A Critical Socio-Cognitive Analysis of Al-Zahra's (peace be upon her) Sermon of Fadak

Sabra Hasan Ghanim

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Abstract

This paper explores one of the most significant texts in Arabic: the timeless sermon of Fadak by the daughter of the prophet Muhammed, Al-Zahra (peace be upon them). Efforts have been exerted to examine the discursive strategies used in the sermon by a socio-cognitive framework to analyze the adopted linguistic constructions and their reflection on social representation and the construal operations in the mind of the consumer. In order to achieve that, the text has been scrutinized by van Leeuwen's (2008) and Hart's (2014). The qualitative-quantitative analysis examines the reinforcing of the intended ideology by examining how the social actors are represented and how they are conceived cognitively in the established social practices. The analysis shows that the sermon comprises patterns of social discursive constructions; that realize ways of inclusions vs. backgrounding and activation vs. passivation; and cognitive discursive constructions that realize proximization. These patterns encapsulate Al-Zahra's (peace be upon her) ideological premises and linguistic eloquence that endow her claims with legitimacy and effectiveness.

Keywords: Al-Zahra (peace be upon her), critical discourse analysis, socio-cognitive framework, ideology, social actors, proximization

1. **Introduction**

Al-Zahra (peace be upon her) is the sole daughter of Prophet Muhammed (peace be upon him & his household). He (peace be upon him and his household) raised her with a most excellent

upbringing, endowing her with divine knowledge and monotheism (السيف, 2022, p. 3). He recognized in her the capacity and openness necessary for the acceptance and understanding of his role as a messenger (Al-Qazwīnī, 2015, p.114). No wonder "she is the Lady of the women of the worlds, both of the past and the present" (الصدوق, 1417, p. 176), and the ideal daughterhood model that supports the Islamic command to adore one's daughters (Ruffle, 2011, p. 13). Critical events in Islamic history occurred after the prophet's (peace be upon him & his household) death. During her short life, Al-Zahra (peace be upon her) made a few quotes and two sermons on significant occasions. Shortly, and during a period of social unrest, she gave her sermon on Fadak, claiming her inheritance. Abu Bakr (who claimed the leadership of the Muslim community as the first Rashidun Caliph) declined to give her Fadak. Because of this, the property has historically been in a dangerous situation (Mixon, 2019, p.104-109). This prompted the young lady to speak about Fadak inheritance. The sermon's persuasiveness comes from the fact that it is delivered by an infallible woman. Such a discourse has a noticeable and significant value inside the patriarchal environment in which Al-Zahra (peace be upon her) grew up (الخونساري, 1431, p. 4). Fadak is the area of dispute in the sermon. It has been identified as a village or agricultural town, 80 to 100 miles away from Medina (Munt, 2023). It is one of the lands that Allāh granted His Prophet (peace be upon him & his household), as part of the proceeds of war (Al-Qazwīnī, 2015, P. 292).

In contemporary interpretations of her life, Al-Zahra (peace be upon her) is embodied in general in the everyday life of Shiites and in times of "specific ritual practice." A contemporary ritual recitation of Al-Zahra's (peace be upon her) speech includes the creation and dissemination of materials that incorporate the text into the actual ritual experience. In light of her gendered political and moral power, the sermon plays a significant part in Muslim devotional activities. Here lies the rationale behind analyzing it in terms of the linguistic units (Mixon, 2019, p.104-109).

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The sermon is characterized by a highly elevated language that is replete with insight, lucidity, and perfection. It includes presentations of aspects of Allah's attributes and His creation of the universe. She also touched upon the life of her father (peace be upon him & his household), the Arab situation before and after Islam, as well as the effort he exerted in establishing religion. She also discussed the objectives of Islamic legislation. Thus, the sermon is considered one of the authentic texts concerning the goals of worship and Islamic legislation in general (السيف, 2022, p. 9-10).

Moreover, the sermon highlights the caliphate's approach to denying Al-Zahra's (peace be upon her) inheritance. It bears religious, political and moral implications. Its power lies in the interpretation of Al-Zahra (peace be upon her) as an activist instead of a "humble acceptor of her fate" as evidenced in the Iraqi Grand Ayatollah Muhammad Baqir Al-Sadr's "Fadak fi Ta'rikh, 1955." Al-Sadr's addressed the revolutionary potential of the sermon. In his introduction, he states that the sermon actually serves as a call to revolt against the face of injustice over time (Al-Sadr, 2006, p. 13). Similarly, the sermon meets the needs of the contemporary age to stand against injustice and discrimination (Feder, 2014, p.89).

On the linguistic level, السلطاني و أبو المعالي(2013) have attempted to uncover the semantic relationship between words, phrases, structures, situations, and imagery in the sermon. According to them, the semantic contrast contributes to the expressive value and signifies Al-Zahra's (peace be upon her) remarkable linguistic ability to derive powerful meanings and ideas for the listeners. The sermon has an apparent and hidden meaning, especially concerning intellectual stances and mutual orientations.

Alwan (2015) has conducted a study focusing on the semantic aspect of the verb 'take' in the sermon trying to spot the most adopted meanings of the verb and its synonyms, such as punishment, blame, and threat. The researcher has concluded that the verb is utilized to indicate

different positive and negative meanings, and that "Quoting some Qur'anic texts that contain the verb 'Take' and its synonyms creates senses of holiness and spirituality to Al-Zahraa's speech."(p.38).

From a formalistic perspective, khezri, Ballawy, and Mohadasy (2017) have studied the aesthetics of the sermon descriptively and analytically. By focusing on "defamiliarization" and "intertextuality," the researchers highlight the literary devices and their impact on the audience. The analysis has shown that the forms are used aesthetically and effectively, by employing literary devices, Quranic verses, and intertextual relations. From another perspective, Najafabadi, Masoomi & Janatifar (2022) have emphasized the power of rhetoric and desert (badiah) images as the aesthetic elements in stimulating the attendees, in addition to various references to the verses of the Noble Qur'an to beautify the sermon and make it more effective. To identify the different linguistic levels of the sermon in terms of semantics, pragmatics, stylistics and rhetoric, Mehdi (2023) has conducted a study concluding that the sermon is coherent and eloquent, characterized by a highly elevated language owing to the distinctive language techniques used by Al-Zahra (peace be upon her).

Taking into consideration the aforementioned, it is claimed that thousands of studies have been written on the sermons of the mother of imams. However, most of these works are written in Arabic (Mehdi p.297). There is a need to scrutinize the sermon from a socio-cognitive perspective within English framework. In light of this, this study sets out to address the following questions: How are the different social actors represented? And how are they represented cognitively in the given social practices?

2. Theoretical Background

It might be challenging to understand the production and interpretation of texts without recourse to experience. That leads to the reintroducing of "discourse" by considering the construction of sequences of represented activities (Elias, 1992, p. 43). Later, linguists paid more

attention to the represented "actions," "roles," "settings," etc. According to van Leeuwen (2008, p. 5), "all texts, all representations of the world and what is going on in it, however abstract, should be interpreted as representations of social practices."

Cognitive Linguistic Critical Discourse Analysis is "a method of analysis based on Cognitive Linguistics." Its primary focus is the interpretation in the mind of the reader (Hart, 2020, p. 21). According to Croft and Cruse (2004, p. 2), linguistic knowledge is part of the cognitive faculties. It provides the capacity to conceptualize the scene inside our mind to be represented in different ways (Hart, 2020, p. 97). An example of that is Proximisation. For Cap, proximisation is a "rhetorical-pragmatic strategy" that relies heavily on principles from Discourse Space Theory; a model of conceptualization that accounts for meaning construction and the "pragmatic" forms of positioning that are anchored due to the very context. The speaker introduces a character, circumstance, or event that is perceived as a threat to the self by entering along spatial, temporal, or axiological axes of the conceptualizer's ground and consequently being of personal relevance in order to justify prompt counteraction (2006, p. 6).

3. Data and Methodology

An in-depth and thorough analysis of any text requires an examination of its various linguistic levels. Taking into consideration van Dijk's (2001) notion that "discourse and context are associated by a reciprocal relation anchored by the cognitive mediation" (Ghanim, 2023, p.159), the framework of van Leeuwen's (2008) and Hart's (2014) is quite relevant to the text under investigation [the sermon of Al-Zahra (peace be upon her)]. Some illustrative examples are included to explain the qualitative social analysis (inclusion and its subcategories; backgrounding; activation; and passivation) and qualitative cognitive analysis (proximization). However, the quantitative part is concerned with the previously main four parameters of social actor analysis, through which, the overall instances (across the sermon) are analyzed in terms of

statistics to introspect more insights and to support the qualitative outcomes. It is best to keep in mind that the text being analyzed is the one that is originally written in Arabic. The English version is given here for explanation.

4.1 Analysis of Social Actor Representation

Social actors may be included or excluded from text to meet the needs of text creators "in relation to the readers for whom they are intended." This is strongly related to propaganda (van Leeuwen, 2008, p. 28). The sermon includes four main social actors: Prophet Muhamad (peace be upon him & his household), Al-Zahra (peace be upon her), Al-Ansar, and the usurpers. It is noteworthy that Allah is the supreme social power that acts upon others in the sermon, however; there is no significance to include Him in a comparative analysis with other actors. When the action is presented, but social actors are either implied by the listener or referenced elsewhere in the text, this is referred to as backgrounding (van Leeuwen, 2008, p. 30). For instance, the usurpers are backgrounded by the underlined forms of agentless passive in ex. 2, 3, and 4. In addition to stylistic needs, metaphor is used in ex. 1 (as it is employed throughout the sermon) to background both the actors and their real actions, drawing attention to the effect of the actions since it is related to a group rather than an individual. Here, it refers to the deterioration of religion after the death of the Prophet (peace be upon him & his household). Ideologically, it creates negative connotations associated with the usurpers and the bad consequences of their actions. It might also serve as a strategy to disdain them. On the other hand, Al-Ansar are backgrounded by the underlined nominalizations to draw the focus to the quality of the action, as in ex.5 and 6. In ex.7, they are backgrounded by possisvation which transforms "agency" into a "thing." As for Al-Zahra and the prophet (peace be upon them), they are often included. Rates of inclusion and backgrounding are illustrated in Table. 1.

"فلما اختار الله لنبيّه دار أنبيائه، ومأوى أصفيائه، ظهر فيكم حسكة (حسيكة) النفاق، وسَمُل جلباب الدين" (1380, p. 130 الطبرسي)
1. "So when Allāh chose to take His Prophet (ṣ) to the abode of His Prophets and the dwelling of His sincere servants, the thorny tree of hypocrisy appeared amongst you and the robe of religion became ragged"

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"إيهاً بني قيلة، <u>أَ</u>أهضمِ تراث أبي، وأنتم بمرأى مني ومسمع ومنتدى ومجمع؟" (133)

2. "Far be it, O Children of Qaylah! Will I be deprived of my patrimony while you watch and listen to me? And [while you] are seated and gathered here?"

"أتقولون مات محمد(ص)؟ فخطبٌ جليل،.... وأُضيع الحريم، وأُزيلت الحرمة عند مماته"(132)

3. "Do you say: "Muḥammad (ṣ) has died"? This is indeed a great calamity…. sanctities have been violated and all sense of sacredness has been disregarded upon his death"

"أفتجمعون إلى الغدر اعتلالاً <u>عليه</u> بالزور، وهذا بعد وفاته شبيه بما بُغيَ له من الغوائل في حياته"(136)

4. "Do you add on to your treachery by ascribing falsehood to him? And this [plot] after his death is similar to the pernicious plots that were staged against him during his lifetime"

"يا معشر النقيبة وأعضاد الملّة وحضنة الإسلام، ما هذه <u>الغميزة</u> في حقي <u>والسِّنةُ</u> عن ظلامتي؟"(132)

5. "O people of understanding, supporters of faith and defenders of Islam, what is [the cause of] this negligence in defending my rights and laxity before the injustice being done to me?"

"فاحتقبوها <u>دبرة الظهر</u>، نقبة الخف باقية العار"(134)

6. "So take its reins and saddle it, with its sore back and suppurating hooves, ever disgraceful"

"سرعان ما أحدثتم، وعجلان ذا إهالة، ولكم <u>طاقة</u> بما أحاول، <u>وقوة</u> على ما أطلب وأزاول"(132)

7. "How quickly have you changed, and how hastily you have you betrayed us, while you possess the ability to assist me and the strength to support me in what I seek and pursue"

Table 1
Inclusion & Backgrounding

	Inclusion %	*Backgrounding %*
The prophet (N= 93)	100	0
Al-Zahra (N= 41)	85.4	14.6
AL-Ansar (N=66)	84.9	15.1
The usurpers (N=95)	87.4	12.6

The driving force behind an activity is the SA. This can be accomplished through transitivity structures (Halliday & Matthiessen, 2014, pp. 332-355). SA is engaged as "an actor in a material process, a behaver in a behavioural process, a sensor in a mental process, a sayer in a verbal process, or an assigner in a relational process" (van Leeuwen, 2008, pp. 32-33). The usurpers are often activated in relation to aggressive and unpleasant actions, while the Prophet (peace be upon him & his household), and his household are the receivers of these actions. That can be seen in ex. 8,9,10,11,12, and 13. Though the underlined verbs in ex.4 and 8 encode mental processes, they entail aggressive material processes. The Prophet (peace be upon him & his household), is passivated by the prepositional phrase in ex.4. In ex.13, possession "backgrounds agency" by converting into "the 'possession' of a process" that is changed into an

object. However, they are the sayers in the underlined verbal process in ex.4, 14, 15, and 16.

Their Activation is also coded by premodification in ex. 6.

"بل سوّلت لكم أنفسكم أمراً فصبرٌ جميل"(136)

8. "but your souls have made the matter seem decorous for you; yet patience is beautiful"

"فبعين الله ما تفعلون وسيعلم الذين ظلموا أيّ منقلب ينقلبون"(135)

9. "For what you are doing is witnessed by Allāh, "and they who act unjustly shall know to what final place of turning they shall turn back." (Q26:227)

"أبعدتم من هو أحق بالبسط والقبض"(133)

10. "having distanced yourselves from the one who is more worthy of giving and withholding"

" الا وقد قلت ماقلت على معرفة مني الخذلة (بالجذلة) التي خامرتكم، والغدرة التي استشعرتها قلوبكم"(133)

11. "your intention to forsake me and of the betrayal that has sprung in your hearts"

"ثم أخذتم توررون وقدتها وتهيجون جمرتها، وتستجيبون لهتاف الشيطان الغوي، وإطفاء أنوار الدين الجلي، وإهمال سنن النبي الصفي، تشربون حسواً في ارتغاء، وتمشون لأهله وولده في الخمرة والضراء، ونصبر (ويصير) منكم على مثل حزّ المدى ووخز السنان في الحشا "(131)

12. "Then you…reigniting its flames and kindling its embers. You have responded to the calls of the misguiding Satan to extinguish the lights of the splendent religion and suppress the teachings of the pure Prophet. You secretly drank the milk while pretending to sip the froth and stalked his family and children, hiding in the trees and trenches. Yet we endure patiently with you through what feels like the stabbing of daggers and the piercing of [our] sides with spearheads"

"أفلا تتدبّرون القرآن أم على قلوبهم أقفالها؟ كلاً، بل ران على قلوبكم ما أسأتم من أعمالكم"(136)

13. "Do they not reflect on the Qurʾān or are there locks on the hearts?" (Q47:24) No, rather your hearts have become rusted by the evil that you have done"

"يابن أبي قحافة، أفي كتاب الله أن ترث أباك ولا أرث أبي؟ لقد جئت شيئاً فرياً على الله ورسوله"(131)

14. "O Son of Abū Quḥāfah, is it in the Book of Allāh that you may inherit from your father yet I cannot inherit from mine? 'You have certainly come up with a strange thing!'" (from Q19:27)

"وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا"(132)

15. "Yet you claim that I have no entitlement and inherit nothing from my father!"

"ولبئس ما تأوّلتم، وساء ما به أشرتم، وشرّ ما منه اغتصبتم!"(136)

16. "How wrongly you have referred to it, and how evil is your construal of it"

Al-Zahra represents herself as an active social actor in the sermon (see Table.2), mostly in relation to mental processes to be the sensor of feelings of sorrow by means of nominalized verbs, premodifications, infinitives, and nouns, such as in ex.8,11,12, 17,18, and 19. She also appears as a sayer in a group of verbal process, as evidenced by ex.11,20, and 21. On the other hand, she represents herself within her family as the active agent who teaches people devotion to Allah. That is achieved by the prepositional circumstantial in ex.22. Those that engage in the action or are the target of it, however, are passivated SAs. Al-Zahra (peace be upon her) presents herself as the receiver of the negative actions of the usurpers, as in ex.2, 5, 16, and 23.

"هذا والعهد قريب والكلم رحيب، والجرح لمّا يندمل"(130)

17. "This, while the era [of the Prophet] had only just ended, the gash still wide and the wound still fresh"

"ولكنّها فيضة النفس ونفثة الغيظ، وخور القناة، وبثّة الصدر، وتقدمة الحجة"(134)

18. "However, this was the unbosoming of the soul, the outburst of anger, the inability to further endure, the anguish of the heart and the advancing of proof"

"ألا وقد أرى أن قد أخلدتم إلى الخفض"(133)

19. "Lo, I see you now inclined to a life of ease"

"أقول عوداً وبدواً، ولا أقول ما أقول غلطاً، ولا أفعل ما أفعل شططاً"(128)

20. "I say again to you, and what I am saying is not false and what I am doing is not in transgression"

"توافيكم الدعوة فلا تجيبون، وتأتيكم الصرخة فلا تغيثون"(133)

21. "The case has reached you yet you do not respond? You hear the cry yet you do not assist me?"

"وفُهْمُم بكلمة الإخلاص في نفر من البيض الخماص"(129)

22. "You uttered the words of faith in the presence of the bright-faced and empty-of-stomach"

"وادعون فاكهون آمنون، تتربصون بنا الدوائر"(130)

23. "relaxed, unperturbed and secure; awaiting the reversal of our fortunes"

The usurpers are often activated in the sermon (see Table.2). However, they are acted upon by Allah as represented by Al-Zahra (peace be upon her) in ways of expressing warnings and punishment. For instance, Allah is the active agent of "widdnessing," signified in the first underlined form in ex.9, a type of possessivation that "backgrounds agency" by transforming into "the 'possession' of a process" that is transformed into a thing. He is also the agent of a material process, signified by the second underlined form in ex.24. Such forms are used metaphorically to emphasise warnings and punishment. Al-Ansar are the most activated SA in the sermon. Ideologically speaking, Al-Zahra provoke them by bringing their heroic traits on stage.

"وأنا ابنة نذير لكم بين يدي عذاب شديد" (134)

24. "I am the daughter of "a warner unto you, before a severe chastisement" (Q34:46)

At this point, it is worth noting that to serve the interest of the discourse producer, sociological agency is not always realized by a linguistic agency; the grammatical agent may appear as a sociological patient. In ex.25, 26, and 27, the grammatical patients work as sociological agents.

"إنما يخشى الله من عباده العلماءُ" (128)

25. "for indeed only those who possess knowledge fear Allāh." (Q35:28)

"فأنار الله بأبي محمد(ص) ظُلَمَها، وكشف عن القلوب بهمها، وجلَّى عن الأبصار غممها"(128 -127)

26. "So, through Muḥammad (s), Allāh illuminated their darkness, removed the ambivalence from their hearts and illumined the obscurity of their sight"

""تشربون الطرق، وتقتاتون القدّ، أذلة خاسئين صاغرين، تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمدٍ(ص) بعد اللّتيا والتي"(129)

27. "while you were on "the brink of a fiery pit." (Q3:103) 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 Allāh, the Almighty, rescued you through Muḥammad (s), after all these calamities"

Table 2
Activation & Passivation

	Activation %	*Passivation %*
The prophet (N= 42)	57.1	42.9
Al-Zahra (N= 33)	75.7	24.3
Al-Ansar (N=40)	95	5
The usurpers (N=80)	87.5	12.5

The included SAs are nominalised via personalisation or impersonalisation. Based on Fairclough (2003, pp. 143-150), impersonalisation functions ideologically in specific contexts. It can be achieved by abstraction when SAs are turned into non-social actors by changing word classes, or through a metonymical reference (objectivation). Impersonalization is used to background the identity and/or role of SA, to lend "impersonal authority or force to action or quality" of SA, or to provoke connotations (positive or negative) to the action or the utterance of a given SA (van Leeuwen, 2008, pp. 46-47). When Al-Zahra (peace be upon her) describes the people before Islam (aljahliah), she abstracts them to provoke negative connotations by forms like:

"مِذْقَة الشارب ونهزة الطامع، وقبسة العجلان، وموطئ الأقدام، تشربون الطرق، وتقتاتون القدّ، أذلة خاسئين صاغرين"

She uses the same strategy when speaking to Al-Ansar, but to be endowed with positive connotations, as in ex. 28. She also utilizes different metonymical references (e.g., Satan) to represent the unbelievers' side, as can be seen in ex.12, 27, 29, 30. When referring to the believer's side, verses from holy Quran are employed, as in ex.31 as a *instrumentalization* to endow herself with legitimacy.

"والنخبة التي انتخبت، والخيرة التي اختيرت لنا أهل البيت"(133)
28. "You are an elite group and the best of those who were selected"
"كلّما أوقدوا ناراً للحرب أطفأها الله، أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها" 130
29. "Whenever they ignited the flame of war, Allāh extinguished it." (Q5:64) Whenever the horn of Satan appeared or the polytheist's maw opened [in defiance], he would dispatch his brother [ʿAlī (ʿa)] into its midst"
"وأطلع الشيطان رأسه من مغرزه هاتفاً بكم (130)
30. "Satan raised his head from his hiding place and called out to you"

"وكتاب الله بين أظهركم، أموره ظاهرة، وأحكامه زاهرة" (131)
31. "while the Book of Allāh is in your midst? Its affairs are distinct, its rulings manifest"
"وبقيّة استخلفها عليكم: كتاب الله الناطق والقرآن الصادق"(128)
32. "he left behind, giving it authority over you - the Articulate Book of Allāh, the True Qurʾān"
"أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم؟"(131)
33. "have you purposely abandoned the Book of Allāh and cast it behind your backs?"

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In contrast, by personalisation, SAs are introduced when nominated "in terms of their unique identity" by personal and possessive pronouns; nouns; proper names; and adjectives usually used for humans (van Leeuwen, 2008, p. 46). For instance, Al-Zahra (peace be upon her) starts her sermon by introducing her father, the Prophet (peace be upon him & his household), via different adjectives and nouns, such as in ex.22 and 34. Then, she assignes other specific nouns and adjective to the usurpers. In ex.35, she personalizes Abubakr by identifying him relationally to his father rather than his own name.

"صلّى الله على أبي، نبيّه وأمينه على الوحي، وصفيّه في الذكر وخيرته من الخلق ورضيّه، والسلام عليه ورحمة الله وبركاته"(128)
34. "May Allāh bless my father, His Prophet, the custodian of His revelation, His chosen servant, the one whom He selected from all His creatures and whom He is most pleased with. Peace, blessings and mercy of Allāh be upon him"

"أأغلب على إرثي؟ يابن أبي قحافة"(131)
35. "will I be denied my inheritance? O Son of Abū Quḥāfah"

Speakers (agent) may have no reference (hidden pronoun) in Arabic sentence, therefore utterance autonomization is a type of impersonalization that represents them. On the other hand, social actors can be identified in terms of what they are or by things with which they are associated. For instance, physical identification is used for certain "connotations, in a derogatory sense, and these can be used to obliquely classify or functionalize the usurpers. Classifications, such as "where are you from?" to display signs of "otherness" (van Leeuwen, 2008, pp. 43-44). That can be seen in ex. 23, 27, 36, 37. Al-Zahra (peace be upon her) introduces the Prophet (peace be upon him & his household) in her sermon by identifying him in relation to Allah, then she repeatedly identifies herself as the daughter of the prophet via relational identification, as in ex.24, 38, 39, and 40.

"فرأى الأمم فرقاً في أديانها، عُكّفاً على نيرانها، عابدة لأوثانها"(127)
36. "He found the people divided in their beliefs, secluded around their sacred fires"

"فمحمد(ص) من تَعَب هذه الدار في راحة، قد حُفّ بالملائكة الأبرار"
37. "Thus Muḥammad (ṣ) is now in ease and comfort, [free] from the hardships of this world, surrounded by the blameless angels"

"وأشهد أنّ أبي محمداً(النبي الأمي)(ص) عبده ورسوله"(128)
38. "I bear witness that my father Muḥammad is His servant and Prophet"

"لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم، فإن تُعزوه وتعرفوه، تجدوه أبي دون نسائكم، وأخا ابن عمّي دون رجالكم، ولنعم المعزى إليه (ص)، فبلّغ الرسالة صادعاً بالنذارة، مائلاً عن مدرجة المشركين، ضارباً ثَبَجهم، آخذاً بأكظامهم، داعياً إلى سبيل ربّه بالحكمة والموعظة الحسنة، يكسر الأصنام، وينكث الهام، حتى انهزم الجمع وولّوا الدبر"(129)

39. "There has certainly come to you a messenger from among yourselves; grievous to him is your distress; he is full of concern for you, and compassionate and merciful to the believers." (Q9:128) So if you trace his lineage 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. How excellent it is to be related to him (ṣ). 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." (Q16:125) He broke the idols and struck the heads, until they were defeated and forced to flee"

"أم تقولون: إن أهل ملتين لا يتوارثان؟ أولست أنا وأبي من أهل ملّة واحدة؟ أم أنتم أعلم بخصوص القرآن وعمومه من أبي وابن عمّي؟"(132)

40. "Or do you say that people of two separate faiths cannot inherit from one another? Are my father and I not upon the same faith? Or is it that you have greater knowledge of the particular and general injunctions of the Qurʾān than my father and cousin?"

Connotation is evoked when a unique determination (a nomination or physical identification) stands for a classification or functionalization. They are "discontinuous," or "scattered traits," the knowledge of which is established by cultural tradition (van Leeuwen, 2008, p. 49). Al-Zahra (peace be upon her) utilizes the audience's knowledge of the popular culture that associates such traits with Arab fighters. Such knowledge is not necessarily conscious. Al-Zahra (peace be upon her) calls upon Al-Ansar, teasing them by associating the prophet (peace be upon him & his household), as well as them to such heroic traits, as in ex. 12, 39, and 41. The Muslim community is concerned with critical issues related to faith and existence. Social actors are also included through specification as a particular collectivized group of people (van Leeuwen, 2008, p. 37). Consider ex.2, 5, 12, 22, 36, 41, 42. Al-Zahra (peace be upon her) tends to collectivize her audience so that the sermon is meant to include the whole community, as in ex. 40, 41, and 42.

"أنتم عباد الله نصُبُ أمره ونهيه، وحملة دينه ووحيه، وأمناء الله على أنفسكم، وبلغاؤه إلى الأمم، وزعيم حق له فيكم، وعهد قدّمه إليكم، وبقيّة استخلفها عليكم: كتاب الله الناطق والقرآن الصادق"(128)

41. "You are the servants of Allāh, the recipients of His commandments and prohibitions, the bearers of His religion and revelation, and the trustees of Allāh over yourselves. You are the propagators of His message to all people. His true proxy is present among you, as [is] the legacy that he (the Prophet) bequeathed and that which he left behind, giving it authority over you - the Articulate Book of Allāh, the True Qurʾān"

"معاشر المسلمين المسرعة إلى قيل الباطل، المغضية على الفعل القبيح الخاسر"(136)

42. "O people who hasten towards false speech! O those who are complacent with the ugly action that will bring ruin!"

4.2 Analysis of Cognitive Representation

The cognitive level of analysis will spot the discursive strategies that help the audience grasp the created social worldview by ways of conceptualization through proximization. The

used strategies have a significant impact on the recipient and captivate their attention. In the

sermon, various scenes have emerged, such as the desert landscapes and its unique lifestyle. It

portrays the hardships of the desert environment. It captures the customs and traditions of Arabs

in vibrant and dynamic scenes that deeply affect the reader. Spatial conceptualization has

systematic lexical evidence in the constructions of conceptual metaphor realized in social,

temporal, and epistemic relations (Chilton 2004, pp. 56, 61). That can be seen in ex.27,43, and

44. However, the axiological evaluation is found in some expressions that comprise lexical

evidence (Chilton 2004, pp. 56, 61), such as in ex.45.

"فهيهات منكم، وكيف بكم، وأنّى تؤفكون وكتاب الله <u>بين أظهركم</u>، ... (و) قد خلّفتموه <u>وراء ظهوركم</u>، أرغبة عنه تريدون؟"(131)

43. "Far be it! What is wrong with you? And where are you heading while the Book of Allāh is in your midst? ....
Yet you have cast it behind your backs"

"ولكل نبأ <u>مستقر</u>، وسوف تعلمون من يأتيه عذاب يخزيه ويحلّ عليه عذاب مقيم (132) .... وسيعلم الذين ظلموا أيّ <u>منقلب ينقلبون</u>، وأنا ابنة نذير لكم <u>بين يدي</u> عذاب شديد، فاعملوا إنا عاملون"(134)

44. "For every prophecy there is an appointed term" (Q6:67) "Soon you will know whom a disgraceful punishment
will overtake and on whom a lasting punishment will descend." (Q11:39) … "and they who act unjustly shall know
to what final place of turning they shall turn back." (Q26:227))

"وأشهد أنّ أبي محمداً(النبي الأمي)(ص) عبده ورسوله (127)... دعاهم إلى <u>الطريق المستقيم</u> ، ... فبلّغ الرسالة صادعاً بالنذارة، <u>مائلاً عن مدرجة</u> المشركين،... داعياً إلى <u>سبيل</u> ربّه بالحكمة والموعظة الحسنة.(129)... وكنتم <u>على شفا حفرة</u> من النار، <u>مذّقة الشارب</u>.... و<u>موطئ الأقدام</u> .... فلما اختار الله لنبيّه <u>دار</u> أنبيائه .... هدر فنيق المبطلين، فخطر في <u>عرصاتكم</u> (130) .... ألا في الفتنة <u>سقطوا</u> وإن جهنم لمحيطة بالكافرين (131).... سبحان الله، ما كان أبي رسول الله(ص) عن كتاب الله <u>صادفاً</u> ولا لأحكامه مخالفاً ! بل كان <u>يتّبع</u> أثره، <u>ويقفو</u> سوره"(135)

45. "I bear witness that my father Muḥammad is His servant and Prophet… called them towards the straight path…
He propagated the message, warned the people openly and turned against the ways of the polytheists… He called
[them] to the way of his Lord "with wisdom and good advice." (Q16:125) … while you were on "the brink of a fiery
pit." (Q3:103) A mere draught for the drinker…. a treading ground for others [were you] …. So when Allāh chose to
take His Prophet (ṣ) to the abode of His Prophets… the liars came forward braying [like camels] as they strutted,
wagging their tails in your courtyards… "Lo, they have fallen into dissension! And indeed Hell surrounds the
unbelievers." (Q9:49) … Praise be to Allāh! My father, the Messenger of Allāh (ṣ), never turned away from the
Book of Allāh, nor did he oppose its injunctions. Rather, he followed its directives and abided by its lofty teachings"

3.2.1 Spacial & Temporal Proximiztion (Phraseological &Analogical)

Al-Zahra (peace be upon her) represents the situation before Islam in ex.27. It realizes

past-oriented temporal proximization. Then she presents the current situation after the death of

the Prophet (peace be upon him & his household), in ex.46. The two extracts realize an

analogical proximization. The culturally salient events in collective memory are brought closer

to 'now' for purposes of analogy.

"فلما اختار الله لنبيّه <u>دار</u> أنبيائه، ومأوى أصفيائه، ظهر فيكم حسكة (حسيكة) النفاق، وسمل جلباب الدين، ونطق كاظم الغاوين، ونبغ خامل الأقلّين، وهدر فنيق المبطلين، فخطر في عرصاتكم.(130) ... وتستجيبون لهتاف الشيطان الغوي، وإطفاء أنوار الدين الجلي، وإهمال سنن النبي الصفي، تشربون حسواً في ارتغاء، وتمشون لأهله وولده في الخمرة والضراء، ونصبر (ويصبر) منكم على مثل حزّ المدى ووخز السنان في الحشا، وأنتم الآن تزعمون أن لا إرث لنا، أفحكم <u>الجاهلية</u> تبغون ومن أحسن من الله حكماً لقوم يوقنون؟!! أفلا تعلمون؟"(131)

46. "So when Allāh chose to take His Prophet (ṣ) to the abode of His Prophets and the dwelling of His sincere servants, the thorny tree of hypocrisy appeared amongst you and the robe of religion became ragged. The misguided, who were previously silent, began to speak. The unknown few arose, and the liars came forward braying [like camels] as they strutted, wagging their tails in your courtyards…. You have responded to the calls of the misguiding Satan to extinguish the lights of the splendent religion and suppress the teachings of the pure Prophet. You secretly drank the milk while pretending to sip the froth and stalked his family and children, hiding in the trees and trenches. Yet we endure patiently with you through what feels like the stabbing of daggers and the piercing of [our] sides with spearheads. And now you claim that we have no inheritance! "Do they seek the judgment of [the age of] ignorance? And who is a better judge than Allāh for the people who have certainty?" (Q5:50) Do you know not?"

This form of temporal proximization relies on our phenomenological experience of time as something that can be contracted. Events in the past are made salient on the T axis to inform, by comparison, the conceptualizer's present context (Cap 2013, p.85). By doing so, Al-Zahra (peace be upon her) brings Aljahliah (the age of ignorance) closer in memory. The vector here is a translation vector that displays an abstract movement through the discourse space (Hart, 2014, p. 174).

Figure.1
Phraseological & Analogical Temporal Proximization
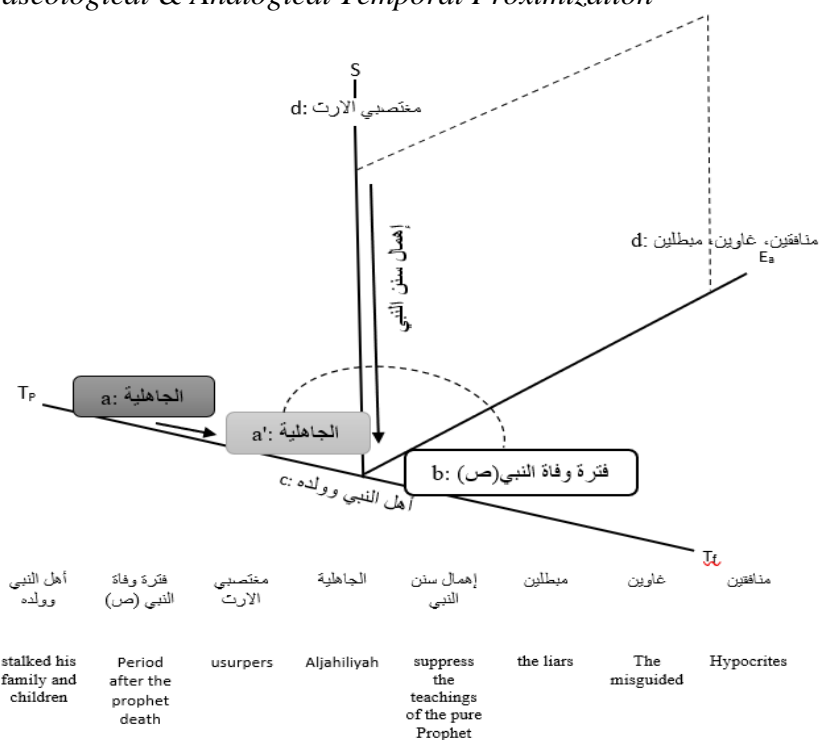
Aljahliah frame, with its bad circumstances is axiologically associated with a frame for the current situation after the death of the prophet (peace be upon him & his household), by an analogical connecter. This comparison serves to construct an axiological evaluation between oppression and chaos values before Islam and the justice and peace values during the life of the

Prophet (peace be upon him & his household). Consequently, an ideology of us vs. them is constructed to delegitimate the actions of the usurpers and to warn about the consequences of their behaviour which is going to lead Muslims into the same status. Ex.46 encodes a phraseological proximization (The vector is a force vector which stands, symbolically, for movement through physical space (اهمال سنن النبي)making contact with the conceptualizer's physical ground, that is the location of the prophet and his household (peace be upon him & them).

4.2.2 Temporal & Epistemic Proximization

Ex.47 realizes epistemic proximization. It can be reflected in discourse in the collocations of temporal and epistemic expressions that are reflected by tense markers. A conceptual change along the epistemic axis that causes a situation to become a part of the conceptualizer's epistemic ground is known as epistemic proximization. The extract encodes the same values on the T_f and E_e axes. A previous discourse world (again, explicitly indexed by the first underlined sentence with a distal value along Ee) is translated into a present discourse world with a more proximal Ee value in a mental discourse space. The "epistemically remote world" is then thought of as a counterfactual world in comparison to the one that is believed to be "real."

"إيهاً بني قيلة، أأهضم تراث أبي، وأنتم بمرأى مني ومسمع، ومنتدى ومجمع؟ تلبسكم الدعوة، وتشملكم الخيرة ... ألا وقد أرى أن قد أخلدتم إلى الخفض... ، وخلوتم بالدعة ونجوتم بالضيق من السعة، فمججتم ما وعيتم، ودسعتم الذي تسوغتم، فإن تكفروا أنتم ومن في الأرض جميعاً فإنّ الله لغني حميد.... ألا وقد قلت ما قلت هذا على معرفة منّي بالخذلة (بالجذلة) التي خامرتكم، والغدرة التي استشعرتها قلوبكم "(133)
47. "Far be it, O Children of Qaylah!15 Will I be deprived of my patrimony while you watch and listen to me? And [while you] are seated and gathered here? You are involved in the claim and are aware of it… Lo, I see you now inclined to a life of ease, having distanced yourselves from the one who is more worthy of giving and withholding. You have withdrawn into comfort and have escaped from hardship to abundance. You have thus spit out what you had retained and vomited out what you had swallowed. "If you are ungrateful, you and those on earth all together, most surely Allāh is Self-sufficient, Praised." (Q14:8) … I have said what I had to say, being fully aware of your intention to forsake me and of the betrayal that has sprung in your hearts"

Figure. 2 depicts the notion as a model. Both the temporal and epistemic dimensions of proximization are represented by the vector. Ex.47 encodes an imperfective aspect; the event is conceptualized as unbounded seen from 'inside' the situation as it is happening without an

endpoint. The focus is on the process that makes up the event. The current state of affairs "conveys greater immediacy" (Radden and Dirven, 2007, p. 190) and raises the prospect that it will persist unless hampered. The prospective continuation of the scenario is shown by the dashed line following the temporal period that can be widely interpreted as "now."

Figure. 2
Temporal & Epistemic Proximization

الغاصبين	فدك	أنتم بمرأى مني ومسمع، ومنتدى ومجمع	بني قيلة	الخذلة و الغدره	أهضم تراث أبي
usurpers	Fadak	while you watch and listen … seated and gathered here	Children of Qaylah	Forsaking and betraying	I be deprived of my patrimony

Furthermore, epistemic proximisation can be implicit, such as in the second and third underlined expressions in ex.47. By requesting that the audience invest their trust in the speaker's subjective judgement, the evaluation is being provided by the speaker. When public support would typically not be given based on remote prospects, epistemic proximization functions ideologically to achieve legitimacy. In order to build a conceptualization in which their foundations for action are treated as true, speakers must engage in discursive labor (Chilton 2004). The other type of epistemic proximisation is the so-called metaphorical forces (Hart,

2014, p. 181), in which Al-Zahra is more credible by supporting her claims with Qur'anic verse

(as forms of evidentiality) in ex. 48, which the listener is expected to regard as reliable:

"أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم؟ إذ يقول:«وورث سليمانُ داودَ» وقال في ما اقتصّ من خبر يحيى بن زكريا(ع) إذ قال: «فهب لي من لدنك ولياً يرثني ويرث من آل يعقوب» ، وقال (أيضاً): «وأولو الأرحام بعضهم أولى ببعض في كتاب الله» ، وقال: «يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين» ، وقال: «إن ترك خيراً الوصيةُ للوالدين والأقربين بالمعروف حقاً على المتقين»"(132-131)

48. "Have you purposely abandoned the Book of Allāh and cast it behind your backs? When it says: "And Sulaymān inherited from Dāwūd" (Q27:16) and when relating the story of Zakariyyā, where he said: "So grant me from Yourself an heir who will inherit from me and inherit from the family of Yaʿqūb" (Q19:5-6) and it further states:369"…but blood relatives are more entitled [to inherit] from one another in the Book of Allāh" (Q8:75) and: "Allāh enjoins you concerning your children: for the male shall be the like of the share of two females" (Q4:11) and: "…if he leaves behind any property, he should make a bequest for his parents and relatives in kindness, an obligation for the God-wary." (Q2:180) Yet you claim that I have no entitlement and inherit nothing from my father! Has Allāh revealed a special verse [of the Qurʾān] for you from which He excluded my father?"

### 4.2.3 Spatial and Temporal Proximisation (Phraseological)

Al-Zahra (peace be upon her) ends up her sermon with ex. 49. She utilizes a Qur'anic

verse to realize phraseological spatial and temporal proximisation. By explicitly stating the

whole extent of a vector within an utterance, a dynamic simulation is realized by the integration

of the discourse world into a theoretical cognitive model (see Figure. 3). In phraseological

realization forms, proximization is indicated by tense and aspect, temporal deictics, adjectives

and prepositional phrases that interpret the occurrence of an event as occurring soon, adverbs

indicating speed of motion, and motion verbs that include a fast rate of motion in their meaning

(resulting in a condensed time frame in which an event will "complete"). Now, let's discuss

future-focused examples of temporal proximity. The speaker presents a bad circumstance or

occurrence as either current or impending in future-oriented temporal proximization. That is, as

existing within the conceptualizer's temporal ground already or as existing nearby and moving

toward it in the discourse space. Since events occur in time (which can be thought of as

movement through space) (Lakoff and Johnson 1999), some previously held discourse world is

necessarily presupposed in which the scenario described was further off in the future. Reconsider

ex.49. In Figure. 3, proximization creates a discourse world that is mapped out within three-

dimensional space, in which (the usurpers) enters the spatial ground of the day of judgement.

There is a translation vector from this previous world to the one given by the speaker resulting in a relative compressed time frame on T_f. The source of the threat (Allah and the prophet (peace be upon him & his household)) appears at the remote end of S. The impact of that threat is felt by the conceptualiser (hearer) at the deictic centre to represent *us vs. them* polarisation. The extract encodes an ideological dimension for that it works as a warn for the usurpers that construes the consequences of their actions. This strategy is used to emphasize Allah's justice to punish the usurpers.

"فدونكها مخطومة مرحولة تلقاك يوم حشرك، فنعم الحَكَم الله، والزعيم محمد(ص) والموعد القيامة ، وعند الساعة يخسر المبطلون، ولا ينفعكم ما قلتم إذ تندمون، ولكل نبأ مستقر ، وسوف تعلمون من يأتيه عذاب يخزيه ويحلّ عليه عذاب مقيم"(132)

49. "So take hold of its reins, bridled and saddled, for it will surely meet you on the day you are assembled; and Allāh is the best judge and Muḥammad 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. "For every prophecy there is an appointed term" (Q6:67) "Soon you will know whom a disgraceful punishment will overtake and on whom a lasting punishment will descend." (Q11:39)

Figure. 3

Phraseological Temporal Proximization
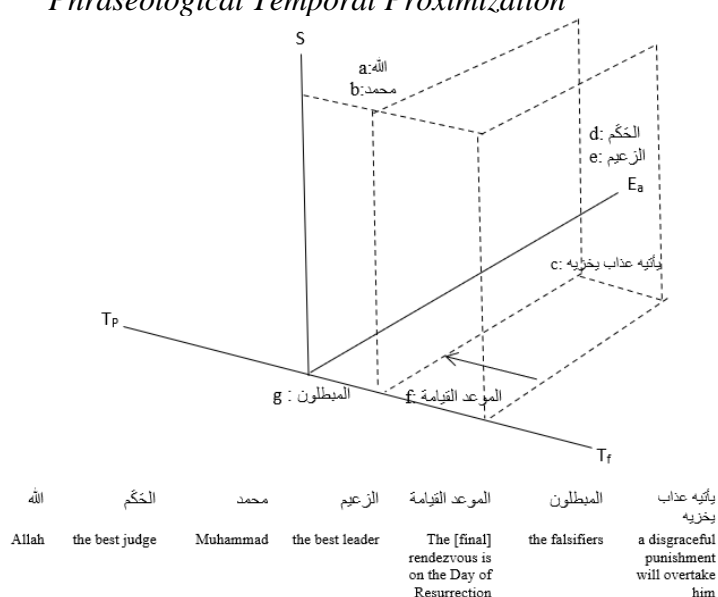
However, other efforts of legitimating herself rely on a deictic construal of the day of judgement. The underlined material processes between the conceptualiser at the deictic centre and the abstract movements through the space are linked by the vector. A connector is used to link "الله و النبي" to the attributions of "الحكم والزعيم". Such an association inscribes then invokes a positive judgement located in the axiological gear at the remote end of E. Thus, the usurpers are

construed as morally distant, since distance values of the socio-spatial and the axiological axes

are correlated (Hart, 2014, p. 170).

5. Conclusions

The quantitative analysis is provided for more reliable and advocates results, arrived at

due to the qualitative one to answer the following questions:

- **How are the different social actors represented?**

The social analysis involves identifying distinct lexicogrammatical and discourse-level

linguistic systems, transitivity, reference, the nominal group, and rhetorical figures that cooperate

in the realization of representations of social actors. Supported by pre and post-instances of

categorization, metaphorical clusters background both actions and actors to evoke negative

connotations and to magnify and emphasize the effect. Considering Figure. 4, The usurpers are

often backgrounded to add negative connotation, collectivized, and are nominated only by "Son

of Abū Quḥāfah." He is the main usurper and the only individualized social actor in the sermon,

highly activated in relation to verbal processes being the representative of the other side of the

dispute. The usurpers are frequently activated in relation to the (passivated) prophet and his

household (peace be upon them), with respect to both material and verbal processes (see Figure

5). When they are classified, they are most frequently classified by "where they are from," so

that they have at least this in common with those other undesirables, Arabs during the age of

ignorance to evoke negative appraisement. And finally, they form a collective, which underlines

their supposed opponents to the true faith and right doctrines.

The prophet and his household including Al-Zahra (peace be upon them), on the other

hand, is much more included. This group is more sympathetically treated less often

backgrounded, less often referred to generically, and associated with Allah. If they are activated,

it is often in relation to mental processes.

Figure. 4
Rates of Inclusion & Backgrounding

Figure. 5
Rates of Activation & Passivation
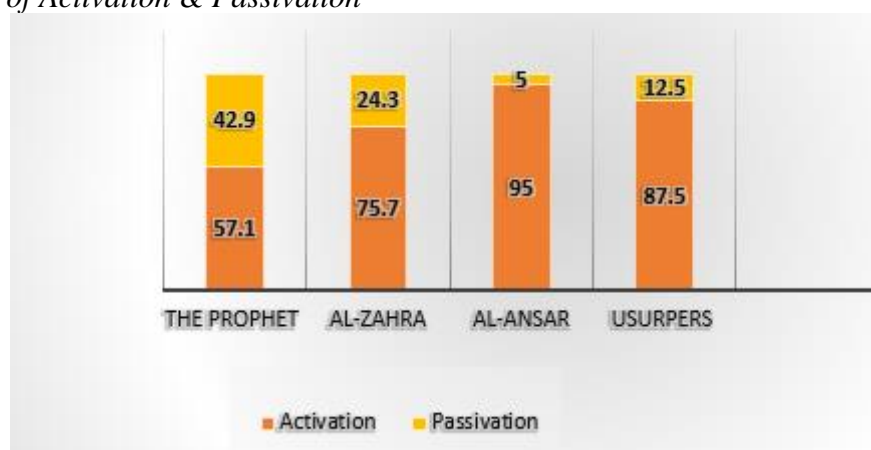
In relation to material processes, they are the undertakers of religion. Al-Zahra (peace be upon her) is activated also in relation to verbal processes being the producer of the sermon. The usurpers are also represented abstractly and categorized more than any other category of social actors, differences which are not made in relation to Al-Zahra (peace be upon her). their utterances are autonomized and collectivized, to represent them as impersonal authority with negative quality. Al-Ansar are lumped together by "associations," to sort out further categories of them. If they are activated, it is almost always in relation to one activity, that of "people of understanding, supporters of faith and defenders of Islam": in every other respect, they are active by mental processes, such as "negligence in defending my rights and laxity before the injustice being done to me," which in other sense, reflect non-acting in relation to the passive patient [the

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prophet households (peace be upon them)]. "The prophet and his household" form the executive arm of Allah. Al-Zahra also refers to herself and to her audience. The latter are addressed directly; the former uses Qur'anic verses to speak in her stead. Perhaps we are not too far from the truth as we recognize here, through traces in the text itself, the highly active role of Al-Zahra in this social process, despite the fact that she is the receiver of the usurper's actions. Her linguistic efficiency presents her as powerful and effective.

- **How are the social actors represented cognitively in the given social practices?**

Bearing in mind that proximization is a positioning strategy, we have focused on the deictic positioning of actors and events seen from a contextually specified point of view. The social identity of the (listener/reader) is placed onstage as part of the conceptualization. In the case of spatial proximization, this vector is a force vector which stands, symbolically, for movement through physical space making contact with the conceptualizer's physical ground. In the case of temporal, epistemic and axiological proximization, the vector is a translation vector which represents movement through metaphorical space. Temporal proximization perpetuates the intensification of the threat. Finally, epistemic proximization operates over the sermon to construe the expressed facts, claims, and warnings in the other three dimensions as real. The connectors represent actors' attributions and possessions, which are realised through ways of inclusion and backgrounding. However, the vectors represent material processes between elements, including the conceptualiser at the deictic centre. They are in turn realised by ways of activation and passivation of the SAs. Crucially, the mapping out of elements inside the discourse space reflects the intended social representations as a construed reality.

To sum up, this sermon is a monological argument that is extremely intellectual in nature. To establish and sustain presentational and conceptual coherence, a variety of linguistic forms and strategies are used. As already touched upon, the above discussion explicates instances of

qualitative and quantitative. The overall representation of the four social actors supports the legitimation of Al-Zahra's (peace be upon her) claims and delegitimizes the usurpers and emphasizes the association between linguistic patterns, the social realization, and the reader's construed cognitive conceptualization. This comes in consistent with the qualitative findings of the conceptual operations. It is evident that Al-Zahra deliberately and effectively employed social and cognitive discursive strategies in her sermon to encapsulate her ideological premises and linguistic eloquence that endow her with legitimacy and effectiveness. Proximizatrion plays a significant role in presenting the intended worldview that supports the social representation of each social actor. In an effort to bolster and reinforce her tenaciously just views and her genuine offer, Quranic verses are used. Given that she is supposed to be speaking to followers of that magnificent book, their utilization serves as compelling support for her position.

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