

**A Pragmatic Study of Argument in atimatulzahra's  
(P.B.U.H.) Speech**

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**Abstract**

Prophet Muhammad and his Progeny (Peace Be Upon Them, henceforth P.B.U.T.) have set the seeds of many human and natural sciences, including linguistic-related reflections. As such, the current study concords with the assumption that these great Islamic figures have had their essential impact on the subsequent fields of study concentrating on language, rhetoric and communication. Argument is hypothesized by this study to be one of the most prominent aspects of that influential role of Prophet Muhammad and his Progeny. Argument has been widely employed in the religious speeches delivered to Muslims and to other religions followers by Prophet Muhammad (P.B.U.H.) and his progeny (P.B.U.H.) in defense of Islam and Islamic fundamentals and in pursuit of establishing the basic rights and humanistic principles sought by Islam. Lady Fatimatulzahra (P.B.U.H.), the daughter of Prophet Muhammad (P.B.U.H.), wife of Imam Ali and the mother of Imam Hasan and Imam Hussein (P.B.U.H.) is a case in point of this belief. Moreover, the great and knowing personality of Lady Fatimatulzahra represents a rich source for linguistic studies. Lady Fatimatulzahra's (P.B.U.H.) speech is characterized by various pragma-rhetorical aspects which need a careful study and investigation. Thus, this study has set itself the aims of identifying some of the most significant pragma-rhetorical strategies of argument employed by her. Further, how these strategies have been used to get her argumentative aims fulfilled. The results and discussions of this study have arrived at the conclusions that the most frequent pragma-rhetorical strategies utilized by her are: Rhetorical Questions, Metaphors and Warrants. In addition, she has made use of these strategies to persuade her audience successfully.

Key words: Pragma-rhetorical tropes, Lady Fatimatulzahra's (A.S.) speech, Pragmatic Strategies of Argument, Toulmin's Model of Argument.

### **1. Introduction**

As human beings living in an uncertain world, we make claims about many matters about which we do not have knowledge or even well-confirmed beliefs. Arguments are found where there is some controversy or disagreement about a subject and people try to resolve that disagreement rationally. When they put forward arguments, they offer reasons and evidence to try to persuade others that their beliefs are correct.

According to Govier (2010:1), an argument is "a set of claims in which one or more of them—the premises—are put forward so as to offer reasons for another claim, the conclusion". An argument may have several premises, or it may have only one. there are two premises. When we present arguments in speaking or writing, we try to persuade others by giving reasons or citing evidence to back up our claims. We may also construct and consider arguments as a means of reflecting on how we could justify a claim that we already believe (Ibid: 2).

As far as the use of argument genre in religious genres, particularly in speeches delivered by Prophet Muhammad and his progeny (P.B.U.T.) is concerned, argument has been widely employed in the religious speeches delivered to Muslims and to other religions followers by Prophet Muhammad (P.B.U.H.)and his progeny (P.B.U.T.) in defense of Islam and Islamic fundamentals and in pursuit of establishing the basic rights and humanistic principles sought by Islam. It is thought that the great acceptability, respect, and prevalence that characterize these speeches come from the power of argument Prophet Muhammad and his progeny (P.B.U.T.) possess, which reflects the Prophet's great and humanitarian character and teachings that he possessed and passed to his progeny. Prophet Muhammad's progeny, as elevated Islamic figures represent the natural continuation of Prophethood. Lady Fatimatulzahra(P.B.U.H.), the daughter of Prophet Muhammad (P.B.U.H.), wife of Imam Ali and the mother of Imam Hasan and Imam Hussein (A.S.), is a perfect example of this fact. Moreover, she (A.S.)represents the natural perpetuity of the Message of Islam as the container of humanitarian and scientific fields of knowledge.

The great and knowing personality of Lady Fatimatulzahra(P.B.U.H.) represents a rich source of linguistic studies(Ordoni, 1987:226). These

speeches are characterized by various pragma-rhetorical aspects, mainly the pragma-rhetorical strategies, which need a careful study and investigation. Thus, this study has set itself the aims of identifying some of the most significant pragma-rhetorical strategies of argument employed by Lady Fatimatulzahra (P.B.U.H.). Further, how these strategies have been used to get her argumentative aims fulfilled. To achieve these aims, some related pragmatic issues, more precisely argumentative strategies and pragma-rhetorical tropes, are necessary to be discussed in order to develop the procedure which used for analyzing the data of this study (the renowned speech of Fadak).

## **2. An Eclectic Model of Analysis**

The model which is adopted by this study is based on the Toulmin's Model (2003) and Al-Hindawi and Abu-Kroozs' Model (2012) of Pragma-rhetorical Tropes, alongside with the observations made by this work. This model can be illustrated as follows:

### **2.1 Toulmin's(2003)Model of Argument**

Toulmin's(2003) Model of Argument, named after the British philosopher Stephen Toulmin, offers well-formed structure that designed for building up critical and persuasive arguments, particularly for situations where there are no clear-cut right answers. This model includes six fundamental elements that weigh and enhance the pros and cons relevant to an argument.

#### **2.1.1 Claim**

A claim is "a statement which contains structure and is presented as the outcome of the argument; it refers to the course of action followed by an arguer in a particular conflict situation"(Simosi, 2003:191). It is the point that the arguer is trying to establish or the assertion he/she wishes to confirm. In other words, the claim is the proposition an arguer wants someone else to adopt.

There are three types (strategies) of claims:

1. **Fact Based Claim:** Claim that focuses on empirically verifiable phenomena (by *means* of direct observation, experimentation, or other data-supported research).
2. **Judgment and Value Claim:** Claim involving opinions, attitudes, and subjective evaluations.
3. **Policy Based Claim:** Claim advocating courses of action that should be taken.

#### **2.1.2 Evidence**

**The evidence**, according to (Ibid.), is an utterance which constitutes the proof at the arguing party's disposal. It may refer to past events, information about the conflict situation at hand, or the communication exchanged between the two parties. In general, any utterance used as a point of departure in the particular argument on the basis of which the claim was made was coded as evidence. While, some components in Toulmin's (2003) Model can be left out of an argument or implied without being explicitly stated, evidence must always be included and explicitly stated. Moreover, it should be sufficient, credible, and accurate. (McGlone, 2007: 5).

### **2.1.3 Warrant**

The **warrant** represents an underlying link between the claim and evidence. That is, it points out the reason behind the evidence given by arguers in support of the claim. Thus, Simosi(2003:191) states, it is an utterance which is used as a rule, principle, premise or inference-license and acts as a bridge between the evidence and the claim. The warrant indicates the relevance of the evidence to the claim. The rule may refer to different levels of generality; for instance, a specific warrant may allude to a concrete reason, which refers to information relevant to that particular case, or express reasons which more directly allude to the person's beliefs (stemming from social and/or organizational values).but often there is no need to state them explicitly because they are implied by the context.

Toulmin (2003:97-98) defines six main strategies that can bring the evidence and claim together within a framework of argument:

1. **Generalization Warrant:** Connects that which is true for a representative utterance to what is apparently true for the whole proposition upon which the utterance is built.
2. **Sign Warrant:** links the data/evidence as a signal, clue, or indicator of the claim.
3. **Authority Warrant:** relates the evidence to highly-established and sound sources to enhance and consolidate the claim.
4. **Analogy Warrant:** Analogies of similar events, incidents, episodes or situations are used to attach the evidence to the claim.
5. **Causality Warrant:** Here, the evidence is utilized as being a direct result or consequence of the claim.
6. **Principle Warrant:** the evidence is being linked to the claim as a way of direct application of a broader, relevant principle (Ibid).The aforementioned six strategies are employed by those who indulge

themselves in arguments at different levels of generality within an argument structure.

#### **2.1.4 Backing**

The next important element of arguments distinguished by Toulmin is that of the backing of warrants. Backings provide support for warrants. They become relevant when a warrant is challenged. This occurs when the legitimacy of the range of arguments as licensed by a warrant is challenged (Verheij,2006:358).

Hence, **Backing** is evidence that underpins and sustains warrant. It has the same function of the evidence enhancing a claim since it may take the form of quotations and sayings of others, reported events, concluding remarks, physical evidence, or other pieces of information or reasoning. However, the evidence (Warrant) utilized for supporting a claim is an indispensable component of any argument; whereas backing is not a necessary component of the argument organizational structure. Nevertheless, when the backing is being resorted to, it must be explicitly realized rather than implied.

#### **2.1.5 Rebuttal**

The rebuttal provides conditions of exception for the argument. Rebuttals are distinct both from evidence and from warrants, indicating circumstances in which the general authority of the warrant would have to be set aside, Toulmin (2003:94) argues. Therefore, arguers recourse to them whenever they wish to mitigate any objections that might be raised against their claims by suggesting reasons to belittle the counterargument or otherwise to weaken its significance. Dealing with counterarguments and objections is thus a key part of the process of building arguments, refining them, and interpreting them.

#### **2.1.6 Qualifier**

Qualifiers are words or phrases limiting the force of your claim - using probably to absolutely. They can express a degree of force that the Data (Evidence) give to the Claim by the Warrant. Following (Verheij, 2006:348), Qualifiers are simply thought of as some kind of modal operators on statements. As a result, Toulmin's qualifiers will be considered as being a part of utterances that expresses the claim supported by the data.

Furthermore, qualifiers constitute a very important part of the argument structure for several reasons illustrated by (Galea et al.,2002:11-12). First, language with qualifiers is safer; second, qualifiers require modifying the claim to obtain audience acceptance; and therefore,

increase interaction possibility with his/her audience in a smooth way that enable them to convince the listeners/audience of the claims raised in the first place. Finally, they reflect how polite and moderate the arguer is in presenting his arguments in a persuasive tone.

### **2.2 Al-Hindawi and Abu-Kroozs' Model (2012) of Pragma-rhetorical Tropes**

According (Larrazabal and Korta, 2006:7), a crucial notion of the intention to persuade links rhetoric with pragmatics in a global intentional architecture of individuals, distinguishing and combining at the same time communicative intention and persuasive intention. It is very clear that these two intentions are in different levels. We need first the fulfillment of communicative intention, in order to make possible then the fulfillment of persuasive intention. By means of the satisfaction of the communicative intention one can get the satisfaction of a persuasive intention (particularly, the intention to convince in argumentative discourse).

However, this fact can be better realized by means of Pragma-rhetorical Tropes, whereby a proposition might be stated in different ways with the employment of various strategies and devices. These strategies incur many classifications and taxonomic approaches. Still, the Pragma-rhetorical Tropes model developed by Al-Hindawi and Abu-Kroozs' (2012) is the most relevant one to the purposes of this paper; consequently, it is adopted by the work for analyzing the data under investigation. According Al-Hindawi and Abu-Kroozs' (2012:15) Pragma-rhetorical Tropes are classified into two major types, namely, **Clarification Tropes** that can be used to support and to strengthen the argument strategies as they serve to clarify and add to the point made by arguers. And **Emphatic Tropes**, which are adopted by speakers to expand on and enhance claims and warrants issued in arguments, or they might be part of the pragmatic strategies employed to trigger such acts. In addition, each one of these two principal types of strategies (tropes) are subdivided into three sub-strategies that are tackled in detail below ( See 2.2.1. and 2.2.2 below).

#### **2.2.1 Clarification Tropes**

Some tropes may be used to clarify the speaker's ideas, attitudes and to show his/her evaluation of certain topic or person (Harris, 2008:2). Those tropes include:

**a. Metaphor**

Metaphor is defined as a figure of similarity, a word or phrase is replaced by an expression denoting an analogous circumstance in a different semantic field (Gibbs; 2001:326). The comparison adds a new dimension of meaning to the original expression. Unlike simile, the comparison is not made explicit ('like' or 'as') are not used (For more details of metaphor, see Mihas (2005), Rozina and Karapetjana (2009). Pragmatically speaking, metaphor is not only rendered from the flouting of Grice's conversational maxims, but also from violating Sperber and Wilsons' relevance maxim. Thus, metaphor may be a suitable pragma-rhetorical device at the speakers' disposal to convey their opinions, evaluations, attitudes towards certain things or persons indirectly.

**b. Simile**

Simile is an explicit comparison (using "like" or "as") between two things of unlike nature that yet have something in common. Two things are openly compared with each other, introduced by 'like' or 'as' (Cruse, 2006: 165). However, explicit comparisons might be used effectively to leave the desired impact on the listeners. The speaker elaborates on certain behaviour of to whom he/she directs his/her claims via employing the pragma-rhetorical strategy of simile intended to maximize the condemned acts by means of explicit comparison.

**c. Irony**

Irony is defined as a discrepancy between what a speaker says and what he or she believes to be true, such as the utterance "What a sunny day" during a storm (Xiang Li, 2008:5). As for the relation between irony and the pragmatic issues, irony is traditionally seen as sub-strategy of a broader category of indirect speech acts as well as conversational implicatures, on which it entirely relies, Attardo (2001:165) maintains. Pragmatically speaking, any utterance (depending on the context) can be used for the purpose of irony, whether it signals the opposite or echoes some other person attitude. Ironic utterances are meant to prove certain claims or support and back certain propositions passed by arguers via the employment of different pragma- rhetorical devices such as hyperbole, rhetorical questions, metaphors, excessive politeness etc...

**2.2.2 Emphatic Tropes**

Mendoza and Peña (2007:152) argue that some tropes, such as overstatement and understatement, are basically employed by speakers for emphatic purposes. The emphasis tropes comprise:

**a. Rhetorical Questions**

Rhetorical questions (RQs) are generally defined as questions that neither seek information nor elicit an answer (Han, 1997:3). Moreover, a rhetorical question is an effective pragma-rhetorical tool that might employed speakersto persuade listeners of their own ideas and beliefs, or to validate the claims they raise against a third party in their argument. Pragmatically speaking, rhetorical questions have the illocutionary force of an assertion of the opposite polarity from what is apparently asked. That is, a rhetorical positive question has the illocutionary force of a negative assertion, and a rhetorical negative question has the illocutionary force of a positive assertion (Black, 2006:26).

**b. Overstatement (Hyperbole)**

Hyperbole is defined as a figure of speech involving deliberate exaggeration for rhetorical effect, to increase impact or to attract attention. Exaggeration may be negative or positive (Cruse, 2006: 80). After metaphor, hyperbole is the most common trope. Accordingly, it might be adopted by speakers to magnify or support their claims.

**c. Understatement (Litotes)**

Understatement is a by-product of flouting the maxims of quantity and quality. An understatement is a statement which, somehow, because it is conspicuously less informative than some other statement, can be used to express the meaning of the more informative statement (Ruiz, 2006: 6). Such purposeful un informativity runs counter to the Gricean principle that one should do what one can to make oneself understood, but it is consistent with the contrary principle that one should do no more than one has to.

The model described above is diagrammed as follows:



An Eclectic Model Pragma-rhetorical Strategies of Argument

**3. Text Analysis and Discussion**

Al-Hindawi and Abu-Kroozs' (2012), the eclectic model illustrated above (See Section 2. above) is used for analyzing the data under study represented by selected texts taken from the renowned speech delivered by Lady Fatimatulzahra (P.B.U.H.). Moreover, this model is adapted in order to investigate the various types of Pragma-rhetorical Strategies of Argument utilized by her(P.B.U.H.) in order to persuade her audience of



the just cause that Lady Fatimatulzahra (P.B.U.H.) seek to defend and establish.

It is very important to highlight the properties of the text before analyzing it:

1. Lady Fatimatulzahra's (P.B.U.H.) argument is a monologue-like process that is progresses in the following way: At the outset of each text, she uses a combination of strategies argument intermixed with one another (claim and evidence connected by means of warrant which is followed by a backing strategy). Additionally, qualifiers are employed sometimes to mitigate the effect of the negative side of the injustice done to the speaker and to consolidate the reality of the proposition that trigger all these pragmatic strategies of argument. Thus, it is clear that she starts with one proposition represented by claim strategy which is in turn enhanced by other argumentative ones; sealed with concluding strategies that are usually put in the form of rhetorical questions and another emphatic strategy usually used in support of the original proposition set by her in each text.
2. In similar vein, it worth to mention that emphatic pragma-rhetorical tropes in general, and rhetorical questions in particular are utilized in abundance to the extent that their employment outnumber the use of other argumentative devices (viz. claim, evidence and warrant). Since the tropes are used even as backing and supporting strategies to strengthen the other strategies of argument. Further, many rhetorical questions are employed at the end or the second part of almost each text. This fact is not surprising, and very significant at the same time since it reflects the great linguistic abilities and the highly elevated style of the speaker, which shows how deep the indulgence of Lady Fatimatulzahra's (P.B.U.H.) towards the Glorious Quran style that address the minds of people by recouring to various figures of speech with special attention to rhetorical questions. So, this feature is an interesting and important one since it verifies one the central aims this study has concerned itself with; that is, confirming the claim that Lady Fatimatulzahra (P.B.U.H.) represents a rich source for linguistic studies due to the great and knowing personality of this great Islamic humanitarian figure.
3. However, clarification tropes are used to a lesser degree (especially irony which is not used at all) by Lady Fatimatulzahra (P.B.U.H.), as she heavily relies on emphatic tropes on the one hand; and uses metaphoric strategies ( which shows again the great influence of Holy

Quranic Texts on her linguistic strategies) on the other hand. In addition to that, the high morals and noble Islamic prophetic linguistic behaviour estrange her from employing any FTA strategies.

4. Moreover, Quranic verses are profusely employed by Lady Fatimatulzahra (P.B.U.H.) in pursuit of supporting and consolidating her true rightful claims, which are based on the Holy Quran and Prophet's Hadith that is also used in support of her righteous proposition. That is why, most of the Quranic verses and Hadith utilized in this speech are given in the form of undisputable evidence, warrants, and backings.
5. It is noteworthy that the original Arabic text is the text which will be under analysis, whereas English translation is provided here for explanatory purposes.

### 3.1 Text Analysis

#### Text (1)

(وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباها واصطفاه قبل أن ابعثه إذ الخلائق بالغييب مكنونة وبستر الأهواويل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابتعثه الله إتماما لأمره وعزيمة على إمضاء حكمه وإنفاذا لمقادير رحمته فرأى الأمم فرقا في أديانها عكفا على نيرانها عابدة لأوثانها منكرة لله مع عرفانها فأثار الله بأبي محمد (ص) ظلمها وكشف عن القلوب بهمها وجلى عن الأبصار غممها وقام في الناس بالهداية فأنقذهم من الغواية وبصرهم من العماية وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رافة واختيار ورغبة وإيثار فمحمد (ص) من تعب هذه الدار في راحة قد حف بالملائكة الأبرار ورضوان الرب الغفار ومجاورة الملك الجبار صلى الله على أبي نبيه وأمينه وخيرته من الخلق وصفيه والسلام عليه ورحمة الله وبركاته.)

I too bear witness that my Father, Muhammad, is His Slave and Messenger, Whom He chose prior to sending him, named him before sending him; when creatures were still concealed in that which was transcendental, guarded from that which was appalling and associated with the termination and nonexistence. For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, And realized the place of every event. Allah has sent him

(Muhammad)(P.B.U.P.) as perfection for His commands, a resolution to accomplish His rule, and an implementation of the decrees of His Mercy. So he found the nations to vary in their faiths; Obsessed by their fires, Worshipping their idols, And denying Allah despite their knowledge of Him. Therefore, Allah illuminated their darkness with my Father, Muhammad, (P.B.U.P.) uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance among the people; So he delivered them from being led astray, led them away from misguidance, guided them to the proper religion, and called them to the straight path. Allah then chose to recall him back in mercy, love and preference. So, Muhammad (P.B.U.P.) is in comfort from the burden of this world, he is surrounded with devoted angels, the satisfaction of the Merciful Lord, and the nearness of the powerful King. So may the praise of Allah be upon my Father, His Prophet, Trusted one, the chosen one from among His creatures, and His sincere friend, and may peace and blessings of Allah be upon him.

Text (1) is of great significance in relation to the rest of the speech, since it is composed of a highly intricate network of pragma-rhetorical strategies that are placed altogether to establish the cornerstone of this speech argument, that is, Lady Fatimatulzahra's (P.B.U.H.) usurped rights by establishing her holy unique affinity to the Prophet and how that her bond with the Prophethood has been wasted and ignored by her own people. The tremendously interwoven texture of this text incorporates a blend of various pragma-rhetorical devices utilized by Lady Fatimatulzahra (P.B.U.H.) in order to lay the ground for her fundamental proposition concerning her confiscated rights. She initiates her argument with a fact based claim strategy intermingled with evidence one رسوله عبده محمد أن أبي أشهد أن أبي محمد عبده رسوله combined with a series of warrant strategies إختره قبل أن أرسله وسماه قبل أن اجتباها واصطفاه قبل أن ابعثه which are in turn, backed up by clarification metaphoric tropes إذ الخالق إبتعثها الله and causality warrant عزيمة على إمضاء حكمه وإنفاذا لمقادير رحمته strategies are made use of in consolidation of the principal claim made by her.

In developing her argument through repeating the same evidence strategy أبي محمد (ص) which is strengthened by several backing clarification metaphoric tropes فأنار الله بأبي محمد ظلمها وكشف عن القلوب بهمها وجلى عن الأبصار غممها. It is clear that these tropes have a double function here. First, they are used to consolidate the evidence given by her; secondly, metaphoric expressions are resorted to by speakers to establish

some opinions or propositions and to pass certain evaluations indirectly. Thus, she indirectly supports her main claim again and pave the way to the major proposition concerning the violated rights of the progeny of Prophet Muhammad (P.B.U.H.) that are represented by her own taken belongings and properties, being the first violations committed deliberately against the progeny of Prophet Muhammad(P.B.U.H.). It is important to state that in this introductory text, Lady Fatimatulzahra's (P.B.U.H.) relies heavily on clarification tropes, particularly Lady Fatimatulzahra's metaphoric pragma-rhetorical strategies. A question is to be raised here "Why recursing to this particular trope?" This inquiry is answered by Gibbs and Colston (2001:2) who argue that metaphors are simply genuine means of expressing things and propositions that cannot be said in any other way. Therefore, metaphors are the most common and widely used tropes by speakers and writers and they, consequently, reflect the speaker's linguistic creativity. Such creativity is one of the most distinguishing features of Prophet Muhammad and his progenys' (P.B.U.H.) great linguistic abilities that reflect their deep preoccupation with the Holy Quran inimitable verses. Off course, Lady Fatimatulzahra's (P.B.U.H.) is part of this highly elevated Quranic atmosphere, therefore, it is not surprising to see her employing such powerful linguistic means to underpin her fundamental claim and eventually establish the real intended proposition.

**Text (2)**

﴿أيها الناس اعلّموا أني فاطمة و أبي محمد ص أقول قولي هذا عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا لقد جاءكم رسولٌ من أنفسكم عزيزٌ عليه ما عنتم حريصٌ عليكم بالمؤمنين رؤوفٌ رحيمٌ فإن تعزوه وتعرفوه تجدوه أبي دون نساءكم وأخا ابن عمي علي دون رجالكم ولنعم المعزى إليه ص فبلغ الرسالة صادعا بالندارة مائلا عن مدرجة المشركين ضاربا ثبجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يكسر الأصنام وينكت الهام حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر والشقاق وفهتتم بكلمة الإخلاص في نفر من البيض الحماص.﴾

Be informed that I am Fatima, and my father is Muhammad (P.B.U.H.) I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. **"Now hath come unto you an Apostle from amongst yourselves; It grieves him that you should perish; Ardently anxious is he over you; To the believers he is most kind and merciful"**. 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.S.) 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. Thus, he propagated the Message, by coming out openly with the warning and while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching; He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst **a band of starved ones;**

In text (2), Lady Fatimatulzahra's (P.B.U.H.) goes on with the same fundamental argument through another fact based claim strategy asserted by the use of her first name (Fatima) اعلموا أنني فاطمة, and mixed with the same evidence strategy (ص) أبي محمد launched in the beginning of text (1). However, these two pragmatic strategies of argument are not adopted in this text to trigger a new claim; but, rather to serve as implied backing strategy for the original claim in a way that proves the discursal unity characterizing her speech. In addition, a series of backing strategies follow and support the warrant ولا أقول ما غلطا ولا أقول ما أفتل شططا. In this respect, the interesting point about the two texts analyzed so far is they utilize the same claim and warrant strategies, but via various linguistic means. This is why, Lady Fatimatulzahra's (P.B.U.H.) resort to the use of a very influential form of warrant strategy, namely, authority warrant strategy actualized by her employment of the Quranic verse لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ. Because, connecting the evidence to the authority of the Glorious Quran, which is derived from the Almighty Allah's Unquestionable Authority represents powerful device at the speaker's

disposal and shows her deep knowledge and original comprehension of these divine verses.

Lady Fatimatulzahra's (P.B.U.H.) soon supports her claims and evidence by multifunctional "principle warrant strategy" فإن تعزوه وتعرفوه فإن تعزوه وتعرفوه "principle warrant strategy" blended with the above mentioned evidence وأخا ابن عمي علي along with another evidence علي which constitutes another essential part of the primary proposition concerning the affinity attribute and unique blood bond that links the holy progeny to the Prophet(P.B.U.H.) and his progeny. In addition to the function of connecting the evidence to the claim, the principle warrant strategy used here realizes two additional pragmatically oriented functions: first, it enhances the original claim set by in the beginning of text (1), and second, it implies a backing strategy function in favour of the new evidence added in text (2). The fact some warrants are used for backing purposes is confirmed by Nikolić and Tomić (2009:1372).

Nevertheless, claims and warrants are strengthened by several metaphoric tropes in a very complex interweaving way that ends the second text with well-formed preparation to the rest of the text parts in the speech تقرى الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شفاشق الشياطين وطاح وشيظ النفاق وانحلتعقد الكفر والشقاق. It is obvious that such metaphoric expressions as أسفر, زعيم, انحلتعقد, are used to fulfill a backing function. And they are preceded by another qualifying strategy represented by حتى which is intended here to modify the claim to obtain audience acceptance; and therefore, increase interaction possibility with her audience in a smooth way that enable her to convince the listeners/audience of the claims raised in the first place. However,

### Text (3)

﴿وكنتم على شفا حفرة من النار مذقة الشارب ونهزة الطامع وقبسة العجلان وموطئ الأقدام تشربون الطرق وتقتاتون القد أذلة خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بابي محمد ص بعد اللثيا والتي وبعد أن مني بيهم الرجال وذؤبان العرب ومردة أهل الكتاب كلما أوقدوا للحرب نارا أطفأها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفى حتى يطاء جناحها بأخمصه ويحمد ليهبها بسيفه مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سيدا في أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه في الله لومة لائم وأنتم في رفاهية من العيش وادعون فاكهون آمنون تتربصون بنا الدوائر وتتوكفون

الأخبار وتنكصون عند النزال وتفرون من القتال فلما اختار الله لنيه دار أنبيائه ومأوى  
أصفيائه ظهر فيكم حسيكة النفاق وسمل جلاباب الدين ونطق كاظم الغاوين ونبغ  
خامل الأقلين وهدر فنيق المبطلين فخطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه  
هاتفا بكم فألفاكم لدعوته مستجيين وللعزة فيه ملاحظين ثم استنهضكم فوجدكم  
خفافا وأحمشكم فألفاكم غضابا فوسمتم غير إبلكم ووردتم غير مشربكم هذا والعهد  
قريب والكلم رحيب والجرح لما يندمل والرسول لما يقبر ابتدارا زعمتم خوف الفتنة ألا  
في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين فهيهات منكم وكيف بكم وأنى تؤفكون  
وكتاب الله بين أظهركم أموره ظاهرة وأحكامه زاهرة وأعلامه باهرة وزواجره لائحة  
وأوامره واضحة وقد خلفتموه وراء ظهوركم أرغبة عنه تريدون أم بغيره تحكمون بئس  
للظالمين بدلا ومن يتنغي غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين ثم  
لم تلبثوا إلا ريث أن تسكن نفرتها ويسلس قيادها حتى أخذتم تورون وقدتها وتهيجون  
جمرتها وتستجيبون لهتاف الشيطان الغوي وإطفاء أنوار الدين الجلي وإخماد سنن  
النبي الصفي وتمشون لأهله وولده في الخمرة والضراء تشربون حسوا في ارتغاء ونصبر  
منكم على مثل حز المدى ووخز السنان في الحشا.)

and you were on the edge of a hole of fire; (you were) the drink of  
the thirsty one; the opportunity of the desiring one; the fire brand of him  
who passes in haste; the step for feet; you used to drink from the water  
gathered on roads; eat jerked meat. You were despised outcasts always  
in fear of abduction from those around you. Yet, Allah rescued you  
through my father, Muhammad (P.B.U.H) after much ado, and after he  
was confronted by mighty men, the Arab beasts, and the demons of the  
people of the Book Who, whenever they ignited the fire of war, Allah  
extinguished it; and whenever the thorn of the devil appeared, or a  
mouth of the polytheists opened wide in defiance, he (P.B.U.H) would  
strike its discords with his brother (Ali A.S.), who comes not back until  
he treads its wing with the sole of his feet, and extinguishes its flames  
with his sword.

(Ali is) diligent in Allah's affair, near to the Messenger of Allah, A  
master among Allah's worshippers, setting to work briskly, sincere in  
his advice, earnest and exerting himself (in service to Islam); While you  
were calm, gay, and feeling safe in your comfortable lives, waiting for  
us to meet disasters, awaiting the spread of news, you fell back during

every battle, and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out, The misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits. He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), Surely, they have fallen into trial already! And indeed Hell surrounds the unbelievers. How preposterous! What an idea! What a falsehood! For Allah's Book is still amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have casted it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens.

In this text, Lady Fatimatulzahra(P.B.U.H.) completes what she has started in the second text by linking the fundamental evidence محمدأبي to the primary claim via the employment of another type of warrant strategies of argument, that is, 'analogy warrant pragmatic strategy' realized by such clauses as *فأنقذكم، أدلة خاسئين، وكنتم على شفا حفرة من النار*.  
اللهAs these expressions are used here in analogy to the ones employed in the Holy Quran verses in order to consolidate the original claim and to stick to the established proposition regarding the usurped rights,



reflecting the Quranic-observing personality of Lady Fatimatulzahra's(P.B.U.H.). It is noteworthy, that the texture of text (3) constitutes a highly sophisticated network of various interrelated types of pragma-rhetorical strategies. The complex combination of these pragmatic devices might be decomposed as follows: after restating the evidence once again *فأتقذكم الله بابي محمد*, she combines another evidence *أخاهم* with a series of metaphoric warrants *ببهم الرجال وذؤبان العرب / نجم قرن الشيطان / أو فغرت فاغرة من / يطاء جناحها بأخمصه / ويخمدلها بسيفه* which are employed for backing purposes. Additionally, a group of backing strategies *مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سيدا* is provided to aid the new evidence *أخاهم* introduced in this text with the intention of supporting the original proposition set earlier, and offering additional backing data about Imam Ali's precedence and great role in Islam and the injustice that is done to him at the hands of those who confiscated Lady Fatimatulzahra's(P.B.U.H.) divine allotments. Then, Lady Fatimatulzahra(P.B.U.H.) continues consolidating the claim, utilizing another combination of pragma-rhetorical tropes of metaphor *وسمل جلاباب الدين ونطق كاظم الغاوين ونبيغ خامل الأقلين وهدر فنيق المبطلين* combined with a qualifying argumentative strategy *ثم*, which is in turn followed by supporting metaphoric expressions *فوسمتم غير إبلكم ووردتم غير مشربكم*. Furthermore, the qualifying strategy expressions *والجرح لما يندمل والرسول* are repeated in a reprimanding tone to appeal to her audience/listeners and persuade them about her just cause (claim) by evoking their sense of guilt due to their lagging to support the progeny of the Prophet ((P.B.U.H)after his death.

Nevertheless, the final part of this text attracts attention to the outset of the second half of the speech, which is characterized by the employment of emphatic pragma-rhetorical tropes represented by Rhetorical Questions (Henceforth RQs). The inclusion of this strategy signals the basic difference between the two major classes of tropes (clarification and emphatic). The former is used to reflect opinions,

attitudes and to initiate evaluations concerning certain topics or situations; while the latter is adopted to assert and maximize the effect of prior attitudes, opinions, viewpoints, etc. Therefore, they are used here to enhance and to amplify the significance of claims stated earlier in the speech. Three RQs وأنى تؤفكون/أرغبة عنه تريدون/ أم بغيره تحكمون are intermingled with authority and analogy based warrant strategies actualized by بسئ للظالمين بدلا ومن يبتغي غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين. Moreover, two other pragma-rhetorical strategies are used to close down the textual process of asserting the principal claims, and these are: understatement تشربون حسوا في ارتغاء and overstatement ونصبر منكم على مثل حز المدى ووخز السنان في الحشا.

Text (4)

﴿وهاأنتم الآن تزعمون أن لا إرث لي ولا حظوة من أبي أ فحكم الجاهلية تبغون ومن أحسن من الله حكما لقوم يوقنون أفلا تعلمون من إنا بلى تجلى لكم كالشمس الضاحية أني ابنة محمد ايها المسلمون أغلب على إرثي يا ابن أبي قحافة أفي كتاب الله ترث أباك ولا أرث أبي لقد جئت شيئا فريا أ فعلى عمد تركتم كتاب الله ونبذتموه خلف ظهوركم إذ يقول وورث سليمان داود قال فيما اقتص من خبر يحيى و زكريا إذ قال فهب لي من لدنك وليا يرثني و يرث من آل يعقوب قال تعالى يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين قال تعالى و أولوا الأرحام بعضهم أولى ببعض في كتاب اللّهُ قال تعالى كتب عليكم إذا حضر أحدكم الموت إن ترك خيرا الوصية للوالدين والأقربين بالمعروف حقا على المتقين و زعمتم أن لا إرث لي ولا حظوة من أبي ولا رحم بيننا أ فخصكم الله تعالى بآية أخرج أبي منها فقال إلا فاطمة فدلني عليه اقنع به أم تقولون إن أهل ملتين لا يتوارثان أو لست أنا وأبي من أهل ملة واحدة أم تقولون أنكم اعلم بخصوص القرآن وعمومه ممن جاء به (أبي محمد) و من ابن عمي فدونها مخطومة مرحولة مزمومة تلقاك يوم حشرك فنعم الحكم الله والزعيم محمد والموعود القيامة وعند الساعة يخسر المبطلون ولا ينفعكم إذ تدمون ولكل نبا مستقر وسوف تعلمون من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم.)

Yet-now you claim-that there is not inheritance for us! What!"Do they then seek after a judgment of (the Days of) ignorance? But How, for a

people whose faith is assured, can give better judgment than Allah? Don't you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I 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 Suleiman 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 Yaqoob' 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 I have no share! And that I do not inherit my father! What! Did Allah reveal a (Quranic) verse regarding you, from which He excluded my father? Or do you say: 'These (Fatima and her father) are the people of two faiths, they do not inherit each other?' 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)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit and soon shall you know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment.

Lady Fatimatulzahra(P.B.U.H.) maximizes and backs the claim *تزعمون أن لا إرث لي ولا حظوة* with which she commences text (4) by means of a complex pragma-rhetorical strategy consisting of several various overlapping interrelated sub-strategies. Although, she profusely employs RQ emphatic devices realized by the following questions:

أ فحكم الجاهلية تبغون /ومن أحسن من الله حكما لقوم يوقنون /أفلا تعلمون من أنا /أأغلب على إرثي /يا ابن أبي قحافة أفني كتاب الله ترث أباك ولا أرث أبي أفعلى عمد تركتم كتاب الله ونبذتموه.

these are coupled with clarification simile strategy لكم كالشمس followed by overstatement لقد جئت شيئاً فرياً, which are both utilized here to show and to amplify the magnitude of the injustice done to Lady Fatimatulzahra (P.B.U.H.). After that she uses warrant strategies of generalization يوصيكم الله في أولادكم للذكر يورث سليمان داود, authority عليكم إذا حضر كتب causality وأولوا الأرحام بعضهم أولى, analogy أحذكم الموتان ترك خيراً الوصية للوالدين والأقربين بالمعروف حقاً على المتقين combined with another series of RQs represented by: فأخصكم الله تعالى: بآية أخرج أبي منها/ أم تقولون إن أهل ملتين لا يتوارثان / أو لست أنا وأبي من أهل ملة واحدة / أم تقولون أنكم اعلم بخصوص القرآن وعمومه ممن جاء به؟ Finally, the text is ended with two overstatements عذاب يخزيه ويحل عليه عذاب مقيم, whose main task is to stress the great deal of oppression and wrongdoing put on Fatimatulzahra and her progeny (P.B.U.H.). However, this text is remarkably characterized by adopting the two types of pragma-rhetorical tropes in abundance in order to clarify and amplify the presence of the targeted claim that has been marked at the beginning of her speech. Further, RQs are one of the most powerful devices that are tremendously used in the Holy Quran verses for maximizing, persuasive ends. Consequently, they have a double function of increasing the effect of prior propositions and having a great assertive power can be made use of in support of certain claims raised.

#### Text (5)

( يا معشر النقيبة وأعضاء الملة وحضنة الإسلام ما هذه الغميمة في حقي والسنة عن ظلامي أو ما كان رسول الله ص أبي يقول إن المرء إذا مات يحفظ في ولده فسرعان ما أحدثتم وعجلان ذا إهالة وبكم طاقة بما أحاول وقوة على ما أطلب وأزاول أتقولون مات محمد ) ص ( فخطب جليل استوسع وهنه واستنهر فتقه وأنفتق رثقه وفقد رائقه وأظلمت الأرض لغيبته وخشعت الجبال لمصيبته وأكدت الآمال وأضيع الحريم وأزيلت الحرمه عند مماته (ص) وكسفت النجوم عند وفاته فتلك والله المصيبة العظمى و النازلة الكبرى التي لا مثلها نازلة ولا بائقة عاجلة أعلن بها كتاب الله جل ثناؤه في أفئيتكم وفي

مساكم ومصبحكم بين أظهركم يهتف هتافاً وألحانا وتلاوة وصراخاً ولقبه ما حل  
بأنبياء الله ورسله حكم فصل وقضاء حتموا ما محمد إلا رسول قد خلت من قبله  
الرسل أ فإن مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله  
شيئاً وسيجزى الله الشاكرين.)

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 (P.B.U.H.) 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). Or do you say: "Muhammad (P.B.U.H.) has perished;" Surely this is a great calamity; Its damage is excessive Its injury is great, Its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah-excellent in praising him-announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; A call, A cry, A recitation, and (verses) in order: It had previously come upon His (Allah's) Prophets and Messengers; (for it is) A decree final, and a predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heel, not the least harm will he do to Allah, but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude."

Text (5) is launched by a combination of pragma-rhetorical strategies of argument demonstrated in the form of a fact-based claim that explicitly exhibits some *معشر النقية وأعضاء الملة وحصنة الإسلام* strategy factual attributes of a large number of the audience addressed by the speech in order to gain their acceptance of what has been delivered so far in the speech and what is to follow. Since, convincing this large audience is not an easy task, the claim strategy is supported by overlap

between the emphatic pragma-rhetorical tropes of overstatements and RQs. So, RQ strategies are found in: الله ص أبي يقول إن المرء /وبكم طاقة بما أحاول/أتقولون مات محمد ,while ,overstatements are realized by الجبال لمصييته وأكدت الآمال وأضيع الحريم وأزيلت الحرمة عند مماته (ص) وكسفت النجوم عند وفاته فتلك والله المصيبة العظمى و النازلة الكبرى التي لا مثلها نازلة

It is clear that using this big number of tropes functions as a kind of hyper-linking device that serves to assert the original proposition established in the first text of this speech and to keep the continuation and discursal unity preserved and secured from any discontinuance or interruption.

#### Text (6)

﴿سبحان الله ما كان أبي رسول الله عن كتاب الله صادفا ولا لأحكامه مخالفا بل كان يقفوا سورة و يقتفي سيره ويتبع أثره و أفتجمعون إلى الغدر اعتلالا بالزور عليه وهذا بعد وفاته شبيه بما بغيتم له من الغوائل في حياته هذا كتاب الله حكما عدلا وناطقا فصلا حيث قال يرثني و يرث من آل يعقوب و يقول و ورث سليمان داود و بين عز وجل فيما وزع من الأفساط وشرع من الفرائض والميراث وأباح من حظ الذكران والإناث ما أزاح به علل المبطلين وأزال التظني والشبهات في الغابرين كلا بل سولت لكم أنفسكم أمرا فصبر جميل والله المستعان على ما تصفون معاشر الناس المسرعة إلى قيل الباطل المغضية على الفعل القبيح الخاسر أفلا تتدبرون القرآن أم على قلوب أقفالها كلا بل ران على قلوبكم ما أسأتتم من أعمالكم فساء ما به أشرتتم وبئس ما تأولتم وشر ما منه اغتصبتتم لتجدن والله محمله ثقيلًا وغبه وبيلا إذا كشف لكم الغطاء وبان ما وراء الضراء وبدا لكم من ربكم ما لم تكونوا تحسبون و خسر هنالك المبطلون.﴾

"Glory be to Allah!! Surely Allah's Messenger (P.B.U.H.) did not abandon Allah's Book nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this-after his departure-is similar to the disasters which were plotted against him during his lifetime. But behold! This is Allah's Book, a just judge and a decisive speaker, saying: 'One that will (truly) inherit Me, and inherit the posterity of Yaqoob, and 'and Suleiman inherited Dawood.' Thus, He

(Glory be to Him) made clear that which He made share of all heirs, decreed from the amounts of inheritance, allowed for males and females, and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygone. Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which you assert; it is Allah (alone) whose help can be sought." O people, Who rush towards uttering falsehood and are indifferent to disgraceful and losing actions! Do you not earnestly seek to reflect upon the Quran, or are your hearts isolated with locks? But on your hearts is the stain of the evil which you committed; it has seized your hearing and your sight, evil is that which you justified, cursed is that which you reckoned, and wicked is what you have taken for an exchange! You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the day when the cover is removed and appears to you what is behind it of wrath. When you will be confronted by Allah with that which you could never have expected, there will perish, there and then, those who stood on falsehoods."

This text enhances what has been claimed and backed by certain warrants before. It is texture that makes this view clear here: Lady Fatimatulzahra(P.B.U.H.) regenerates the claim set forth by her and she goes on to verify it, ending with what she has started her speech before with, in an amazing and highly sophisticated way of utilizing linguistic means at her disposal. Thus, a complex pragma-rhetorical strategy is used here to achieve this goal. First, the claim is reproduced by employing combined sub-strategies of fact and judgment based **كان أبي رسول الله عن كتاب الله صادفا ولا لأحكامه مخالفا** which in turn intermingled with the central evidence that she (P.B.U.H.) insists to establish **أبي رسول الله**. Moreover, even the evidence strategy of argument is backed by several principal warrants **كان يقفوا سورة و يقتفي سيره ويتبع أثره** which are at the same time metaphorically oriented to assist the same fact (her central claim) which seems to be in the end a fact supported by the Holy Quran verses that Lady Fatimatulzahra(P.B.U.H.) stick to through the whole text. Consequently, she reemploys RQ emphatic devices realized by these two questions: **أفلا تتدبرون القرآن: وورث** and she advocates her claim with warrant strategies of generalization **وورث**

يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ يَقُولُ وَ وَرِثَ سُلَيْمَانُ دَاوُدَ authority سُلَيْمَانُ دَاوُدَ combined with the RQs in order to consolidate the claim. Then, she enhance them by means of backing sub-strategies represented by **وجل** فيما وزع من الأقساط وشرع من الفرائض والميراث وأباح من حظ الذكران والإناث Which are in turn coupled with metaphoric strategies **علل** ما أراح به علل exploited to justify and to strengthen what is raised earlier in the text. The text is sealed with two overstatement strategies **لتجدن والله محمله ثقيلًا وغبه وبيلا** preceded and followed by Quranic driven expressions, which reflect the deep indulgence of the speaker with the Holy Quranic Verses and overwhelming knowledge in relation to its interpretation and rules and manifestations.

### **3.2 Results and Discussion**

Analyzing the selected texts has arrived at the following results:

#### **a. Strategies of Argument**

1. Strategies of Argument are intermingled with other pragma-rhetorical counterparts, particularly metaphoric expressions and emphatic RQs, in order to establish and maintain the unity of thought and the forms employed, which is achieved by the utilization of this complex pragma-argumentative strategy. Therefore, the employment of this linguistically highly interwoven strategy characterizes the whole text and contributes effectively to formulating and creating its texture
2. Various strategies of argument are coupled, intermixed and mostly used respectively to depict a complete picture of what is claimed in the text. Thus, evidence strategy is often followed by different backing and warrant strategies. These strategies and their sub-strategies overlap through the various parts of the text showing speaker's great ability to control and exploit the linguistic tools in general and pragmatic ones in particular.
3. The overlaps of claim, evidence and warrant strategies on one hand and evidence, backing and warrant overlapping employment on the other hand reaches peak in texts (3,4 and 5). This result verifies the core hypothesis of this paper (that is Lady Fatimatulzahra (P.B.U.H.) represents a rich source for linguistic studies and she has great linguistic abilities manifested in her speeches). Such linguistic abilities might clearly traced through smooth undisrupted intra-textual



relations that contribute to the unified texture of the text of her speech under analysis.

4. Interestingly, different types of warrants (which are frequently Quranic based or oriented ones) are used and they dominate the other types of argument strategies. They are mainly **to enhance the original claim set by** in the beginning of text (1), and they evoke a backing strategy function in favour of the new evidence added in text.

b. Pragma-rhetorical Tropes

1. Both metaphoric strategies and RQs are utilized in abundance (in texts 3, 4 and 5) either alone or combined with other figures of speech and strategies of argument. Such combinational use is justified by the fact that the most important and critical issues and claims that demand a great power of persuasion and influence must be made clear with explicit and effective metaphoric language (that dominated the Arab Community at that significant period)cherished by the speech audience. However, metaphor strategy is obviously the most dominant strategy through the whole text.
2. In addition to RQs, two other emphatic strategies, namely: overstatements and understatements, are employed in the texts(3,4,5,6). Nevertheless, overstatements are more frequently employed than their understating counterparts. Such uses reflect how deeply indulged with Holy Quranic Verses and linguistically able the speaker is in her strategies selection and employment. It is evident that making use of this great number of tropes functions as a kind of hyper-linking device that serves to assert the original proposition established in the first text of this speech and to keep the continuation and discursal unity preserved and secured from any discontinuance or interruption.
3. Remarkably, RQ pragmatic strategies are mainly benefited from in the second part of the speech, that is, texts (4,5 and6). Such result verifies the hypothesis that "Lady Fatimatulzahra represents the natural perpetuity of the Message of Islam as the container of humanitarian and scientific fields of knowledge" since is obviously manifested in her uses of RQs strategies in a way that echoes an elevated style of use highly inspired by Quranic employment of these linguistic devices.
4. Simile is used only in Text 4 in combination with metaphor and it less made use of as it is replaced, most of the time, by more explicit and more effective metaphoric expressions. Metaphor is widely adopted as it functions one the most influencing and persuasive pragma

rhetorical trope that is mostly used by the Holy Quran as well as the Holy Hadith of Prophet Muhammad and his Progeny(P.B.U.T.).

**1. Conclusions**

On the basis of the results and findings arrived at through the analysis, the following conclusions can be introduced:

1. The super abundant employment of argumentative warrant and backing strategies that overlap with evidence strategies is intentionally pursued and achieved. This is done to support the text with high precision and highly interwoven texture that reflects the linguistic sophistication and creativity of the speaker/addresser, which are exploited to deeply influence and persuade her addressees/audience.
2. The unity of thought and linguistically realized argumentative strategies comes from intricately diversified use and distribution of different devices of argument into the entire structure of the text. Since each single lexical has a precise target that finally contributes to the unity of the whole text.
3. The pragma-rhetorical tropes that are heavily employed in producing the text consolidates the creativity and Quranic-knowledge reflecting personality of this great Islamic humanitarian figure. Thus, this conclusion verifies the central hypothesis of the research (that says that Lady Fatimatulzahra (P.B.U.H.) represents a rich source for linguistic and other types scientific studies due to the deep indulgence her speech demonstrates towards Quranic-knowledge and spirit.
4. The employment figures of speech is amazingly productive, persuasive, and exhaustive. Pragma-rhetorical strategies have been carefully chosen and they have been coupled and combined in a way that justifies their combining and use. That is why, RQs are accompanied by other emphatic tropes. Additionally, they are exploited to generate other supporting and backing strategies of argument, such as the various types of warrants, evidence, and backing strategies.
5. The speech of Lady Fatimatulzahra (P.B.U.H.) swarms with metaphor utilized whenever a need rises to provide her addressee/audience with a pure image of controversial or defied issues and misty situations.
6. Another interesting conclusion is to be made in relation to other figures of speech, particularly irony, which is not employed by Lady Fatimatulzahra (P.B.U.H.) in her speech, since it is a face threatening act that is taken sometimes as an impolite kind of linguistic behavior. Such avoidance of using ironic expressions reflects the polite acting ways and high morals possessed by the Progeny of the Prophet (P.B.U.T.). moreover, utilizing ironic

### ملخص البحث

لقد أرسى الرسول الكريم (ص) وأهل بيته الطاهرين (ع) أسسا يحتذى بها للعلوم كافة ومنها العلوم الإنسانية، يأتي هذا البحث ضمن ما نعتقده و ما ثبت من دور لهم (ص) في إثراء الذخيرة العلمية للعلوم اللغوية التي من أهم فروعها هي "التداولية" والتي يكون الحجاج احد وجوهها و الذي تفترض هذه الدراسة كونه احد أهم الوسائل والصفات المميزة للدور المؤثر للرسول الكريم (ص) وأهل بيته الطاهرين (ع) . حيث تم توظيف الحجاج في مناظراتهم مع المسلمين وغيرهم من أتباع الديانات الأخرى في دفاع النبي وعترته الطاهرة عن الإسلام ومبادئه السمحاء. تمثل السيدة فاطمة الزهراء (ع) مثالا صادقا على هذا الطرح كون خطبها من الخطب الثرية بالمادة العلمية اللغوية التي تستحق الدراسة والتحليل من الناحية التداولية البلاغية، يدرس هذا البحث موضوعة الحجاج في خطبتها قيد البحث متوخيا أهم الإستراتيجيات التداولية البلاغية المستعملة من السيدة فاطمة الزهراء (ع) . وكان الهدف الأخر هو معرفة القدرة البلاغية الإقناعية لهكذا استراتيجيات في إقناع المتلقي بشكل ناجح. ومن أهم النتائج التي وصل إليها البحث: ان السيدة فاطمة الزهراء (ع) قد استعملت الأدوات التداولية المتضمنة للسؤال البلاغي والاستعارة وعرض الدليل للمتلقي بشكل مقنع. كما ان القدرة البلاغية والإقناعية السيدة فاطمة الزهراء (ع) كانت عالية التأثير حيث انها اتبعت الاساليب المؤثرة لغويا في الحجاج

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