

مشروعية الجهاد في خطبة الزهراء (عليها السلام)

الفدكية : تحليل اسلوبي معرفي

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The Legitimacy of Al-Jihad (Struggling) in the Fadikia

Sermon for the Lady AL- Zahraa

Cognitive Stylistic Analysis : (عليها السلام)

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Abstract

Cognitive stylistics is a sub –discipline in the field of applied linguistics that involves the applications of cognitive linguistics and psychology to text analysis. The present study is an attempt to show how cognitive stylistics is employed to discover the sublime mysteries of literary texts .

Through the process of reading and listening , the readers and listeners utilize their previous background knowledge (schema) to infer meaning . Thus , this study

aims to shed light on the effect of the real life schematic knowledge in the construing of the texts as well as the cognitive processes that the receivers of the text exploit to construct a mental representation of the world of the text. The selected text for the study is Al-Zahra's (عليها السلام) speech in the Prophet's (صلى الله عليه وآله وسلم) Mosque in the presence of the two sheikhs , the immigrants (المهاجرين) , and the supporters (الأنصار) . This sermon shows the legitimacy of many issues such as her inheritance of Fadak , imamate , and struggling (الجهاد) . The latter one is the focus of the study . The lady AL-Zahraa's utilizes the schema and Text world Theories to provide a way of thinking about background knowledge , and stimulates the audience's experience which affects their viewing and interpretation of the text world .

The results of the analysis present that the schema and real world knowledge play a regarding role in interpreting the text world . It is also shown that the figurative language leads to produce new image schemata and creates new stylistic frame works that illustrate the concept of the struggling (الجهاد) .

Key Words: Cognitive Stylistics ,Text World , Schema Theory , Background knowledge , Legitimacy , Struggling , Figurative language .

الملخص

علم الأسلوب المعرفي هو تخصص فرعي في مجال علم اللغة التطبيقي تتضمن تطبيقاته علم اللغة المعرفي وعلم النفس . الدراسة الحالية هي محاولة لإظهار كيفية استخدام الأسلوبية المعرفية لاكتشاف الأسرار السامية للنصوص الأدبية . من خلال عملية القراءة والاستماع يستخدم القراء والمستمعون معرفتهم السابقة لاستنتاج المعنى . وهكذا , تهدف هذه الدراسة لتسليط الضوء على تأثير المعرفة الواقعية في تفسير النصوص بالإضافة إلى العمليات المعرفية التي يستغلها متلقي النص لبناء تمثيل عقلي لعالم النص . النص المختار للتحليل هو خطبة السيدة الزهراء (عليها السلام) في المسجد النبوي بحضور الشيوخ , المهاجرين والأنصار . تظهر هذه الخطبة مشروعية العديد من القضايا : منها إرثها في فداك , الإمامة والجهاد والآخر هو محور الدراسة .

تستخدم السيدة الزهراء (عليها السلام) نظريات عالم النص ومخطط الحياة الواقعية لتوفر طريقة التفكير حول المعرفة السابقة وتحفز خبرة الجمهور والتي تؤثر على رؤيتهم وتفسيرهم لعالم النص .

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تظهر نتائج التحليل أن مخطط الحياة والمعرفة الواقعية تلعب دورا معتبرا في تفسير عالم النص , يتضح أيضا أن اللغة التصويرية تؤدي إلى إنتاج صور جديدة وإنشاء أطر أسلوبية جديدة توضح مفهوم الجهاد .

الكلمات المفتاحية: الأسلوبية المعرفية , عالم النص , نظرية التخطيط الحياتي , المعرفة السابقة , مشروعية الجهاد , اللغة التصويرية .

1.Introduction

It is believed that communication is a cooperative activity between two or more people in which the meanings of each transaction are constructed by all those interlocutors in a shared community . This belief leads to a fact that the responsibility for communication falls on the shoulders of every participant in communication . To convey the intended meaning by the speaker accurately and to interpret it correctly by the listener , a series of mental states whether emotional or cognitive ; conscious or unconscious are involved . The present research aims at applying the integrated approach of analyzing texts in terms of cognitive linguistic theories and stylistic devices . Such an approach of analysis is a departure from textualist to contextualist stylistics interpretation of a text . This involves a fact that a text must not be taken as a finished product , whether an utterance or a discourse , but it must be taken into consideration the contribution of mental states of production and interpretation of a text . That's to say cognitive stylistics offers important means for the producer of a text as well as for the receiver since it suggests that texts are " the products of cognizing minds " , and their interpretation as " the products of other cognizing minds in the context of the physical and socio-cultural worlds in which they have been created and read " (Freeman : 2000:253). Consequently , different theories such as schema theory , text world theory , conceptual metaphor theory , mental space theory etc. provide frameworks for the analysis of the text.

Through her Fadakyia sermon , the lady Al-Zahraa' (عليها السلام) notices that stimulating the listeners to struggle requires an activation of their prior knowledge (schemata) of the course of events in the Arabic nation before the Prophet Mohammed (صلى الله عليه وآله وسلم) starts off the Islamic mission . By referring to the previous surrounding world , she (عليها السلام) wants to create a new perspective of the present world (textual world) . This creative image is built on different metaphorical images that generate new ways of mapping the real world on the textual world .

2. Theoretical Underpinnings

2.1 Cognitive Stylistics

Cognitive stylistics is a sub-discipline in the field of applied linguistics that focuses on cognition and contextual effects in production and understanding the texts . In this respect , this sub-discipline offers significant means for the producer of a text as well as the receiver to have a clear view of text and context, knowledge and beliefs , and circumstances and uses (Stockwell (2002:15). Thus, it can be said that cognitive stylistics offers to the readers or listeners a starting point to understand and approach how a literary context is built depending on their background knowledge and experiences . Put it differently , texts contain triggers which motivate reader's / listener's prior knowledge to build a mental representation of the text world (Patil , 2014 : 82 -83) . For the purpose of this study , three cognitive theories : schema theory , conceptual metaphor theory , and text world theory will be given a special focus since they provide some useful analytical means to be utilized in the analysis and interpretation of literary texts as well as uncover how listeners / readers can connect between the text world and the real world . Accordingly , certain metaphorical images involved in the text can only be understood by providing a way of thinking about how the individuals' experience (real knowledge) would influence their viewing and interpretation of the text world (woldemariam , 2015:18) .

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2.2 Schema Theory

The notion of schema was first introduced by the British psychologist Frederic Bartlett in 1932 , and then it was developed by the American psychologist Richard Anderson in 1990. Rumelhar (1980) asserts that the process of reorganizing the existing schemes to create a new view of the world enables the people to combine their knowledge to the interpretation of texts . That's to say , people's interpretation of a text relies on their own knowledge of the surrounding world that is mentally represented in their mind . Three processes of acquiring information are suggested by Rumelhart and Norman (1976:38-39) : accretion means adding new details to the existing schema , tuning means developing new loots for interpretation , and restricting which involves creating a new image and prospective of the world over a significant period of time . The use of schema theory in stylistics is represented by the role of this theory to make inference to link events , and examine the thoughts of characters that perceive the world differently (Cook, 1994 :270) .

2.3 Text World Theory

Text world theory (TWT henceforth) is a cognitive tool that is concerned with how the participants in the discourse construct mental representations for the situations being described . These mental representations (meanings) , or mental performance is found in cognitive psychology and it is highly influenced by the style of narration such as the vividness of description , the amount of details provided , and the pace of action . Therefore , stylistic features are regarded central to TWT and indicate that cognitive linguistics moves beyond literature to everyday discourse (Gavins , 2007 :8). This movement is a result of an interest in figurative language with heavy pragmatic and ideological effect . Accordingly , the focus is on language as well as the context in which it is produced and received (ibid :9) .Lahey (2014:221) states that the key ideas of this theory is availability of two

discourse participants in the discourse world who talk about happenings or events in different places and times ,recent or past, and real or imaginary situations .

Werth (1999:83) differentiates between discourse world and text world . The former is defined as" the situational context surrounding the speech event itself". Thus ,it deals with details of location , the time expectation , discourse participants as well as the relationships , knowledge and experience on which the participants depend to understand and process the language used . The latter is concerned with the deictic and referential elements in it .

Stockwell (2002:137) refers to two types of linguistic uses that formulate the text worlds : world building elements and function-advancing propositions . The first cue is concerned with the features of language that establish " the background against which the foreground events of the text will take place" . It includes time , place , characters and other objects that furnish the text world available for reference . The second cue involves events , states , processes , actions , and any predications or arguments that are related to the objects and characters in the text world . These elements propel the dynamic or the narrative within the text world forward . This is done by what is called ' world –switch by which the enactors can switch to different worlds. Such a process is achieved by using a variety of tenses, tense shifts , and modality (ibid :138).

Since the relationship between discourse world and text world is complementary , the epistemological level of information may be highly verifiable and uniform between these two worlds . So , it is worthy to mention to the mental states for communication that involve belief , knowledge , attention , and consciousness .The focus will be on the concepts of belief, and knowledge.

2.3.1 Knowledge

The concepts of knowledge and belief are closely related with different properties . The properties of a belief are defined " by a set of axioms derived from

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the theory of logic". Whereas knowledge is " a derived concept , that is a sort of abbreviation of true beliefs about the world "(Jaakko , 1962).

Knowledge is a result of knowing which is one of the most specific human processes . It has been a subject of human inquiry from the ancient times . Plato and Aristatle developed ' epistemology ' as a theory of knowledge . Many arguments and theories try to illustrate the nature of knowledge and try to give a satisfactory definition of it. Most of these theories have been integrated into two major perspectives: *rationalism* and *empiricism* . Both of these perspectives accept that knowledge is ' a justified true belief ' (Bolisani &Bratianu , 2018 :2) . Rationalism argues that knowledge is a result of a reasoning process rather than sensory experience .

Bertrand (1972:152) points out that " we perceive hard and soft through touch , but it is the mind that judges that they exist or not" . Consequently , senses alone can not lead us to know the real world . This gives rise to the truth that " knowledge consist in reflection , not in impression , and perception is not knowledge " (ibid : 153) .

Empiricism , as an opposable perspective to rationalism , argues that ideas and forms can not be separated from physical objects and sensory information. Through our sensory interface with the real world , knowledge can be created and finally it is processed by our mind (ibid) .

2.3.2 Belief

Concerning belief , Bara (2011:446) identifies three types of beliefs : individual , common , and shared . It is argued that in some cases and in a given context , the agents believe a certain thing but in a totally autonomous fashion . This is referred to as ' individual belief' . In other cases , all the agents have the same individual beliefs and they share knowledge of their surrounding

environment , this is called ' common belief ' or 'mutual belief' upon which much human interaction based : It is objective rather than subjective (ibid). Shared belief is related to the common ground , the sum of knowledge , and suppositions that some people share and enable us to identify a series of cultural communicates . It is subjective (ibid :447). He further states that to have true knowledge , we should be able to observe the mental state of others in some direct manner rather than infer them from circumstances .

3. Methodology

This section presents the research method which involve the description of data selected and the eclectic model for analysis .

3.1 Data Description

The selected data is the lady Al- Zahraa's (عليها السلام) sermon that is known , Al –Fadakyia sermon which is delivered at the Prophet's Mosque in Al –Midina Al-Minwarah in the presence of الأنصار (the supports), المهاجرين (the immigrants) , and the companions of the Prophet (صلى الله عليه وآله وسلم) . The particular data is chosen for its ' evocative ' function . It is an evidence of her death with oppress and usurp of her (عليها السلام) right . The right that necessitates stirring the listeners' feelings , enlightening their minds , and recognizing their legitimate duty , which is ' struggling ' and confronting injustice . It is also very eloquent , robust with strong argument . Some extracts are analyzed from cognitive stylistic point of view to show how the concept of ' الجهاد ' (struggling) is realized cognitively through schema and text world theories that are stylistically represented through some linguistic tools .

3.2 The Model

Based on the preliminaries on schema and text world theories, the eclectic model is formed . It involves cognitive as well as stylistic analysis ..

3.2.1 Cognitive Devices

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These devices include the principles of the Text World Theory for Stockwell (2002): world building elements (time , place , characters) , and function – advancing proposition (events , states , actions) as well as the concepts of knowledge and belief .

3.2.2 Stylistic Devices

They involve the functional use of figures of speech and tropes for Leech and Short (1981) .The former includes grammatical and lexical features (repetition and parallelism), The latter involves metaphor , simile , and analogy .

3.2.2.1 Grammatical and Lexical Features

Repetition and parallelism will be included within the analysis . The first refers to repeat a word or a phrase for a purpose the user intends . The second occurs when there is isomorphism where similarity of form reflects or suggest similarity of meaning (Cook : 1989:15) . It can be found at different levels of language . These features also includes some morphological issues such the use of some verbs , nouns , or adjectives with specific form .

3.2.2.2 Tropes

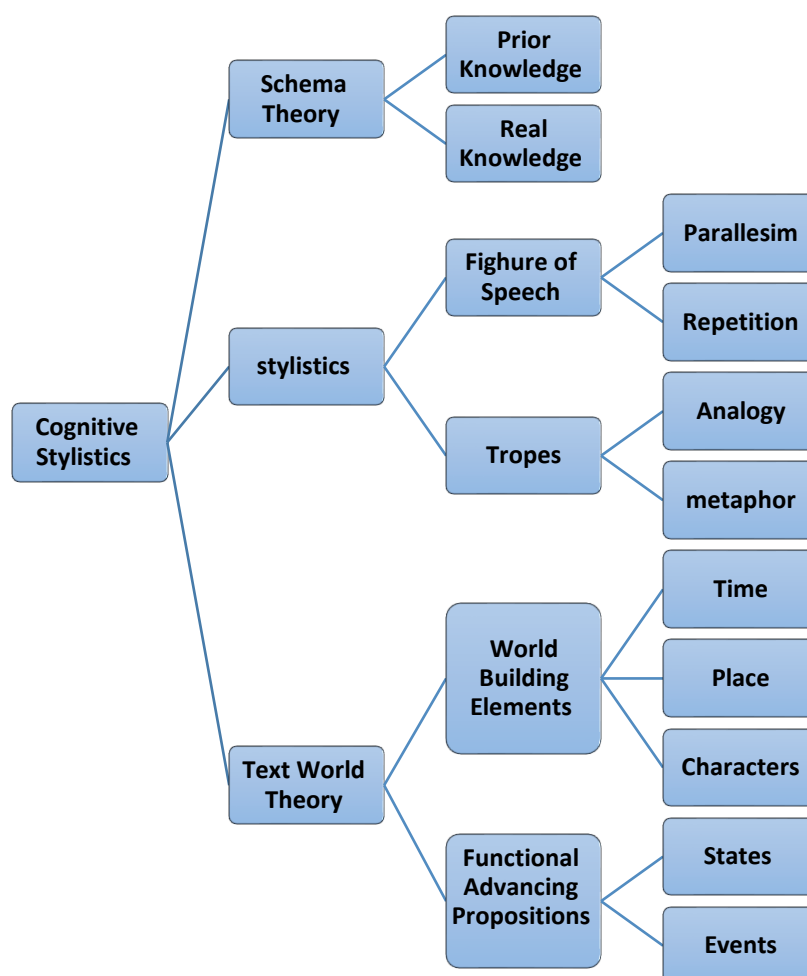
3.2.2.2.1 Conceptual Metaphor

The concept of metaphor refers to a word , phrases , or expressions that are used figuratively in an atypical meaning in discourse . As a linguistic phenomenon , it was conceived as " a series of asymmetric mappings stored in long –term memory uniting structure from amore concrete source domain to a more abstract target domain " (Evans , 2013 :76) . Through different verbal means , metaphors allow the conveyance of ideas and " alter the schemata by generating new ways of mapping the real world on the textual world " (ibid) . In the same vein , Lakoff & Johnson (1980:156) remark that the power of the metaphors is extended to the

extent that they may create new realities and guide for future action .This refers to the broadening scope of their use through which new conceptual metaphors are invented in a text to produce considerable and significant changes on the way people perceive the world around them . They further state that the use of metaphors is not restricted to physical explanation of reality , but it is a reflection of the social and linguistic behaviors of the culture where they emerge (ibid) .

3.2.2.2.2 Simile and Analogy

Simile is a form of comparison based on similarities which is made explicit by means of 'like' or 'as' (Norgaard et al.,2010:107) . Analogy is a form of relationship between two things in which one thing becomes a representation and an embodiment of the other as if they become the same thing(البستاني, 1993:200) , for example (القناعة كنزٌ لا يفنى) (contentment is an endless treasure).



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Figure (1) : The Model of Analysis

3.3 Data Analysis

Three extracts from the lady Al-Zahraa's (عليها السلام) sermon that is known ' Al-Fadakyia sermon are analyzed according to the eclectic model that is explained in the section (3.2) .

Extract (1):

ثُمَّ التَفَتَتْ إِلَى أَهْلِ الْمَجْلِسِ وَقَالَتْ:

(أَنْتُمْ عِبَادَ اللَّهِ نُصَبُ أَمْرَهُ وَنَهْيُهُ وَحَمَلَةُ دِينِهِ وَوَحْيِهِ، وَأَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ، وَبَلَاغُوهُ إِلَى الْأُمَمِوَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ، مُدَقَّةَ الشَّارِبِ، وَنُهْرَةَ الطَّامِعِ، وَقُبْسَةَ الْعَجْلَانِ، وَمَوْطِئِ الْأَقْدَامِ، تَشْرَبُونَ الطَّرْقَ، وَتَقْتَاتُونَ الْوَرَقَ، أَذِلَّةٌ خَاسِسِينَ، تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ).

(1992:161 , الخاقاني).

Cognitively speaking , the lady (عليها السلام) was totally aware and conscious that there is a shared belief that combines her (عليها السلام) with the attendants; that is all of us under the umbrella of Islam. We have one religion , one prophet, and one holly book. She said [*know that I am Fatima and my father is Muhammed* (صلى الله عليه وآله وسلم)] to refer to the ' shared belief' that what is she said is not wrong , and what she does is not futility. To reinforce what she (عليها السلام) wants to say ,she (عليها السلام) borrows a verse (لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ) from Holly Qura'n to give her speech a sense of logicity . Arousing the previous knowledge and related it to the real world is a form of comparison through which the lady (عليها السلام) wants them to recognize the difference between their previous life and the presented one . She said :

(وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ، مُدَقَّةَ الشَّارِبِ، وَنُهْرَةَ الطَّامِعِ، وَقُبْسَةَ الْعَجْلَانِ، وَمَوْطِئِ الْأَقْدَامِ....تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ).

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and the burden of the mission that entrusted to them since it is 'divine mission'.
The structural parallelism is presented in the constructions مائلا عن , صادعا بالنداره .
These constructions contain gerund and prepositional phrase which give the sense of continuity and persistence with which the divine mission is fulfilled and completed. The verbs in the sentences يَكْسِرُ الأصنام (breaks the idols), يَنْكُتُ الهام (hits the heads), انهزم الجمع (the enemy was defeated), and (they turned their backs) (لَوُّوا الدبر), indicate real that the Prophet (صلى الله عليه وآله وسلم) and his cousin (عليه السلام) are 'agents' who deserve obedience. The nouns in مَذَقَةُ الشارب , نُهْزَةُ الطامع give the sense that the interlocutors were 'recipients' that are characterized as disgraceful and humiliated ones.

Extract (2) :

(فَأَنْقَذَكُمْ اللَّهُ تَبَارَكَ وَتَعَالَى بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ اللَّتَايَا وَالتِّي، وَبَعْدَ أَنْ مَنِيَ بِهِمُ الرِّجَالُ وَذُؤْبَانِ الْعَرَبِ وَمَرَدَةِ أَهْلِ الْكِتَابِ، كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ، أَوْ نَجَّمَ قَرْنَ لِلشَّيْطَانِ، وَفَعَرَتْ فَأَعْرَةً مِنَ الْمُشْرِكِينَ قَذَفَ أَخَاهُ فِي لَهَوَاتِهَا، فَلَا يَنْكُفِي حَتَّى يَطَأَ صِمَاحَهَا بِأَخْمَصِهِ، وَيُخَمِّدَ لَهَبَهَا بِسَيْفِهِ، مَكْدُودًا فِي ذَاتِ اللَّهِ، مُجْتَهِدًا فِي أَمْرِ اللَّهِ، قَرِيبًا مِنْ رَسُولِ اللَّهِ سَيِّدِ أَوْلِيَاءِ اللَّهِ، مُشْتَمِرًا نَاصِحًا، مُجَدِّدًا كَادِحًا - وَأَنْتُمْ فِي رَفَاهِيَةِ مِنَ الْعَيْشِ)

(الخاقاني, 1992:209)

To provide a meaningful interpretation of new knowledge (the urgent need for struggling), the lady (عليها السلام) utilizes the interlocutors' background knowledge about Al-Imam Ali (عليه السلام) to reinforce a belief that Al-Imam (عليه السلام) is worthy of the caliphate and imamate, and he is more deserving of it than anyone else. In this extract, the world-building elements (characters, time, place) are the same of the previous extract but function-advancing propositions are related to the states and actions of Al-Imam (عليه السلام). Al-Imam (عليه السلام) is shown as the represented participant who carries the represented meaning; that is, he is the real Khalifah

(successor). The interlocutors are seen as interactive participants who carry the interactive meaning ; that is , the way in which they recognize their relationship with Al-Imam (عليه السلام) ; the successor and subordinates .

The lady (عليها السلام) uses many stylistic devices to show the urgency of 'struggling' so that the interlocutors do not go back to where they were . The repetition and structural parallelism are manifested in the word ' (عَلَيْهِ) الله ' (God) which is repeated four times , and the clauses مكدودا في ذات الله (exhausted in God), مجتهدا في أمر الله (Diligent in God's command) , قريبا من رسول الله (close to God's messenger) سيد أولياء الله (a master of God's guardians) to emphasize Al-Imam Ali's (عليه السلام) entitlement of caliphate .

These expressions show the states of Al-Imam (عليه السلام) that he exhausted his pure self to obey God's (عَلَيْهِ) commands and prohibitions . He (عليه السلام) exploits all his capabilities in order to uphold the word of truth . He is the Prophet's (صلى الله عليه وآله وسلم) guardian and successor . The representation of Al-Imam Ali 's (عليه السلام) states and actions is the triggers which stimulate the interlocutors' prior knowledge of him (عليه السلام) to allow them to construct a mental representation of the text world .

The words 'بُهم' (strange) , and 'ذُبان' (wolves) in the phrases 'بُهم الرجال' (the strange men) ذُبان العرب (Arab wolves) present analogy in which the two compared things become as one thing for their total contiguity and similarity . The word بُهم (strange) refers to courage of Arab's enemy . The word ذُبان (wolves) refers to thieves and tramps who were surrounding Arabs .These expressions indicate the difficulties , troubles , and severities in which Al –Imam Ali (عليه السلام) was driven . This indication gives a sense of necessity for a real Khalifah (successor) who is assigned by divine decree .

Extract (3) :

ثُمَّ رَمَتْ بِطَرْفِهَا نَحْوَ الْأَنْصَارِ فَقَالَتْ: (يَا مَعَاشِرَ الْفَتِيَّةِ، وَأَعْضَادَ الْمَلَّةِ، وَأَنْصَارَ الْإِسْلَامِ! مَا هَذِهِ الْغَمِيزَةُ فِي حَقِّي؟ وَالسِّنَّةُ عَنْ ظِلَامَتِي؟ أَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبِي يَقُولُ: "الْمَرْءُ يُحْفَظُ فِي وَلَدِهِ"؟

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سَرَّعَانَ مَا أَحْدَثْتُمْ، وَعَجَّلَانَ ذَا إِهَالَةٍ، وَلَكُمْ طَاقَةٌ بِمَا أَحَاوِلُ، وَقُوَّةٌ عَلَى مَا أَطْلُبُ وَأَزَاوِلُ.....أَيُّهَا بَنِي قَيْلَةٍ! أَهْضَمَ ثَرَاثَ أَبِيهِ وَأَنْتُمْ بِمَرَايَ مِنِّي وَمَسْمَعٍ، وَمُبْنَدًا وَمَجْمَعٍ! تَلْبَسُكُمْ الدَّعْوَةُ، وَتَشْمُلُكُمْ الْخَبَرَةُ، وَأَنْتُمْ ذُؤُ الْعَدَدِ وَالْعُدَّةِ، وَالْأَدَاةِ وَالْقُوَّةِ، وَعِنْدَكُمْ السِّلَاحُ وَالْجُنَّةُ؛ تُوَاغِيكُمْ الدَّعْوَةُ فَلَا تُجِيبُونَ، وَتَأْتِيكُمْ الصَّرْحَةُ فَلَا تُغِيثُونَ، وَأَنْتُمْ مَوْصُوفُونَ بِالْكَفَاحِ، مَعْرُفُونَ بِالْخَيْرِ وَالصَّلَاحِ، وَالنَّجْبَةِ الَّتِي انْتَجَبْتَ، وَالْخَيْرَةِ الَّتِي اخْتِيرْتَ! قَاتَلْتُمُ الْعَرَبَ، وَتَحَمَّلْتُمُ الْكَدَّ وَالتَّعَبَ، وَنَاطَحْتُمُ الْأَمَمَ، وَكَافَحْتُمُ الْبُهْمَ، فَلَا نَبْرَحُ أَوْ تَبْرَحُونَ، نَأْمُرُكُمْ فَتَأْتِمِرُونَ حَتَّى دَارَتْ بِنَا رَحَى الْإِسْلَامِ، وَدَرَّ حَلَبُ الْأَيَّامِ، وَخَضَعَتْ نُعْرَةُ الشَّرِكِ، وَسَكَنْتْ فَوْرَةُ الْإِفْكِ، وَخَمَدَتْ نِيرَانُ الْكُفْرِ، وَهَدَأَتْ دَعْوَةُ الْهَرَجِ، وَاسْتَوَسَقَ نِظَامُ الدِّينِ؛ فَأَتَى جُرْتُمْ بَعْدَ الْبَيَانِ، وَأَسْرَرْتُمْ بَعْدَ الْإِعْلَانِ، وَنَكَصْتُمْ بَعْدَ الْإِقْدَامِ، وَأَشْرَكْتُمْ بَعْدَ الْإِيمَانِ؟ {أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَؤُكُمْ أَوَّلَ مَرَّةٍ أَنْخَشَوْهُمْ فَلَا إِلَهَ إِلَّا أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ}. (1992:226, الخاقاني).

The representational meaning that is intended by the lady (عليها السلام) ; struggling to support the religion , maintaining the results of prophecy , and consolidating the imamate , is focused through the representational as well as interactive participants in this extract . that's to say , mentioning to the representational participants الأنصار (the supporters) in this extract , their characteristics , actions , and the events in which they were engaged , is a motivation to recall their prior knowledge (real world) to understand the text world .

Their prior knowledge of their history is represented in the expressions (وَأَنْتُمْ ذُؤُ الْعَدَدِ وَالْعُدَّةِ، وَالْأَدَاةِ وَالْقُوَّةِ، وَعِنْدَكُمْ السِّلَاحُ وَالْجُنَّةُ؛ تُوَاغِيكُمْ الدَّعْوَةُ فَلَا تُجِيبُونَ، وَتَأْتِيكُمْ الصَّرْحَةُ فَلَا تُغِيثُونَ، وَأَنْتُمْ مَوْصُوفُونَ بِالْكَفَاحِ، مَعْرُفُونَ بِالْخَيْرِ وَالصَّلَاحِ).

Which refer to their states whereas the expressions : قَاتَلْتُمُ الْعَرَبَ، وَتَحَمَّلْتُمُ الْكَدَّ وَالتَّعَبَ : refer to the events (the wars) in which they participated with the Prophet (صلى الله عليه وآله وسلم) .

The interactive meaning is related to the interactive participants ; that is the relationship between the lady (عليها السلام) and الأنصار (the supporters) . This

relationship urges them to protect the lady (عليها السلام) in herself , and her right that is represented in ' Fadak'. This meaning and relationship are presented in the expression :

(يا معاشرَ الْفِتْيَةِ، وَأَعْضَادَ الْمَلَّةِ، وَأَنْصَارَ الْإِسْلَامِ! ما هَذِهِ الْغَمِيزَةُ فِي حَقِّي؟ وَالسِّنَّةُ عَنْ ظِلَامَتِي؟ أَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبِي يَقُولُ: "الْمَرْءُ يُحْفَظُ فِي وَلَدِهِ؟

in which she (عليها السلام) wants to say ' why this droop to defend me and my right which is defense of Prophet (صلى الله عليه وآله وسلم) according to what he (صلى الله عليه وآله وسلم) said (Fatima is a part of me) .

In short , these expressions that characterize the interlocutors' states and actions provide them with triggers to understand the new meaning (the legitimacy of struggling) , and this knowledge is enough to make them aware of their new task (struggling) which is represented into the text by many linguistic tools .

Stylistically, parallelism is manifested in many constructions as in :

(تَلْبَسُكُمُ الدَّعْوَةُ، وَتَشْمُلُكُمُ الْخَبَرَةُ، وَأَنْتُمْ دَوُو الْعَدَدِ وَالْعُدَّةِ، وَالْأَدَاةِ وَالْقُوَّةِ، وَعِنْدَكُمْ السِّلَاحُ وَالْجُنَّةُ؛ ثَوَافِيكُمُ الدَّعْوَةُ فَلَا تُجِيبُونَ، وَتَأْتِيكُمُ الصَّرَخَةُ فَلَا تُغِيثُونَ، وَأَنْتُمْ مَوْصُوفُونَ بِالْكِفَاحِ، مَعْرُفُونَ بِالْخَيْرِ وَالصَّلَاحِ، وَالنُّجَبَةُ الَّتِي انْتَجَبَتْ، وَالْخَيْرَةُ الَّتِي اخْتِيرَتْ! قَاتَلْتُمُ الْعَرَبَ، وَتَحَمَّلْتُمُ الْكَدَّ وَالْتَعَبَ، وَنَاطَحْتُمُ الْأَمَمَ، وَكَافَحْتُمُ الْبُهَمَ) .

This extract is full of phonological and structural parallelism to provide facilitation and simplicity to the participants in the interactive process to grasp the gist of the speech . The lady (عليها السلام) uses the same pattern of words for two or more ideas which have the same level of importance as in nouns: الاداة والأداة والقوة, (tool and force , number and equipment , the weapon and protection) ,participle : (موصوفون بالكفاح) (They are described with struggling), past verbs with an object: (قاتلتهم العرب) (you fought the Arabs) ,you endured toil and fatigue (تحملتكم الكد والتعب) ,you strived the nations (ناطحتم الامم) , you struggled the most courageous ones (كافحتم البهم) .

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The words الغمضة (a wink) , السينة (an apathy that is close to sleep) are used metaphorically to refer to weakness of defense of the lady's right and not taking care of it . She (عليها السلام) may want to say الاغماض عنه وتركه (blinking and leaving it) . That is , not taking care of the lady's right is because their stupor like the stupor and torpidity of the parts of the body when they sleep . The word السينة (an apathy that is close to sleep) is in line with the verse :

﴿فَوَيْلٌ لِلَّذِينَ هُمْ عَنْ آلِ الْكَافَّةِ﴾ (سورة البقرة (255)).

Thus , her (عليها السلام) speech is not heresy or personal opinion , but it is logical . The words ناطحتم (strived) , and البُهم (the most courageous ones) are also metaphorical words the refer to their strength that qualify the supporters for the task (struggling) .

In the same vein , the nouns العدد والغدة , والاداة والقوة , السلاح والجنة , الكفاح , الخير والصلاح , and the verbs قاتلتم , تحملتم , ناطحتم , كافحتم and الكد والتعب (fought , endured , strived , struggled) give a positive connotation that they are righteous and good enough to take upon themselves the responsibility of struggling .

Conclusion

Al- Zahraa's (عليها السلام) sermon represents an important text and a distinguished work of rhetoric in the Islamic era for the multiplicity of the topics that it handles and the diversity of stylistic structures that it contains .This blessed sermon included a summary of the noble Islamic rules .It is a call to adhere to the universal values of religion and a call to commitment to rights and duties . Struggling is one of the urgent duties in an era when rights were lost and injustice prevailed .

Cognitive stylistics is a fruitful field to analyze literary or non-literary texts . In terms of schema theory ,the interpretation of the lady's sermon ,especially the

selected extracts , requires an activation to recall pre-Islamic era and post –Islamic era schema that involve all the entities and events .This activation enables the interlocutors to grasp the gist of the sermon . Legitimacy of struggling is one of the legitimate provisions that lead to social reform .Equally significant , the text world theory with its elements can be utilized by the text producer to help the receivers to understand two important worlds :the discourse world (authorial and personal) , and the text world (literary) .

Figurative language is successfully employed to form a clear image of the topic .It connects what we think ,and how we feel about something to convey a meaning in more creative way that may be a guide for future action ; that is , 'struggling'.

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