



الدروس اللغوية التعليمية في دعاء السيدة الزهراء (عليها السلام)

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الملخص

إن الثقافة اللغوية والأدبية للسيدة الزهراء (عليها السلام) زاخرة بالمعارف والقيم والمبادئ السامية. فهو يشكل سلسلة عالية من البلاغة والحكمة والمواعظ، ومعالماً فريدة في المعرفة، ويجسد منهج البلاغة والبلاغة ومعجم البلاغة. تضمنت النتاجات الأدبية للسيدة الزهراء (عليها السلام) جاذبية معرفية للفقهاء والأدباء من خلال الدعاء بالانفتاح على القضايا الاجتماعية والثقافية والسياسية بشكل جمالي يروق للكاتب والمتلقي على حد سواء. ولذلك أصبحت خطب ودعاء السيدة الزهراء (عليها السلام) تراثاً فكرياً وأدبياً يعتمد عليه أهل النحو واللغة والبلاغة، ويعتمد عليه أهل الفكر. في تطوير النظام الحضاري للأمة الإسلامية.

الكلمات المفتاحية: السيدة الزهراء، دعاء، اللغة التربوية، الأبعاد اللغوية، الأبعاد التربوية.

The Linguistic Educational Lessons in Lady Al – Zahra's (peace be upon her) Duaa

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Abstract

The linguistic and literary culture of Lady Al – Zahra (peace be upon her) is full of lofty knowledge, values, and principles. It constitutes a high chain of eloquence, wisdom, and preaching, and unique milestones in knowledge, and embodies the approach of eloquence, eloquence, and the mine of eloquence. The literary productions of Lady Al – Zahra (peace be upon her) included, it depicted a cognitive appeal for jurists and writers through supplication for openness to social, cultural and political issues in an aesthetic form that appeals to the writer and the recipient alike. Therefore, the sermons and duaas of Lady Al – Zahra (peace be upon her) became an intellectual and literary heritage from which the people of grammar, language and rhetoric, and the people of thought rely on it. In developing the civilizational system of the Islamic nation.

key words: Lady AL – Zahra, Duaa, Educational language, Linguistic dimensions, Educational dimensions.

Introduction

Lady “Al – Zahra” (peace be upon her) was distinguished by establishing a linguistic and literary reality concerned with building the human personality that



believes in the truth of divine existence, and the possibility of realistically tracing spiritual authority over the components of temporal authority, and preaching, guidance and advice. The aduaa and speeches of Lady “Al – Zahra” (peace be upon her) contained many educational images. It has an aesthetic appeal that achieves the linguistic, phonetic and cognitive – semantic dimensions in the word and phrase. It also includes the aesthetics of the imagery (simile, metaphor, metonymy) .In addition to the beauty of the verbal and pictorial style without affectation and artificiality with words full of meanings, the formulation of its words was inspired by the eloquence of the Holy Qur’an. It also focused on paying attention to the letters and their connotations in duaa, and the use of artistic images in semantic methods “repetition, assonance, rhythm, remarkable beginning and ending”.

Research Importance

The importance of the research stems from realizing that duaa of Lady Al – Zahra (peace be upon her) is important in building the cultural and value system of societies especially for Muslims. The linguistic and literary productions of Lady Al – Zahra (peace be upon her) are based on the aesthetic methods of semantics, knowledge of their metaphorical dimensions, and understanding the secrets of texts.

Research Problem

The research revolves around the problem of: “The extent of the influence of the linguistic and literary heritage of Lady Al – Zahra (peace be upon her) in social awareness guidance.” Accordingly, the following question become clear:

- What is the educational language in the duaa of Al – Zahra (peace be upon her) to build the value system?

Research Hypothesis

The research assumes that the duaa of Lady Al – Zahra (peace be upon her) are considered one of the most important cultural and cognitive foundations in shaping the educational reality for the advancement of civilized nations, since these cognitive products embodied the vision based on knowledge of the Creator, and the necessities of the creature’s continuous pursuit of the Creator’s pleasure.

Research Methodology

The research relied on the descriptive approach, which is based on extrapolating prose linguistic and literary texts and analyzing them in order to reach results. The duaa of Lady Al – Zahra (peace be upon her) contain a wealth of knowledge of great benefit. This research will adapt Spencer and Oaty (2000, 45) which states that rapport management include face management and sociality right mangament.



Research Structure

The research included an Abstract, an introduction, and a conclusion. It also included two sections, as the first section titled "The introduction". The second section is titled "The educational language in the duaa of Al – Zahra (peace be upon him) for building the value system".

Section Two

The educational language in the Duaa of Al – Zahra (peace be upon her) to build the value system

Lady “Al – Zahra” (peace be upon her) is considered one of the intellectual capabilities who uses soft expressions in allusions and descriptions to guide a person towards a type of education that takes into account benevolence. Lady “Al – Zahra” (peace be upon her) uses sublime language in spiritual, intellectual, and doctrinal discourse to reach divine goals, according to a system of educational moral inherited from the Messenger “Muhammad” (peace be upon him). Lady “Al – Zahra” (peace be upon her) embodied a clear image in the field of moral, religious, educational transcendence. The duaa and sermons of Lady “Al – Zahra” (peace be upon her) are full of eloquent meanings to trace the movement of actions in connectivity and communication, the abundance of compositions, and the purity of the soul that seeks spiritual perfection without blemish. Accordingly, we will divide this section into three parts: the first part, the concept of educational language. The second part, the linguistic dimensions of faith in the duaa of Al – Zahra (peace be upon her). The third part, the guiding educational dimensions in the duaa of Al – Zahra (peace be upon her).

2.1 The concept of Educational Language

The concepts of "education" are numerous in their entity and comprehensiveness within linguistic systems. In their etymological dimension, they are known as: developing the physical, mental and moral functions until they reach the stage of their perfection, which is: (bring him up, raise him up, raise him up, in order to transform weakness, and raise him, in a way (Al – Hussein, 1991:336)

Some thinkers attribute the origin of the word "education" to: (Lord, in origin, education, which is the creation of a thing moment after moment to the point of completion). It is said: His Lord, and His Lord and His Lord. It was said that "It is more beloved to me to have a man from Quraysh raise me than a man from Hawazin" (Al – Hussein, 1991:336).

There are many conventional definitions of education, as the Greek philosopher “Plato” during the years (347 – 427 BC) described education as: (Education is to impart to the body and soul all possible beauty and perfection), and the Islamic jurist “Rifa’a al – Tahtawi” defines it during the years (1801 – 1873) as he stated that: (Education is what builds the child’s character on what befits a virtuous



society, develops in him all the virtues that protect him from vices, and enables him to transcend himself to cooperate with his peers in doing good. The Egyptian educational and psychological scientist “Al – Qabbani” (1898 – 1963) stated that education “is helping the individual to realize himself until he reaches his maximum material and spiritual perfection within the framework of the society in which he lives (Hamshari, 2001:18).

The British philosopher Herbert Spencer during the years (1820 – 1903) defined education as: (preparing the individual to live a full life), and the American philosopher and psychologist, the leader of pragmatic philosophy, Jude Dewey during the years (1845 – 1905) is defined education as: (Life is a process of adaptation between the individual and his environment (Dougherty, 2009:105).

The concept of education coincides with the concept of heredity, and they differ between them in that education is variable, while inheritance is characterized by stability, and that education affects a person who will change under the influence of others, at times, and as a result of the circumstances in which he lives, at other times, and if he is naturally inclined to have the characteristics of his type. Education has a distinct impact on building civilized societies, as it contributes in several areas, most notably (Nasser,1999:206) :

- 1- Education prepares psychologically for the birth of a good human being socially, economically, politically, and culturally, as education has become a national strategy for the people.
- 2- Education seeks to achieve social and economic development by forming qualified individuals, investing in human resources and their qualification, assume responsibilities, and know their rights and duties.
- 3- Education contributes to building a modern state that is in line with civilization and keeps pace with technological progress.
- 4- Education promotes the establishment of a democratic system where individuals know their civil and political rights, liberating ideas from ignorance so that individuals believe in other opinions, and the role of effective participation in developing society, social cohesion and national unity.

Education aims to prepare a good citizen, to qualify the individual religiously and worldly, as education has trended with the chronological development of religious and spiritual orientation, and to educate individuals on the means of earning a livelihood, as well as to transfer and maintain behavioral patterns without change from one generation to another, in addition to forming open-minded individuals and societies. Depending on the opinions of others that contributes to developing the developmental aspects of society, learning about ways to solve the individual's problems in a scientific manner, and strengthening the sense of national unity.



That is why Lady Al – Zahra (peace be upon her) focused on linguistic structures that carry both clear and deep meanings in educational advice and guidance, because the childhood stage is one of the most dangerous stages of education, as it is the fertile stage for producing ideas and values, as children are born with an instinct until they receive good and bad ideas from their circumstances. The Messenger “Muhammad” (peace be upon him) alerted to the danger of this stage, saying: (There is no child who is not born according to nature, and his parents convert him to Judaism, or Christianize him, or demonize him, (Zaghloul, 2021:386) and the Messenger “Muhammad” (peace be upon him) called for the children while they are in the world of particles and the world of solids. And he hoped Allah to bring them out as monotheists from the people of Paradise, not polytheists from the people of Hell.

2.2 The Model of Analysis

Pencer and Oaty (2000, 54) have introduced the term rapport management which means that language has various functions that are cover the personal and social dimensions. The first one is the kind of face that is associated with the individual and social face. The second one is tackles the interpersonal communication which has two realization equity rights and association rights. Those functions are portrayed in different linguistic venues such as speech act, contextual references, and style choice in order to perform different communicational goals. In this paper, we will discuss how Al – Zahra (peace be upon her) used those functions in her Doaa to achieve educational goals.

2.3 The Linguistic Dimensions of Faith in the Duaa of Al – Zahra (peace be upon her)

The linguistic dialogues of Lady Al – Zahra (peace be upon her) in addressing the Creator, Almighty, were distinguished by the highest stages of psychological refinement. She said: (O God, keep me alive as long as You know that life is good for me, and grant me death if death is good for me (Al – Hasan,1977:449), and that the choice of Lady Al – Zahra "(peace be upon him) For the verb “know” it is equal to her desire “give me life”, as she seeks help from the Creator’s knowledge. If her presence in life is good, then it is destiny and determines the lifespan and lives of creation. (And if the meeting is conditional on what God loves to meet him and chooses death for him, then he must be satisfied with that and not hate what God has chosen. For him, but if he chooses life for himself while wishing for death, then this is incompatible with the obligation of being content with God’s decree (Al – Majlisi, 1984:406).

Lady Al – Zahra (peace be upon her) attributed the desire for what was not destined for her, saying: (O God, keep me alive as long as You know that life is good for me), then she generalized the inevitable destiny for all creation (And cause me to die if death is good for me). She asked to avoid a desire which is not



for her, and to facilitate what the Creator has destined for the general public so that the benefit is general and the harm is specific (Al – Amili, 994).

Based on moral etiquette, Lady Al – Zahra (peace be upon her) chose the good in both cases, as she indicated that the death from which souls escape is good for her if she endures evil in this life, and that her request for death is not based on her dependence on the results of her actions, as she does not claim perfection. And righteousness, despite her certainty of her righteousness and infallibility, and her speech was based on the politeness that the Creator is the one who can and rewards good deeds, and that a person's belief that he is one of the people of Paradise will definitely make death more beloved to him than the life of this world with all kinds of pains and hardships, and his departure from it to pure bliss where man is filled with eternal existence (Al – Tahtawi, 2004:96).

Lady Al-Zahra (peace be upon her) chose the word passing out, not the word death, because passing out is God Almighty's fulfillment of the soul, which is the fulfillment of her right of life and her transition to her eternal life. As for the word death, it could be the death of the heart, feeling, or conscience, since death is (If He takes his/her life. And someone else said: The dead person has died, meaning: completing his period, which was written from the number of his days, months, and years in this world. Oh as in the Almighty's saying, "In the name of God, the Most Gracious, the Most Merciful": "God takes souls at the time of their death, and those who did not die in their sleep, then He withholds those He has decreed death for her and sends the last to an appointed term. Indeed, in that are signs for a people who reflect (The Holy Qur'an, Surat Al – Zumar, verse (42)).

Lady Al-Zahra (peace be upon her) pointed out, saying: (O God, prettify us with the beauty of faith and make us rightly guide (Al – Tabarsi,1957:282) as the verb "prettify" was chosen, and the noun "beauty" was chosen with "Faith" and what is meant is complete faith or faith with belief, and with the beauty of good deeds and morals, and virtuous (Al – Majlisi 2001:364 the believer adorns himself with faith and brags about it to be a visible adornment to society, and an effective tool in bringing others closer to good deeds, and this adornment is not for hypocrisy, but rather a tool to win people over, as in His Almighty saying, In the Name of God, Most Gracious, Most Merciful: "Thus have We revealed to you a spirit of Our affair as long as you You do not know what the Book or faith are, but We have made them a light by which We guide whomsoever We will of Our servants, and indeed you guide to a straight path" (The Holy Qur'an, Surat Al – Shura, verse (52). God has guided people and did not causes others to go astray without realizing it. People are guided by their deeds. The guide to goodness must show the goodness of the heart in his outward actions, calling for the word of truth, and rejecting falsehood, trying to win people's hearts. His good deeds(Tabatabai, 1996: 245).



2.4 The Guiding Educational Dimensions in the Duaa of Al – Zahra (peace be upon him)

Lady Al – Zahra (peace be upon her) indicated, saying: (O God, satisfy me with what You have provided for me... Oh God, do not help me in seeking what is not destined for me) (Bin Tawus, 1905:141).

The moral lesson here is asking God to make her accept what He destined for her. Lady Al – Zahra (peace be upon her) emphasized the strength of the expression in “do not help me”, which is do not provide any kind of help me if I am doing what is not destined for. That shows the amount of dedication and control she is given to God over her.

Lady Al – Zahra (peace be upon her) cited the exaltation of the Creator’s status by saying: (And I ask you, O God, to humble myself within me and magnify Your rank within me), so her attribution of humiliation for herself and glorification of the Creator’s status is stated as she did not ask for his status to be exalted in exchange for her exaltation. She humiliate herself, this is not a place for a comparison between the Creator and the creature. Rather, she asked for His status to be great in herself, and powerful in herself (Al – Tusi, 1986: 469).

When death attended her, Lady Al – Zahra (peace be upon her) affirmed, saying: (O God, be with your Messenger, O God, in your pleasure, your neighborhood, and your peaceful neighborhood), and she wanted absolute presence with the Messenger, “Muhammad” (peace be upon him), which is politeness in addressing the Creator because it does not specify a wish. Rather, the Creator has absolute freedom to choose, and she has no choice but to accompany her father (Al – Majlisi, 2001:200) and be with God as she also asks to be near good in his peaceful neighborhood.

Lady “Al – Zahra” (peace be upon her) issued a call for help to the Creator, saying: (O God, fulfill Your promise and Your promise regarding those who wronged me, struck me, and caused me pain for the loss of my children) and here Lady “Al – Zahra” (peace be upon him) asked for the promise and that the reward will come on the day of Judgment and resurrection, which indicates that man must listen to the Creator’s promise to wait for relief, and victory, over the enemies, and her saying “fulfilled” refers to the fulfillment of the promise and she did not mention the promise by name, nor did she refer to it in any capacity, but rather used the word (promise) because the addressee is the Creator, and she cannot imposed anything on him (Al – Khasibi, 1991:418).

Conclusion

The linguistic legacy of Lady Al – Zahra (peace be upon her) is considered one of the most important intentional literatures in building the Islamic civilizational system. Its goal is to establish the prophetic education that she was brought up



with in the house of prophecy, and which is based on the language of politeness in her speech with the Creator Almighty and in her requests and wishes. She dealt with words. Linguistic using nouns, verbs, letters and their meanings, such as: “death, life, faith, disbelief, and adornment”, in addition to the diversity of linguistic production, and the abundance of the individual literary heritage with meanings that were only mentioned in the duaa of Lady Al – Zahra (peace be upon her), where supplication is considered one of the most sincere. Rhetorical positions, and keep them away from flamboyance and affectation. The following founding were concluded:

- 1- The linguistic concepts of Lady Al – Zahra (peace be upon her) included the Qur'an and the Sunnah in a syntactic arrangement that was compatible with external events, and it may sometimes differ in consideration of matters required by the context.
- 2- The linguistic and literary production of Lady Al – Zahra (peace be upon her) focused on the importance of the word, phrase, and aesthetic expressions and their impact on the recipient.

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