا فرحاً ولقالوا: يا يزيد لا تشل، منحنيأ على ثنايا أبي عبد الله- وكانت مقبل رسول الله ينكتها بمخصرته، قد التمع السرور بوجه، لعمرى لقد نكأت القرحة واستأصلت الشأفة، بإراقتك دم سيد شباب اهل الجنة، وابن يعسوب دين العرب، وشمس ال عبد المطلب، وهتفت بأشياخك وتقربت بدمه الى الكفرة من اسلافك، ثم صرخت بندائك، ولعمرى لقد ناديتهم لو شهدوك! ووشىكا تشهدهم ولن يشهدوك، ولتود يمينك كما زعمت شلت بك عن مرفقها وجذت، واحببت امك لم تحملك وياك لم تلد، او حين تصير الى سخط الله ومخاصمك رسول الله صلى الله عليه وآله اللهم خذ بحقنا، وانتقم من ظالمنا واحلل غضبك على من سفك دماءنا ونفض دمارنا، وقتل حماتنا، وهتك عنا سدولنا.

وفعلت ما فعلت، وما فريت الا جلدك، وما جزرت الا لحمك، وسترى على رسول الله بما تحملت من دم ذريته، وانتهكت من حرمة، وسفكت من دماء عترته ولحمته حيث يجمع به شملهم، ويلم به شعهم، وبينقم من ظالمهم، ويأخذ لهم بحقهم من اعدائهم، فلا يستقرنك الفرع بقتلهم، ولا تحسبن الذين قتلوا في سبيل الله امواتا بل احياء عند ربهم يرزقون، فرحين بما آتاهم الله من فضله، وحسبك بالله وليا وحكيما وبرسول الله خصما، وبجبرائيل ظهيرا.

(Tabrisi, 1982, pp. 308-9)

#### In English:

One who is ever tempted to glance at us with rancor, malice and anger. One who orally declares his disbelief in Allah's Messenger, jubilantly proclaims the murdering of the Messenger's son and captivate his progeny and hopes that his ancestors see his achievement so they can



thankfully say: O Yazid, may your hands never lose strength while striking the lips of Abi Abdu Allah; the lips that were kissed by the prophet himself! While his face shines with happiness. By shedding the blood of the Chief of Youth of Paradise, the son of the Chief of Arabs, and the shining sun of Abd-ul-Muttalibs, you have deepened our wounds. Through killing him, you have come nearer to your infidel ancestors. Then you proudly called upon them to see your deeds. But, you will hope that your arms would have been paralyzed and apart from your elbow and that your mother would have never carried you in her womb when you see that Allah is angry at you and the prophet is your enemy. O Allah seek revenge from those who have oppressed us and killed our protectors.

O Yazid, you have done what you wished, I swear that you have burnt but only your skin and cut you flesh. You will soon be brought before the Messenger overweighed by all the sins you have committed against his family. The oppressed will have revenge and the enemy will be punished. *"And do not reckon those who are killed in the Way of Allah as dead; nay, they are alive and are provided sustenance in the presence of their Lord. Rejoicing in what Allah has bestowed upon them of His Virtue"*<sup>8</sup> Allah will take our revenge, the Messenger is your antagonist and Jibra'il is our support.

#### a. Discourse as a Text

The lexical choice, in this extract, is even more elevated; the calls for selecting more sophisticated lexemes is at its highest, as if Lady Zainab (A.S.) intends to put all her power and revenge in words. Her management and complete leadership of her language reflects her power and ideology. She resorts to using the plural pronoun (we, and us) to group herself and socialize her identity afar from her opponent *سفك دماءنا ونفض دمارنا ، بغضنا ، نظرَ إلينا وقتل حماتنا، وهتك عنا سدولنا*....., as well as to gesture that she enjoys a rank and a high position among her group just as he does. The lexical choice is under a shift in this extract; the lexemes are much more sophisticated and long, the words are in rhythm to follow the sad and happy memories *شنفأ وإحنأ* "شنفأ وإحنأ" "لأهلوا واستهلوا فرحاً ولقالوا", "وأضغانا" and "ولتود يمينك كما زعمت شلت بك" unlike the first extract that contains more long sentences; "عن مرفقها وجذت" in addition to such compound sentences. The sentences along with their

<sup>8</sup> Surah Al Imran - verse 169-170 (Imam Iskender Ali Mihar)



meanings are regarded as a continuation of dressing down her opponent. She depends on words to blame and dress down the addressee. The lexical choice in this extract, as well as the sentences that flow in, portrait how Lady Zainab distinguishes herself in society; how she identifies herself as a leader rather than a prisoner, as a person from a high ranking family with better socio-historical roots " سيد شباب اهل الجنة، وابن يعسوب دين العرب، وشمس ال عبد المطلب " in contrast with, " الى الكفرة من اسلافك ". This proves the way she handles a social problem.

### b. Discourse as Discursive Practice

In terms of text articulation, production and perception, the data shows the use of different discursive devices such as reported verbs, complete and connected ideas, and clear objectives. Lady Zainab (A.S.) manages to link the ideas together as well as relating the present with the past to best pave the road to her argument. The use of reported verbs (لقالو:) is used as a device to deepen the argument. The transition in text from one theme to another paints the sermon with iron connections and give it more power which is the main intention from the whole sermon; show power and ideology. The second part of this extract " ..... وفعلت ما فعلت " depends on its articulation on simple sentences in the form of statements and warnings of future Godly punishments. Such text production (identifying and reviewing the crime then the warning of the consequences) supports the text assumption. Once more, Lady Zainab resorts to quoting Allah's sayings to deepen her speech and make it more powerful, more eloquent, and ideological. The grammatical structures with emphasis indications are higher in this part لعمرى لقد نكأت القرحة واستأصلت الشافة، باراقتك دم سيد شباب اهل الجنة وفعلت ما فعلت، وما فريت " especially near the end when Lady Zainab assures to Yazid that he did nothing but humiliate himself alone; " .....الا جلدك، وما جزرت الا لحمك، وسترد

### c. Discourse as Sociocultural Practice

In this extract, Lady Zainab unites herself with her family "with Prophet Mohammad PBUH". She, previously, identified herself as one woman who is equal and more to the addressee, yet in the second extract, she identifies herself as one of a social group; a group that is regarded as sacred with high status. Once again, Lady Zainab reminds her opponent of his family and ancestors who were much less than her own family " الى الكفرة من اسلافك ". She uses the misconduct of infidelity to demean him and his social group which is perfect due to the sociocultural orientation at the time.



### Text Three:

#### In Arabic:

وسيعلم من بوأك ومكنتك من رقاب المسلمين ان بئس للظالمين بدلا. وايكم شر مكانا واضل سبيلا، وما استصغاري قدرك، ولا استعظامي تقريعك توهما لانتجاع الخطاب فيك بعد ان تركت عيون المسلمين به عبرى، وصدروهم عند ذكره حرى، فتلك قلوب قاسية، ونفوس طاغية وأجسام محشوة بسخط الله ولعنة الرسول، قد عتسش فيها الشيطان وفرخ، وهناك مثل ما درج.

فالعجب كل العجب لقتل الاتقياء، واسباط الانبياء، وسليل الاوصياء، بأيدي الطلقاء الخبيثة. ونسل العهرة الفجرة، تنطف اكفهم من دماننا وتتحلب افواههم من لحومنا، تلك الجثث الزاكية على الجيوب الضاحية، تنتابها العواسل، وتعفرها امهات الفواعل، فلئن اتخذتنا مغنما لتجد بنا وشيكا مغرما ، حين لا تجد الا ماقدمت يداك، وما الله بظلام للعبيد.

فالى الله المشتكى والمعول، واليه الملجأ والمؤمل، ثم كد كيدك، واجهد جهدك فوالله الذي شرفنا بالوحي والكتاب، والنبوة والانتخاب، لا تترك امدنا، ولا تبليغ غايتنا، ولا تمحو ذكرنا، ولا يرحض عنك عارنا، وهل رأيك الا فند، واياك الا عدد وجمعك الا بدد، يوم ينادي المنادي الا لعن الله الظالم العادي.

(Tabrisi, 1982, p. 309)

#### In English:

Those who made you a leader on the Muslims and made you burden them with your leadership will soon know that the end of all tyranny is agony. I speak not to you to warn you about what you did to the burdened Muslims, for you are among those whose hearts are hardened, whose souls are disobedient and haunted by the Satan and his children.

How amazing that the virtuous people and the sons of the prophets are killed at the hands of the "Freed Slaves"! Our blood is shed by the hands of the evil and sinners, and our flesh as food in their mouths. Those fine bodies uncovered, unburied and wounded with arrows in the battlefield. And if you take our defeat as an achievement, you will sure pay the price, Allah commits no injustice to his servants.

Our reliance is on Allah, He alone is our relief and protection and in Him alone do we repose our hope. You may plot as hard as you can, and work as hard as you can, for by Him who honored us with revelation, the book, and the prophethood, you can never reach our position, nor remove our memory nor be relieved from the shame. Your word is now but weak, your days are counted and what you gather is but vanished. Behold the day when the announcer calls "the curse of Allah is on the oppressor and the unjust".

#### b. Discourse as a Text

There is an obvious shift in lexical selection in this last extract of the sermon in terms of meaning. The language of the first two extracts depends on demeaning her opponent and also praising herself as well as her family and social heritage. While this last extract is rich with vocabularies that relate to Muslims and their emotional impact which is an excellent way to delegitimize his authority and صدرهم عند ذكره حرى , بعد ان تركت عيون المسلمين به عبرى ,وممكنك من رقاب المسلمين (A.S.) uses the image of Satan for the first time in this part of the sermon وأجسام محشوة بسخط الله ولعنة الرسول, which is once more an indication of a direct accusation of disbelief in Allah. In this last part, adjectives obtain the largest portion of the vocabularies ,عبرى ,حرى , قلوب قاسية ,بدد , عدد ,فند ,مغما ,الجثث الزاكية ,العهرة الفجرة ,الخبثية ,الطلاق ,اسباط الانبياء ,الاتقياء ,أجسام محشوة ,ونفوس طاغية ,المنادي . The lexical selection shows a preference towards strong negative adjectives. The sentences are short and linked to form different series of warnings, pledges to Allah and demeaning of the addressee; "وما استصغاري قدرك، ولا استعظامي تقريعك توهما لانتجاع الخطاب فيك".

#### b. Discourse as Discursive Practice

On the text articulation level, it is clear that the text carries strong chains of related ideas that unite the finale of her speech. The text starts with just as it begins, i.e. a question that needs not to be answered وما استصغاري قدرك، ولا استعظامي تقريعك توهما لانتجاع الخطاب فيك بعد ان تركت عيون المسلمين به عبرى which is similar to the very first sentence أظننت يا يزيد.....؟! This strategy is one of the important rhetorical devices that is regularly found in ancient texts such as the Quran and the Old Testament. This rhetorical device is called chiasmus. The chiastic structure is so clear and evident in the articulation as well as the production of the sermon. The story begins and ends presenting the same fact and idea. Such use of figurative language is a proof to Lady Zainab's strong self- identity and power. She remarkably ends her speech in a way that makes it memorable which is the main aim behind chiasmus.

Moreover, Lady Zainab uses emphasis to develop her argument even more; *قد ان بنس للظالمين بدلا* , حين لا تجد الا ما قدمت يدك، وما الله بظلام للعبيد *فلئن اتخذتنا مغملا* تجد بنا وشيكا مغرما ,عشش . The last part is rich with emphasis which is used to close and end her speech *الا لعن الله الظالم العادي ..... كد كيدك، واجهد جهدك فوالله* . These grammatical structures of emphasis and stress constitute 9.4% of the sermon as one of the persuasive techniques that articulate the text and help its production.

All in All, the selected data shows heavy use of nouns as well as verbs (see table 1 below). This over-use of lexemes gives tremendous richness to the speech and help the speaker portrait her public identity and shape her social figure. However, the descriptive structures were attributed to social oppression as well as physical oppression. A close look at the text reveals that the reason behind such



oppression and aggressive behaviour may be ascribed to her power and strong personality that only such oppression could have stopped her. But, she uses the same weapon to demean her opponent. Social oppression appears when she glorifies herself and her family while underestimating her opponent's social status "ابن الطلقاء", to remark that her family once freed his ancestors who were captives.

Lexical Selection	Number of occurrence	Percentage of Occurrence
Nouns	196	45.9%
Verbs	123	28.8%
Adjectives	68	15.9%
Grammatical emphasis	40	9.4%
Total	427	100%

(Table 1) Frequency and Percentage of occurrence of discourse as a text.

## Conclusion

Based on data analysis and statistical results, the study reaches the following conclusions:

1. Feminist discourse can show uniqueness in its lexicology. The data analysis reveals an excessive use of nouns verbs and adjectives. The female speaker resorts into using different grammatical structures with the function of emphasis and stress. This highly deepens her argument and help portraying her public identity as well as support her social figure.
2. Applying Fairclough's Model with its social dimension proved to be of excellent approach in investigating females' language, power, identity and ideology.
3. With regard to deixis and reference, female characters regularly tend to use first person pronouns (singular as well as plural) to make their speech be identified in terms of the speaker's identity.
4. The use of the chiasmic structure (chiasmus) is another proof of how women use language to affect the reader and send different memorable messages. The structure of the text as a discourse device is set in round stages, i.e. the speaker begins with one idea and close the speech with the same idea.





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