

الكناية كوسيلة اسلوبية في خطبة السيدة زينب ع في الكوفة

م.م حسام كامل حمزة

جامعة بابل كلية التربية الاساسية – قسم اللغة الانكليزية

Metonymy as a Stylistic Device in Al-Sayyeda Zeinab's Speech in Al-Kufa

Asst. Lec. Hussam Kamil Hamza - University of Babylon / College of

Basic Education-Department of English

hussam.kamel@uobabylon.edu.iq

Abstract

One of the main sources for figurative language, rhetoric and eloquence is speech of Prophet Mohammad and his progeny (peace be upon them) for short (pbuh). Al- Sayyeda Zeinab(pbuh) is Imam Ali's daughter (626-681). Their speeches are wealthy to be studied and analyzed in the light of modern linguistic theories because their era witnesses the highest level in rhetoric and eloquence particularly in literature. As such, this paper investigates the metonymy in Al- Sayyeda Zeinab's (pbuh) speech in the court of Obayedullah bin Ziyad , the ruler of Al-Kufa, in Iraq in 680. The study aims at examining the applicability of metonymy as a stylistic device in this speech. It is hypothesized that Al- Sayyeda Zeinab's (pbuh) speech serves as data of analysis for testing the applicability of metonymy and she uses two types of metonymy in order to achieve certain purposes. For the sake of analyzing the selected data, the study develops a model for showing the analysis. According to the analysis, a number of conclusions have been arrived at.

Keywords: figurative language, metonymy, stylistics, Al- Sayyeda Zeinab.

الملخص

احد ابرز المصادر الرئيسية لبلاغة وفصاحة اللغة هو كلام النبي محمد (ص) واهل بيته (ع) والسيدة زينب (ع) هي بنت الامام علي (ع) (626- 681 م). بيد ان كلامهم اجدر بالدراسة والتحليل في ضوء النظريات اللغوية الحديثة كون ان عصرهم شهد اعلى مستوى في البلاغة والفصاحة خصوصا في الادب. ومن هذا المنطلق تقوم هذه الدراسة بفحص الكناية في خطبة السيدة زينب (ع) في بلاط حاكم الكوفة عبيد الله بن زياد في العراق سنة 680م. تهدف الدراسة الى فحص فاعلية تطبيق الكناية كوسيلة اسلوبية في هذه الخطبة وانها تفترض انها اجدر بان تكون مادة للتحليل لغرض اختبار فاعلية الكناية بيد ان السيدة زينب استعملت نوعين من الكناية لتحقيق اغراضها. طورت الدراسة نموذج مثالي لتحليل البيانات المختارة لغرض عرضها وهناك عدد من الاستنتاجات توصلت لها الدراسة وفقا الى ذلك التحليل. الكلمات الدلالية : التعبير المجازي , الكناية , الاسلوبية , السيدة زينب ع .

1. Introduction

In hundreds words of her speech, Al- Sayyeda Zeinab (pbuh) does not name her brother Al-Hussein in his proper name, but she uses metonymic expressions to refer to him. Moreover, no one of the listeners asks about the identity of the person she was talking about

because she uses the more appropriate figurative language (metonymy) to address her brother, moreover the addressee know well the characteristics of Al-Hussein. Al-Qizwini (279) states that Al- Sayyeda Zeinab (pbuh) is considered at the climax level in (1980: eloquence and at the top in rhetoric. The rhetoric words are flowed from her tongue naturally without any hesitation (ibid. 288). Thus, this study investigates the applicability of metonymy as one of the most important device in stylistics. Hopefully, this study will be of some value to those who are interested in the fields of stylistics in speeches in general and of the Prophet Muhammad and his Progeny (pbuh) in particular.

2. Literal and Figurative Language

Although the distinction between literal and figurative language is clear-cut, there are many linguistic studies going deeply investigating towards these two concepts and they are still controversial. In dictionary (OED 1989), is related to etymological or primary meaning of a word, or to the meaning expressed by the actual wording of a text as distinguished from any metaphorical tentative meaning. Figurative language refers to the expression of a secondary sense to a word, and not understood by conventional wisdom or in terms of true or false, although it may be real. So, 'mouth', for example in literal sense, refers to a part of the body, while 'mouth of a river' is a figurative expression.

For Ortony (1993:2-3), there are two orientations concerning the terms literal and figurative language. First, the philosophical orientation supporting literal language focuses on an objectivist view and reality taking literal language as conventions and norms. Figurative language is then a deviation and violation of rules and non-scientific. Second, a constructive orientation, on the other hand, considers figurative language as going beyond given information, relating to previous context and knowledge to create imaginative meaning. Figurative language is also a crucial component of language and a creative behaviour which is very normal in human in activity. The present study will argue on the consideration of this second view focusing on the idea that metonymy is a creative behaviour of language.

3. Metonymy

Metonymy is "a figure of speech that consists in using the name of one thing for that of something else with which it is associated" (*Webster's Third New International Dictionary*). It is typically used as one of the expressive troops in figurative styles. Radden and Kövecses (1999:19) states that metonymy is not simply used to substitute certain entity for another, but to interrelate them create a new complex meaning.

Lakoff and Johnson (2003:41) state that metonymy is commonly used in cultural and religious speeches. Within Christianity, for example, there is the metonymy DOVE FOR HOLY SPIRIT.

In Arabic, metonymy is a basic device used in eloquence. Eloquence or purity of language means clarity or plainness and unambiguity or conspicuousness (Al-Hashimi, 1999: 217-8). Metonymy also refers to a deliberate implicit reference of an "الهائمي" expression to imply another meaning when the speaker avoids overt reference (ibid.: 286). The notion of allusion is central beyond the employment of metonymy. To Abdul-Raof (2006: 233), metonymy is a rhetorical mode of discourse which is more effective because of

its succinctness and allusion, i.e. implicit reference, and is a form of hyperbole. Linguistically, the expression 'metonymy' is a nominalized noun which is morphologically related to the verb 'to allude to, to use metonymically'. Thus, metonymy rhetorically signifies the allusion to someone or something without specifically referring to their identity.

4. Metonymy as a Stylistic Device

Lakoff and Johnson (2003: 36) point out that metonymy is not merely a referential device but it also changes the expressed meaning. The stylistic function of metonymy is to create imagery, to give sensual, visuable, more perceptible presentation of an idea. Hence nouns in metonymy are mostly used with the definite article or without it at all. Besides, metonymy may have a characterizing function when it is used to make the character's description significant or rather insignificant (by mentioning only his hat and collar). Prandi (1992:235) mentions that the metonymies which involve causes and effects make the argument more stronger in stylistics than other natural status. Barcelona (2000: 4) argues that metonymy may be a figure of thought that is even more basic to language and cognitive stylistics rather than in metaphor.

Simpson (2004:41) considers metonymy as a core concept in stylistics and most of the stylists utilize metonymic perspectives to enrich their stylistic manners. (Fass:1988) states that in a metonymy, the name of one thing is substituted for that of another related to it and that is the basic use in cognitive stylistics. Pankurst (1998:4) states that when stylistician deal with literary text, they do not consider the justification of using figure of speech in their works. The aesthetic perspective of figurative language which is attested over many centuries is sufficient reason to be taking in more considerations of different studies.

5 Metonymy and Symbolic Meaning

The compresence of metonymy, as a figurative language, in symbols can be explained through domain theory (Langacker:1987). The same with the link between the non-linguistic visual symbols and the use of such symbols in narrative can also be explained in domain theory. The matter how to understand the symbols may imply understanding domains, like understanding metonymy and metaphor. As figurative language is a cognitive phenomenon, the necessities to approach to metonymy are found in the listener's or reader's perception of the context and in the concept rather than the linguistic forms. Lodge (1977) argues that in literary text, symbols can be considered as linguistic realizations of the links between metonymy and metaphor. Symbolic meaning is conveyed by metaphor and metonymy when contiguity founds through different interpretations of the context indirectly.

Anthropologists produce much evidence of the need for a culture- based theory of cognition. To them, symbols do not convey a sense unless one accepts and recognizes the structure of the source domain, and is also able to accept an understanding of the target in terms of this structure (Durham and Fernandez, 1991:197).

6 Types of Metonymy

According to Abdul-Raof (2006: 236), Arabic discourse recognizes three main categories of metonymy as explicated below:

6.1 Metonymy of Attribute

The attributes here are characterized by some nouns such as beauty, generosity and courage. and beauty (ibid.), as in:

- Salim's hand is clean. سالم نظيف اليد

The expression (clean hand – نظيف اليد) is a metonymy which refers to the attribute (الامانة trustworthiness)

– Zaid's carpet is dust. زيد بساطه تراب

The expression (his carpet is dust – بساطه تراب) is a metonymic expression referring to the attribute (الفقر – poverty).

6.2 Metonymy of Modified Entity

The second kind of metonymy is a modified entity, the modifier and the affinities are mentioned but the modified is omitted (ibid.). In this type, metonymy is neither used to attribute a characteristic to the omitted entity nor to attribute an affinity to it. Rather, metonymy describes the omitted entity by an appropriate substitute as in the following examples:

- I travelled to the capital of Iraq. سافرت الى عاصمة العراق

The metonymy of a modified here is (عاصمة العراق – the capital of Iraq) which refers to (بغداد – Baghdad).

-I killed the king of beasts. قتلت ملك الوحوش

The metonymy of the expression 'the king of beasts' refers to the modified noun (الاسد – the lion)

6.3 Metonymy of an Affinity

In this type of metonymy, the modifier and the modified are maintained but the affinity expression is omitted although it is the essential element, as follows:

Generosity is between Abdul-Rahmman's two garments. الكرم بين بردي عبد الرحمان

The speaker does not explicitly refer to the characteristic attributes (كريم – generous) but, instead, he/she chooses the noun "generosity" to refer to the nominalized attribute (كريم – generosity) which refers allegorically to the modified noun (عبد الرحمن – Abdul-Rahmman) and alludes to them through the use of metonymy by using the expressions (بين ثوبي – between clothes) and (بين بردي – between two garments) (Abdul- Raof, 1999: 237).

7 The Contextual Factors of Al- Sayyeda Zeinab's (pbuh) Speech

In Al- Sayyeda Zeinab's (pbuh) sermon, the following contextual factors are recognized:

- 1-The speaker: Al- Sayyeda Zeinab (pbuh), daughter of Imam Ali (pbuh) and sister of Imam Al-Hussein (pbuh).
- 2- The reason behind the speech is the homely crime committed against Al-Hussein and his progeny (pbut), killing them all.
- 3- Location : is the court of the ruler with hundreds of attendant people.
- 4- The addressee: the ruler of Kufa, Obaedullah bin Ziyad, and hundreds of his followers and the public.
- 5- Date: 680 A.D, 61 A.H.

8 The Developed Model

The study considers the context of the speech of Sayyeda Zeinab (pbuh) in developing the model for the analysis. The main events and themes in this context are based on two ideas that the speaker adopts: first, the strategy of protecting the murdered Al-Hussein (pbuh). Second, the strategy of scolding of those who kill Al-Hussein (pbuh) in a manipulating manner. Sayyeda Zeinab (pbuh) uses metonymic strategies to achieve these two purposes: protection and scolding. These metonymic strategies can be represented by metonymy of enemies and metonymy of Al-Hussein (pbuh) which both are clearly utilized in Sayyeda Zeinab's (pbuh) speech as shown in Figure (1).

- a) **Metonymy of attribute:** it refers to the attendance in court (people who killed Al-Hussein (pbuh)).
- b) **Metonymy of modified entity:** it refers to her brother Al-Husein.

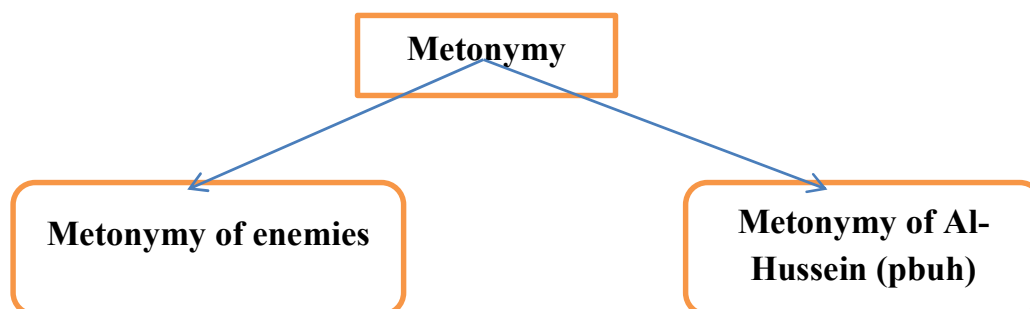


Figure (1): Developed Model of Al-Sayyeda Zeinab's (pbuh) speech

9 Data Description and Analysis

9.1 Data Description

The data collected for the analysis are represented by (16) metonymic expressions chosen from the speech of Al- Sayyeda Zeinab (pbuh) in Obaydullah bin Ziyad's court , the ruler of Al-Kufa, after three days of killing her brother Al-Hussein (pbuh) in Karbala in Iraq. The data under scrutiny are taken from the book (Zeinab Alkubra min Al-mahd ila Al-lahd byAlQizwini in 1980 (The Greatest Zeinab From Womb to Tomb). The speech as a whole consists of about 232 words (about 52 phrases)

9.2 Data Analysis

9.2.1 Metonymy of Enemies

Al- Sayyeda Zeinab (pbuh) uses this type of metonymy for describing the enemies' attributes. She addresses people who had killed her brother and his progenies in Karbala in Iraq.

1- (وهل فيكم الا الصلف النطف)

(you are only blusters and disgraces)

Al- Sayyeda Zeinab (pbuh) describes the killers of her brother , Al-Hussein, as self-conceits and arrogances using a metonymic word (الصلف -self-conceits) to refer to arrogance that the addressees are. These attributes of those people are metonymically used to be representative units to comprehensively refer to the people's identity.

2- (والصدرُ الشَّنِيفُ)

(and abhorrent chest)

Here Al- Sayyeda Zeinab (pbuh) describes them with the chest which is loaded with abhorrence. The metonymic expression here comes from the fact that the chest is responsible for feelings and attitudes in human. She does not say that they have these chests but they are just like these chests as an exaggeration expression of abhorrence.

3- (ومَلَقُ الاماء)

(flattering the maids !)

The fact that maids always flatter to masters is the feature and metonymic image that Al-Sayyeda Zeinab (pbuh) used to refer to those people. They flatter to the governor ,Obaydullah bin Ziyad , like what maids do to their masters in order to gain acceptability.

4- (غمز الاعداء)

(enemy's wink)

Al- Sayyeda Zeinab (pbuh) tries to say that they are very abject in the sense that they completely obey the enemy's winks rather than their utterances. The metonymy of (enemy's wink) refers to paltry , humiliation and worthless of the addressees.

5- (او كمرعى على دمنة)

(or grassland on dunghill)

The metonymy here shows the contrast between what appears and what is hidden. Al-Sayyeda Zeinab (pbuh) wants to describe the addressees just like grass on dung ground ,it seems green and fresh but its roots are in dung ground.

6- (او كفضة على ملحودة)

(or silver sign on grave)

The scene also shows the contrast between what is appeared and what is hidden. The speaker here tires to describe the addressees as a nice mark that is put on unknown fate (grave) or the end of the hope.

7- (اي والله فابكوا كثيرا واضحكوا قليلا)

(Yes, by Allah (SWT) you must cry immensely and laugh less)

The metonymy of happiness and sadness is very clear here. The speaker tries to assure her enemies with sadness after their happiness. Their happiness is because of killing Al-Hussein (pbuh) and the sadness will be achieved because of the shame and the ignominy in future.

9.2.2 Metonymy of Al-Hussein (pbuh)

Al-Sayyeda Zeinab employs the use of this type of metonymy so as to refer to her brother Al-Hussien (pbut). She never mentions his name in her speech. She tries to show the greatest status of Al-Hussein by giving short expressions that referring to him.

8- (وانى ترحضون قتل سليل خاتم النبوة؟!)

(How could you exonerate yourselves from crime of slaying the son of the Last Prophethood)

The son here refers to Al-Hussein (pbuh) and the Last Prophethood refers to the Prophet Muhammad (pbuh) as metonymic expressions. Al- Sayyeda Zeinab (pbuh) declares the strong relationship between Al-Hussein (pbuh) and the Prophet Muhammad (pbuh). Al- Sayyeda Zeinab (pbuh) omits the modified and states the modifiers or the features which metonymically refer to the modified who is Al-Hussein (pbuh).

9- (ومعدن الرسالة)

(and the metal (origin) of the message)

By this metonymy, Sayyeda Zeinab (pbuh) shows another kind of relationship which is different from the last one; here she declares that Al-Hussein belongs not only to the Prophet as being son of his daughter (Fatima (pbuh)) but to the Message itself. Sayyeda Zeinab (pbuh) gives a hint that Al-Hussein is the most honest person who applies the rules and commitments of this message. She mentions the affinities of the modified (Al-Hussein (pbuh)) only and these affinities are used as a metonymic device to refer to the modified.

10- (وسيد شباب الجنة)

(and the master of the youth in Heaven)

Sayyeda Zeinab (pbuh) reminds people of the Hadeeth (speech) of the Prophet Muhammad (pbuh) ; Al- Hassan and Al-Hussein are the masters of youth in Heaven (Al- Qizwini,1980:309).

The attribute 'master' here is used as a metonymic strategy to refer to Al-Hussein (pbuh). Sayyeda Zeinab (pbuh) omits the exact name of the modified (Al-Hussein (pbuh)) and mentions the modifiers that clearly and metonymically refer to him.

11- (وملاذ خيرتكم)

(the harbour of your believers)

Sayyeda Zeinab (pbuh) uses this metonymy (the harbour) as attribute referring to Al-Hussein (pbuh) to express the necessity that the believers always need. Hiding the name of Al-Hussein (pbuh) and declaring the most effective feature that referring to him is very metonymic device that are used by Sayyeda Zeinab (pbuh).

12- (و مفرع نازلتكم)

(the refuge in your adversity)

This is another feature used as a metonymic affinity (the refuge) without mentioning the modified Al-Hussein (pbuh). It is noted that the speaker (Sayyeda Zeinab (pbuh)) knows clearly that the listeners will recognise the attribute (the refuge) and who is the modified and the referent.

13- (ومنا حجتكم)

(the landmark to your evidence)

Sayyeda Zeinab (pbuh) uses repetition here to emphasize the fact that Al-Hussein is the real need for those people in all their levels of life. The landmark also refers to Al-Hussein (pbuh).

14- (ومدرة سينتكم)

(the reinforcement in privation)

The reinforcement in this context refers to Al-Hussein (pbuh) and it is used to remind the addressee of the status and honour that he has.

15- (هل تعلمون اي كبد لرسول الله فريتم)

(Do you know which liver of the Messenger of Allah you have cut?)

Liver here is used as a modifier entity referring to the modified (Al-Hussein) whose name is omitted. This entity 'liver' is metonymically used as a human organ that is closely related to the Prophet of Allah Muhammad (pbut). In this context, Al-Sayyeda Zeinab (pbuh) shows the relationship between Al-Hussein and the Prophet Muhammad (pbut) by the means of metonymy.

16- (واي دم له سفنكم ؟)

(And whose blood you have shed?)

Al-Sayyeda Zeinab (pbuh) tries to use the word 'blood' to express the crime of killing Al-Hussein (pbuh). Blood here refers to Al-Hussein's (pbuh) blood when it is shed in Karbala'a. The metonymy of the modifier 'blood' is symbolically used to refer to the modifier, Al-Hussein (pbuh).

According to the analysis above, it is important to show these strategies of metonymy as stylistic devices in Table (1)

Table (1): Frequency of metonymy in Al-Sayyeda Zeinab's (pbuh) Speech

No.	Type of metonymy	Frequency	Percentage
1	Metonymy of enemies	7	44 %
2	Metonymy of Al-Hussein (pbuh)	9	56 %
	Total	16	100%

10 Conclusions

The study has arrived at a number of conclusions that validate its hypotheses. Metonymy as a stylistic device is successfully applied to the analysis of Al- Sayyeda Zeinab's (pbuh) speech. Metonymy of attribute which refers to the characteristics of the enemies who kill Al-Hussein (pbuh) and Metonymy of modified entity which refers to the character, Al-Hussein (pbuh), are clearly observed in the analysis of the data. This conclusion validates the first hypothesis. All of these types of metonymies are applied to bring the attentions of the attendances towards two points: the protection of Al-Hussein (pbuh) after his killing via declaring his status from one side and, second to scold or disclose the crime of killing Al-Hussein and his progenies and followers (pbut). Moreover, Al- Sayyeda Zeinab's (pbuh) focuses on the metonymy of Al-Hussein (pbuh) more than of the enemies.

English references

- Abdul-Raof, H. (2006). Arabic Rhetoric: A Pragmatic Analysis. New York: Routledge.
- Barcelona, A. (2000). Introduction. The cognitive theory of metaphor and metonymy', in A. Barcelona (ed.), *Metaphor and Metonymy at the Crossroads*, Mouton de Gruyter, Berlin/New York, pp. 1-28.
- Durham D. & Fernandez, J. (1991). Tropical Dominions. In Fernandez, J. (Ed.) *Beyond Metaphor. The Theory of Tropes in Anthropology*. Stanford, Stanford University Press.
- Fass, D. (1988). Metonymy and metaphor: What's the difference?. In *Coling Budapest 1988 Volume 1: International Conference on Computational Linguistics*.
- Lakoff, G. and Johnsen, M. (2003). *Metaphors We Live by*. London: The University of Chicago Press.
- Langacker, R. (1987). *Foundations of Cognitive Grammar. Vol. 1: Theoretical Prerequisites*. Stanford, Stanford University Press.
- Lodge, D. (1977). *The Modes of Modern Writing. Metaphor, Metonymy and the Typology of Modern Literature*. London, Edward Arnold.
- Ortony, A. 1979 (2nd ed. 1993). *Metaphor and Thought*. Cambridge, Cambridge University Press.
- Oxford English Dictionary (1989). Oxford, Oxford University Press.
- Pankurst, A. F. (1998). *Metonymy: Semantic, Pragmatic, cognitive and Stylistic Perspectives*. The University of Edinburgh, Edinburgh.
- Prandi, M. (1992). *Grammar Philosophies*: Paris. Les éditions de minuit.

Radden, G. and Z. Kövecses (1999). 'Towards a theory of metonymy', in K. Panther and G. Radden (eds.), *Metonymy in Language and thought*, John Benjamins, Amsterdam/Philadelphia, pp. 17-59.

Simpson, P. (2004) *STYLISTICS: A resource book for students*. London: Routledge.

Webster's Third New International Dictionary of the English Language: (1961), Merriam, Springfield, Mass.

Web source : <https://research.rafed.net>

المصادر العربية

ابن منظور, محمد بن مكرم (1212 هـ). لسان العرب. بيروت : دار صادر
القزويني , محمد كاظم . (1980). زينب الكبرى من المهد الى اللحد. بيروت: دار المرتضى.
الهاشمي , احمد (1999) جواهر البلاغة في المعاني والبيان والبديع. ضبط وتدقيق وتوثيق: د. يوسف الصميلي. القاهرة : المكتبة المصرية .

.Appendix

The text of the speech of Al-Sayyeda Zeinab (pbuh)

الحمد لله والصلاة على أبي : محمّد وآله الطيبين الأخيار.

أما بعد :

يا أهل الكوفة ، يا أهل الختل والغدر !!
أتبكون ؟ فلا رقات الدمعة ، ولا هدأت الرنة.

إنما مثلكم كمثل التي نقضت غزلها من بعد قوة أنكاثاً ، تتخذون أيمانكم دخلاً بينكم.

ألا وهل فيكم إلا الصلف النطف ! والصدر الشنف ! وملق الإماء ! وغمز الأعداء !

أو كمرعى على دمنة! أو كفضة على ملحودة!

ألا ساء ما قدمت لكم أنفسكم أن سخط الله عليكم وفي العذاب أنتم خالدون.

أتبكون ؟ وتنتحبون ؟

إي والله ، فابكوا كثيراً واضحكوا قليلاً.

فلقد ذهبتم بعارها وشنارها ، ولن ترخصوها بغسل بعدها أبداً .

وأنى ترخصون قتل سليل خاتم النبوة ؟ ومعدن الرسالة ، وسيد شباب أهل الجنة ، وملاذ خيرتكم ، ومفزع نازلتكم ، ومنار حجّتكم ، ومدرة سنّتكم ؟؟

ألا ساء ما تزررون ، وبعداً لكم وسحقاً ، فلقد خاب السعي ، وتبت الأيدي ، وخسرت الصفقة ، وبؤتم بغضب من الله ، وضربت عليكم الذلة والمسكنة.

وَيْلَكُمْ يَا أَهْلَ الْكُوفَةِ !

أَتَدْرُونَ أَيَّ كَبِدٍ لِرَسُولِ اللَّهِ فَرَيْتُمْ ؟!

وَأَيَّ كَرِيمَةٍ لَهُ أَبْرَزْتُمْ ؟!

وَأَيَّ دَمٍ لَهُ سَفَكْتُمْ ؟!

وَأَيَّ حَرَمَةٍ لَهُ هَتَكْتُمْ ؟!

لَقَدْ جِئْتُمْ بِهَا صَلْعَاءَ عُنُقَاءِ سَوْدَاءِ قَقْمَاءِ ، خَرَقَاءِ شَوْهَاءِ ، كَطِلَاعِ الْأَرْضِ وَمَلَأَ السَّمَاءَ .

أَفَعَجِبْتُمْ أَنْ مَطَرَتِ السَّمَاءُ دَمًا ، وَلِعَذَابِ الْآخِرَةِ أَخْزَى ، وَأَنْتُمْ لَا تُنصَرُونَ .

فَلَا يَسْتَحْفَنُكُمْ الْمُهَلْ ، فَإِنَّهُ لَا يَحْفِزُهُ الْبِدَارُ ، وَلَا يَخَافُ قُوَّةَ النَّارِ ، وَإِنَّ رَبَّكُمْ لِبِالْمُرْصَادِ .» .