

Clarification Tropes in “Al- Sayda Zainb’s Speeches”: A Pragmatic Analysis

Assistant Lecturer

Shaima Khawwam Abdul Sahib

Al-Kafeel University

shaimashearali@alkafeel.edu.iq

Assistant Lecturer

Noor Abdul aali Kamil shaalan

General Directorate fo Education in Naja

noorabdulaali613@gmail.com

استراتيجيات التوضيح التداولية في خطاب السيدة زينب عليها السلام

المدرس المساعد

شيماء خوام شير علي

جامعة الكفيل

المدرس المساعد

نور عبد العالي كامل

المديرية العامة للتربية في محافظة النجف الأشرف

Abstract:-

The present study aims to investigate the pragmatic clarification tropes in terms of pragmatic analysis in "Al- Sayda Zainb's Speeches". The problem with the present study is, to the researcher's best knowledge, that pragmatic clarification tropes in the mentioned title have not been investigated as a special subject in terms of Pragmatic analysis . The study aims to identify the mentioned tropes, and to determine the most frequently used tropes and the least frequently employed ones in Al- Sayda Zainb's Speeches.

The study adopted the following procedures: Firstly, presenting a theoretical account of pragmatic analysis and clarification tropes. Secondly, presenting models that involved the clarification for the study based. Thirdly, conducting a qualitative analysis of Al- Sayda Zainb's Speeches in terms of tropes in question and finding out the frequencies and percentages of those tropes.

Key words: Al- Sayda Zainb's Speeches, clarification, tropes, pragmatic analysis, political speech, religious speech.

المخلص:-

حاولت هذه الدراسة بحث مفهوم استراتيجيات التوضيح التداولية من خلال تحليل تداولي في "خطاب السيدة زينب" عليها السلام. الإستراتيجيات التوضيحية التداولية في خطاب السيدة زينب عليها السلام - بحسب اطلاع الباحثة - لم تتم دراستها ضمن التحليل التداولي". سعت الدراسة الى تعريف الاستراتيجيات الايضاحية التداولية وتحديد الأكثر والأقل توظيفاً.

واعتمدت الدراسة الإجراءات الآتية:

أولاً: تقديم شرح نظري للتحليل التداولي بصورة عامة والاستراتيجيات التوضيحية التداولية بصورة خاصة.

ثانياً: تقديم نموذج للتحليل منتخب من نموذجين للتحليل (الهنداوي وأبو كروز ٢٠١٢).

ثالثاً: إجراء تحليل نوعي "خطاب السيدة زينب" "من حيث الاستراتيجيات المعنية وإيجاد تكرارات ونسب تلك الاستراتيجيات.

وخلصت الدراسة إلى أن "خطاب السيدة زينب" تضمن استراتيجيات: المجاز والتشبيه والسخرية، وأن استراتيجية المجاز في "خطاب السيدة زينب" هي الأكثر توظيفاً ضمن هذه الاستراتيجيات في حين أن استراتيجيات السخرية كانت الأقل.

الكلمات المفتاحية: خطاب السيدة زينب (عليها السلام)، التوضيح، استراتيجيات، تحليل تداولي، خطاب سياسي، خطاب ديني .

1. Introduction

Speakers and writers of any human language have sets of options when the communication is concerned with the qualities, features and attribute of others depending on the background knowledge, on the futuristic view.

Pragmatic clarification is one of the linguistic issues that can be employed to describe or reflect social problem that the pragmatic field addresses. Even though the religious speech has been extensively researched and studied, there is still a gap in the pragmatic literature that calls for a more thorough, accurate, and succinct pragmatic examination. Therefore, the goal of the current work is to provide a pure pragmatic analytic approach to the pragmatic clarification tropes.

As a result, the study aims to answer to the following questions:

1. What are the Pragmatic Clarification Tropes in Al- Sayda Zainb’s Speech?
2. In terms of Pragmatic Clarification Tropes, what are the most frequently used ones and what are the least employed ones?

1.1. Aims

Based on the preceding questions, the present study aims at:

1. Finding out Pragmatic Clarification Tropes in Al- Sayda Zainb’s Speech.
2. Regarding the Pragmatic Clarification Tropes, pinpointing the most frequently used strategies and least frequently employed ones in Al- Sayda Zainb’s Speech.

1.2. Hypotheses

It is hypothesised that:

1. Clarification tropes like metaphor, simile, and irony are used to pragmatically support, clarify, and strengthen the argumentative elements.
2. Metaphor is the most common pragmatic tropes used in Sayyida Zainab`s (A.S) speeches.

1.3. Procedure

The present study adopts the following procedures:

1. Providing an overview of literature relevant to pragmatics.
2. Presenting an overview of literature relevant about Sayyida Zainab's (A.S) speeches is reviewed.
3. Presenting an eclectic model of analysis based on two models (Al-Hindawi and Abu-Kroozs' Model (2012) of Pragmatic Tropes).
4. Analysing the data selected qualitatively and quantitatively are following the eclectic model.

2. Pragmatics

pragmatics is "the study of language use" in context, according to Verschueren (1999, p. 1). According to Levinson (1983, pp. 9–10), pragmatics is particularly interested in how language structure and usage norms interact. He continues by saying that pragmatics investigates characteristics of language that are not semantically tied to context. Pragmatics is the study of meanings in relation to context, according to Leech (1983, p. 6). It suggests that depending on the context of the conversation, people may distinguish between multiple meanings of one another's remarks. As such, word usage varies depending on the situation. The pragmatic concepts are most successfully applied when constructing arguments and putting them into practice using practical procedures and tactics.

3. Speeches

A speech is a structured verbal presentation delivered by an individual on a specific occasion, aimed at a particular audience. While speakers often prepare their content in writing, their oral delivery may differ from the written version. Even spontaneous speeches are generally based on established speech patterns and prior experiences rather than being completely ad hoc. The rarity of impromptu speeches is attributed to the formal contexts in which they occur and the speakers' familiarity with the occasions. Speeches can be categorized into various types. (Schmidt, 2005, p. 698).

Typically, speeches can be classified into different types:

3.1. Political speeches

Collins (2002) describes political speeches, the central focus of this study, as intentional oratory due to their emphasis on the actions that the city ought to undertake.

3.2. Religious speeches

Religious speech often takes place in contexts where typical assumptions need to be set aside, while everyday conversation is a collaborative effort that relies on participants sharing specific default assumptions (Hanks, 1996a, p. 168; cf. Sperber & Wilson, 1995). These assumptions include understanding who is involved and what constitutes the relevant context of "here" and "now" (Howell, 1994).

3.4. Oration

Oratory is a form of public speaking that engages both the intellect and emotions. An oration, which is a formal and intricately crafted speech, primarily aims to persuade its audience (Shurter, 1909:5; Knowles, 1916, p.245). This distinguishes it from standard speech.

4. Clarification Tropes

Pragmatic clarification tropes, on the other hand, may be able to clarify this fact by enabling a proposal to be expressed in a variety of ways through the use of various components and techniques. There are various taxonomic categories among these components. However, the model most relevant to the goals of this article is the Pragmatic Tropes model developed by Al-Hindawi and Abu-Krooz (2012). It is therefore employed by the work to analyze the data that is being looked into. Al-Hindawi and Abu-Krooz (2012, p. 15) classify pragmatic tropes into two primary categories: emphatic tropes and clarification tropes.

4.1. Metaphor

A metaphor, according to Harris (2008, p. 6), is a figure of similarity that substitutes a term for a word or phrase that indicates a comparable circumstance in a different semantic space. This perspective is in line with Gibbs (2001, p. 326). The original sentence gains new importance from the parallel. See Rozina and Karapetjana (2009) and Mihas (2005) for additional information on metaphor.

Metaphor, in contrast to simile, does not explicitly state how similar things are ('like' or 'as' are not used).

4.2 Simile

A simile is a clear comparison of two different things that have something in common (using the terms "like" or "as"). When introducing a comparison using "like" or "as," (8) She has a peacock-like gait .

Nevertheless, by making clear comparisons, you can make the desired impact on the audience. The speaker elaborates on a specific behavior of the persons they are making their claims about by using a simile, a pragmatic device that is meant to highlight the behaviors that are being attacked by explicit comparison (Cruse, 2006, p. 165).

4.3. Irony

A speaker is said to be ironic when they say something that goes against what they think is true. Saying "What a sunny day" in the middle of a storm is one example. Regarding the relationship between irony and pragmatic concerns, Attardo (2001, p. 165) contends that irony is usually understood as a component of a broader category of conversational implicatures and indirect speech actions, on which it entirely depends (Xiang, 2008). Pragmatics holds that, depending on the situation, any statement can be used to express irony, even if it expresses the opposite or reflects the attitude of another person. Ironic remarks aim to reinforce and back up claims made by a variety of pragmatic devices, including exaggeration, rhetorical questions, metaphors, excessive politeness, etc.

5. Al-Hindawi and Abu-Kroozs' Model (2012) of Pragmatic Tropes

The Pragmatic Tropes model developed by Al-Hindawi and Abu-Krooz (2012) is the most relevant framework for the objectives of this article. Consequently, this model is utilized to analyze the data in question. According to Al-Hindawi and Abu-Krooz (2012, p. 15), pragmatic tropes can be categorized into two primary types: Clarification Tropes and Emphatic Tropes. Our research deals with the clarification tropes.

5.1. The Theoretical Framework

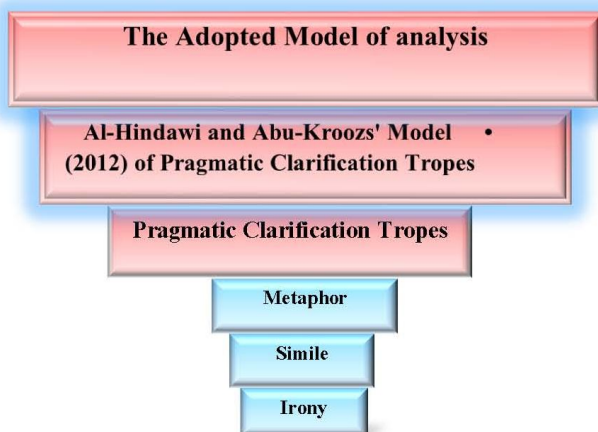


Figure (1) Al-Hindawi and Abu-Kroozs' Model (2012) of Pragmatic clarification Tropes

6. Qualitative Analysis

In what follows, the procedures of analysis will be done by presenting the Clarification tropes throughout, choosing some representative speeches first and then analysing them according to the eclectic model.

Speech 1(in AL Kufa Market)

Oration is a specialized art that requires exceptional mental and linguistic skills, exemplified by Sayyida Zainab (A.S), who is celebrated as an eloquent orator. As the granddaughter of Prophet Muhammad and the daughter of Imam Ali (A.S) and Fatima Al-Zahra (A.S), she was raised in the Prophet's household and influenced by her esteemed lineage. This background provided her with a profound understanding of the Quran, enabling her to reference its verses and use Quranic language to strengthen her arguments. Her address in Kufa, the first sermon concerning Imam Hussain (A.S.) and his revolution, is particularly significant for its sincere, faith-driven, and powerful eloquence in recounting the tragic events.

Sayyida Zainab’s (A.S) First Address:

"As she saw the crowds blocking all streets of Kufa and surrounding the caravan, Lady Zainab decided to deliver a speech aiming to unite the public opinion, referring to the grand misfortune that the Umayyad gang brought to the Islamic ummah by killing the actual leader, Imam al-Husain (A.S), and charging people of Kufa with that crime, because it was they who breached their promises of supporting the Imam (A.S) and protecting him. Nevertheless, they - as if it was not, who caused that massacre, mourned for the Imam (A.S) and wept for the captivity of his harem and children. Sayyida Zainab (A.S) asked everybody to keep silent. Then she stood calm, composed, and courageous and said:" (Web Source 1).

"الْحَمْدُ لِلَّهِ، وَلِصَّلَاةِ أَبِي مُحَمَّدٍ، وَإِلَى الطَّيِّبِينَ الْآخِيَارِ. أَمَّا بَعْدُ يَا أَهْلَ الْكُوفَةِ، يَا أَهْلَ الْخَتْلِ وَالْغَدْرِ، أَتَبْكُونَ؟ فَلَا رَقَاتِ الدَّمْعَةِ وَلَا هَذَاتِ الرَّثَةِ". (Al-Majlisi, p.165)

"All praise is due to Allah. Blessings be upon my father Muhammad (S) and upon his good and righteous progeny (a). Well now do you weep, O people of Kufa - people of deception and perfidy? May your tears never cease, and may the resounding of this calamity never stop"(Web Source 5).

Text(1)

In her speech, Al Sayda Zainab employs two metaphoric expressions: *فَلَا رَقَاتِ الدَّمْعَةِ وَلَا هَذَاتِ الرَّثَةِ* which illustrate the endless grief and wailing following the tragedy. Metaphor, in this context, necessitates a non-literal interpretation when the literal meaning fails to align with the surrounding context. It serves as a fresh perspective on the situation rather than merely fitting within our conventional understanding. Therefore, here, metaphors reinforce the message of her speech, enhancing the overarching claim that strongly reproaches and condemns the grave injustices committed, aligning with the gravity of the crime.

Text (٢)

"إِنَّمَا مَدَّ كَتْلِي نَقَضَتْ عَزْلَهَا مِنْ بَعْدِ قُوَّةِ أَكَاثَا، تَتَخَذُونَ أَيْمَانَكُمْ دَخْلًا بَيْنَكُمْ. أَلَا وَهَلْ فِيكُمْ لَا الصَّافَ وَالنَّظْفَ، وَالصَّدْرُ الشَّنْفَ، وَمَذَى الْإِمَاءِ وَعَمْرُ الْأَعْدَاءِ؟ أَوْ كَمَرَعَى عَلَي دِمْنَةٍ، أَوْ كَقِصْعَةٍ مَلْحُودَةٍ. أَلَا سَاءَ مَا قَدَّمْتُمْ لَكُمْ أَنْفُسَكُمْ أَنْ سَخِطَ اللَّهُ عَلَيْكُمْ وَفِي الْعَذَابِ أَنْتُمْ خَالِدُونَ". (Al-Majlisi, p.165)

"Your similitude is like she who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be

means of deceit amongst you. Is there anyone among you who is not one to boast of what he does not have - a charge of debauchery, a conceited liar, a man of grudge without any justification, submissive like bondmaids or feeble before the enemies, just like a pasture in relics or like a dirty piece of cloth on a grave? Truly bad is that which your souls have committed. You have reaped the Wrath of Allah, remaining in the chastisement for eternity."(Web Source 1).

Sayyida Zainab (A.S) employs simile as a clarifying device to bolster her factual claims, vividly illustrating the actions of certain individuals with the phrase *إِنَّمَا مَثَلُكُمْ كَمَثَلِ اللَّيِّ نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا*. This simile, inspired by the Holy Quran, makes an explicit comparison using "as" or "like," thereby enhancing the power and credibility of her argument. Through analogic reasoning, she presents the foundational theme with this simile and draws a conclusion with the phrase *تَنْجُدُونَ أَيْمَانَكُمْ خَلًّا بَيْنَكُمْ*. This analogy serves as a metaphorical reminder of the act of breaking covenants after they have been firmly established. By anchoring her claims in the authority of the Holy Quran, she reinforces her argument, utilizing well-respected sources to solidify her message.

Sayyida Zainab (A.S) further employs similes, such as *كَمَرَعَى عَلَى* to convey that the people of Kufa may have seemed virtuous on the surface, yet their true character was deeply flawed. Another simile she uses is *كَقِصَّةِ عَلَى مَلْحُودَةٍ*, which refers to a mixture of powder and water that creates white clay, often used to adorn the grave of a morally corrupt individual. While the exterior of the grave may appear attractive, the decaying corpse within symbolizes the underlying ugliness. Through these **comparisons**, she draws a parallel between the people of Kufa and this misleading grave, emphasizing the contrast between their outward facade and their inner reality.

Text (3)

"أَتَبْكُونَ وَتُؤْتُونَ إِلَهِي وَاللَّهُ! فَاَبْكُوا كَثِيرًا وَاضْحَكُوا قَلِيلًا، فَلَقَدْ ذَهَبْتُمْ بِعَارِهَا وَشَدَائِهَا (وَشَدَارِهَا). وَلَنْ تَرْحَطُوا بِهَمَلٍ بَعْدَهَا أَبَدًا. وَأَنْتَى تَرْحَضُونَ قَدْ نَلَّ سَلِيلَ خَاتَمِ الْأَنْبِيَاءِ، وَمَعْدِنِ الرِّسَالَةِ، وَسَيِّدِ بَلَابِ أَهْلِ الْجَنَّةِ، وَمَلَأَ خَيْرَتَكُمْ، وَمَقَرَّعَ نَازِلَتِكُمْ، وَمَنَارَ حُجَّتِكُمْ، وَمُدْرَةَ سُدَّتِكُمْ؟ أَلَا لِمَا تَزْرُونَ، وَبَعْدًا لَكُمْ وَسُخْقًا، فَلَقَدْ خَابَ السَّعْيُ وَتَبَّتِ الْأَيْدِي، وَهَبِرَتِ الصَّفْقَةُ، وَبِئْسَ مَا يَغْضِبُ مِنَ اللَّهِ وَرَسُولِهِ، وَضُرِبَتْ عَلَيْكُمُ الذِّلَّةُ وَالْمَسْكَنَةُ." (Al-Majlisi, p.165)

"Do you really cry and sob? By Allah, you should then cry a great deal and laugh very little, for you have earned nothing but shame and

infamy, and you shall never be able to wash it away? The descendant of the bearer of the Last Message, the very essence of the Message, master of the youths of Paradise, the refuge of the righteous of you, the one who saves you from calamity, the beacon of your guidance, and the keeper of your traditions has been killed. O how horrible is the sin that you bear! May you be distanced and crushed. The effort is rendered futile, perdition overtakes the hands, the deal is lost, and you earned nothing but wrath from Allah and His Messenger. You are doomed with servitude and humiliation (Web Source 1)."

Additionally, there is a series of metaphoric expressions referring to Imam Hussain (A.S), such as وَمَلَاذِ خَيْرَتِكُمْ, which signifies a safe fortress, and نَازِلَتِكُمْ meaning the person to whom people turn in times of severe disaster. Another expression, مَذَارِ حُجَّتِكُمْ, represents a lighthouse guiding towards evidence and truth, while مَذْرَعَةُ سُدَّتِكُمْ refers to one who provides essential supplies during years of drought and famine, saving people from starvation and death.

These metaphoric expressions emphasize Imam Hussain (A.S) as a source of support and truth, reinforcing the validity of her claims. In her rebuttal, Sayyida Zainab (A.S) challenges the assertion regarding their mourning by presenting facts that counter their claims, stating, أَلَا سَفَا تَزْرُونَ، وَبَعْدَ لَكُمْ وَسْخَفًا، فَلَقَدْ خَابَ السَّعْيُ وَتَبَّتْ الْأَيْدِي وَخَسِرَتِ الصَّفَقَةُ، وَهَيْئًا يَعْصِبُ مِنَ اللَّهِ وَرَسُولِهِ، وَضُرِبَتْ عَلَيْكُمُ الذِّلَّةُ وَالْمَسْكَنَةُ. This argument illustrates how a general presumption can be overturned by specific exceptional facts, rendering an otherwise valid argument invalid due to the revelation of these unique circumstances. Her rebuttal highlights the consequences of the heinous actions of the people of Kufa and serves as a scolding for their behavior. Furthermore, her argument is bolstered by a quotation from the Holy Quran, وَهَيْئًا يَعْصِبُ مِنَ اللَّهِ وَرَسُولِهِ، وَضُرِبَتْ عَلَيْكُمُ الذِّلَّةُ وَالْمَسْكَنَةُ, providing substantial support for her rebuttal.

Text (4)

"وَيَذْكُرُكُمْ يَا أَهْلَ الْكُوفَةِ! أَتَذَرُونَ أَيْ كَيْدَ لِرَسُولِ اللَّهِ فَرِيئْتُمْ؟ وَأَيَّ حَرَمَةٍ لَهُ أَبْرَزْتُمْ؟ وَأَيَّ حَرَمَةٍ لَهُ سَفَكْتُمْ؟ وَأَيَّ حَرَمَةٍ أَنْتَهَكْتُمْ؟ لَقَدْ جُنْتُمْ شَيْئًا إِذَا تَكَادُ السَّمَاوَاتُ يَتَقَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخْرُ الْجِبَالُ هَذَا. لَقَدْ أَتَيْتُمْ بِهَا صَلْعَاءَ عَنَقَاءَ سُلُوقِ قَهْمَاءَ (خُرْقَاءَ شَوْهَاءَ كَطِلَاعِ الْأَرْضِ وَمِلَاءِ السَّمَاءِ)". (Al-Majlisi, p.165).

"Woe unto you, O people of Kufa! Do you know whose heart you have burned, what a feat you have labored for, what blood you have shed, and **what** sanctity you have violated? You have done a most horrible deed, something for which the heavens are about to split as under and so is the earth, and for which the mountains crumble. You have done something most uncanny, most defaced, duskiest, most horrible, as much as the fill of the earth and of the sky"(Web Source1).

Sayyida Zainab (A.S) employed a series of metaphoric expressions to articulate the heinous crime. According to Gibbs and Colston (2001:2), metaphors serve as a unique means of conveying ideas and propositions that cannot be expressed in any other manner. As a result, metaphors are among the most prevalent and widely utilized tropes, showcasing the speaker's linguistic skill. The metaphoric expressions she used include: **صَلَعَاءَ**, which signifies the exposed crime without any concealment; **عَقْدَاءَ**, indicating the onset of further crimes and calamities; **سَوْدَاءَ**, referring to the mutilation and the grotesqueness of the crime; **فَقْمَاءَ**, suggesting a complexity so profound that it seems impossible to resolve or escape its repercussions; and **كَطِلَاعِ الْأَرْضِ وَمِلَاءِ السَّمَاءِ** which conveys that the magnitude of this crime is too vast to be confined to a specific area or size, encompassing the entirety of the earth, the sky, and beyond.

Sayyida Zainab (A.S) establishes a connection between her claim and evidence through a causal warrant, where the evidence is presented as a consequence or repercussion of the claim. This warrant is articulated through a series of four rhetorical questions: **أَتَذَرُونَ أَيَّ كَيْدٍ لِرَسُولِ اللَّهِ فَرِيضَتِي كَرِيمَةٍ لَهُ أَبْرَرْتُمْ؟ وَأَيَّ دَمٍ لَهُ سَفَكْتُمْ؟ وَأَيَّ حُرْمَةٍ لَهُ أَتَهَنَّتُمْ؟** Within this context, two expressions serve as clarification tropes: **كَيْدٍ رَسُولِ اللَّهِ** and **أَي دَمٍ لَهُ سَفَكْتُمْ**, both referring to Imam Hussain (A.S). This combination of clarification tropes, specifically the metaphor and the emphatic rhetorical questions, reinforces the claim of her speech, contributing to the overarching message she conveys.

7. Quantitative Analysis

This section presents the frequencies and percentages of clarification tropes in "**AL Sayda Zainb's(A.S.) Speech**".

The percentage equation serves as a statistical tool to derive the findings of the analysis. The formula representing this equation is as follows:

Percentage = (Occurrence of Each Element / Total Number of Elements) x 100

This formula allows for the calculation of the percentage of each element in relation to the total number of elements. (Cited in Web source 4)

7.1. Clarification Tropes

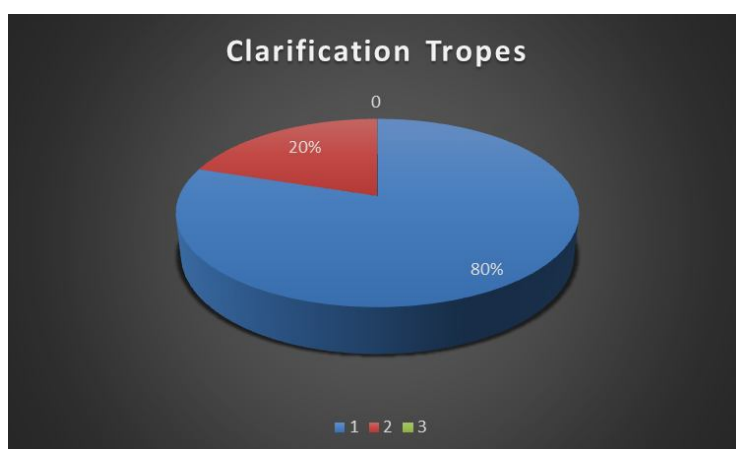
The table below shows the frequencies and percentages of Clarification Tropes in “ AL Sayda Zainb’s(A.S.) Speech ”:

Table 1
Frequencies and Percentages of Clarification Tropes

No.	Clarification Tropes	Frequencies	Percentage
1	Metaphor	12	80%
2	Simile	3	20%
3	Irony	0	0
	Total	15	100%

The table below, the happens of clarification tropes in Al Sayda Zainb’s speech are presented. frequent trope among the others. It shows that the metaphor trope is the most frequent one among the others. This one attains 80 % or equal to 12 times of occurrence. The second trope is the simile attains 20% or equal to 3 times. Then it’s followed by the strategy of irony that never happens . The Figure below clarifies the use of pragmatic clarification tropes in the investigated data:

Figure 1 A Graph of Clarification Tropes



Such analysis achieved aims number one and two of the study. It shows the pragmatic clarification tropes in AL “Sayda Zainb’s speech”, and the most frequently used as well as the least frequently used ones.

8.Conclusions

The current study has concluded the following:

1. Accordingly, the total frequency of the clarification tropes is 15 times. This finding supports the first hypothesis of the work, which posits that metaphor, simile, and irony are utilized to enhance, clarify, and strengthen the argumentative elements.
2. There is a noticeable scarcity of the use of irony as a clarification element in Sayyida Zainab's (A.S) speeches. This can be attributed to the fact that Ahlul-Bait (A.S), including Sayyida Zainab (A.S), tend to avoid employing such a double-edged trope, which is not frequently found in Quranic verses.
3. An interesting conclusion drawn from the analysis is that metaphor emerges as the most used pragmatic element across the speech in AL Kufa market . This finding supports the second hypothesis in each speech, as the necessity arises for Sayyida Zainab to utilize metaphor to provide her audience with a clear representation of uncertain or debatable ideas and confusing events.

References:-

1. Al-Hindawi, F. and Abu-Krooz, H. (2012). The Pragmatics of Gossip in Some of Jane Austen's Novels. University of Babylon: Unpublished Thesis.
2. Al-Majlisi Allama Muhammad Baqir , (2014).Bahar Al-Anwar, Volumes 44 and 45. Islamic Seminary Incorporated.
3. Attardo, S. (2001)"Humor and Irony in Interaction: From Mode Adoption to Failure of Detection". In L. Anolli, R. Ciceri and G. Riva (eds.) Say not to Say: New Perspectives on Miscommunication: IOS Press, pp. 166-185.
4. Collins, J. (2002) ‘Terrorism’, in J. Collins and R. Glover (eds) Collateral Language: A User's Guide to America's New War. New York: New York University Press.
5. Cruse, A. (2006). A Glossary of Semantics and Pragmatics. Edinburgh: EUP.

6. Gibbs, R. W. (2001). “Evaluating Contemporary Models of Figurative Language Understanding”. In *Metaphors and Symbols*, vol.16, no. 3&4: Lawrence Erlbaum Associates Inc., pp. 317–33.
7. Hanks WF. (1996 a). Exorcism and the description of participant roles. See Silverstein & Urban (1996 b), pp. 160.200
8. Harris, R.(2008). *A Handbook of Rhetorical Devices*. Glendale: Pyczak
9. Howell S. (1994). Singing to the spirits and praying to the ancestors: a comparative study of Chewong and Lio invocations. *I`Homme* 132, 34(4):15.34
10. Leech, G. (1983) *Principles of Pragmatics*: (Longman Linguistics Library; no. 30) London: Longman Group Limited.
11. Mihas, E. (2005). "Non-Literal Language in Political Discourse". In *LSO Working Papers in Linguistics 5: Proceedings of WIGL 2005*: University of Wisconsin-Milwaukee, pp. 124-39.
12. Nahi,A.(2023). “A Pragmatic Analysis of Argument in Sayyida Zainab’s Speeches”. Unpublished M.A. Thesis. University of Kufa.
13. Rozina, G. and Karapetjana, I. (2009). *The Use of Language in Political Rhetoric*. Latvia: University of Latvia Press.
14. Schmidt, R. A., & Lee, T. D. (2005). *Motor control and learning: A behavioral emphasis* (4th ed.). Champaign, IL: Human Kinetics.
15. Shurter,E.D.B.(1909) .*The Rhetoric of Oratory*. New York: The Macmillan Company
16. Sperber D, Wilson D. (1995). *Relevance: Communication and Cognition*. Oxford: Blackwell. 2nd ed.
17. Verschueren, J. (1999).*Understanding Pragmatics*. Oxford: Oxford University Press .
18. Xiang Li, (2008). *Irony Illustrated*. Pennsylvania: University of Pennsylvania.

Web Source 1:

<https://www.al-islam.org/lady-zaynab-badr-shahin/lady-zaynab-captivity>

<https://www.dictionary.com/browse/intertextuality25/> 3/2017.

WWW.Wilayatmission Spreading the true Religion of Aallh .com

https://www.sibtayn.com/en/index.php?option=com_content&view=article&id=6215&catid=649&Itemid=1282