

Persuasive Appeals as Applied by Al-Sayeda Fatima Al-Zahraa' (p.b.u.h.) in Fadak Sermon: A Pragmatic Study

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الاساليب الإقناعية كما طبقتها السيدة فاطمة الزهراء (ع) في خطبة فدك: دراسة تداولية

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الخلاصة

عموماً، لكي يكون الخطاب مؤثراً، لا بد من الإقناع أولاً. لذا، يدخل الإقناع في صياغة كل خطاب، سواء كان موجهاً من أي شخص لأي شخص في أي موقف. ويتجاوز الإقناع مجرد إضافة قيمة جمالية ليصبح جزءاً أساسياً من الخطاب نفسه.

في خطبتها، استخدمت السيدة فاطمة (عليها السلام) أساليب إقناع متعددة تهدف إلى التأثير على المستمعين والقراء. وقد وظفت في ذلك ثلاثة عناصر أساسية: المصادقية، والعاطفة، والمنطق، والتي تجلت من خلال قضايا مثل الحياد، والسلطة، والجدارة بالثقة، والسمعة، والغضب، والعدل، والشفقة، والتعاطف، والأدلة، والمنطق، والتشبيهات، والقصص، والبراهين.

تسلط هذه الورقة الضوء على الكيفية التي استخدمت بها هذه العناصر في الإقناع، وتطبيقها في إبراز الظلم الذي تعرضت له هي وعائلتها بعد وفاة النبي محمد (صلى الله عليه واله وسلم). تتناول هذه الدراسة الأسئلة التالية: ما هي أساليب الإقناع الأخلاقية المستخدمة في خطبة فدك؟ ما هي الأساليب العاطفية المستخدمة؟ ما هي أساليب الإقناع العقلانية المستخدمة في الخطبة؟ ما هو نوع أساليب الإقناع الأكثر استخداماً في الخطبة؟
الكلمات المفتاحية: أساليب الإقناع، المصادقية، العاطفة، المنطق، فاطمة الزهراء، فدك.

Abstract

Generally speaking, in order to be effective, one needs to be persuasive. Persuasion enters into the making up of every speech of everyone to everyone in every situation. It exceeds the idea of adding aesthetic value to be the essential part of the speech itself.

In her sermon, Al-Sayeda Fatima (p.b.u.h.) addresses her speech through the use of a number of devices that are intended to persuade those listening to it at that time or reading it then. In doing so, she has made use of the three persuasive appeals ethos, pathos, and logos which have appeared via some issues like impartiality, authority, trustworthiness, reputation, anger, justice, pity, sympathy, evidence, logic, analogies, anecdotes, and proofs.

This paper sheds light on the persuasive use of the above mentioned issues and their application and highlighting the violation she has got and her family after the death of Prophet Mohammed (p.b.u.h.). The following are the questions to be answered in this study; What are ethical persuasive devices used in Fadak sermon? What are the emotional devices used? What rational persuasive devices applied in the sermon? Which type of the persuasive appeals is resorted to enormously in the sermon? This is carried out following a qualitative-quantitative method for the analysis of the whole sermon. The results reveal that persuasive devices which highlight logos and pathos are given more attention in the sermon in comparison to those of ethos as the addressee know well the identity and ethicality of the addresser.

Keywords: Persuasive appeals, ethos, pathos, logos, Fatima Al-Zahraa', Fadak.

1. Introduction

The words that we hear could be the same but the addresser can grant what he says more and more value via the authority and reliability he has. The Infallible Imams' speeches are far more invincible than others'; Such invincibility is taken from the intention they have and the purpose they attain. Among the mostly known sermons of the Infallible Imams is the sermon of Fadak addressed by Al-Sayyeda Fatima Al-Zahraa' (p.b.u.h.). The present paper has assigned itself the task of investigating the persuasive devices resorted to in this sermon.

2. Theoretical Background

2.1 Persuasion

Persuasion can be defined as an attempt to change attitudes or behaviours or both without using coercion or deception (Fogg, 2003). This view is presented as well by Perloff (2003) who states that persuasion may involve communication that focuses on changing others behaviours and attitudes. O'Keefe (2015) agrees with them both in this definition.

As mentioned by Mey (2006: 549), it is one of the extralinguistic purposes. Burke (1950:127) links rhetoric to persuasion saying: "wherever there is persuasion, there is rhetoric. And wherever there is 'meaning,' there is 'persuasion'". Rhetoric is referred to as a means of persuasion, based on concepts of association and dissociation, adopt the pragmatic arguments, have freedom to express various beliefs, and have rhetorical styles to persuade or influence a target audience.

As reviewed by Hauser (2002: 120), rhetoric as an art according to Aristotle is both productive and practical. Its productivity is through making arguments or in its Greek term 'pisteis'. It is practical in the sense that it serves in doing things in the world such as persuading others.

Christensen and Hasle (2007: 307) cite two of the major figures within classical rhetoric period, namely, Aristotle (384-322 B.C.) and Cicero (106-43 B.C). The first identifies the persuasive appeals by systematically observing speakers and speeches. Appeals for Aristotle are three: the appeal to rationality, logos; the appeal to establish acceptability, ethos; and the appeal to feelings, pathos. Cicero, later, call these appeals

as the task of informing, the task founded on speaker's credibility, and the task connected to listeners' emotions.

2.1.1 Persuasive Appeals

Rhetorical triangle is made up of Aristotle's three modes of persuasion; ethos, pathos, and logos. First, **ethos** refers to the degree to which a person is perceived to be reliable, also known as ethicality. It is used by speakers to gain persuasion by means of stance and personality. According to Li (2024: 106), if one wants to make his audience care and believe in what he says, he needs to do this first. In other words, he needs to care about what he says rather than convey his ideas haphazardly. One can make use of quotations, idioms and proverbs in order to colour and help explain meaning as well as enhance his persuasion. Second, **pathos** is the arousal of audiences' or addressee's emotion. Emotions can motivate people to act and respond to speaker. Lucas (2006: 445) cites the statement of George Campbell in his Philosophy of Rhetoric, "when persuasion is the end, passion also must be engaged". Third, **logos**, on the other hand, refers to the use of logical arguments or reasoning. Since most people are skeptical, evidence consists of supporting materials-examples, statistics, testimony can be used to prove or disprove the views of the addresser in order to persuade his audience (ibid: 433).

3. Methodology

3.1 Method of Analysis

The method of analysis adopted in this study is a mixed method, combining both qualitative and quantitative approaches. The qualitative method focuses on the persuasive devices used in each of the persuasion appeals. This approach allows the researcher to explore the deeper meanings and persuasive functions of the devices within the text (Ballawy & Shirazi, 2016).

In addition, the quantitative approach is used to identify the frequency and distribution of persuasive devices. By analyzing these patterns numerically, the researcher can observe how frequently certain persuasive devices occur within the selected sermon. The integration of qualitative interpretation and quantitative observation provides a comprehensive understanding of the sermon.

3.2 Data Description

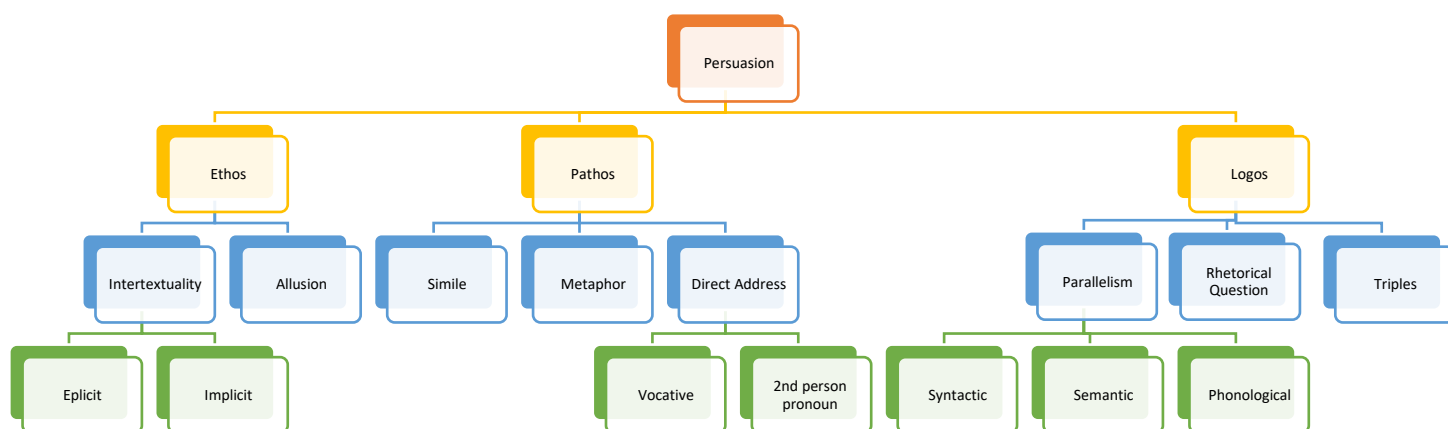
The data to be analysed in this study is Fadak sermon which is addressed by Al Sayeda Fatima Al-Zahraa' (p.b.u.h.) to Muslims among whom the people who deprived her right of fadak; a grove which Prophet Mohammed (p.b.u.h.) left to her as an inheritance. The time of the sermon is after the death of her father. Depending on the function of this sermon, it belongs to exhortative-argumentative type as she keeps indirectly calling the people to action. Furthermore, the sermon is based on argumentation as it represents a two-way interaction since in some instances, there are responses from the people listening there who are being addresses. Claims, premises, as well as evidences all appear in the sermon. However, what matters most in the present study is its persuasive construction.

3.3 Model of Analysis

In the present study, Al-Zahraa's (p.b.u.h.) sermon will be examined pragmatically from the perspective of persuasion. Persuasion as an end is reached to through three persuasive appeals; ethos, pathos, and logos which are achieved in the text throughout a number of persuasive devices. Some of those highlighted here are; explicit and implicit intertextuality, allusion, simile, metaphor, direct address, syntactic, semantic, and phonological parallelism, rhetorical question, and triples. The following are some details about each of the persuasive devices investigated in the sermon.

Intertextuality is investigated due to the persuasive and effective impact it has since it works as authoritative evidence to what is mentioned in the speech. Its authority is taken from the authority of the original text cited. In other words, it is a strong argument that assists the addresser. It is defined by Fairclough (1992: 84) as the characteristics that a text has of being filled with snips of other texts. For him, two types of intertextualities can be distinguished: 'manifest intertextuality' and 'constitutive intertextuality'. The first refers explicitly or implicitly to other texts and the second signifies that the text has an interrelationship in form, structure and/or genre with other texts. The first type is the one which will be applied in the present study. **Allusion**, as mentioned by Rasheed (2018: 1), refers implicitly to a person, event or another work. Allusions have their own effect on others as a persuasive rhetorical strategy whose major aim is to get readers 'listeners' attention to what is said and support it with related references or incidents. **Simile** is defined by Wales (2011: 383) as a figure of speech in which two concepts are descriptively and imaginatively compared. Two explicit markers of similitude are employed; *like* and *as*; e.g. They are like lions. **Metaphor** is the case of using a word or phrase to describe something that it does not literally denote (McGlone, 2007:2). **Direct address** is a grammatical technique where a speaker or writer talks directly to a specific person or audience by name, title, or pronoun (e.g., "you"). It makes communication personal and engaging by naming the listener. **Parallelism** is one of the basic principles of grammar and rhetoric, where equivalent ideas or things are set forth in coordinate – or semi-coordinate – structures. In other words, it is known as "similarity of grammatical structures" (Sledd, 1959: 291). It is a type of repetition in its syntactic, semantic, and phonological levels. **Rhetorical questions** are defined by Leech (2006:103) as questions "that are not aimed at acquiring information but instead imply that the answer is obvious." They serve to make a strong statement. Finally, triples or the rule of three includes the grouping of ideas, words, and elements in threes in order to make them persuasive, memorable, and satisfying to the addressee.

Figure 1: Model of Analysis



4 Data Analysis

The above model which is developed by the study will be adopted for the analysis of Fadak sermon. Before going deeply in the analysis, it is needed to highlight the idea that her speech in the sermon does not represent her only; rather, it represents all of her family. One might say; why would she call for the right that she has been seized? She could appear satisfied with what she has already but staying silent is wrong for her family and for her children because this is their right as well. Again, regardless of her need for this, at least even if she would not spend it on herself and her family, she would give it to those who are in real need for it.

The following table sums up the results of analysis:

Table 1: Results of Analysis of Fadak Sermon

Persuasion Appeals	Persuasive Devices		Frequency	Totals of Frequency	Percentage	
Ethos	Intertextuality	Explicit	28	39	13%	
		Implicit	8			
	Allusion	3				
Pathos	Simile		4	128	43%	
	Metaphor		17			
	Direct Address	Vocative	7			
		2 nd person pronouns	100			
Logos	Parallelism	Syntactic		48	131	44%
		Semantic	Synonymy	11		
			Antonymy	7		
		Phonological	Consonance	21		
			Assonance	8		
			Rhyme	8		
	Rhetorical Question		10			
	Triples (Rule of Three)		18			
Totals			298	100%		

As clear from the table above, all persuasive appeals are used in the sermon. The prevailing and almost equal ones are Logos and pathos. They are employed and highlighted in (44%) and (43%) of the whole percentage. The theme of the sermon gives these two the high consideration. Ethos is not neglected here; rather, Al-Zahraa' (p.b.u.h.) appeals to in (13%) of the whole percentage as she uses intertextuality and allusions greatly. However, the one she has been addressing then were absolutely knowing her well as well as what she intends to say. In other words, her authority is well known.

In her sermon, Al-Sayeda Al-Zahraa' seems to resort to the argumentative persuasion which is based on giving a number of arguments and evidences. In addition to applying it for ethos, she applies intertextuality for presenting logos. Intertextuality is resorted to heavily in the sermon with both of its forms; explicit and implicit. Explicit intertextuality is clear throughout the (28) direct references to Quranic verses and one reference to prophetic tradition as in:

"لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ" (الطبرسي، ١٢٨:١٩٦١)

- "Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers [he is] compassionate" (Ordoni, 1987: 237).

Such a verse is employed for more than one purpose. First, it gives a strong portrait for the authority of Al-Zahraa' (p.b.u.h.) and her father as a messenger from Allah (Glorified and Exalted Be He). Second, it highlights the idea that Prophet Mohammed is one of the people of his society, to whom he is sent, and not a stranger. It also focuses on two characteristics of him, being merciful and compassionate. The first is related to the heart while the other is to the action. Third, it is an intertextual instance that emphasises the authority and trustworthiness of her, as part of appealing to ethos.

Implicit intertextuality is used (7) times, as in:

داعياً إلى سبيل ربه بالحكمة والموعظة الحسنة (الطبرسي، ١٩٦١ : ١٢٩)

- "he invited (all) to the way of his Lord with wisdom and beautiful preaching" (Ordoni, 1987: 237).

This is an implicit intertextuality to the following Quranic verse which presents Prophet Mohammed as an exact image to what is called to in Islam:

"ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ" (سورة النحل: ١٢٥)

- "Invite [all] to the Way of thy Lord with wisdom and beautiful preaching" (Ali, 1987: 131)

Most of the implicit citations of the Glorious Quran are used within the speech of Al-Sayeda Al-Zahraa' directly addressing those listening to her as being her exact words. In other words, her words are the verses of the Glorious Quran.

The second device that leads to ethos is allusion which is employed by Al-Zahraa' (p.b.u.h.) three times:

"فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ" (الطبرسي، ١٩٦١: ١٣١)

- "So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Yaqoub" (Ordoni, 1987: 239).

Pathos, on the other hand, can be figured out in the sermon through the use of simile, metaphor, and direct address. The first is found four times:

"بلى تَجَلَى لَكُمْ كَالشَّمْسِ الصَّاحِيَةِ أَنِّي ابْنَتُهُ" (الطبرسي، ١٩٦١: ١٣١)

- "Yes, indeed it is obvious to you that I am his daughter" (Ordoni, 1987: 239).

Metaphor is pinpointed (17) times as in:

"حَتَّى دَارَتْ بِنَا رَحَى الْإِسْلَامِ، وَدَرَّ حَلْبُ الْأَيَّامِ" (الطبرسي، ١٩٦١: ١٣٣)

- "So that Islam became triumphant, the accomplishment of the days came near" (Ordoni, 1987: 241).

As a means of engagement and persuasion, Al-Zahraa' (p.b.u.h.) employs direct address to the audience by using different second person forms (106) times all over the sermon:

"قَدْ خَلَفْتُمُوهُ وَرَاءَ ظُهُورِكُمْ، أَرَغَبَةٌ عَنْهُ تُرِيدُونَ، أَمْ بَغَيْرِهِ تَحْكُمُونَ" (الطبرسي، ١٩٦١: ١٣١)

- "Yet, indeed you have casted it behind your backs! What! Do you detest it? Or according to something else you wish to rule?" (Ordoni, 1987: 238).

Logos is investigated throughout three devices; rhetorical question, parallelism, and triples.

The first is resorted to (10) times:

"أَوْ لَسْتُ أَنَا وَأَبِي مِنْ أَهْلِ مِلَّةٍ وَاحِدَةٍ؟! أَمْ أَنْتُمْ أَعْلَمُ بِخُصُوصِ الْقُرْآنِ وَعُمُومِهِ مِنْ أَبِي وَابْنِ عَمِّي؟" (الطبرسي، ١٩٦١: ١٣٢)

- "Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Quran than my father and my cousin (Imam Ali)?" (Ordoni, 1987: 240).

Parallelism appears in three types; syntactic, semantic, and phonological. The first is employed (48) times:

"وَالصِّيَامُ تَثْبِيْتًا لِلْإِخْلَاصِ، وَالْحَجُّ تَشْيِيدًا لِلدِّينِ، وَالْعَدْلُ تَنْسِيْقًا لِلْقُلُوبِ" (الطبرسي، ١٩٦١: ١٢٨)

- "Fasting - an implantation of devotion. Pilgrimage - A construction of religion. Justice - A harmony of the hearts" (Ordoni, 1987: 235).

Semantically, both synonyms and antonyms are used in the sermon. Twelve synonyms are found as in:

"لَتَجِدَنَّ وَاللَّهِ مَحْمَلَهُ ثَقِيْلًا، وَغِيْبَهُ وَبِيْلًا" (الطبرسي، ١٩٦١: ١٣٦)

- "You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous" (Ordoni, 1987: 244).

Antonyms are seven in the sermon:

نَطَقَ زَعِيمُ الدِّينِ، وَخَرِسَتْ شَفَاقِيقُ الشَّيَاطِينِ" (الطبرسي، ١٩٦١: ١٢٩)

- "the voice of the religious authority spoke out loud; the evil discords were silenced;" (Ordoni, 1987: 237).

Three phonological devices are used; consonance, assonance, and rhyme. They are used (21), (8), and (84), respectively as in the following examples:

إِذِ الْخَلَائِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَبِسْتِرِّ الْأَهْوَالِ مَصُونَةٌ، وَبِنِهَائِيَةِ الْعَدَمِ مَقْرُونَةٌ" (الطبرسي، ١٩٦١: ١٢٧)

- "when creatures were still concealed in that which was transcendental, guarded from that which was appalling, and associated with the termination and nonexistence" (Ordoni, 1987: 234).

وَأَسْرَرْتُمْ بَعْدَ الْإِعْلَانِ، وَنَكَصْتُمْ بَعْدَ الْإِقْدَامِ، وَأَشْرَكْتُمْ بَعْدَ الْإِيمَانِ" (الطبرسي، ١٩٦١: ١٣٣)

- "Conceal matters after announcing them? Turned on your heels after daring? Associated (others with Allah) after believing?" (Ordoni, 1987: 241)

جَمَّ عَنِ الْإِحْصَاءِ عَدْدُهَا، وَنَأَى عَنِ الْجَزَاءِ أَمْدُهَا، وَتَقَاوَتْ عَنِ الْإِدْرَاكِ أَبْدُهَا" (الطبرسي، ١٩٦١: ١٢٧)

- "that their number is much too plentiful to compute; Bounties too vast to measure; Their limit was too distant to realize" (Ordoni, 1987: 233).

Triples or the rule of three is employed (18) times as in:

وَادْعُونَ فَاكِهُونَ آمِنُونَ" (الطبرسي، ١٩٦١: ١٣٠)

- "Calm, gay, and feeling safe" (Ordoni, 1987: 237).

5. Discussion of the Results

The results above show us that all of the three persuasive appeals appear in the sermon almost equally throughout a number of persuasive-pragmatic devices. Two devices are used to indicate ethos; intertextuality and allusion. In the first, she resorts explicitly and implicitly to Qur'anic verses and prophetic traditions to emphasize her stance and identity as a daughter of the prophet and as a trustworthy figure in Islam which gives an enormous impact on what she says. In the second, she makes a clear reference to a number of prophets whom are mentioned in the Glorious Quran with the theme of inheritance of prophets and their descendants which eliminates the belief that prophets do not inherit. This idea has been the purpose for the sermon in the first hand. Pathos, on the other hand, are highlighted through the use of three devices; simile, metaphor, and direct address. Al-Zahraa (p.b.u.h.) speaks metaphorically while addressing the people directly with the use of vocatives and second person pronouns. Finally, logos are presented in the sermon throughout phonological, semantic, and syntactic parallelism as well as rhetorical question and triples. These all make the construction of the sermon logical and give it a cohesive and clear view.

All over the sermon, there are speeches that are loaded with one or more of the persuasive appeals and which embody them fully. Ethos is very obvious in the following example:

أَيُّهَا النَّاسُ! اْعَلَمُوا أَنِّي فَاطِمَةُ، وَأَبِي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، أَقُولُ عَوْدًا وَبَدْءًا، وَلَا أَقُولُ مَا أَقُولُ غَطَاءً، وَلَا أَفْعَلُ مَا أَفْعَلُ شَطَطًا: {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ} فَإِنْ تَعَزَّوهُ وَتَعَرَّفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ، وَأَخَا ابْنِ عَمِّي دُونَ رِجَالِكُمْ، وَلِنَعْمَ الْمَعْرِيُّ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ" (الطبرسي، ١٩٦١: ١٢٧).

- "O' People! Be informed that I am Fatima, and my father is Muhammad. I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Certainly, a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers [he is] compassionate. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali (A)) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants" (Ordoni, 1987: 236-237).

In the above extract, Al-Zahraa' (p.b.u.h.) constructs ethical authority by giving a clear portrait of herself as the daughter of prophet Mohammed (p.b.u.h.). In the same speech she negates errors which strengthens reliability and rational credibility. She assists her speech with evidence and a theological proof from the Glorious Quran. Furthermore, she reminds her audience of her and Imam Ali's (p.b.u.t.) unique relational proximity.

Pathos can be noticed clearly from:

- "يا معاشِرَ النّقيبة، وأعضاءَ المِلَّة، وأنصارَ الإسلام! ما هذه الغميمة في حقّي؟ والسنة عن ظلامتي؟ أما كان رسولُ الله صلى الله عليه وآله أبي يقول: "المرء يحفظ في ولده؟" سرعان ما أخذتكم، وعجلان ذاهالة، ولكم طاقة بما أحاول، وقوة على ما أطلب وأزاول!" (الطبرسي، ١٩٦١: ١٣٢)

- "O you people of intellect! The strong supporters of the nation! And those who embraced Islam; What is this short-coming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it)" (Ordoni, 1987: 240).

She agitates them emotionally through involving different direct and indirect speech acts of rebuke, blame, condemnation, and then inciting her audience to have a future action against those violating her right. Similarly, she proves and supports her speech with citing one of the prophetic traditions. She reminds them of leaving her and her family and avoiding defending her despite their capacity to do so due to their strength.

Finally, the extract below embodies a full and integral example of logos in the sermon as it represents an explicit legislative text.

"أَيُّهَا الْمُسْلِمُونَ أُلْغِبْ عَلَى ارْتِيَةِ يَا ابْنَ أَبِي قُحَافَةَ! أَيُّ كِتَابِ اللَّهِ أَنْ تَرِثَ أَبَاكَ، وَلَا ارِثَ أَبِي؟ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا، أَفَعَلَى عَمْدٍ تَرَكَتُمْ كِتَابَ اللَّهِ، وَبَدَّدْتُمُوهُ وَرَاءَ ظُهُورِكُمْ أذْ يَقُولُ: {وَوَرِثَ سُلَيْمَانُ دَاوُدَ}، وَقَالَ فِيمَا اخْتَصَّ مِنْ خَبَرِ يَحْيَى بْنِ زَكَرِيَّا عَلَيْهِمَا السَّلَامُ إِذْ قَالَ رَبِّ {هَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ} وَقَالَ: {وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ} وَقَالَ: {يُؤْتِكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَّاتِ} وَقَالَ: {إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ}. وَرَعَمْتُمْ أَلَا حِطْوَةَ لِي، وَلَا إِرْثَ مِنْ أَبِي وَلَا رَجْمَ بَيْنَنَا!" (الطبرسي، ١٩٦١: ١٣١)

- *"O Muslims! Will my inheritance be usurped? O son of Abu Quhafah! Where is it in the Book of Allah that you inherit your father and / do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Sulaiman inherited Dawood'? And when it narrates the story of Zakariya and says: 'So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Yaqoub' And: But kindred by hood have prior rights against each other in the Book of Allah' And: Allah (thus) directs you as regards your children's (inheritance) to the male, a portion equal to that of two females' And, If he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.' You claim that / have no share! And that I do not inherit my father!" (Ordoni, 1987: 239)*

Here, Al-Zahraa' (p.b.u.h.) makes use of five verses from the Glorious Quran to support her stance and convince people of her right of inheriting Prophet Mohammed (p.b.u.h.). The verses she has chosen are related to the inheritance of previous prophets as David and Zakariya (p.b.u.t.) and how the Glorious Quran gives this point an obvious focus. In doing so, she resorts to the use of rhetorical questions in a way to indict the people because of their ignorance and rejection of the Quran.

6. Conclusions

The present study has come out with the following conclusions:

1. Fadak sermon, by Al-Sayeda Fatima Al-Zahraa', is an exhortative-argumentative one as it is based on argumentation and built on persuasion.
2. She (p.b.u.h.) applies all types of persuasive appeals to convey her message in the whole sermon.
3. She appeals enormously to ethos throughout highlighting her identity to her audience by referring explicitly and implicitly to qur'anic verses as well as prophetic traditions in addition to mentioning the word (my father) almost wherever a reference to Prophet Mohammed is mentioned.
4. Al-Zahraa' (p.b.u.h.) evokes to empathy through the use of different devices that lead to pathos. This is maintained by a great appeal to logos in order to make a

balance in her address between that for primitive people who need emotional estimation and those whom she uses logic with to prove her right.

5. This sermon can be easily understood by whoever listens to it because it could be memorized and resaid by others after her (p.b.u.h.) due to the excessive use of phonological, syntactic, and semantic parallelism. This along with rhetorical question and the use of three, triples constitute the logical construction of the sermon.

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