

## Discourse strategies of Al-Sayeda Zainab's (as) Sermon in Yazid's Palace

Qasim Obayes Al-Azzawi

Kadhim Shakir Fashal

Department of English/ College of Education for Human Sciences/ University of  
Babylon

quda61@yahoo.com stud.khadim.shakir@uobabylon.edu.iq

### Abstract

Undoubtedly Sermons play a very vital role as in social aspects , religious ideas , political issues and moral education, etc. The sermon of Al-Sayeda Zainab (S.A.) in the palace of Yazid is proposed to be analyzed in this paper .

On the other hand sermon can be both oral and written. They have to address a wide range of hearers by various social and educational levels. The paper is concerned with the critical discourse analysis of one of the sermons of Al-Sayeda Zainab, specifically, her sermon in Yazid's palace in Sham. The sermon to be analyzed in the current study is picked up at random among several texts available on the website. The sermon has been records by several writers and uploaded on the website .The study also presents a theoretical background to the concept of critical discourse analysis. The study adopts two models for the analysis, namely, van Dijk's Ideological Square (1998) for the macro-level analysis, and van Dijk's Ideological Discourse Analysis (1995b) to find out the discursive strategies which are adopted in the sermon of Al-Sayeda Zainab **Peace be upon her**.

**Keywords:** Al-Sayeda Zainab's (as) , Yazid's Palace.

### الخلاصة

مما لا شك فيه، إن الخطب تلعب دوراً هاماً جداً لأجهزة التنقيف السياسي والأخلاقي الاجتماعي والديني. يدرس البحث خطبة السيدة زينب (ع.س) في محكمة يزيد ويحللها ومن جهة أخرى، الخطبة يمكن أن تكون شفوية أو كتابية. المستمعين للخطبة يختلفون من حيث المستويات الاجتماعية والتعليمية. يركز البحث على تحليل نقدي لواحدة من خطب السيدة زينب، وتحديدًا التي ألقاها في قصر يزيد بن معاوية في الشام. يتم تحليل الخطبة وناقواها في الدراسة الحالية. اختيرت الخطبة من بين العديد من النصوص المتاحة على المواقع الإلكترونية. الخطبة كانت متوفرة في الموقع التالي [www.wilayatmission.com] حيث تمت كتابتها من قبل العديد من الكتاب وتحميلها على شبكة الإنترنت. يهدف البحث إلى تحليل نقدي لغوي لخطاب السيدة زينب (عليها السلام) وكذلك تقدم توضيحاً نظرياً لمفهوم التحليل الخطاب النقدي. اعتمدت الدراسة نموذجين لغرض التحليل وهما: فان ديك (١٩٩٨) و تحليل الخطاب الإيديولوجي (فان ديك) (١٩٩٥) لمعرفة الاستراتيجيات الخطابية المعتمدة في خطبة السيدة زينب (عليها السلام)

**الكلمات المفتاحية:** السيدة زينب (عليها السلام)، قصر يزيد.

### 1- Introduction

The following historical account helps us to pave the way to accomplish the main aim of this paper .Al- sayeda Zainab (a.s), the daughter of Imam Ali (a.s) and Sayeda Fatima (a.s), was an exemplary woman of great ability, intelligence, knowledge, insight, courage and perseverance. She performed her divine duties to the best of her ability. She was born to a family formed by Prophet Mohammed (SAW), the most outstanding figure in history. It is noteworthy that The history of Karbala is based on

two pillars: the rising of Imam Hussein (a.s.) and the rising of Zainab (a.s.). She was an outstanding figure in the history of Karbala endowed with divine steadfastness and fortitude. She sacrificed her two sons and one should not say anything if one devoted his life for the cause of Allah. After the martyrdom of her brother and her two sons, she said: "O my Lord! Accept our humble sacrifice to You." After the martyrdom of Imam Hussein, she and her family are captured by Yazid's army. The captives were brought in shackles into the court of Yazid. The court was attended by dignitaries from the Islamic empire as well as representatives from non-Muslim states. In response to Yazid's gloating and insults, Al-Sayeda Zainab (S.A.) gave a courageous and revolutionary speech that demolished Yazid's false honor and brought him low in the presence of his courtiers. This speech is considered as the "culmination of the revolution started by Imam Husain (A.S). Dr. Tawfiq al-Fukaykin (cited in Syed Hasan Akhtar :4) says that her speech contained the best of rhetoric, oratory, expression enthusiasm, convincing allegations, and the defense of belief. He said that her words were "sharper than sword". The words hit Yazid like spears in his own court and in front of his own people.

## **2 . Critical Discourse Analysis**

Critical Discourse Analysis (henceforth CDA) is not just concerned with describing language and the formal linguistic features, but it also focuses on the relationship between language, society and ideology. As such, concepts like discourse, power and ideology represent the core of the study of CDA, as they explain the role that language plays in 'social contexts and the relations of power and hegemony in society' (O'Halloran, 2003: 14). Therefore, it is valuable to introduce some illustration to each one of those concepts separately as well as the critical nature of CDA.

### **2.1 Discourse**

The term 'discourse' has various meanings which depend on, first those who do the research and, second, the academic culture. According to Schiffirin et al (2001: 1), discourse is 'anything beyond the sentence'. Contradictorily, the functionalists believe that discourse is inseparable from the social relations that are achieved by means of language, implying that any study of language must entail a study of its functions in real life (Brown and Yule, 1983: 1). However, Fairclough (1992: 3) believes that it is not easy to pinpoint a specific definition for 'discourse' because of the overlapping definitions it has, and that it refers to written and spoken examples of language. Moreover, he (ibid.4) adds that each social situation has its own type of discourse, like 'newspaper discourse, advertising discourse, medical discourse', etc. Nevertheless, there are three main aspects of discourse, first it is 'anything beyond the sentence', second, it refers to 'language use', and third, it represents 'a broader range of social practice that includes nonlinguistic and nonspecific instances of language' (Jaworski and Coupland, 1999: 1). Consequently, discourse has a primary role in imposing power just like any other form of control, as in laws, commands, prohibitions, etc. It may manage the minds of groups and their members (van Dijk, 2015:71). Therefore, discourses are used by the powerful (elite) groups, such as the politicians, the media, and the dominant groups in a society to imply their ideologies and change the thoughts of the less dominant groups (van Dijk 2011: 30). As a result, CDA analysts attempt to expose the ideological elements (such as inequality, injustice, hegemony, etc.) which may be hidden under any type of discourse, and reveal it to the less powerful people (Bhatia et al, 2008:11).

## 2.2 Power

Power refers to the situation when someone (X) has power over another (Y) in such a way that X may tell Y to do things even if those things are against his will (Dahl, 1996: 80). More complicatedly, power is

'a systemic characteristic, a transformative and non-static feature of interaction that is both enacted and contested in every interaction'. Accordingly, there is a consistent relation between language and power

(Holmes, 2005: 32). However, it is not language that is powerful, but those who use it. That is to say, language is not an end in itself, but a means which may turn power into virtue and conformity to obligation (Thomas, 2004: 10). CDA reveals how discourse hides power and ideologies within its content (Fairclough, 1992: 12). It makes explicit how social inequality and dominance are enacted, reproduced and expressed through the abuse of power (Van Dijk, 1993: 96). In other words, CD analysts aim to reveal how language is manipulated to decode the supremacy that is concealed in its structures (Wodak, 2000: 10-11). That is to say, they are interested in analyzing 'discursive power abuse' (van Dijk, 2015: 71)

## 2.3 Ideology

Originally, the word ideology means 'the science of ideas', yet it started to gain more logical meaning which implies 'impracticality'. The concept of ideology first appeared in France in the late eighteenth century. It refers to social practices and procedures within which, and by means of which, symbolic forms mix in the social world.

Schwarzmantel (2008: 29) identifies two sense for ideology: in its narrow sense, ideology refers to the hegemonic acts and domination that a certain group adopts in a certain situation; in the broad sense, ideology refers to 'a broad range of views which cover the central aspects of how society should be organised, answering such questions as what the role of the state should be, what forms of difference or differentiation between people should be accepted, and which rejected' (ibid.:43).

Crossman (2014: 3) believes that ideology is a convention of ethnic 'beliefs, values, and attitudes' that bring about and explain 'either the status quo or movements to change it'

## 2.4 Critical

The word 'critical' in CDA does not stand for a negative meaning. Rather, it has a special sense which seeks to reveal the connections which people may not realize (Fairclough, 1989: 5). Similarly, Wodak and Meyer (2001: 9) mention that being 'critical' is to be taken as keeping distance to the data, implanting the data to the social, explicitly expressing a political stance, and emphasize self-reflection as researchers do studies. However, Fairclough (2001: 133) sees that CDA is 'critical' because it is aimed at both language and its relation to society. This makes it different from other non-critical approaches in that the latter only describe discursive events. In other words, it is linguistically-and socially- oriented.

To sum up, CDA may be defined as the field which is concerned with studying discourse in its social context. It can be an essential method of analysis in the domain of analyzing news discourse and revealing hidden or implied ideologies

## 2.5 Critical Discourse Analysis as a Concept

Specialists state many definitions of CDA which vary between the greatly political that "explain existing conventions as the outcome of power relations and power struggle" (Fairclough, 1989: 2) and the mild which merely provide answers to questions about the relationships between language and society (Rogers ,2005: 36).

According to Fairclough (1995:134-5), CDA is a type of DA which seeks to systematically discover the frequently opaque relations of 'causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations, and processes' which are molded by associations of power and struggles over power.

CDA does so by focusing on the linguistic elements in order to reveal their hidden determinants in the system of social relations, as well as the hidden effects they may have upon the system (Fairclough, 1989:10).

Fairclough (1992: 6) indicates that the main goal of CDA is to reveal manipulation and deception which may not be noticed in texts, and which average readers cannot recognize. CDA transfers them into the critical consciousness and shows how language is being used for the interest of one party rather than the other .

### **3. Model of Analysis**

This monumental Speech will be analyzed at two levels, namely, the macro and micro level. At the macro level, van Dijk's 'Ideological Square' (1998) is adopted for the purpose of revealing the polarization in the sermon in terms of 'positive self-presentation' and 'negative other-presentation'. At the micro level, van Dijk's 'Ideological Discourse Analysis' (1995b) model is used. The following sections deal with these concepts in detail.

#### **3. 1 Van Dijk's Ideological Square (1998)**

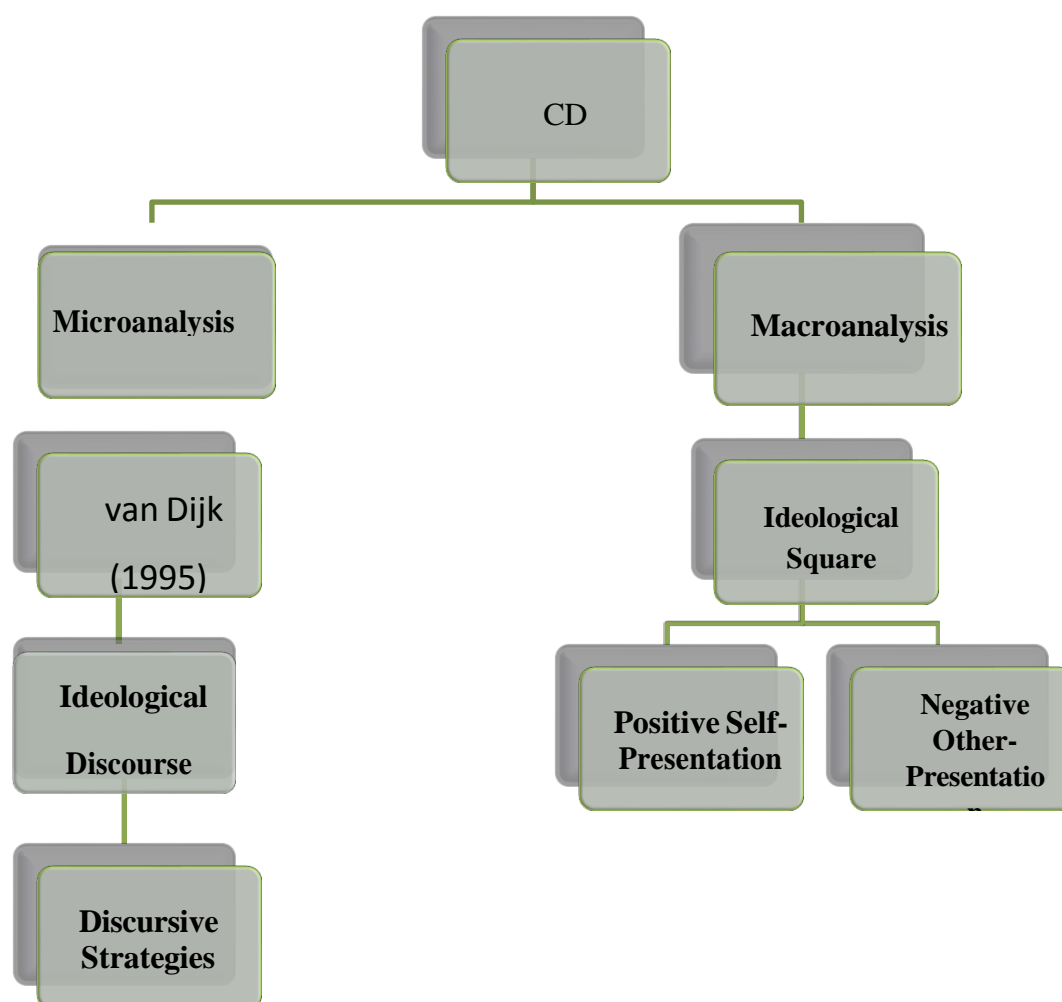
In most of van Dijk's works, reference is made to the 'Ideological square' in which he analyses discourse as consisting of 'us' which represents the in-group of the speaker and 'them' which represents their out-group. In this respect, 'us' is connected to everything that is good or positive, whereas 'them' is related to all that is bad or negative (van Dijk, 1995b: 139; see also: 1998: 33). The ideological square is summarized by van Dijk (1998: 267) into the following moves:

1. Express/emphasize information that is positive about *Us*.
2. Express/emphasize information that is negative about *Them*.
3. Suppress/de-emphasize information that is positive about *Them*.
4. Suppress/de-emphasize information that is negative about *Us*.

#### **3.2 Van Dijk's Ideological Discourse Analysis (1995b)**

Van Dijk's ideological discourse analysis is a common method in the humanities and social sciences. Its premise is that it could be possible, through 'close reading, understanding or systematic analysis', to reveal the hidden ideologies of speakers or writers (van Dijk, 1995b: 135). Therefore, since ideologies are normally hidden and not stated explicitly, van Dijk (ibid: 154-57) proposes a number of discourse structures and strategies, including: Actor description , Categorization , Concretization, Hyperbole ,Implication, Lexicalization, Compassion move, Polarization and Presupposition.

The model just described is diagrammed as follows:



#### 4- Data analysis and results

##### 4.1 Macroanalysis: Us vs. Them

For van Dijk (1998), most of groups have a tendency in to polarize their discourse into two notable categories: In-group and Out-group. The speaker represents the first one, or the one from which he/she originates. When the interlocutors speak about his own group, they attempt to display it in a positive way (i.e., positive self-presentation). However, when they speak about the others' groups they often present them negatively (i.e., negative other-presentation). Accordingly, the (members of) groups spare no effort in either bestowing their positive qualities, or the negative qualities of the others and emphasize both. Al –Sayeda Zeinab **Peace be upon her** differentiates between party of Yazid and party of Ahl –Bait. Yazid represents the party of the devil. He commits many crimes. All his actions relate with evil. His traits are so bad.

"فالعجب كل العجب لقتل الأتقياء ، وأسباط الأنبياء ، وسليل الأوصياء ، بأيدي الطلقاء الخبيثة ، ونسل العهرة الفجرة!!"

*"What is even stranger is that the honored Party of Allah is being killed by the Party of the 'Released ones' -Party of Shaitan."*

##### Polarization

The discursive polarization of (good) " us" and (bad) " them" that identifies shared social representations and their underlying ideologies is displayed and reproduced at all levels of text and talk. It is introduced in contrasting topics, local meanings, metaphor and hyperbole, and the variable formulations in text schemata, syntactic forms, lexicalization, sound structures, and images (Van Dijk, 2006a:126). To put differently, " this strategy may operate at all levels, generally in such a way that a speaker's good things are invented or emphasized and speaker's bad things are de-emphasized, and the opposite for the others—whose bad things will be invented or enhanced, and whose good things will be mitigated, hidden, or forgotten" (ibid).

In the following extracts , it can be noticed that in-group- out-group distinction, differentiation and polarization, are marked by the use of plural possessive pronoun " *our*". The emphasis of the contrast between " *we*" representing the party the offspring of Muhammad, **peace and blessing of Allah be upon him** that fights to support Islam, and " you" indicating to the terrorists that threaten " us".

In sum ,the occurrences of the pronominal references 'we , our , us ' show that there are two groups. The in –group represent the speaker( Al sayeda Zainab's **Peace be upon her**) in which it is distinguished by the pronouns 'we , our , us '. While the second group is the out –group which represent the another party in which it is differentiated by the pronouns "they ,you ,them".

##### 4.2 Microanalysis

This section concerns discourse structures and strategies( which are proposed by Van Dijk, 1995a) in the sermon under analysis :

##### Presupposition

Presupposition means "a condition which must be satisfied if a particular state of affairs is to obtain' or linguistically" what a speaker assumes in saying a particular sentence, as opposed to what is actually asserted' (Crystal, 2008: 384). This semantic device is used as a tool in the process of positive and negative presentation. That is, in asserting that the presented information is known or part of the common sense, thus does not need to be stated (van Dijk, 1995b: 157).

## مجلة جامعة بابل، العلوم الإنسانية، المجلد ٢٦، العدد ٢: ٢٠١٨

Regarding the **Presupposition**, the following extracts includes words 'Released ones' and 'chewed the livers ' in which she refers to certain situations known by all the presence . All public know that Yazid is the son of those disbelievers who released by the prophet .In the second extract , she refers to his grandmother when she ( Sumaia) tried to chew the liver of prophet's uncle( Al – Hamza)

"أمن العدل يا بن الطلقاء"

i- "*Is it fair, O son of the 'Released ones', "*

"وأنى ترتجى مراقبة ابن من لفظ فوه أكباد الشهداء"

ii "*-But what can be expected from one descended from those whose mouths chewed the livers of the purified ones"*

Such discursive structures and strategies may be used to elicit ideologies from text and talk. Yet, the more general (macro) strategy in this respect is the 'positive presentation of the self and the negative presentation of the others'. In this endeavor, certain moves may be utilized, including mitigating, hiding or denying the negative acts of the in-group and the positive acts of the out-group .

### **Compassion move**

In this strategy the speaker shows sympathy towards the helpless victims of the others in order to show that they are brutal. According to the Compassion Move, the sermon generally aims to show sympathy towards the victims of the other. In one of her discourses, the discourse shows that those victims are the victims of the Yazid 's regime. Therefore, she blames the Yazid's regime for those bad things that happened to the daughters of the Messenger .

"وسوفك بنات رسول الله سبايا، قد هتكت ستورهن، وأبديت وجوههن، تحدوا بهن الأعداء من بلد إلى بلد، ويستشرفهن أهل المناقل، ويتبرزن لأهل المناهل، ويتصفح وجوههن القريب والبعيد، والشريف والوضيع، والدنيئ والرفيع، ليس معهن من رجالهن ولي"

" and at the same time you drive the daughters of the Messenger of Allah as captives with their veils removed and faces exposed , taken by their enemies from one land to another, being viewed by those at watering places as well as those who man your forts, with their faces exposed to the looks of everyone -near or distant, lowly or honorable, having none of their men with them nor any of their protectors?"

### **Hyperbole**

This strategy refers to the use of exaggerated terms to describe an action or an event, mainly in connection with out-group's negative actions. Regarding Hyperbole, exaggeration and hyperbolic terms are present throughout the sermon . For example using the terms" *dripping with our blood*" The use of such exaggerated terms aims to raise the public opinion against the Yazid's regime and its supporters, by focusing on a very critical issue.

"تتطف أكفهم من دماننا، وتتقلب أفواههم من لحومنا"

"Such hands are dripping with our blood; such mouths are feeding on our flesh"

To use words such as *feeding on our flesh*, 'killing' and the like is aimed to emphasize the negative effects of the out-group.

### Negative lexicalization

This strategy is concerned with choosing lexical items which have strong negative meaning in describing the others. As far as negative lexicalization is concerned, Al – sayeda **Peace be upon her** employs words such as ' Party of Shaitan' to describe Yazid and his antecedents.

"بأيدي الطلقاء الخبيثة ، ونسل العهرة الفجرة!!"

"Released ones' -Party of Shaitan"

### Warning

It is a strategy in which the speaker uses fearful terms to alarm their in-group against the danger of the out-group. Such as the case of using Doomsday scenarios to demonise the others and waken those who do not take things seriously.

Regarding the strategy of Warning, Al-sayedav Zainab **Peace be upon her** cautions Yazid that he will be punished soon or later and he will wish that he was not doing all these bad things .His bad deeds drive him to hell .He will be regret about his actions but there is no benefit of his regret .

"ولتود يمينك- كما ز عمت -شلت بك عن مرفقها وجذت"

" and soon shall you wish you were paralyzed and muted and never said what you said nor did what you did."

Al- sayedav Zainab **Peace be upon her** alerts him that he would face a destiny which is worse than he expects .

In terms of the strategy of Warning, the whole sermon resembles a warning for the audience in order to make a move and rebel against this arrogant .

### Actor description

This strategy refers to the way in which one describes actors or members of a particular society either in a positive or negative way.

As far as **Actor description** is concerned, Al-sayedav Zainab **Peace be upon her** states the bad characteristics of Yazid . She describes him as a brutal one . He has no mercy because mercy relates with good people. He was a killer. He dares to kill the offspring of the messenger .

"وسترّد على رسول الله بما تحملت من دم ذريته، وانتهكت من حرمة، وسفكت من دماء عترته ولحمته،"

" since all mercy is removed from your heart, having shed the blood of the offspring of Muhammad."

### Concretization

In this strategy terms that may be imagined are used in order to talk about the actions of the others in a detail way that allows the addressees to imagine the situation, which is mostly negative.

In terms of the strategy of Concretization, the sermon begins with an imaginable description of the daily lives at the captives' camps. Alsayedav Zainab **Peace be upon her** negatively emphasizes the acts of Yazid as the Out-group. Hence, the sermon describes negative events in imaginable terms so as to gain the emotional consensus of its viewers and raise hate towards out-group and its supporters.

"وسوفك بنات رسول الله سبايا، قد هتكت ستورهن، وأبديت وجوههن، تحدوا بهن الأعداء من بلد إلى بلد، ويستشرفهن أهل المناقل، ويتبرزن لأهل المناهل، ويتصفح وجوههن القريب والبعيد، والشريف والوضيع، والدنيئ والرفيع، ليس معهن من رجالهن ولي"

" you drive the daughters of the Messenger of Allah as captives with their veils removed and faces exposed , taken by their enemies from one land to another, being



*viewed by those at watering places as well as those who man your forts, with their faces exposed to the looks of everyone -near or distant, lowly or honorable, having none of their men with them nor any of their protectors?"*

Such visual description has the goal of arousing the emotions in the viewers in order to serve a certain ideology, that is, seek for the cause of this whole agony and hate it.

### Negative comparison

This strategy denotes the act of comparing the out-group with a recognized negative person or group so as to emphasize the negative features of the others.

As for the strategy of Negative Comparison, the sermon refers to Yazid as a 'dictator' which means 'a person who rules a country with total authority and often in a cruel or brutal way'. Making such reference serves to negatively present the out-group, and hence serves polarization.

"لقتل الأتقياء ، وأسباط الأنبياء ، وسليل الأوصياء ، بأيدي الطلقاء الخبيثة ، ونسل العهرة الفجرة!!!"

*"the honored Party of Allah is being killed by the Party of the 'Released ones' -Party of Shaitan."*

Additionally , As far as Negative Comparison is concerned, Alsayeda Zainab **Peace be upon her** explicitly and directly compares the Yazid's regime to ' Party of Shaitan'(the honored Party of Allah is being killed by the Party of the 'Released ones' -Party of Shaitan.) The purpose is to focus and reiterate the negative actions of the Other in order to present them in a negative framework.

### Negative Lexicalization

This strategy is taken into consideration as an overall ideological strategy for negative of the r-representation through the semantic features of " the choice of (strongly) negative words to reveal the actions of the others": *terrorism, destroy, extremism, jihadist*, etc. (Van Dijk, 1995b:154). If the lexicalization of the underlying conceptual meanings is analyzed, " few properties of discourse will be as directly revealing about ethnic opinions as the words being chosen to describe *them* and *their* actions and properties" (Van Dijk,2000c:95).

In the sermon under analysis ,the negative lexicalizations of Yazid are uncovered such as arrogant ,killer ,dictator .

### Norm and Value Violation

This strategy is one way in which the Other group is shown as bad by presenting them as breaking the beliefs and values that human beings hold dear. For example, freedom of expression, human rights, freedom of education, etc.

In terms of Norm and Value Violation, the sermon emphasizes the illegal and abnormal acts of the out-group. For instance, the sermon talks about Yazid 's aim to 'illegally' rule the country .

"وحين صفى لك ملكنا، وخلص لك سلطاننا"

*"and when our authority and power became all yours? "*

Hence ,the sermon draws the out-group as an entity that seeks to achieve its aims regardless of any appreciated norms and values that humans hold dear.

## 5. Conclusions

The section presents the conclusions of the findings arrived at in the analysis of the selected data. So it can be concluded that :

1- The analysis reveals that the overall strategy of all these ideologies appears to be within the framework of the ideological square. Its main purpose is to emphasize the oppressive polarization and differentiation between positive self-presentation and negative other-presentation as a means of controlling the minds of others, hence, to maintain the misuse of power, manipulation, inequality, and exclusion.

2 - It has been noticed that the offsprings of the messenger is associated with noble norms and ethical values, whereas the Yazid's regime is depicted as backward and threat to such basic principles of the Islamic world.

3- Negative comparison, hyperboles, concrete detailed illustrations, negative lexicalization etc. can highlight The negative acts of the out-group .

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## Appendices

(Al-Hindawi, F. And Ramia, 2014)

### 1. The Original Speech (in Arabic)

### 2. The Translated Speech (in English)

اظننت يا يزيد حين أخذت علينا أقطار الأرض 1 ( وضيقنا علينا آفاق السماء، فأصبحنا لك في إسار، نساق إليك سوقاً في قطار، وأنت علينا ذو اقتدار، أن بنا من الله هواناً، وعليك منه كرامةً وامتناناً ) 2 ( وأن ذلك لعظم خطرك وجلالة قدرك، فشمخت بأنفك، ونظرت في عطفك، تضرب أصدريك فرحاً، وتنفض مذكورك مرحاً، حين رأيت الدنيا لك مستوسقة ) 3 ( والأمور لديك متسقة، وحينصفي لك ملكنا، وخلص لك سلطاننا، فمهلاً مهلاً، لا تطش جهلاً، أنسيت قول

الله عز وجل ﴿لَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرَ لَأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ (لِيَزْدَادُوا إِلَيْهَا) وَأَنَّمَا وَلَهُمْ عَذَابٌ مُهِينٌ﴾ 4 )

أمن العدل يابن الطلقاء تخديرك حرائرك وإماءك وسوقك بنات رسول اللهسبايا، قد هتكت ستورهن، وأبديت وجوههن، تحدوا بهن الأعداء من بلد إلى بلد، ويستشرفنهن أهل المناقل، ويتبرزن لأهل المناهل، ويتصفح وجوههن القريب والبعيد، والشريف والوضيع، والدنيئ والرفيع، ليس معهن من رجالهن ولي، ولا من حماتهن حمي، عتواً منك على الله، وجحوداً لرسول الله، ودفعاً لما جاء به من عند الله. ولا غرو منك ولا عجب من فعلك، وأنى ترتجى مراقبة ابن من لفظ فوهاكباد الشهداء، ونبت لحمه بدماء السعداء، ونصب الحرب لسيد الأنبياء، وجمعأشد العرب □. الأحزاب، وشهر الحراب، وهز السيوف في وجه رسول اللهالله جحوداً، وأنكرهم له رسولاً، وأظهرهم له عدواناً، وأعتاهم على الرب كفرأوطغياناً. ألا إنها نتيجة خلال الكفر، وضب يجر جر في الصدر لقتلى يوم بدر فلايستبطى في بغضنا- أهل البيت - من كان نظره إلينا شفاً وإحناً وأضغاناً، يظهر كفره برسول الله، ويفصح ذلك بلسانه وهو يقول فرحاً بقتل ولده وسبي ذريته، غير لأهلوا واستهلوا فرحاً ولقالوا يا يزيد لا : « محبوب ولا مستعظم، يهتف بأشياخه ينكتها بمخصرته، □ منحنيماً على ثنايا أبي عبد الله وكانت مقبل رسول الله، «تشلق التمتع السرور بوجهه. لعمرى لقد نكأت القرحة، واستأصلت الشأفة، باراقتك دم سيد شباب أهل الجنة، وابن يعسوب الدين ) 5 ( وشمس آل عبد المطلب، وهتفت بأشياخك،

وتقربت بدمه إلى الكفرة من أسلافك، ثم صرخت بنداك، ولعمرى لقد ناديت ملو شهدوك، ووشيكاً تشهدهم ولن يشهدوك، ولتود يمينك- كما ز عمت -شلت بك عن مرفقها وجذت، وأحببت أمك لم تحملك، وإياك لم تلد ) 6 ( حين تصير إلى سخط الله، ومخاصمك رسول اللهالله خذ بحقنا، وانتقم من ظالمنا، واحلل غضبك على من سفك دماءنا،

ونقض دمارنا، وقتل حماتنا، وهتك عنا سدولنا. وفعلت فعلتك التي فعلت، وما فريت إلا جلدك، وما جزرت إلا لحملك، وسترده على رسول الله بما تحملت من دم ذريته، وانتهكت من حرمة، وسفكت مندماء عترته ولحمته، حيث يجمع به شملهم، ويلم به شعهم، وينتقم من ظالمهم،

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ويأخذ لهم بحقهم من أعدائهم، فلا يستفزك الفرح بقتلهم ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحياءٌ عند ربهم يُرزقون﴾ \* فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ﴿٧﴾ ( وحسبك بالله ولياً وحاكماً، وبرسول الله خصماً، وجبرائيل ظهيراً وسيعلم من بؤاك ومكنك من رقاب المسلمين أن (( بنس للظالمين بدلاً، وأيكم شر مكاناً وأضل سبيلاً.))

وما استصغاري قدرك، ولا استعظامي تقريعك توهماً لانتجاع الخطاب فيك، بعد أن تركت عيون المسلمين به - عبرى ، وصدورهم عند ذكره حرى فتلك قلوب قاسية، ونفوس طاغية، وأجسام محشوة بسخط الله، ولعنة الرسول، قد عشتش فيها الشيطان وفرخ، ومن هناك مثلك ما درج . 8 ( فالعجب كل العجب لقتل الأتقياء ، وأسباط الأنبياء ، وسليل الأوصياء ، بأيدي الطلقاء الخبيثة ، ونسلالعهرة الفجرة !! تتطف أكفهم من دماننا، وتتحلب أفواههم من لحومنا تلك

الجثث الزاكية على الجبوب الضاحية ، تنتابها العواسل ، وتعفرها أمهات الفواعل فلئن اتخذتنا مغنماً، لتجد بنا - وشيكاً - مغرمًا، حين لا تجد إلا ما قدمت)

يداك، وما الله بظلام للعبيد . فإلى الله المشتكى والمعول، وإليه الملجأ والمؤمل. ثم كد كيدك، واجهد جهدك فوالله الذي شرفنا بالوحي والكتاب، والنبوة والانتخاب (9) لا تدرك أمدنا، ولا تبلغ غايتنا، ولا تمحو ذكرنا، ولا يرحضنك عارها . وهل رأيك إلا فند؟ وأيامك إلا عدد؟ وجمعك إلا بدد؟ يوم ينادي الحمد لله الذي حكم لأوليائه بالسعادة، « . ألا لعن الله الظالم العادي : » المنادي وختم لأصفيائه بالشهادة، ببلوغ الإرادة، ونقلهم إلى الرحمة والرافة، والرضوان والمغفرة . ولم يشق - بهم - غيرك، ولا ابتلي - بهم - سواك . ونسأله أن يكمل لهما لأجر، ويجزل لهم الثواب والذخر، ونسأله حسن الخلافة، وجميل الإنابة، إنه رحيمودود . فقال يزيد - مجيباً لها : - يا صيحة تحمد من صوائح، ما أهون الموت ( 10 ) على النوائح 11)

All praise is due to Allah, Lord of the Worlds, Allah's blessings be upon His Messenger Muhammad and his entire progeny. True are the words of Allah Who says, "Then the end of those who committed evil was that they disbelieved in Allah's Signs and they were ridiculing them.)" Do you, Yazid, think that -when you blocked all

the avenues of the earth and the horizons of the heavens before us, so we were driven as captives- that we are worthless in the sight of Allah and that you are respectful in His eyes? Or is it because you enjoy with Him a great status? So, you look down at us and become arrogant, elated, when you see the world submissive to you and things are done and you want them, and when our authority and power became all yours? But wait! Have you forgotten that Allah has said, "Do not regard those who disbelieved that we grant them good for themselves? We only give them a respite so that they may

increase their sins, and for them there is a humiliating torment. )" Is it fair, O son of the 'Released ones', that you keep your ladies and condmaidens in their chambers (under protection), and at the same time you drive the daughters of the Messenger of Allah as captives with their veils removed and faces exposed , taken by

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their enemies from one land to another, being viewed by those at watering places as well as those who man your forts, with their faces exposed to the looks of everyone - near or distant, lowly or honorable, having none of their men with them nor any of their protectors?

But what can be expected from one descended from those whose mouths chewed the livers of the purified ones<sup>1</sup> and whose flesh grows out of the blood of the martyrs? How can it be expected that one who looks at us with grudge and animosity, with hatred and malice, would not hate us- the Ahl al-Bayt? Besides, you, without feeling any guilt or weighing heavily what you say, recite saying, They would have been very much delighted Then they have said, "May your hands, O Yazid, never be paralyzed How dare you hit the lips of Abu 'Abdullah (a), the master of the Youths of Paradise? But why should you not do so, since all mercy is removed from your heart, having shed the blood of the offspring of Muhammad, peace and blessing of Allah be upon him and his Progeny, and the stars on earth from among the family of 'Abdul-Muttalib? Then you cite your mentors as if you speak to them. Soon shall you be lodged with them, and soon shall you wish you were paralyzed and muted and never said what you said nor did what you did. O Allah, take what belongs to us out of his hands, seek revenge against all those who oppressed us, and let Your wrath descend upon whoever shed our blood and killed our protectors! By Allah, you have burnt only your own skin, you have cut only your own flesh, and you shall come face to face with the Messenger of Allah, peace of Allah be upon him .