

The Representation of Al-muhajreen (the Emigrants) and Al-ansaar (the Supporters) in Al-Zahraa's (PBUH) Fadakyia Sermon :A Critical Discourse Analysis

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تمثيل المهاجرين والأنصار في الخطبة الفدكية للسيدة الزهراء (عليها السلام) : تحليل نقدي للخطاب

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Abstract

The Fadakyia sermon includes a description of two classes of people :the first is the divine class or the victorious one represented by the prophets ,successors and their adherents .The second class is satan and its followers who are represented by al-ansaar (supporters) and al-muhajreen (emigrants) . Those who tempted by satan , so they failed to support the truth. The second is the concern of this study .

The current study is an attempt to investigate how al- ansaar (the supporters) and al-muhajreen (the emigrants) are represented linguistically as social actors in Al-Zahraa's (PBUH) Fadakyia speech to uncover possible underlying ideologies . Five excerpts of her speech will be analyzed according to Van Leeuwen's (2008) socio-semantic framework that is known as ' Social Actor Representation' .The analysis will be conducted according to some categories of Van Leeuwen's (2008) model because other categories are not significantly applicable to this study .The linguistic analysis displays how the representation of the supports and the emigrants exposes Al-Zahraa's (PBUH) ideologies, demonstrates various views about disparate issues ,and expresses positive and negative attitudes towards them. The analysis also shows that the supports and the emigrants are represented as dynamic and active social actors ,or as passive ones according to their social roles in the events that are witnessed in the Islamic

Mission .In the light of above ,the research aims to answer the following questions :1- what are the ways in which the lady Al-Zahraa (PBUH) represents and constructs the supporters and the emigrants as social actors in her sermon ?
2-Are the supporters and the emigrants are represented positively or negatively?
3-What are the underlying ideologies of such representation ?

Keywords : Social Actor, Representation, Attitudes, Ideology, Critical Discourse.

المخلص

الخطبة الفدكية تتضمن وصف صنفين من الناس . الأول هو الصنف الألهي الرحماني المتمثل بالأنبياء والأوصياء وإتباعهم . الصنف الثاني هو حزب الشيطان وأتباعه المتمثلين بالأنصار والمهاجرين الذين اغواهم الشيطان ودفعهم للتقاعس عن نصره الحق والثاني هو ما تهتم به هذه الدراسة .

الدراسة الحالية هي محاولة كشف كيف تم تمثيل المهاجرين والأنصار كفاعلين اجتماعيين في الخطبة الفدكية للسيدة الزهراء (عليها السلام) لكشف الإيديولوجيات الكامنة والمحتملة . بعض المقتطفات من الخطبة سوف تُحلَّلَ وفقاً لـ نموذج Van Leeuwen(2008) الدلالي الاجتماعي والمعروف بتمثيل الفاعل الاجتماعي سيتم اجراء التحليل وفقاً لبعض مفردات الأنموذج لأن المفردات الأخرى لا تنطبق على هذه الدراسة . التحليل اللغوي يكشف ايديولوجية السيدة (عليها السلام) وكذلك يُظهر وجهات نظر مختلفة حول قضايا متباينة ويعبر عن مواقف ايجابية وسلبية تجاههم .

كما يُظهر التحليل إن الأنصار والمهاجرين تم تمثيلهم كفاعلين اجتماعيين ايجابيين أو سلبيين حسب أدوارهم الاجتماعية في الأحداث التي شهدتها الرسالة الإسلامية . وفي ضوء ما سبق يهدف البحث إلى الإجابة عن الأسئلة التالية :

١- ما هي الطرق التي بواسطتها تم تمثيل المهاجرين والأنصار في خطبة السيدة الزهراء (عليها السلام) كفاعلين اجتماعيين؟

٢- هل تم تمثيل الأنصار والمهاجرين ايجابيا أم سلبيا؟

٣- ما هي الايدولوجيات الكامنة لمثل هذا التمثيل؟

الكلمات المفتاحية : الفاعل الاجتماعي، تمثيل، آراء، أيديولوجية، الخطاب النقدي .

1.Introduction

The Fadikyia sermon for the lady Al-zahraa' (PBUH) is one of the manifestations of the cultural heritage of Ahlu-albeit (the Prophet's householders) (PBUT) because of the important doctrinal and legislative issues it contains. It is distinguished by the aesthetic style and eloquence of the discourse, the importance of its topic as well as by the value of the meanings and objectives it implies .

The advocators of social construction theory argue that in everyday life, people can construct their identities ,create modulate meaning and integrate it into actions through social interaction with each other .Social constructionism is a viewpoint that assumes that the reality of people in everyday interaction is constructed and shaped by the active and continuous interaction between individuals and institutions (Gergen,1985: 269). Nimmer (2011:228) further states that social constructionism is " away of how people look at themselves and the world around them".

Adopting a critical discourse approach, the study tries to shed lights on the strategies by which the characters (the supports and the emigrants) are represented and constructed through linguistic realizations by exploiting Van Leeuwen's (2008) 'Social Actor Representation ' model (SAR henceforth).

Utilizing this model is due to the view that social actors are ideologically constructed in a discourse to present the discourse makers' ideologies towards them.

The lady Al-zahraa's(PBUH) Fadakia sermon is one of the prose texts and it is a part of the rhetorical heritage of Ahlu-albeit (PBUT) .It is a sermon that characterized by its argumentative style to convince the recipients emotionally and rationally of what the preacher is aiming for .The lady (PBUH) wanted to highlight her grievances because of the nation's violation of the status of prophecy and grabbing of the caliphate from whom is more deserving of it ;that is ,Al-Imam Ali (PBUH),and plundering of Fadak .By this sermon the lady (PBUH) wanted to face those who want to disrupt the provisions of Almighty God ,and eliminate the messenger's sunnah.(الجديع, 2021:1-2).

2.Critical Discourse Analysis

Critical Discourse Analysis (CDA henceforth) is a branch of applied linguistics that is closely connected to the works of linguists such as Roger Fowler , Norman Fairclough ,Van Dijk ,Van Leeuwen , and Ruth Wodak (Hart,2010:3). Hyland (2005:176) observes that in discourse ,the acts of meaning making reflect the positions, the values ,the interests and the perspectives of those who enact them .In the same vein, Fowler(1991:6) states that a critical approach to discourse analysis reveals some of these hidden values, perspectives and positions .Thus, CDA might investigates issues such as gender ,identity ,and ideology and how these are reflected in particular texts to construct the social world .From this point of view ,"the analysis might proceed to deconstruct and challenge the texts ,tracing ideologies and assumptions underlying the use of discourse ,and relating these to different views of the world ,experiences and beliefs" (Clark,1992:70).

According to Van Leeuwen(2006:290), "CDA does not belong to a particular school of linguistics or discourse analysis, rather it is affected by different schools and theories like Halliday's systemic-functional linguistics, argumentation strategies, narrative analysis, conversation analysis, etc". Thus , "we find a more or less critical perspective in such diverse areas as pragmatics, conversation analysis ,narrative analysis, rhetoric, stylistics ,sociolinguistics , media analysis ,among others" (ibid). Consequently ,there is no single view of actuality of CDA, and it is difficult to offer a unified view of it . Fairclough and Wodak (1997:271) describe a number of principles of CDA under which many studies are done :

- 1) Social and political issues are constructed and reflected in discourse .
- 2) Power relations are negotiated and performed through discourse .
- 3)Discourse both reflects and reproduces social relations .
- 4) Ideologies are produced and reflected in the use of discourse .

Equally important ,Van Leuween(2008:273) claims that CDA is an approach of analysis from a critical view that addresses social and political issues with which concepts of domination , power ,identity ,and ideology , among others are concentrated on as well as examines the ways in which these issues and concepts are constructed and reflected in the use of certain discourse strategies and choices .

3.Ideology and Discourse

Van Dijk (2011:380) argues that discourses " are always socially ,politically, racially , and economically loaded". Thus ,the aim of CDA is to trace the underlying ideologies that are related to social ,political , economical ,and

cultural issues . He points out that ideology was referred to as ' the science of ideas ' more than 200 years ago by French philosopher Destutt de Tracy .Later this notion acquired its negative connotation as a ' false consciousness ' in Marxist approaches to refer to the misguided ideas of the working class as an ideology inculcated by the ruling class as a means of domination and exploitation . Van Dijk proposes a more general ,multidisciplinary theory that adopts various kinds of ideology ,inculcates those of ' resistance ', promoting internal cohesion of the members of a specific group .This theory inculcates the socio-cognitive nature of ideologies "as the basis of the shared mental representations of social groups which in turn will control the social practices of members " (ibid,381) . This new positive conception of ideology is contrary to the prevailing negative one which was defined on the basis of underlying socio-economic structures of society .

To depart the informal uses of the notion of ' ideology ' , four fundamental principles of this notion are proposed by Van Dijk (2011:382 -83) :

1. Ideology are *belief systems* .Crucially , knowledge is a true belief that is adopted by the epistemic criteria of an epistemic community .Knowledge is the feature of epistemic common ground that enables mutual understanding and debate .
- 2.Such belief systems are shared by members of social groups rather than individual or personal beliefs .This implies that *ideologies are a form of social cognition* .
3. These belief systems that are shared by groups and their members must be socially relevant for them ,that is ; relevant for their major events and actions of social life .

4.Socially shared and relevant belief systems are more useful when they apply to many various actions ,events ,and situations .This means that they need to be *fairly general and abstract* , that is ; they may be applied in everyday life . Consequently ,ideologies can be defined as " general systems of basic ideas and beliefs shared by the members of a social group that will influence their interpretation of social events and situations and control their discourse and other social practices as group members " (ibid: 380)

4. Social Actor Representation

Social Actor Representation approach (SAR henceforth) is a socio-semantic inventory of the ways in which social actors can be represented .It establishes the sociological and critical concept of categories for analyzing social actors rather than linguistic ones . Therefore ,it is fundamentally dependent upon two assumptions : first, "the lack of bi-uniqueness of language that can be realized in the way agency is analyzed " (Van Leeuwen,2008:28) .

For instance, social actors from a grammatical perspective are generally the participants in clauses ,but not all participants are social actors .They may also be physical objects. Second, meaning belongs to culture rather than to language.

Van Leeuwen's(model) is influenced by a broad series of sociological and linguistic theories .It is also affected by different scholars and philosophers such as Bronislaw Malinowski ,Talcott Parsons, Basil Bernstein , Michel Foucault , Michael Halliday and Pierre Bourdieu . Regarding Foucault's concept of 'discourse' ,Halliday's notion of 'register' ,Bernstein's 'recontextualization', and Brown and Yule's(1983)and Levinson's(1983) work of 'background knowledge' ; Van Leeuwen develops his analytical model(2008) .Depending on his work into the field of CDA(1993) ,and his model in (1996) which is described as "the

representation of social actors', his model (2008) is highly developed in a book known as 'Discourse and Practice :New Tools for Critical Discourse Analysis '.

This model can be defined as "the way of how social actors described sociologically and critically before studying how they are aware linguistically "(Ali& Abdul Kareem, 2017:8) .This means that Van Leeuwen focuses on socio-semantic issues that deal with the semantic features of discourse rather than grammatical categories .Thus ,social actors are described as human beings that are represented as participants in clauses who can be represented as subjects (agents) or objects (goals) ,and they can be included or excluded for ideological reasons through the following mechanism :"*genericisation and specification , assimilation ,association and dissociation ,indetermination and differentiation , nomination and categorization ,functionalization and identification as well as over-determination "* (Bernard, 2018:85).

These mechanisms with their details are summarized in the following diagram which is adopted from (Van Leeuwen,1996:66).

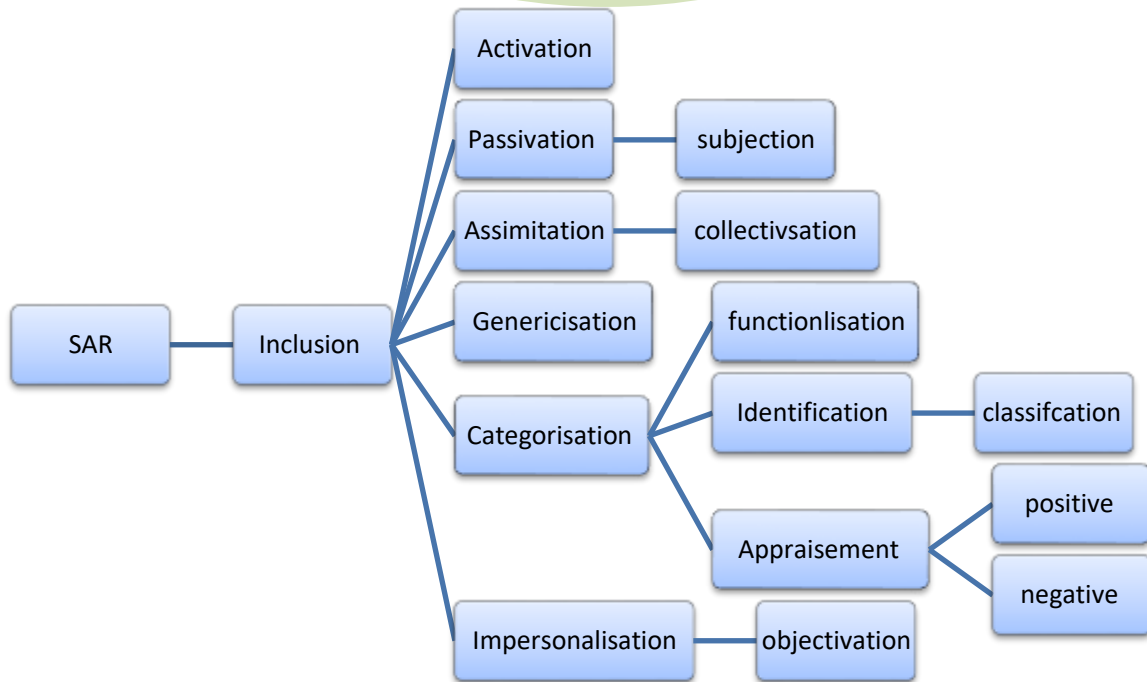


Figure (1):The Representation of Social Actors

In the current study ,some mechanisms are not significantly applicable, so they will not be used in data analysis .

5.Methodology

5.1 Data Description

For the purpose of the study , five excerpts of the lady Al-zahraa' (BBUH) Fadakyia Sermon ,are analyzed from a critical point of view to show how the emigrants and Al-ansaar (the supporters) are represented as social actors according to Van Leeuwen's (2008) analytical model.

5.2 The Model of Analysis

The model of analysis is Van Leenwen's (2008) ' Social Actor Representation' . Some items of the model will be used for analysis because of their applicability to the current data .

Inclusion means that social actors endowed either active or passive roles , but they are mentioned clearly in a text and put in the centre of attention . Van Leeuwen(2008: 1-35) identifies different kinds of inclusion :

1) Activation /Passivation : Activation occurs when social actors are represented as the active and dynamic force in an activity whereas passivation happens when the actors are shown as undergoing the activity. Activation is realized by grammatical participation ,whereas passivation is realized by subjection where the actors are realized by participation in which passivated social actor is the goal in "a material process, phenomenon in a mental process, or carrier in an effective attributive process " (Halliday ,1985:143).

2) Genericisation and Specification :In most cases, the lady Al-zahraa(PBUH) tries to genericize the supporters and the emigrants rather than identifies them in terms of their names except one case in which she (PBUH) refers to Abu –Bakir with يا ابي قحافة (O Abi Quhafa) .

3)Assimilation :This category can be realized by either 'aggregation' or 'collectivization' .The second type is used in the current data in which the social actors are represented as 'a group' rather than individuals .It is realized by plural noun preceded by the article 'the' or not.

4) Functionalization and Identification :The first category is not realized in this study. Identification is realized by classification in which social actors are represented in terms of the major identity categories like religion ,ethnicity , etc.

5)Appraisalment :This category involves the use of words that assess social actors as in positive or negative ,admired or vilified ,loved or hated by using nouns ,nouns with modifiers as a form of adjectives .

6) Personalisation and Impersonalisation : The former category is realized by using human features whereas the last can be realized by objectivation in which the social actor is associated with a noun that denote a place or thing ,or abstraction by abstract nouns with the lack of the human feature .

5.3 Data Analysis

Excerpt (1)

[أَنْتُمْ عِبَادَ اللَّهِ نُصَبُ أَمْرَهُ وَنَهْيَهُ وَحَمَلَةُ دِينِهِ وَوَحْيِهِ، وَأَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ، وَبُلْغَاؤُهُ إِلَى الْأُمَّمِ، وَزَعَمْتُمْ حَقُّ لَكُمْ لِلَّهِ فِيكُمْ، عَهْدٌ قَدَمَهُ إِلَيْكُمْ، وَبَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ. كِتَابُ اللَّهِ النَّاطِقُ، وَالْقُرْآنُ الصَّادِقُ، وَالنُّورُ السَّاطِعُ...]. (المجلسي 2003:22)

You are the slaves of Allah and you are the establishers of His commands and prohibitions. You are the possessors of His religion and His revelation, the trustworthy ones with regards to yourselves and you should propagate it (Islam) to other nations, while you deem yourselves worthy of all this? A pledge had been taken from you in advance by Allah and there is among you His remembrance and that is the book of Allah (Qur'an), the speaking one. It is a book of complete truthfulness and a bright light, the brilliant light...

In this excerpt ,the social actors are represented into three categories : genericization , functionlization ,and identification. Concerning genericization , the lady Al –Zahraa (PBUH) tries to avoid referring to the listeners in terms of their names, age, gender, work, etc. but using the second plural pronoun you (أنتم). Functionalization is readlized by referring to their actions in the sentences : *You are the slaves of Allah and you are, the establishers of His commands and prohibitions , the possessors of His religion and revelation, the trustworthy ones with regards to yourselves and you should propagate it (Islam) to other nations. So, carrying out commands,*

abandoning prohibition and preserving religion and applying its legislation are actions that they claim to be worthy of. Identification is presented by classification by which the interlocutors are represented in terms of their identity to differentiate them among others You are the slaves of Allah and you are the establishers of His commands and prohibitions. You are the possessors of His religion and His revelation.

The underlying ideology of this rebuking speech is to reveal their hypocrisy and invalidity of their claim .

Excerpt (2)

[وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ، مُدَقِّقَةَ الشَّرَابِ، وَنُهْزَةَ الطَّامِعِ، وَفُئِسَةَ الْعَجْلَانِ، وَمَوْطِيَّ الْأَقْدَامِ، تَشْرَبُونَ الطَّرْقَ، وَتَقْتَاتُونَ الْوَرَقَ، أَيْدِلَّةَ خَاسِيَيْنِ، {تَخَافُونَ أَنْ يَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ.} فَأَنْقَذَكُمُ اللَّهُ تَبَارَكَ وَتَعَالَى بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ اللَّتْبِ وَالَّتِي..... [(المجلسي 2003:42).

You uttered the words of faith in the presence of the bright-faced and empty-of-stomach, while you were on *“the brink of a fiery pit.”* A mere draught for the drinker and opportunity for the lustful [were you]. A flickering flame and a treading ground for others [were you]. You would drink from polluted water and eat dried animal skins and leaves. Abased and spurned, you feared being dispossessed by those around you. Then Allah, the Almighty, rescued you through Muhammad (S), after all these calamities and after suffering at the hands of barbarians, the wolfish Arabs, and the rebellious People of the Book.

The social actors ,in this excerpt ,are represented negatively employing the categories 'passivization' and 'activation'. In these phrases, a drinker's taste ,the centre of cupidities ,and footstep; passivization is realized through subjection in which the interlocutors are treated as a goal although they are not represented grammatically ,but they are realized conceptually .Activation is presented in the sentences : You would drink from polluted water and eat dried animal skins and leaves,in which they are represented as grammatical participants who take the agent

position .This indicates that the lady (PBUH) tends to agentivize them as grammatical actors who are characterized with humiliation.

According to the definition of an ideology as the basic beliefs shared by a group which are affected by social memory alongside with social knowledge and attitudes ,the lady (PBUH) tends to remind them of dinginess of their drink and coarseness of their food because they were not guided by what is good for them in their worldly life ,and they were poor. Then they were saved by the Prophet Muhammed (ﷺ)and his cousin Al-Imam Ali(PBUH) .

Excerpt(3):

[يا معاشيرَ الْفُتَيَّةِ، وَأَعْضَادَ الْمِلَّةِ، وَأَنْصَارَ الْإِسْلَامِ! مَا هَذِهِ الْعَمِيرَةُ فِي حَقِّي؟ وَالسَّيِّئَةُ عَنْ ظُلَامَتِي؟ أَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبِي يَقُولُ: "الْمَرْءُ يُحْفَظُ فِي وُلْدِهِ"؟].(2003:52, المجلسي)

O young people, supporters of faith and defenders of Islam, what is [the cause of] this negligence in defending my rights and laxity before the injustice being done to me? Did my father, the Prophet of Allah (S), not say: “A man is honored through his offspring”? How quickly have you changed, and how hastily have you betrayed us, while you possess the ability to assist me and the strength to support me in what I seek and pursue.

The social actors (the supporters) here are portrayed as correlated and homogenous group by using the collective words مَعَاشِيرَ (young people), أَعْضَادَ (supporters of faith) ,and أَنْصَارَ (defenders of Islam,) .So, the category of assimilation is realized by *collectivization* through which the members of the group are represented as homogenous ones who share identity (Muslims) ,norms and values (justice and equality) and actions (defence of rights).The lady(PBUH) wanted to tell them that God Almighty created you and made you the selected ones to be the supporters of Islam and its values ,not to fight Islam and its people .By using the two semantically interchangeable words: غَمِيرَةٌ (negligence)

which is a metaphor of their intended carelessness ,and السِنَّةُ (laxity) she (PBUH) reveals their hidden image .This indicates that because of their intended carelessness of her right ,they fell under the control of the unfair adversary and they were influenced by him, so they became heedless of injustice for her(PBUH) .

Excerpt (4) :

[أَيْهَا بَنِي قَيْلَةَ! أَهَضَمَ ثَرَاتَ أَبِي وَأَنْتُمْ بِمَرَأَى مَتِي وَمَسْمَعٍ، وَمُبْتَدَأٍ وَمَجْمَعٍ؟! تَلْبَسُكُمْ الدَّعْوَةُ، وَتَشْمَلُكُمْ الْخَبْرَةُ، وَأَنْتُمْ ذُوو الْعَدَدِ وَالْعُدَّةِ، وَالْأَدَاةِ وَالْقُوَّةِ، وَعِنْدَكُمْ السِّلَاحُ وَالْجُنَّةُ؛ تُوَافِيكُمْ الدَّعْوَةُ فَلَا تُجِيبُونَ، وَتَأْتِيكُمْ الصَّرْحَةُ فَلَا تُغِيثُونَ، وَأَنْتُمْ مَوْصُوفُونَ بِالْكَفَاحِ، مَعْرُفُونَ بِالْخَيْرِ وَالصَّلَاحِ، وَالنَّجْبَةِ الَّتِي أَنْجَبْتُمْ، وَالْخَيْرَةَ الَّتِي اخْتِيرْتُمْ! (2003:53, المجلسي)

Far be it, O the young of Qaylah! Will I be deprived of my patrimony while you watch and listen to me? And [while you] are seated and gathered here? You are involved in the claim and are aware of it, and you are numerous and well equipped, you possess means and strength, and own weapons and shields. The case has reached you, yet you do not respond. You hear the cry, yet you do not assist me. Yet you are known for your bravery and have a reputation for being good and righteous; you are an elite group and the best of those who were selected.

This text is full of representational categories that endow the reader/listener the real identity of the addressed audience .The sentences تَشْمَلُكُمْ الْخَبْرَةُ، تَلْبَسُكُمْ الدَّعْوَةُ (You are involved in the claim and are aware of it), تُوَافِيكُمْ الدَّعْوَةُ (The case has reached you), تَأْتِيكُمْ الصَّرْحَةُ فَلَا تُغِيثُونَ (You hear the cry, yet you do not assist me), *give the sense of passivization (subjection)* which is realized by depiction of the interlocutors as a goal conceptually rather than grammatically. In other words , they are involved in defending her right (Fadak) after they are called for that because they are the supporters of Islam and its enactments ,and inheritance right for her (PBUH) is one of these enactments.

وَأَنْتُمْ : Classification as a type of identification is presented in the sentences : وَأَنْتُمْ (you are numerous and well equipped, you possess means and strength). Functionalization ,on the other hand,is manifested in the past participle مَوْصُوفُونَ (characterized) in : مَوْصُوفُونَ بِالْكَفَاحِ (you are known for your bravery) مَعْرُوفُونَ (known) in مَعْرُوفُونَ بِالْخَيْرِ وَالصَّلَاحِ (you are known with goodness and righteousness) .By these two categories ,the lady(PBUH) tends to remind them of their glorious history which is distorted and faded because of their defeatist situation of not supporting right and its realizations represented by her(PBUH) .Thus, identification identifies their identity with *readiness and strength* whereas functionlization identifies their actions with struggling and rebuilding Islamic society with goodness and righteous .So, they are referred to with the words *الْخَيْرَةُ الَّتِي اخْتِيرَتْ* (the best of those who were selected) and *النَّجْبَةُ الَّتِي انْتَجِبَتْ* (elite group) to indicate *collectivization* by which they are discriminated .

Excerpt (5)

قَاتَلْتُمُ الْعَرَبَ، وَتَحَمَّلْتُمُ الْكَدَّ وَالنَّعَبَ، وَنَاطَحْتُمُ الْأَمَمَ، وَكَافَحْتُمُ الْبُهَمَ، فَلَا نَبْرَحُ أَوْ تَبْرَحُونَ، نَأْمُرُكُمْ فَتَأْتَمُرُونَ حَتَّى دَارَتْ بِنَا رَحَى الْإِسْلَامِ، وَدَرَّ حَلْبُ الْأَيَّامِ، وَخَصَعَتْ نُعْرَةَ الشِّرْكِ، وَسَكَنْتْ فُورَةُ الْإِفْكَ، وَخَمَدَتْ نِيرَانُ الْكُفْرِ، وَهَدَأَتْ دَعْوَةَ الْهَرَجِ، وَاسْتَوْسَقَ نِظَامُ الدِّينِ؛ فَأَتَى جُرْتُمَ بَعْدَ الْبَيَانِ، وَأَسْرَرْتُمْ بَعْدَ الْإِعْلَانِ، وَنَكَصْتُمْ بَعْدَ الْإِقْدَامِ، وَأَشْرَكْتُمْ بَعْدَ الْإِيمَانِ؟ {أَلَا تُفَاتِلُونَ قَوْمًا نَكَلْنَا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَآؤُكُمْ أَوَّلَ مَرَّةٍ أَنْخَشَوْهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ} .(المجلسي ٦٦: ٢٠٠٣).

You fought the [pagan] Arabs and bore pains and hardships. You clashed with the nations and battled the champions. We have not ceased, or is it you, who have ceased? You always complied; we ordered and you obeyed. Until, through us, Islam was established and the milk of prosperity began to flow, the breach of polytheism was subdued, the ebullition of falsehood subsided, the fires of disbelief were stifled, the call to rebellion was silenced and the religious order was founded.

o why have you become confused after your clear stance? Why have you become secretive after your proclamation? Why have you retreated after being at the forefront? And why have you opted for polytheism after believing [in Allah]?

“Will you not make war on a people who broke their pledges and resolved to expel the Messenger, while they attacked you first? Do you fear them? But Allah is worthier of being feared by you, should you be faithful.”

Lo, I see you now inclined to a life of ease, having distanced yourselves from the one who is more worthy of giving and withholding. You have withdrawn into comfort and have escaped from hardship to abundance. You have thus spit out what you had retained and vomited out what you had swallowed.

“If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised.”

Activization is highly presented in the sentences: قَاتَلْتُمُ الْعَرَبَ (you fought the [pagan] Arabs) وَنَاطَحْتُمُ الْأُمَّمَ (you bore pains and hardships) وَتَحَمَّلْتُمُ الْكَدَّ وَالتَّعَبَ (you crashed the nations), that is, you fought opponents diligently and carefully, as a ram defends itself with its horn) ,and وَكَافَحْتُمُ النُّهْمَ (battled the champions) . Impersonalisation is realized in the sentence: وَنَاطَحْتُمُ الْأُمَّمَ (you crashed the nations) in which the listeners are described with non-human feature (butting). By this pictorial detail ,the lady (PBUH) assesses them positively .So, this description is categorized as appraisalment .But in the following details ,she (PBUH) assesses them negatively in the sentences : (why have you become confused after your clear stance) , (you have become secretive after your proclamation) , (you retreated after being at the forefront? And why have you opted for polytheism after believing [in Allah]? وَأَشْرَكْتُمْ بَعْدَ الْإِقْدَامِ، وَنَكَصْتُمْ بَعْدَ الْإِقْدَامِ (that is you have violated what you had promised messenger Prophet Muhammed (صلى الله عليه وآله وسلم) of obeying his orders and abandoning his prohibitions)..In all these sentences the category of activation is highly presented as well as appraisalment principle .Such aforementioned positive assessment is used to depict the emigrants and the supporters as powerful group members who are strong enough to defend Islam and its tolerant teachings including the right of her inheritance of Fadak which is a part of their obedience to the messenger (صلى الله عليه وآله وسلم) , and giving the position of caliphate to whoever deserves it; Al –Imam Ali(PBUH) .By these characteristics within the positive assessment , the lady (PBUH) wants to say that all of us can live with love, peace, and safety.

On the other hand ,the underlying idea of negative assessment is that they are fallen into the traps of satan and entered into its party because of their defeat in supporting the truth and its adherents represented by the lady of women Fatima Al-Zahraa' (PBUH).

Conclusions

Employing VanLeeuwen's (2008) socio-semantic framework for analyzing the representation of social actors, this paper utilizes seven categories used by the lady Al-zahraa'(PBUH) to represent the emigrants and the supporters in her sermon which is known as Fadakyia Sermon .Within each category, the lady makes use of various linguistic clues to express an ideology She (PBUH) wants to convey .Furthermore, under each category, we may find traces of the underlying identity, group relations, actions, goals, norms and values with which a group is identified in the current context .

2- The Fadkyia Sermon is a reflection of the events that surround the occasion of the sermon .The reading of her sermon reveals the lady's genius in precisely constructing her speech which is presented in relating the events .The lady(PBUH) presents two classes of social actors .The first is the divine and merciful that is represented by Prophet Muhammed (صلى الله عليه وآله وسلم) and his guardian Al-Imam Ali(PBUH) ,and the other class is the condescending one which is realized as the satan party that is represented by some of the Prophet's companions and their adherents from among the emigrants and the supporters .

3- It is concluded that the emigrants and the supporters are included more than excluded since they are portrayed as active social actors and this activation has ideological motivations .One of these motives is to highlight her oppression which is represented by the opponent's usurpation of her inheritance, the

opponent and his adherents' desecrating of the status of Prophethood and the imamate with the heresy of Shura .

4- Negative other –presentation is highly represented also by passivization through which She (PBUH) reveals their passive role in supporting her because they fell under the control of the oppressive opponent and the snares of satan ,so they became an obedient hand to them. Utilizing genericisation ,assimilation (collectivization), identification (classification) , and impersonalisation ,the lady (PBUH) wants to say that the emigrants and the supporters form a group that has shared identity ,values and norms, actions as well as knowledge which were enough to make them a force that supports truth and deters injustice, but they failed to do so.

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