

Sermon of Lady Zahra (Peace Be Upon Her) Stylistic Study

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Abstract: Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the best of His Messengers and the Seal of His Prophets, Muhammad and his pure and immaculate family.

Eloquence is an art of speech, and is distinguished by its multiple sciences, and only those with a broad culture in science can master it. Lady Fatima al-Zahra (peace be upon her) is one of the women known for her eloquence in the arts of speech. How could she not be, when she is the daughter of the Messenger of Allah (peace be upon him), and the wife of the gate of knowledge, Ali (peace be upon him). She was raised with a scientific, cultural, and Islamic upbringing, in which all sciences were instilled in her since her childhood. This culture, including eloquence, appeared in her style in addressing others, which was distinguished by the inclusion of multiple arts of eloquence and speech. To clarify this eloquence, we chose our research entitled (The Sermon of Lady Zahra (peace be upon her) a stylistic study), to stand on the most important arts of eloquence of speech in Lady Zahra (peace be upon her), and therefore the research came with an introduction in which I clarified the concept of the sermon, then I divided the research into three sections: In the first section, I studied the artistic structure of the sermon and the linguistic structures, in the second section I studied the rhetorical images, and in the third section I studied the musical structure, and I concluded the research with a conclusion in which I clarified the most important results of the research.

Key points: Sermon, Lady Zahra (peace be upon her), Stylistic.

Introduction

Rhetoric: An art of speech that originated with nature, and was known to the Arabs and others, due to their need for it in managing the various affairs of the state. In addition to that, it is “the weapon of human society in its peace and war to advance it and hasten it towards the highest ideal that it must aim for”¹. And since it is “the art of speaking to the public orally, convincing it and winning it over”, through hearing and sight, this means that the ability to consider everything that is conveyed will be the basis of this art. Through persuasion and influence, the listener can be moved from one position to another and from one belief to another. Thus, persuasion and influence are the two main factors that the orator relies on to move the audience’s thoughts and emotions, to move the will towards action and “achieve its purpose through the use of other psychological powers. It turns to thought, reason and perception through proof and persuasion, and to emotion, feeling and conscience through arousal and influence, aided in this by the clarity of argument, soundness of logic, and strength of proof, along with the beauty of imagination and the beauty of poetic imagery to ultimately achieve the goal it aims for”. This means that the orator must have a number of characteristics in order to be influential on the recipient, and among these characteristics is the eloquence of style. Among those who were known for their oratory was Lady Fatima al-Zahra (peace be upon her), who was distinguished by her brilliant rhetorical style, through which she was

able to reach her goal and influence the recipient, with her ability to express herself. This is what we will explain through this artistic study of her sermon (peace be upon her).

The first section

First: - The structure of the sermon: -

The structure in the language is from the word “bana” (to build something), “bana” (to build) and “banayan” (to erect its wall), and similarly it is said “bana al-safina” (he built the ship) and “bana al-khib’ (the tent), and it is used metaphorically in many meanings revolving around foundation and development.

As for the terminology, the term has differed from one critic to another according to his understanding of the nature of the word². The most important thing to note in the sermon of al-Zahra (peace be upon her) is that it came with a proportional, coordinated, and interconnected structure. The text came composed of seven sections or seven paragraphs without a separator separating them

“Each paragraph contains a single topic distinct from the topics that preceded it on the one hand, and from what followed it on the other hand, and this distinction is what allowed the initial judgment on a consecutive sentence as an independent paragraph... and that the paragraph is nothing but consecutive sentences”. These passages are: the opening passage, which begins with her saying, “Praise be to God for what He has bestowed...and peace be upon him and God’s mercy and blessings”, the passage reminding of the continuity of the obligation after the Prophet (peace be upon him), which begins with her saying, “You are the servants of God and His written laws”, the passage on the reasons for legislation, which begins with her saying, “So God made faith a purification for you...from the worship of scholars”, the passage defining the status of Lady Zahra (peace be upon her), which begins with her saying, “Know that I am Fatima and that Muhammad...rolling up my sleeves, advising, diligent, and toiling” the passage on the addressees and the great tribulation, which begins with her saying, “And you are in a life of luxury...and the sting of the spear in the entrails”, the passage on inheritance and the arguments for inheritance, which begins with her saying, “And now you claim that we have no inheritance...and a lasting torment will befall him”,

The last section, which is the appeal for help from the supporters, begins with her saying, "O people of the noble ones... we are waiting". The extent of solidarity and coherence between these sections is noticeable, and this coherence and harmony is due to the grammatical, rhetorical, and phonetic styles that distinguish this text, which made it an integrated structure with interconnected parts.

Second: Linguistic structures

Linguistic structure is one of the important elements in prose construction, and it is the special method of performance that the writer follows and formulates his ideas in, to convey them to others with linguistic expressions intended to clarify and influence. These structures differ from one writer to another, so we will try to reveal the linguistic structures that Lady Zahra (peace be upon her) used in her sermon, which are:

1. Questioning

It is an important expressive means, and it is one of the styles that are frequently used in poetry and prose, due to the variety of metaphorical meanings that it comes out to, and rhetoricians have defined it by saying it is "seeking knowledge of something with tools". Questioning was frequent in the sermon of Lady Zahra, and her first question was about the Holy Quran, which falsehood cannot approach from before it or from behind it, by saying: "And how about you? And how are you deluded, while the Book of Allah is among you, its affairs are apparent, and its rulings are radiant..." Then she asked by saying: "Do you desire it out of desire? Or do you judge by other than it?" It is an idea to equalize in the question their desire to turn away from the Quran or to judge by other than

it by mentioning the mother of the equation. After she asked about their turning away from The Qur'an or the ruling by other than it, "And now you claim that we have no inheritance" and her saying "Do they seek the rule of the Age of Ignorance? And who is better than God in ruling for a people who are certain?" Then she repeated the request with the question to confirm the ruler in proving or denying his ruling, so she said: "Should my father's inheritance be denied?" So after the addressee confirmed the lack of inheritance, the preacher added another question "Is it in the Book of God that you inherit your father and I do not inherit my father So after she inquired with the Qur'an, she formed in the succession of the question a stylistic phenomenon that dominated the sermon, with which she wanted to know whether there was a covenant between them and God by saying: "And a leader who has a right over you and a covenant that he presented to you". The interrogative with the hamza did not come for one purpose, as the purposes in her sermon were multiple. It came out for denial in her saying: "Did not the Messenger of Allah (may Allah's prayers and peace be upon him and his family) say, 'My father says: (A person is preserved in his children)?, and it came out for astonishment in her saying: "Is my father's heritage being neglected?"

2. The call

Grammarians define the call as directing an invitation to the addressee, and alerting to listen and hear what interests the speaker. The call was mentioned in the sermon of Al-Zahra by deleting the letter of the call, including her saying: "You are the servants of Allah... O people O Banu Qaylah. Perhaps deleting the letter of the call in these places indicates the reality of the direct confrontation and speaking to them, as well as an attempt on her part to make them feel her closeness to them. Thus, deleting the letter of the call paints a picture of the short distance between the speaker and the listener. As for her saying: "O son of Abu Quhafah. O group of noble ones, and pillars of the religion and embrace of Islam.", by showing the letter of the call to put them in the position of the distant due to the weakness of their position. It estimates the meanings and "balances them with the weights of the listeners, and with the amounts of the situations; so it makes for each class a speech, and for each situation a position, until the amounts of the meanings are divided by the amounts of the positions, and the amounts of the listeners by the amounts of the situations" .

3. The command

It is "a request for action from the highest to the lowest, in reality or claim". The command comes in different forms, as it may come in the linguistic origin, or it may come by way of metaphor, carrying multiple rhetorical meanings. Among what came in the sermon of Al-Zahra is her saying: "So work, for we are working, and wait, for we are waiting", and its purpose is to threaten and intimidate. The call came in the sermon in the form of an imperative verb in her saying: "So take it and hold it, the back of the back... connected to the kindled fire of Allah that rises over the hearts". The word (take it) does not only convey the meaning of take it, but take it while it is very close to you, standing before you as if it were a prominent stigma, because (take it) indicates the close circumstance, and it is a matter of expanding the meaning, and its purpose is metaphorically to insult and degrade.

4. Prohibition

It is "a request to refrain from an action in a manner of superiority", and its form is coupled with the present tense verb, making it jussive, and it has been used to request metaphorical purposes. The prohibition was mentioned in the sermon of Al-Zahra in her saying: "And do not die except as Muslims", which is a quote from the Holy Qur'an. By referring to the entire sermon, we find that after praising, thanking, praying, and greeting, and mentioning the reasons for some of the obligations, duties, and acts of worship, she quotes this noble verse, as if it were a testament for advice and guidance

5. Separation and connection

These are the methods that Al-Zahraa (peace be upon her) used in her sermon, including her saying: "Far from you! How about you? And how are you deluded?" The apparent form of the word

suggests a connection between (Far from you), which is a declarative sentence, and (How about you), which is a performative sentence. As for the meaning, it is a performative sentence that is intended to express audible astonishment in both sentences. Likewise, her saying: "So he conveyed the message, proclaiming the warning, leaning on the path of the polytheists... breaking the idols, and breaking the heads until the multitude was defeated and turned their backs." The phrase (breaking the idols) is in the accusative case as a state of the subject of (conveyed), and the phrase (breaking the heads) is in the accusative case as a state of the subject during his conveyance. If she had separated them, the phrase (breaking) would have been a state of it during his breaking, and she did not intend this meaning. It is as if she said, "Convey the warning, proclaiming the message, breaking the idols, and breaking the heads." As for the separation, it is that the two sentences agree in terms of predicate and imperative with a common denominator between them, and differ in the intended meaning. It came in her saying: "I bear witness that there is no God but God alone, without partner. A word whose interpretation is sincerity". So both sentences are declarative, and the common denominator between them is that the second clarifies the benefit of the first, and their difference is that the first is an explicit statement of the testimony and the second is an explanation, which is what is called the quasi-perfect connection.

6. Emphasis

It is one of the methods that had a presence in the sermon of Al-Zahra, as it has a relationship in defending her right, and that is by removing doubt and hesitation from the soul of the recipient. In it we see the eloquence of al-Zahra (peace be upon her) in the use of language, and the precision in the use in her saying: "Then you did not wait long for her aversion to subside", and from it also her saying: "I see that you have become accustomed to lowering, and also her saying: "I see, and I said what I said with knowledge of the betrayal that has befallen you", and its frequent occurrence in the sermon is an attempt to establish the speech in the minds of the listeners, and because its emphasis is one of the strongest types of emphasis, in addition to the nominal nature of the sentence. She tries to make her saying true to gain the emotions of the addressees, so that they understand the injustices that have befallen her, or to show the greatness and gravity of those matters.

7. Advancement and Delay

Advancement and delay are common topics between the sciences of grammar and rhetoric, and it revolves "within the framework of the non-obligatory arrangement between the linguistic elements in the sentence, i.e. those whose advancement or delay does not lead to a defect in the meaning, but rather they remain preserving their grammatical function such as beginning, news, activity, or objectivity... despite the change in their verbal position in the sentence". Advancement comes for several purposes, including: interest, brevity, specialization, suspense, and others. Advancement came in the sermon of Al-Zahraa in presenting the object of the second object of (Al-Fa), which is originally a predicate in her saying: "So I found you responding to his callers, and observing the surprise in him". The original is "So I found you responding to his callers, observing the surprise." This presentation gave a specificity, as if we sense in her reproach what means why did you respond to the supplication of someone other than me and not to my supplication, that is, you specified your response to this supplication and not to another, and you noticed the surprise and did not notice anything else. We find a rhetorical question in another place in which there is also a presentation in her saying: "Do you turn away from Him? Or do you judge by other than Him?". So we sense in the presentation of (desire and by other than Him) before their two factors the specificity itself, as if her denial is in astonishment not from turning away, but rather from their turning away out of desire for the path of truth. And likewise from the judgment, so she is not astonished by their judgment, but rather she is astonished by their judgment other than the judgment of the Book of God.

The second section

Rhetorical images

The rhetorical image occupied the forefront among all the images that were monitored in the sermon, and after the study we found that the most important rhetorical images are similes, metaphors, and metonymies, which are as follows: -

1. Simile

When looking at the sermon of Lady Fatima al-Zahra (peace be upon her), we find in it several similes that depict the extent of her skill in capturing the meanings that she depicted; in order to reach the minds of the recipients to achieve the desired goal of her sermon. She describes the state of the Arabs before the mission of the Noble Prophet (peace be upon him) with brilliant eloquence by saying: "And you were on the brink of a pit of fire, the taste of the drinker, the jolt of the greedy, the spark of the hasty, and the tread of feet, drinking from the roads, and eating paper, humiliated and disgraced, fearing that people would snatch you from around you, so God Almighty saved you through Muhammad (peace be upon him and his family), after the last and the last". In her description of the Arabs, she used three eloquent similes: (You were like the tip of a drinker, like the spark of a hasty person, and like the place where feet are treading), where the tool and the point of comparison were omitted. In the first simile: They were so weak and feeble that they could not repel any aggression, but rather they were in a position of humiliation that made them like the tip of a drinker, and "it is a drink of milk mixed with water", so eliminating them would be as easy as this drink of milk. In the second simile (the spark of a hasty person), as in the first, it is weakness and ease of taking, as they are like a spark that a hasty person takes quickly and easily. As for the third simile: it is baseness and lowliness in ranks of honor, pride and supremacy, as they were not like the people around them, such as the Romans and Persians, kingdoms and people of power and influence, but rather they were tribes that killed and plundered each other to obtain some food or drink. As for its two ends, it is a single simile with a single, sensory and sensual, and the point of comparison is mental and the image is visual, through which she wanted to denounce their actions. And returning them to what they were before God saved them with her father from these defective qualities. Al-Zahra (peace be upon her) continues in her sermon until she reaches the statement of the harm that she was exposed to from her father's nation in another simile, which is: "And we are patient with you for a pain like that of a knife's edge". So she likened the harm to the pain resulting from the sharpness of knives, as if she is saying: "We are patient with a pain like that of a knife's edge." She did not mean the sharpness of the knife, but rather the pain resulting from it metaphorically, and it is a metonymy whose relationship is causal, and the simile is a general simile, singular to singular, and rational to rational, as pain is not perceived by the five senses, but rather is perceived by the mind, and likewise the point of comparison is rational, as it is the strength of the pain caused by the injustice that befell her, and the image is visual, with which she wanted to explain the state of the simile (the pain) that was not specific and felt by the addressee before the simile, so the simile came to clarify and explain it. In another place in the sermon, we find her likening the obedience of the People of the House (peace be upon them) to a system, saying: "And our obedience is a system for the religion", which is a mental image drawn by simile, as the simile and the simile are both mental and the simile is eloquent, so the tool and the point of similarity were omitted, so that the purpose of this simile is to clarify the status of the simile, which is its uniqueness from the people to the extent that there can be no similarity or closeness between it and them, so their obedience is not equal to the obedience of others, as it has become a system that the nation follows so that it does not deviate or go outside of what the Messenger of God (may God bless him and grant him peace) and the Holy Qur'an have drawn for it.

2. Metaphor

It is one of the well-known methods among the Arabs. It is a type of simile and a type of representation. "Simile is like the origin of metaphor, and it is similar to its branch or an image that is required from its images.". Metaphor falls within the circle of metaphor, as it is: "A rhetorical figure of speech in which an abstract meaning is transferred to an embodied expression without resorting to the tools of simile or comparison.". Lady Zahra (peace be upon her) reached the highest levels of communication and understanding through her sermon, and she ascended to the highest levels of literature and speech, as she deviated with her words and sentences from the truth not only for the sake of literary beauty, but also for the sake of goals of the utmost honor and the foundation of religion and truth. Through achieving her goals, she reached the pinnacle of beauty through her speech, so she dressed the spiritual thing in the material garment to clarify and explain it to the

recipient, including her saying, “The truth has revealed its purity”, so she likened the truth, which is the essence of spiritual things, to the material dawn, by way of a metaphorical metaphor, so she deleted the simile and indicated it by its necessary consequence, which is the verb (asfarah) and (the journey of the dawn and asfarah illuminated), attributing the verb to the truth, and it is a clue that diverts the mind from the true meaning of the word and refers it to the mental metaphor (the truth), and what truth is it is the pure (the unadulterated), so the two sides of the simile in this metaphor are rational and sensory, and the common denominator between them is rational, which is clarity, appearance, and exposure, and it is a visual image suggesting the clarity and clarity of the truth. In her defense of her cousin (peace be upon them) and her explanation of his role and position in building Islam, she shows this in a very wonderful and beautiful way that reflects a unique style of grief and sadness for what happened to the affairs of the Muslims after the death of her father, as she is the daughter of the Messenger of God (may God bless him and grant him peace) and the wife of his cousin (peace be upon him). She is the most deserving of bearing the burdens of the message and the diligent march towards achieving the lofty goals that the noble Messenger (may God bless him and grant him peace) and his cousin (peace be upon him) sought to achieve. From this logic, she is unique in her strong style in her saying: “After the men were afflicted with them, and the Arabs were melted, and the People of the Book rebelled. Whenever they lit a fire for war, God extinguished it, or a horn of Satan rose, or a gaping mouth of the polytheists opened. He threw his brother into its throat, and he did not retreat until he treaded on its eardrum with his sole, and extinguished its flame with his sword, toiling for the sake of God, striving in the matter of God, close to the Messenger of God.” Allah, the master of the friends of Allah.”, here the polytheist groups that attack the Messenger of Allah (may Allah's prayers and peace be upon him) and Islam are likened to a ferocious beast, and Imam Ali (peace be upon him) is likened to an arrow, and the Messenger of Allah (may Allah's prayers and peace be upon him) is likened to an archer. This image is composed of three metaphors: the first is the likening of the polytheists to the beast, in which the simile (the beast) was omitted and indicated by the words (so it gaped wide) and (its throat). The two sides of the simile are physical, and the common denominator is rational, which is the evil and danger that results from the enemies of Islam. As for the second, Imam Ali (peace be upon him) is likened to the arrow, which is a metaphor in which the simile was omitted and indicated by the words (casting). Casting is by arrow and pebbles, and the two sides are physical, and the common denominator is rational, which is strength and speed on one hand, and eliminating the enemies on the other hand. So if the arrow hits the beast in its throat, it kills it, and Ali (peace be upon him) He had the greatest impact in eliminating polytheism and polytheists, then his bravery became clear, so he did not retreat until he trampled on its earlobe with his sole (the earlobe is the hole in the ear or the ear itself), and the sole is the part of the foot that does not touch the ground when walking. The word (earlobe) also indicates what was omitted in the first metaphor, and the Messenger of God (may God bless him and grant him peace) used to order Ali (peace be upon him) to repel the battalions of polytheists and gangs of hypocrites, so he (peace be upon him) would risk his life and risk himself and face those predatory wolves alone and enter the fray of war, so the expression is correct in her saying: “He threw his brother into its uvula,” meaning into the mouth of death between the fangs of wild beasts, the spears that cut, the arrows that cut, and the swords of the enemies, so he (peace be upon him) would not return from the battlefield until he crushed the heads of the enemies and trampled on the heads of the leaders with the sole of his foot. The third metaphor is to liken the Messenger (may God bless him and grant him peace) to a skilled archer who hits the target in the heart with one of his deadly arrows. The simile was omitted and the simile was left, and the simile was indicated by the word (qadha). The metaphor is also implicit, and both sides are tangible, but what they have in common is hitting the heart of the target, which is rational. Al-Zahra (peace be upon her) excelled in drawing a composite image of three metaphors suggesting the movement of combat. The Messenger (may God bless him and grant him peace) is a skilled archer, Ali (peace be upon him) is his arrow, and the polytheists are beasts. They confronted each other, so the Messenger (may God bless him and grant him peace) shot into the throat of that beast and killed it. She intended by these metaphors to explain the state of the simile, which is one of the purposes for which the simile was presented, whether it was alone or among others. As for her saying (peace

be upon her): “Did not the Messenger of God (peace be upon him), my father, say: ‘A person is preserved through his children’? You have quickly innovated, and you are hasty in insulting... Do you say that Muhammad (peace be upon him) has died? A great calamity has spread, and its rift has been aroused... and the earth has darkened due to his absence... and hopes have been confirmed, and the mountains have been humbled, and the sanctity has been lost, and the sanctity has been removed upon his death”, she has likened the Ansar to barren land in which there is no fertility, no growth, no good, and no hope. This is by way of a metaphorical simile in which the simile (barren land) has been omitted, and its necessary consequence is the verb (you have innovated). She has used it metaphorically, because the truth speaks of the barrenness of the land, not the human being. So she changed from the truth to the metaphor, to summarize what she wanted to prove of their condition and what they are in after

They supported her father, and this can be done for the purpose of metaphor, which is brevity in speech, and brevity is more effective than prolixity. The simile is proven (the agent’s *taa* in *ahadathum*) referring back to the Ansar, and the two sides of the simile are sensory, and the common denominator between them is rational, which is the prevention and lack of abundant goodness, and the reason for that is their sitting back from supporting her and her husband, so they are like a barren, arid land from which no good is expected, and this quality expressed by the metaphor is confirmed by the verb (*ahadathum*), meaning you were stingy with us in supporting her, and the one who contemplates this phrase finds that she used two past tense verbs that she used to show their steadfastness in their position and their lack of support for her, but she wanted to present the argument and prove it against them, as the past tense verb indicates steadfastness, and by using this metaphor for it, she proved the quality of (failure) to the described (the Ansar), then she magnified their saying that the Messenger of God (may God bless him and grant him peace) died by saying (so a great matter), denying the two words to magnify the size of the tragedy, and depicting it in a metaphorical image as well, borrowing the word (river) for that (matter). The sublime) and the common denominator between them is vastness and flow, and it is a metaphorical simile in which the simile (the river) was omitted, indicating it with the word (was mobilized) and the simile (the sublime orator) was established, and the two sides are rational and sensual, so it is as if she is saying: (This ordeal has expanded like a river) and the common denominator between them is rational, which is vastness, and she does not mean the material vastness, but rather she meant the calamities and misfortunes and their vastness, and they are rational things. And she continues in her metaphorical metaphors to come one taken from the Holy Qur’an, which is in her saying (and the earth was darkened by his absence), and the origin is that the earth does not become dark, but rather the sky casts its darkness on the earth, so it is a metaphor of something tangible for something tangible, and the simile (the earth) and the simile (the sky) are omitted, so it is metaphorical, and the common denominator between them is rational, and the darkness is moral, so the sun did not eclipse and the earth became dark, but rather she meant the moral darkness that took place after the Messenger of God (may God bless him and grant him peace) and what happened to the family of the Prophet (peace be upon them) after him. Then this metaphor is followed by another in which it shows the enormity of the tragedy of losing the Messenger of Allah (peace be upon him) in her saying: (And hopes were confirmed, and the mountains were humbled), so she likened the mountains to a man who was grieved by the loss of his beloved, and it is a metaphorical simile that omitted the simile (the man) and indicated it with its necessary (humility) and the simile (the mountains), and the two sides are physical, and the common denominator between them is rational, which is turning with the heart and sadness and intense grief over his loss, then the hopes were cut off and became difficult, and hopes are a moral matter, so they are not cut off unless the speech is carried on the metaphor, so it is a metaphorical simile in which the simile was omitted, and this metaphor is an image of the deterioration of the situation and the lack of hopes in the Islamic future, and these metaphors are to show the tragedy and its enormity.

3. Writing

It is one of the enjoyable rhetorical methods that depicts many meanings with concise and condensed words. It is a speech that is generalized and intended by it other than the real meaning

for which it was placed. The metaphor came in her saying: “you will know him and you will find him my father among your women, and the brother of my cousin among your men. So he conveyed the message, proclaiming the warning, deviating from the path of the polytheists, striking their path, seizing their throats...” In the context of this speech in the sermon, she wanted to prove the kinship between her and him and to limit it to her and not to anyone else among the people by metaphor for a characteristic. She mentioned the described and did not state the characteristic (kinship) as she left it for the majority of the Muslims to know and understand. She could have said: (you will find him my father) and sufficed, but she wanted to confirm it in their ears and to limit this kinship to her only, meaning that there is no one among you who claims that he is his father or more related to him than me. Thus, her superiority over them is evident and no denier can deny it nor can a denier erase it. This meaning was mentioned in her saying: “O people, I am Fatima and my father is Muhammad, may God bless him and grant him peace. I say it again and again” so she repeats what she said and confirms in her metaphor, although all those present know her very well, and no one denies it. However, she confirms this because of the virtue and status her father gave her. Then she followed this metaphor with another of its kind, which is proving the kinship of Imam Ali (peace be upon him) to the Messenger of God (may God bless him and grant him peace) with the word (brother). Her use of this word was completely intentional, as she did not mean the meaning of material lineage (kinship), but rather she meant spiritual brotherhood. If she wanted to prove the relative brotherhood between Imam Ali (peace be upon him) and the Greatest Messenger (may God bless him and grant him peace), she would have used another word, because the Imam (peace be upon him) was not the brother of the Messenger of God (may God bless him and grant him peace) by lineage, but rather his cousin in reality. So she wanted to prove the material and spiritual lineage together, and to remind the Muslims of the places in which the Messenger of God (may God bless him and grant him peace) used the word (brother) to describe Imam Ali bin Abi Talib (peace be upon him). He (peace and blessings of God be upon him) often used to say: This is my brother. Then he made him a brother to Ali (peace be upon him), and he did not take a brother other than him when he made the Muhajireen and Ansar a brother. As for her saying (peace be upon her): “Whenever they kindled a fire for war, he extinguished it, or a horn of Satan was lit, or a gaping mouth of the polytheists opened, he threw his brother into its throats”. And by using this word – his brother – which indicates the high status that the Imam (peace be upon him) enjoys with the Messenger of God (may God bless him and grant him peace) as a reminder to the Muslims and to prove the argument against them as she stated, and this word is a metaphor for the quality of (brotherhood), and perhaps a question comes to mind as to why she singled out the Imam as brothers and not others from Banu Hashim, and this goes back to what was mentioned previously in the hadith about the Messenger of God (may God bless him and grant him peace) describing him as brothers, and the second: that she addressed the Muslims who pledged allegiance to Abu Bakr and there was no Hashemite among them, so Banu Hashim during the events of Saqifah were busy with the death of the Noble Messenger (may God bless him and grant him peace) and preparing him, so al-Zahra (peace be upon her) was right.) Her aim in using this word and using it as a metaphor, and she was not satisfied with this metaphor as she supported it with another, which is (my cousin), which is a metaphor for the quality of kinship between her and the Messenger (may God bless him and grant him peace) and the Imam (peace be upon him) when combined with what corresponds to it (and my cousin’s brother is not like your men), so from her father’s side she is the daughter of the best of creation absolutely and no one is comparable to her or shares her.

He approaches it or shares the suggestion of his complete judgment on it, striking the polytheism in a place where its owner cannot continue fighting, which is (the thabj), and after that he takes his way out and thus he is firmly in control of it, and with her metaphor she proves the virtue of her father who had it not been for the injustice of the people towards her and her right she would not have referred to him, but with this soul and this emotion in the tragedy she wanted to attribute what her father (may God bless him and grant him peace) did, and how could she not when she proves that by saying: “Whenever they lit a fire for war, God extinguished it, or a horn of Satan appeared, or a gaping mouth of the polytheists opened, he threw his brother into its throat, and he does not retreat until he treads on its eardrum with his opponent, and extinguishes its flame with his sword,

toiling in the cause of God... close to the Messenger of God, a master among the friends of God.”. We find that al-Zahra has a distinctive style in harnessing the metaphorical images that added beauty and completion in correcting the meaning.

The third section

The internal rhythmic structure

The rhythmic structure represents the basic foundation in constructing the text, as it is "the first tangible material manifestation of the vocal poetic fabric and its semantic attachments". As for the internal rhythm, it is "the vocal harmony that stems from this musical agreement between the words and their meanings sometimes, or between the words themselves at other times". The internal rhythmic structure emerges in the sermon of Lady Zahra (peace be upon her) through the care represented in creativity, education, and composition, as her sermon was studded with various arts of musical rhythm, including: -

1. Alliteration

It is the complete or partial similarity of two words in pronunciation, with their difference in meaning. The internal musical rhythm was available in the sermon of Al-Zahra (peace be upon her) in the phenomenon of alliteration that created resounding sounds in the recipient, as it created alliteration between (Al-Lati and Al-Lay, Fagharat and Faghara, Samakhha and Bakhmasa, Tarthaw and Warith, Hareem and Harmah...), so these words created a rhythm through the repetition of sounds within the sentences that increased the beauty of the music of the text, and the performance of its required role in the text and the recipient.

2. Antithesis

It is the application, equivalence, antithesis, matching and division. The antithesis came in the sermon of al-Zahra in more than one place, including her saying: “A woman who denied God, despite her knowledge, so God Almighty illuminated her injustice through Muhammad, may God bless him and his family, and revealed her worries from the hearts, and removed their darkness from the eyes”. The antithesis came in the text above between (a woman who denied, her knowledge). For this reason, Lady Fatima (peace be upon her) alerted the Muslims to be aware of the heedlessness that accompanies man and distances him from the truth, so she returned them to what they were upon of innate knowledge of God and denial of Him, the Almighty and Majestic. This type of antithesis is a positive antithesis; Because it came between two affirmative words, then she matched the two words (fa-anara, *ظلمه*) because light is the opposite of darkness, and she also used this antithesis to reveal what the nation was like before the prophetic mission, and it is also an affirmative antithesis, so the matching was frequent in this section of the sermon, so she said: (And He revealed their worries from the hearts) and in fact what is opposite to relief is distress, and the worries are the mixed and hidden matter that no one knows about, and through the mediation of the Messenger (peace be upon him), this confusion in thought was relieved, and her saying: (And He removed their darkness from the eyes) and the removal is the revealing, and the darkness is the darkness, and what was in the two words (jal and ghammaha) is an affirmative antithesis, so he was able by establishing it (peace be upon him) among them to save them from the temptation of Satan to the path of guidance.

3. Saj'a

It is one of the musical phenomena with a special rhythm that leaves its effect on the recipient. It came in the sermon for the purpose of clarification, as al-Zahra (peace be upon her) used it to enrich the sermon and show them the truth of the Qur'an through its evidence and commands that they had overlooked. Repetition occurs in sounds, words and sentences, and the repetition of sounds was clear in her saying: “And its prohibitions are clear, and its commands are evident”. The sound of the letter alif dominated in the two sentences, as it was repeated four times, then came after it the sound of the letter waw, repeated five times, then the letter ha' three times. Thus, the number of sound beats for the sound of the letter alif, waw and ha' was twelve beats out of a total of twenty-four

sounds, and through these sounds, the high sound tone was achieved in the repetition of sounds.
Conclusion.

Conclusion

After this literary journey between the lines of the sermon of Lady Zahra (peace be upon her), that bright eloquence became clear to us with its harmonious and coordinated colors and the topic of the sermon, as the sermon came bearing various arts of speech that clearly reflect to the reader the brilliance of style and eloquence, especially since the sermon is one of the literary arts that requires high ability in performance and choice of words, in a way that affects the recipient, and Lady Zahra (peace be upon her) was able to achieve that goal with what she was distinguished by in eloquence in style, as the sermon came as if it were a fruitful orchard with everything that pleases the soul, colored with the bright colors of spring, represented by what came from linguistic structures: interrogation, presentation and delay, confirmation, prohibition, command, call, separation and connection. As for the rhetorical image, it gathered the fragrances of eloquence from simile, metaphor, and metaphor, thus completing the musical structure of the text that was organized with a contract that gathered the melodies of music from antithesis, paronomasia, and rhyme. Al-Zahra (peace be upon her) did not forget to embroider that radiant garden with coordinated decorations of verses of the wise remembrance that were taken from the Holy Quran. That garden was a true witness to the eloquence of Lady Al-Zahra (peace be upon her).

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