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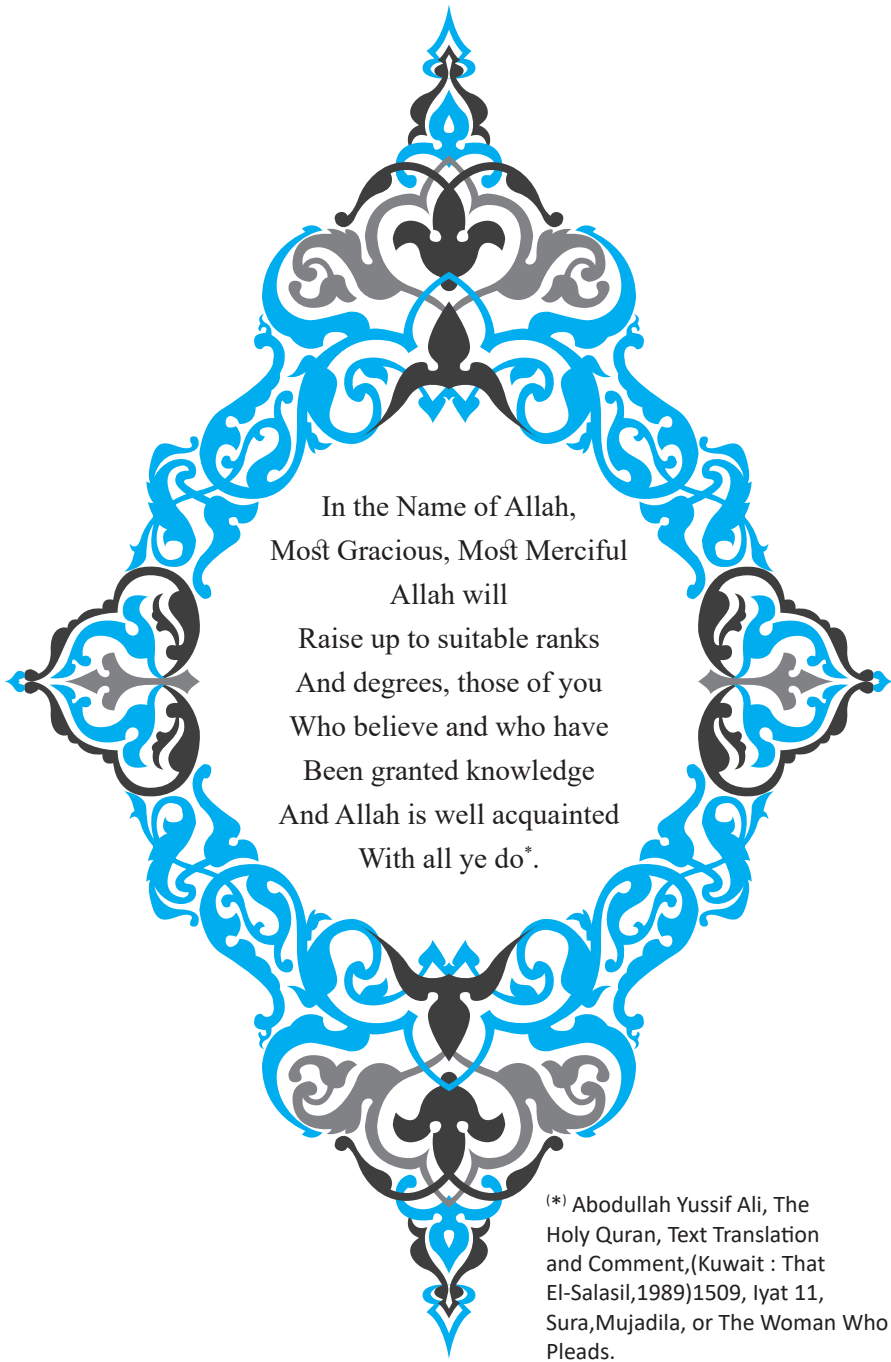
In the Name of Allah,

Most Gracious, Most Merciful

Allah will

Raise up to suitable ranks

And degrees, those of you

Who believe and who have

Been granted knowledge

And Allah is well acquainted

With all ye do*.

(*) Abodullah Yussif Ali, The Holy Quran, Text Translation and Comment,(Kuwait : That El-Salasil,1989)1509, Iyat 11, Sura,Mujadila, or The Woman Who Pleads.

Publication Conditions

Inasmuch as Al-`Ameed [Pillar] Abualfadhal Al-`Abass cradles his adherents from all humankind, verily Al-`Ameed journal does all the original scientific research under the provisos below:

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2. Being printed on A4, delivering a copy and CD having,approximately, 5,000 - 10,000 words under simplified Arabic or times new Roman font and being in pagination.
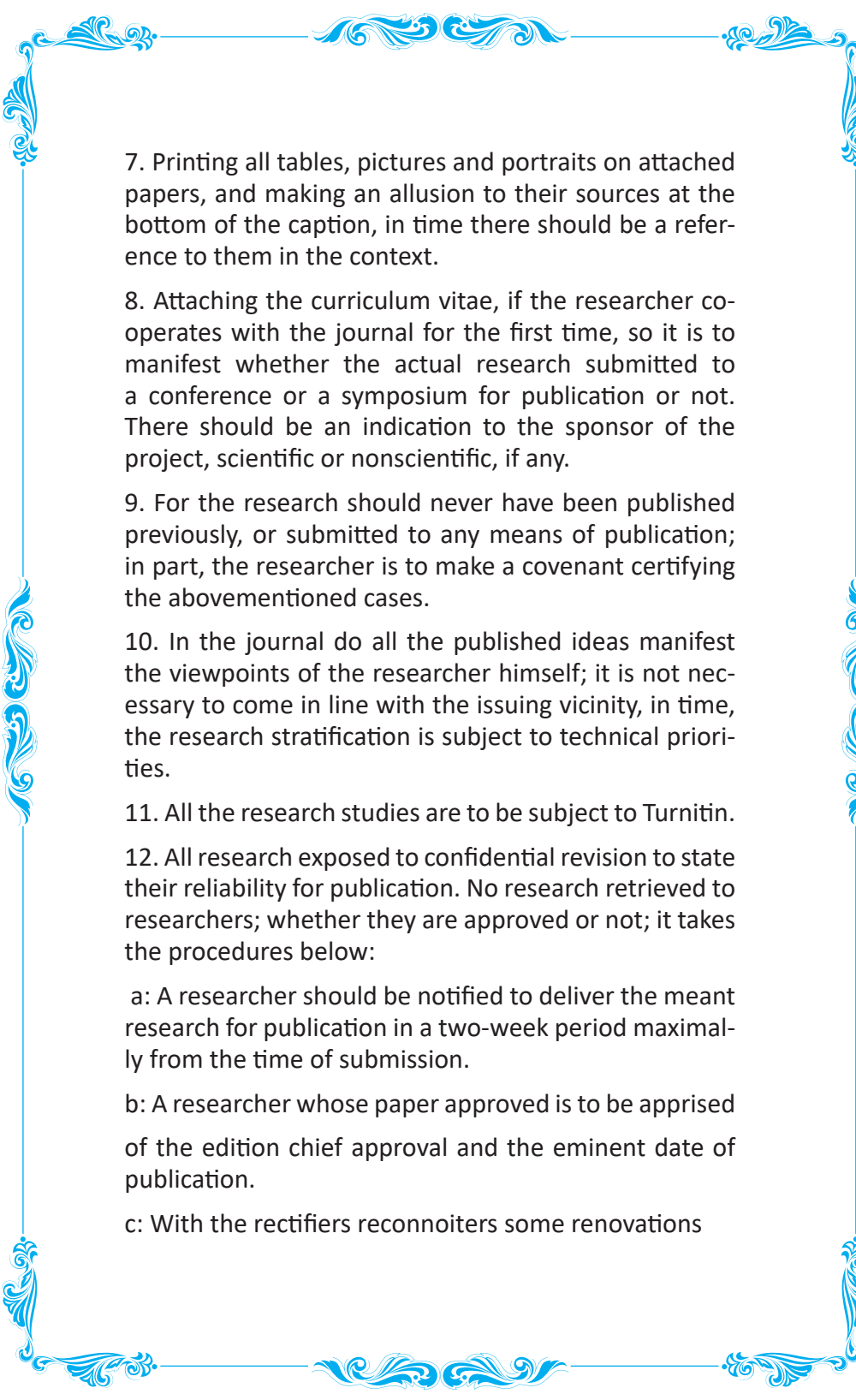
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For the study the should be Key words more few words.

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5. Making an allusion to all sources in the endnotes,and

taking cognizance of the common scientific procedures

in documentation; the title of the book and page number.

6. Submitting all the attached sources for the marginal

notes, in the case of having foreign sources, there should be a References apart from the Arabic one,and such books and research should be arranged alphabetically.

7. Printing all tables, pictures and portraits on attached papers, and making an allusion to their sources at the bottom of the caption, in time there should be a reference to them in the context.

8. Attaching the curriculum vitae, if the researcher co-operates with the journal for the first time, so it is to manifest whether the actual research submitted to a conference or a symposium for publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.

9. For the research should never have been published previously, or submitted to any means of publication; in part, the researcher is to make a covenant certifying the abovementioned cases.

10. In the journal do all the published ideas manifest the viewpoints of the researcher himself; it is not necessary to come in line with the issuing vicinity, in time, the research stratification is subject to technical priorities.

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12. All research exposed to confidential revision to state their reliability for publication. No research retrieved to researchers; whether they are approved or not; it takes the procedures below:

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b: A researcher whose paper approved is to be apprised

of the edition chief approval and the eminent date of publication.

c: With the rectifiers reconnoiters some renovations

or depth,before publishing, the research are to be re-trieved to the researchers to accomplish them for pub-lication.

d: Notifying the researchers whose research papers are not approved; it is not necessary to state the whys and wherefores of the disapproval.

e: A researcher destowed a version in which the meant research published, and a financial reward.

13. Taking into consideration some points for the publi-cation priorities, as follows:

a: Research participated in conferences and adjudicat-ed by the issuing vicinity.

b: The date of research delivery to the edition chief.

c: The date of the research that has been renovated.

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14. With the researcher is not consented to abort the

process of publication for his research after being sub-mitted to the edition board, there should be reasons the edition board convinced of with proviso it is to be of two-week period from the submission date.

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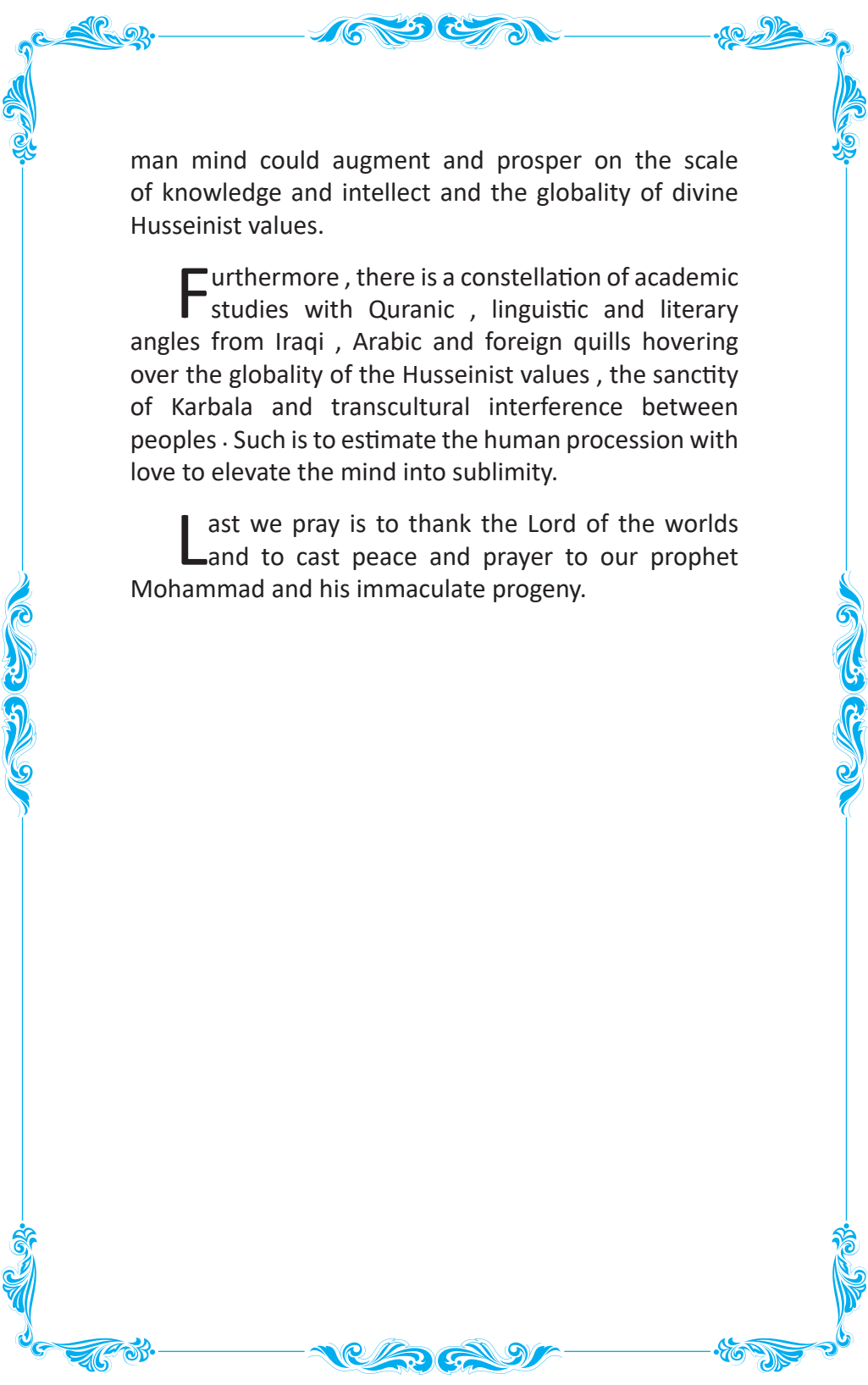
In the Name of Allah, Most Compassionate, Most Merciful

Thanks to the Lord of the worlds, the Owner of the kingdom, whatever in the heaven and earth is His; infinite thanks to Him. Prayer and peace be upon the savior of humanity from vice with his entire sapience and evident discourse, the honest and the trusted Mohammad and his immaculate progeny, the straight pathway.

Now with great and sheer pride Al-`Ameed , academic peer reviewed journal for humanities at the International Al-`Ameed Centre for Research and Studies , proffers readership the thirty second edition with ubiquitous ambition to glean acceptance of its researchers and prominent quills of meritorious and versatile knowledge studies the reader could imbibe from .

Thus considered, the A-`Ameed journal gains so resonant repute in the academic fields as there is a program it emulates to trace its scientific processions laden with panoramic issues and salient files . Each one sheds light on an intellectual and academic theme with social importance serving the reader with science and knowledge. As such, the file title comes to the fore with " Husseinist Minbar : Confluence and Promotion " specified with research studies in English accentuating the Husseinist minbar as a media means , visual and auditory , exerting itself to strike a sound pathway to

man mind could augment and prosper on the scale of knowledge and intellect and the globality of divine Husseinist values.

Furthermore , there is a constellation of academic studies with Quranic , linguistic and literary angles from Iraqi , Arabic and foreign quills hovering over the globality of the Husseinist values , the sanctity of Karbala and transcultural interference between peoples · Such is to estimate the human procession with love to elevate the mind into sublimity.

Last we pray is to thank the Lord of the worlds and to cast peace and prayer to our prophet Mohammad and his immaculate progeny.

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Asst. Prof. Dr. Muhammad-Reza Fakhr-Rohani

Universalization of the Husayni Values as Broadening the Scope of Husayni Minbar in Today World: Requisites, Problems, and Prospects

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Abstract

Lexically, the originally Arabic word "minbar" received its earliest recorded written use in English in 1816. [1, 2, and 3] Muslim communities usually keep a minbar for their preachers, whether in mosques or in other places where Islamic rituals are supposed to be led by a person qualified for such purposes.

Functioning as a place for delivering speeches, the phenomenon of a certain place for such a function must be a religious universal, for it is hard to find any well-established religion, whether essentially Divine or otherwise, to have remained or survived without preaching. Needless to say, the spread of Islam owes a great deal to preaching for which minbar is its marker. [4]

Keywords : minbar , preaching , universalization, Husayni Minbar

Minbar Spectrum

As a type of media, minbar has functioned in a various ways in both olden and modern times. More specifically, it has manifested its impressive role as a Husayni minbar, that is, a minbar that functions as a loudspeaker for Husayni ritual gatherings. The latter function shows itself up in Shiite communities over the globe. As such it has had a multitude of functions. It has been used to promulgate and elucidate religious statements, conveying to the public the revelations that the Prophet Muḥammad used to receive, explicating policies, delivering harangues, as used by Imam al-Ḥusayn's sister Zaynab and his son, the fourth Infallible Imam ʿAlī b. al-Ḥusayn al-Sajjād in both Kufa and Damascus to disclose the real and disgusting face and character of the Umayyad tyrants, offering Quran exegeses as lectures, updating people of the latest news and developments, expressing and announcing political points and even threatening people, as done by ʿUbayd Allāh b. Zīyād, [5] and finally as a place for offering lessons in educational settings and madrasas, or when and where a mosque is used as a place for teaching purposes, mainly for Islamic religious lessons. It follows that minbar has received various functions the hardcore of which remains conveying materials to the audience.

Apart from the above general functions of the minbar, the present paper attempts to concentrate on the Husayni minbar. At the outset, the very designation demands a certain degree of semantic clarification and disambiguation. The adjective Husayni may convey that a certain minbar belongs to a Husayniyah, or is one which is commonly, but not exclusively, used for commemorative rituals held in the name of the third Infallible Imam al-Ḥusayn. Apart from this conventional, and generally accepted usage, it has an extended and metaphorical use: the minbar which functions and/or is used for the purposes that pertain to the values endorsed by Imam al-Ḥusayn. This second metaphorical use is very much value-laden such that it makes the devout Muslims regard the minbar with reverence. It

is obvious that in this second, wider metaphorical sense, minbar cannot remain a wooden structure situated in mosques and/or Husayniyahs. In this sense, minbar can virtually be used for making reference to any platform, podium, or medium whereat the values endorsed by Imam al-Ḥusayn can be preached. In this sense, not only traditional minibars in Muslim communities, but any handout, book, magazine, journal, a radio or TV channel, Internet website, or any poster may function as a Husayni minbar. Viewed from this perspective, any reminder and/or reminiscent of Imam al-Ḥusayn can function as a minbar in his service. Here, it can be suggested that even "water" and the habitual act of "drinking water" can function as a virtual minbar-like position to remind a devout Muslim of the intense thirst imposed on Imam al-Ḥusayn; it is here that after each and every instance of drinking "water" devout Muslims remember Imam al-Ḥusayn and invoke sincere salaams unto him for which whoever performs thus shall receive abundant reward. [6]

Based on the aforementioned remarks, it is our duty to do our utmost to change our classes into Husayni minbars. This is because it is one of the tasks expected of any sensible teacher to educate the youths for the improvement of the future, hence our students must be familiarized with the noble Islamic teachings, in general, and with the teachings of Imam al-Ḥusayn, in particular. To accomplish such a task, we have to consider the following requisites. Our preachers/ teachers must receive sound, formal, and academic training and education for disseminating the Islamic religious ideas and ideals. While this is essential, care must be taken not to make them puppets or clowns of the ruling classes. They are expected to maintain the dignity and status of being associated with the Husayni minbar. People respect preachers and the holders of Husayni minibars chiefly because of the devout service they render in favor of the Husayni school of thought. In return, they, i.e., the preachers, must be prudent not to do anything that might lower the religio-popular status in the public.

Minbar and Translation

There are other points that must be borne in mind. Preachers and those who make use of the Husayni minbar must realize that the value of the Husayni minar as a medium is sublimer by far than changing it into a trumpet for the transitory political propaganda of this or that political party. Also, where a political clarification is going to be made, it must not turn into the major theme of the minbar time; better to devote a few minutes to it.

The Husayni-minbar preachers are well expected to be aware of the real needs of the audience, nor should they talk of their own charismatic or party-leader merits. Being really aware of people's needs must lead the preacher to speak with the audience not only linguistically but also culturally in their language. This makes people to find the preacher is really sympathetic with them. We must know that Allah is thus explicit in the Holy Quran: "And We have never sent a messenger, save in the language of his people […]." [7] This is one of the reasons that why prophets proved so influential, while philosophers were not.

Connected with, and to reinforce the linguistic aspects of the Husayni minbar, there are certain considerations that must be taken into account. In the first place, some translated texts need being updated. This is true in the case of non-Arabic Islamicate languages, e.g., Persian, Urdu, and so on. Instead of repeating and quoting passages that were translated from the Arabic into Persian several centuries ago, these translations must be updated to be understandable for modern users of the language. The rationale of translation is just conveying the thoughts, not just mirroring the first language's lexical and syntactic arrangements. In Persian, improper and seemingly loyal translations may deter the audience from grasping the gist of the message, hence the translation proves utterly ineffective. It follows that it proves necessary to produce modern translations preferable in the form of team projects. [8] As various age and education groups of people come to need such texts in translation, it is ideally necessary to produce various modern translations of reli-

giously seminal texts. Likewise, those preachers who go to higher-education institutions are expected to approach the religious issues and explain the points according to the educational level of their audience. [9]

In addition to the aforementioned points, there remain some problems that might harm or hinder the communication process of making use of this wider application of the Husayni minbar. In the first place, the audience may not be educationally homogeneous. With the exception of mosques located in universities and research institutes, there is no guarantee for a preacher to address a homo-geneous group of audience in public addresses and lectures. This conglomeration of various types of audience may harm the quality of the sermons or discussions offered, hence this common problem might minimize the intellectual effects of the Husayni minbar.

Another problem is that sometimes the audience may be new to the subject. In such cases, the Husayni minbar may shift its function as a place for communicating and discussing intermediate and al-most advanced topics to just an open class for delivering some basic and introductory lessons, especially for the neophytes.

The preacher's educational background and specialist experience make another point worthy of attention. Although the hardcore of the materials expected to be offered might be the same, the preach-er must be capable of having good and effective presentations. Contrary to the common myth that Muslim preachers can easily of-fer an address almost anywhere and for any type of audience, the preachers that go to talk for workers in a factory, for peasants and farmers in a remote village, for medical students and doctors in a hospital, and for graduate students in a university or advanced re-search institute, for troops and officers in a garrison, it is essential for any conscientious preacher to come up with a rough estimation of the expected educational background of each type of audience so as to shape and present the materials according to their level of understanding and expectation. [10]

Language background is another concern that may affect the efficacy of the materials discussed by means of making use of the Husayni minbar. Contrary to the practices of typical Christian missionaries who try to have learned the language of their expected target community for dissemination of their Christian teachings, Muslim clerical orders have historically shown almost little attention to this important principle of having had a good command of the language (and at times the literature and social custom) of the prospective target community. The publication activities of the British and United Bible Societies indicate the scope and effects of such linguistic background. This linguistic-cum-cultural principle has seriously been taken into account by Christian missionaries; [11] with the exception of a number of successful Muslim preachers, [12] the rest have seldom shown much interest in this principle, until quite recent post-revolutionary Iranian experience. [13]

Besides the above points, poorly supported statements should not be uttered from the top of Husayni minbars. Such points may be mentioned by a preacher or a mourner, who leads a communal mourning gathering. Based on such considerations, it is necessary for a preacher or proclaimer to mention historical facts, all based on carefully written or edited books and sources. [14] On a par with this, some preachers might be inclined to make use of the Husayni minbars for transitory political ends and aims. While the main intent of the public who go to mosques and husayniyahs is to receive informal religious education, the preacher or mourner should not drag the audience toward this or that political camp, nor should the general atmosphere of a religious gathering be overly hyper-politicized. Rather the preacher should provide the audience with the right religious education and by upgrading their knowledge, people will be enabled to take the right decisions.

In view of the points highlighted above, there are some prospects that are suggested and elaborated here. In the first place, in view of the modern technological developments, there is a pressing need for having and/or developing web- or satellite-based Husayni mini-

bars on the condition that the preacher has the right qualifications for utilizing it on an international scale. In a similar way, Husayni literature [15] can act as a written version of a type of Husayni minbar. For sure, this type of Husayni literature, as a written manifestation and mode of the Husayni minbar features as a type of Islamic literature of commitment, [16] a literature that manifests and mirrors the producer's ardent belief in the charismatic character of Imam al-Husayn and his martyred companions.

In addition to paying rapt attention to the content of various genres of Husayni literature for the sake of attaining global expansion of Husayni minbar and its audience (both Muslims and non-Muslims), special care must be taken of non-Muslims' accounts of the Ashura episode. In this connection, the works of Europeans, whether Orientalists or otherwise, prove of special significance. [17, 18]

A movement of simplification of the contents of Husayni minbar discourses is a necessity. This is because nobody can expect all those who have come to attend a Husayni minbar lecture to have already gained a good, specialist background knowledge, prior to paying attention to the lecture. This need is felt more acute in the cases of those people who were neither raised in Muslim communities nor their parents or peers were careful to give them such basic knowledge.

Another proposal is to select, translate, simplify, and annotate the talks of leading Shiite preachers of the Husayni minibars throughout Shiite Islamic history. This proposal, though may take several years of hard work and much labor of love, can be carried out on the output of famous Husayni minbar preachers.

Minbar as a Genre

Husayni arts can also function as an intermediary step for inviting the uninitiated audience to this Husayni open auditorium. Modes and manifestations of the Husayni arts can represent a continuum, ranging from simple objects, e.g., cups for distributing water amongst mourners, to elaborate objects, e.g., standards ('alams)

that are carried usually in Ashura processions. [19]

To recapitulate, the above hints can function just as some initial suggestions for exploring some ways as pertaining to how to augment, enhance, and maximize the scope and impact of the Husayni minbar for the sake of attaining the globalization of the eternal messages of Imam al-Husayn for mankind.

Notes:

[1] The original Arabic word is "minbar", not "minbar", as recorded as the headword in The Oxford English Dictionary, 2nd edn (1989). It also lists the following forms "mambar, monbar, and minbar" as its variant spellings. Interestingly, the variant form "minbar" is followed by such a parenthetical remark: "(the best form)". Therefore, throughout the present paper, the form "minbar" will be used, not the other variant spellings.

[2] Contrary to the practice of the aforementioned Oxford English Dictionary, Shorter Oxford English Dictionary, 6th edn (2007) records it as "minbar". It deserves mention that while The New Shorter Oxford English Dictionary, 4th edn (1993) recorded "minbar" as the headword, from the fifth edition (2002) of the same Dictionary on, the form "minbar" has been indicated as the headword. Neither "minbar" nor "minbar" was recorded in The Shorter Oxford English Dictionary, 3rd edn (1944, rev. 1975). It is mentioned in as "minbar" in Oxford Dictionary of English, 3rd edn. (2010), and as "minbar" in The Oxford English Reference Dictionary, 2nd edn. (1996). It is not dealt with in Concise Oxford English Dictionary, 12th edn. (2011), nor in The Oxford Illustrated Dictionary, 2nd edn. (1975).

[3] Throughout the present paper, only the word "minbar" is used, not its rough, and rather inexpressive and imprecise, English equivalent "pulpit". While "pulpit" is associated with Christianity, "minbar" is chiefly associated with Islam. Needless to say, the word "pulpit" has received fifteen synonyms in Oxford Thesaurus of English, 3rd edn. (2009) out of which only "minbar" is preceded by the label

"Islam".

[4] In this regard, mention must be made of Sir Thomas W. Arnold, The Preaching of Islam, 2nd edn. (1913).

[5] It is recorded in authoritative Islamic history books that the fourth Infallible Imam ʿAlī b. al-Ḥusayn al-Sajjād noticed that the minbar in the mosque was used for the purposes favored by the Umayyad tyrant ruler Yazīd, he referred to it as "a pile of some pieces of wood". This account suggests that minbar per se must be entitled to attract some sort of reverence, hence when is used for non- or anti-Islamic purposes, it no longer deserves to be regarded as a minbar.

[6] This is understood from a recommendation that the sixth Infallible Imam Jaʿfar al-Ṣādiq gave to Dāwūd b. Kathīr al-Riqqī, one of his companions. This account is available in Jaʿfar b. Muḥammad b. Qūlawayh al-Qummī, ed., Kāmil al-zīyārāt, ed. ʿAbd al-Ḥusayn al-Amīnī (Najaf, 1356 AH/ 1937), Ch. 34, No. 1, pp. 106-107.

[7] The Holy Quran, Sura Ibrāhīm (Abraham) [14]: 4.

[8] While team translation is a well-established mode of undertaking translation of religious texts, especially the Bible, in the Western world, it has seldom been institutionalized and practiced in Iran.

[9] In present-day Iranian universities and colleges, students, and sometimes some newly-employed university instructors, are strongly required to take certain courses that pertain to Islamic and revolutionary themes and topics, chiefly offered by Shiite Muslim clerics. In such cases, qualified clerics can function better and prove more effective provided that the contents of the courses sound interesting.

[10] In recent decades, there have appeared certain post-revolutionary Iranian universities and institutes where clerics are trained for both teaching Islamic and revolutionary subjects and preaching (as well as leading religious and ritual services and ceremonies) in universities. Such cleric graduates are expected to feature and

function according to the precise and stated requirements so as to islamize or retain the Islamic level of the academic atmosphere of the nation.

[11] Christian examples abound. For instance, Kieran Flynn in his Communities for the Kingdom (2007) presents important notions related to Christian missionary experience. He also developed certain works .related to the local indigenous language of Izon in Nigeria. One should take note well that several good grammar books and dictionaries, developed mostly by Europeans, have appeared during, or for the purpose of, Christian missionary activities. Some of such sources are indicated in the bibliography.

It is of equal importance to note that a considerable number of leading theorists in the realm of translation studies were originally Christian priests (e.g., Eugene Nida) who developed interests in translation studies and developed books in the field of translation studies with examples from the Bible. Nida's books are exemplary in this respect, and a listing of his relevant works appear in the bibliography of this paper.

On the connection between Christian missionary activities and translation (and specifically Bible translation), see the following works: Lynell Zogbo, "Bible, Jewish and Christian," in Routledge Encyclopedia of Translation Studies, 2nd edn., ed. Mona Baker, and Saldanha (London, 2009), pp. 21-27; Jean Delisle and Judith Woodsworth, eds., Translators Through History, rev. edn., ed. Judith Woodsworth (Amsterdam, 2012), Chs. 6 and 7; Robert Barnes, "Translating the Sacred," in Kirsten Malmkjær, and Kevin Windle, eds., The Oxford Handbook of Translation Studies (Oxford, 2011; online vers., 2012); Theodore Savory, The Art of Translation, new and enl. edn. (London,1968), Ch. 8. For Christian missionary translation activities in the Indian pluralist and multi-faith cultural context, see Chaudhuri, Translation and Understanding (New Delhi, 1999), pp. 66-69; Harishankar, Krishnan, and Shivakumar, eds., Words, Texts, and Meanings (New Delhi, 2013), pp. 9-10; and Harishankar, Krishnan, and Jayasree, Word Worlds: Translation and Communica-

tion (New Delhi, 2013), pp. 7-8. For a global perspective, insightful hints can be gained from Lefevere, ed., Translation/ History/ Culture: A Sourcebook (London, 1992); Sawyer, Sacred Languages and Sacred Texts (London, 1999), Ch. 6; and the relevant articles in the following sources: Mona Baker, ed., Critical Readings in Translation Studies (London, 2010); Sawyer, Simpson, and Asher, eds., Concise Encyclopedia of Language and Religion (Amsterdam, 2001); Lawrence Venuti, ed., The Translation Studies Reader, 3rd edn. (London, 2012); and Daniel Weissbort, and Astradur Eysteinsson, ed., Translation – Theory and Practice: A Historical Reader (Oxford, 2006).

[12] Amongst successful Muslim clerics who either translated fine Islamic texts from Arabic, Persian, and Urdu languages into, or wrote directly in English, the following persons can be mentioned: Hamid Mavani of Canada, Sayyid Saeed Akhtar Rizvi of Tanzania, and Muhammad Khalfan of Kenya. However, the Muslim world is still in dire need of a global Islamic translation movement.

[13] It has been several years that some young clerics show interest in learning English and some institutions have been established for this purpose in Qom. However, the world of scholarship must still wait to observe the translation outcomes of such places. It seems that such clerics seldom show any serious interest in learning academic writing which is a quintessential requisite for translating the works that belong to the Islamic heritage, rather they seem to favor speaking and delivering lectures.

[14] A common pitfall of such Islamic gatherings is that preachers sometimes resort to recounting dreams. This practice is commonly noticed at least in Iranian Muslim religious gatherings. As a dream of a religious person can hardly prove anything, its recounting by someone else cannot convince those people who believe in acting rationally in their decisions.

[15] Husayni literature is a major and serious theme that deserves serious attention. Like all literatures, it has certainly a history; however, it has had its own special features, e. g., it has since been pro-

ductive, it can be produced in virtually any language, its producers and readers may be followers of any religion, and its geographical distribution can be global.

[16] The notion of "the literature of commitment" is a Sartrean notion, as elaborated in Jean-Paul Sartre's What is Literature? (1948/ 1950), presumably connected with Theodore Adorno's notion of "commitment". Yet, there are stark differences between the senses and functions of the type of commitment observable in the Husayni literature in contrast to the largely ex-leftist commitment intended by Sartre, Adorno, and their proponents.

Although Eagleton in his book The Event of Literature (New Haven, 2012) holds that "There is no such a thing as an exact definition of literature." (p. 32), and that "Literature [...] is a quality of attention." (p. 65), there are certainly many "marks of literary greatness" (Eagleton, How to Read Literature, p. 175) in Husayni literature that have seldom been elaborated and globally presented.

In a like manner, there are ample signs of classicality (or classicness [?]) in several instances of Husayni literature that have not been elaborated on for universal presentation. Granted that some important features of classicality can be found in Calvino, "Why Read the Classics?" (1981/ 1986), pp. 125-134; and T. S. Eliot, "What is a Classic?" (1945/ 1957), Husayni literature, which includes several genres, feature many more characteristics that deserve global introduction.

[17] The significance of the unique sacrifice and the triumphant martyrdom of Imam al-Husayn has since proved an impetus for both Muslims and non-Muslims. Apart from Muslims whose devotion to Imam al-Husayn proves self-evident and expected, certain non-Muslim figures have penned markworthy pieces in this regard, ranging from their reflections to book-length treatment of the subject, with various degrees of acceptability. The following works can be mentioned to give examples of a few 18th-century accounts of the Ashura episode: Simon Ockley, The History of the Saracens, vol.

2 (1718; Cambridge, 1757), pp. 138-189; and Edward Gibbon, The Decline and Fall of the Roman Empire, (6 vols., London, 1776-1789; 2 vols., Chicago, 1952), vol. 2, pp. 250-251. Of a nineteenth-century short account, the following can be mentioned: Garcin de Tassy, Muslim Festivals in India and Other Essays, tr. M. Waseem (Oxford, 1995; New Delhi, 1997), pp. 50-57.

[18] Since not all non-Muslims, and particularly Western specialists, were well-versed in the Husayni history and literature, despite being time-consuming and highly demanding, it can prove academically a suitable project for Muslim, and particularly Shiite, scholars to produce critical editions of non-Muslims', and especially Western scholars', writings and reflections on Islamic themes in general, and Husayni themes in specific.

[20] For a good study on the standards ('alams) in Indian context, see Sadiq Naqvi, Muslim Religious Institutions and Their Role under the Qutb Shahs (2006), and The Ashur Khanas of Hyderabad City (2006).

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In Arabic

- Ja'far b. Muḥammad b. Qūlawayh al-Qummī, comp., Kāmil al-zīyārāt, ed. 'Abd al-Ḥusayn al-Amīnī (Najaf, 1356 AH/ 1937).

In English

- [1] Wordbooks

- [1.1.] Monolingual English Wordbooks

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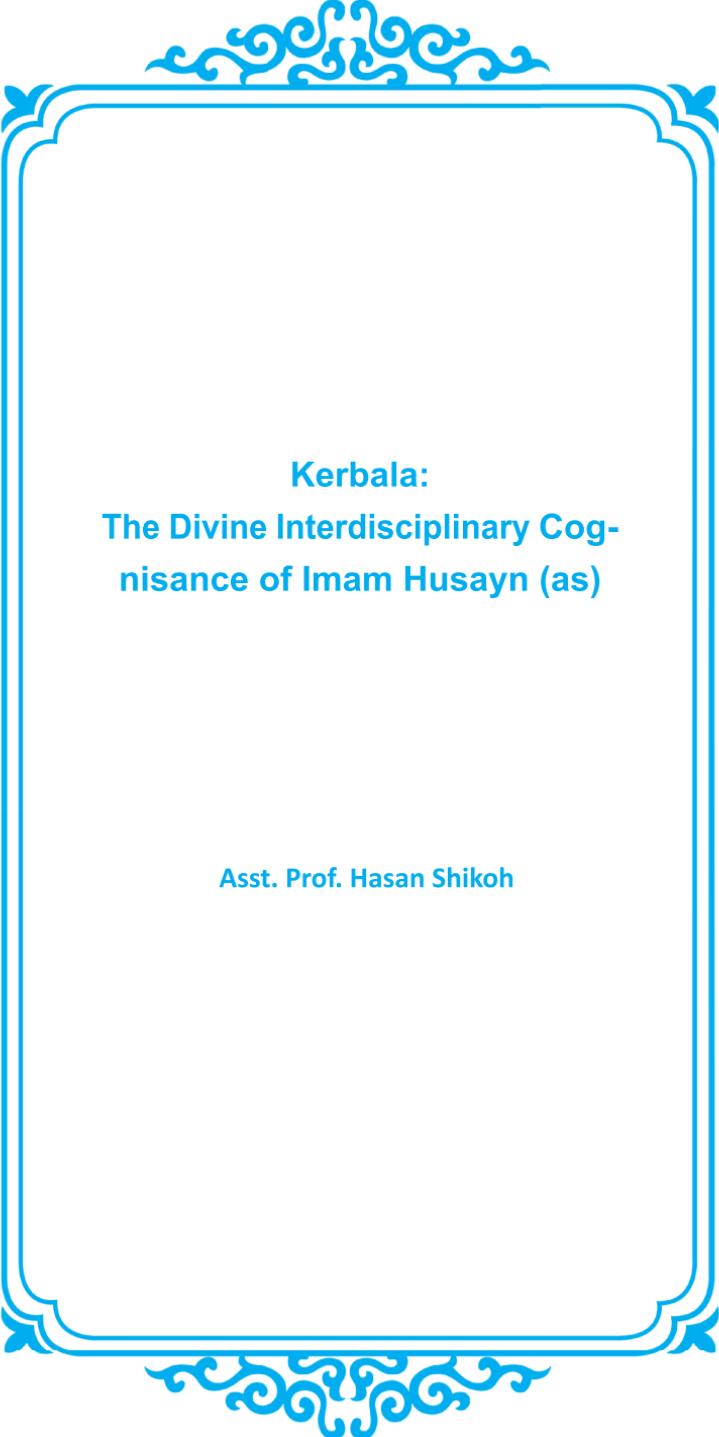
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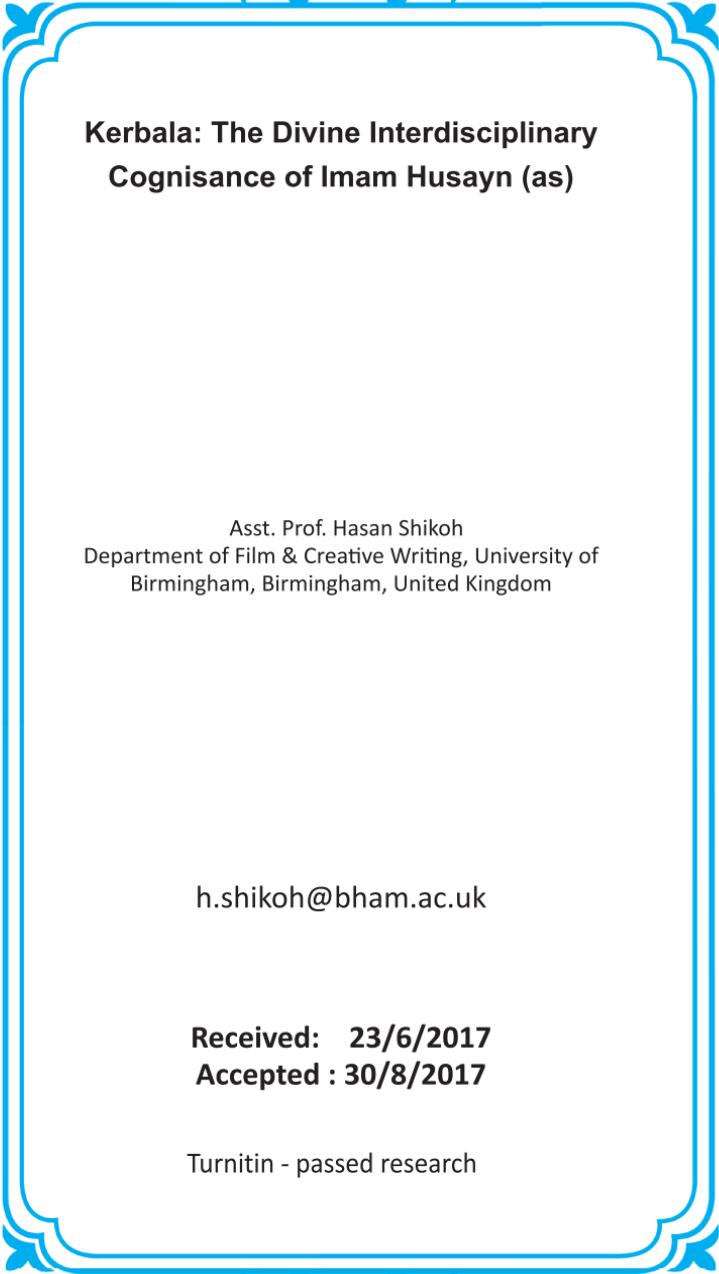
Kerbala: The Divine Interdisciplinary Cognisance of Imam Husayn (as)

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Abstract

History becomes a blur when recounted, written or discussed long after events have occurred. Governments, publishing houses and other media promote multimodal texts according to their political, religious or other doctrinal dispositions and objectives. As such, to most minds, both young and old alike, abstract entities such as truth and falsehood, or right and wrong, become a matter of interpretation based on the selected representation of facts, and/or their personal exposure to indoctrination.

In their attempts to present a judicious account of history, partisan or indeed neutral writers conduct their research on the basis of the available versions of information and then abandon the recipients of the same to discern the truth for themselves. However, this approach does not necessarily facilitate knowledge acquisition or the growth of humanity in general. This is because rampant confusions typically remain due to a persistent lack of application of the principles of neutrality, logic and justice surrounding the interpretation of events on the part of the lazy or ill-informed reader. Therefore, it seems that as misperceptions linger or increase, often leading to bitter and enduring conflicts, there is an ever-compelling need to discuss incidents based on universal values of humanity, and accepted principles of reason and simple logic.

Keywords : Imam Husayn , indoctrination , divine Interdisciplinary , multimodal texts

Kerbala: the end, cognised from the start

The event of Kerbala occurred in the 7th century when the Kufans pleaded with Imam Husayn (as) to rescue them from the rule of Ziyad bin Abihi, Mu'awiyya bin Abu Sufyan's appointee; and later, Ubaydullah bin Ziyad, Yazid bin Mu'awiyya's Governor to Kufa. Acting on this request, the Imam (as) took his family, other relatives and friends totalling approximately 110 in number, including children, towards Kufa through the desert plains of Nainavah, where he was prevented from proceeding any further by Hurr bin Riyahi, one of the brigadiers of Ubaydullah bin Ziyad's 30,000-strong army; these were the militia who were under the direct command of the General, Umar bin Sa'ad. It is said that the Imam (as) was fully aware of the fact that he (as) and his companions would be slain in the desert at the hands of Yazid bin Mu'awiyya's soldiers, even before he embarked on the journey away from Mecca and Medina in the year 680 AD.

In light of the aforementioned, critics question whether, as extoled by the Shia, the Imam (as) was in fact infallible and/or his companions truly wise in their decision-making since their defeat in the battleground was a foregone conclusion. Hence, denigrators suggest that the Imam (as) had committed what could effectively be regarded as suicide while jeopardising the well-being of the women and children in his caravan. These people often also argue that Yazid bin Mu'awiyya was the Caliph of the time sitting in Damascus and that he was merely Commander-in-Chief of the army that was in fact led by Umar bin Sa'ad; and that his army was also comprised of practicing Muslims.

If it is accepted that Imam Husayn's (as) stance was a lesson for all of humanity and that his message was both universal and of ongoing relevance today, it is of paramount importance that the criticisms levelled against the Imam (as) are challenged. One such way of doing this is by analysing them through contemporary interdisciplinary theories that might facilitate a slightly more developed form of understanding of the rationale behind the Imam's (as) chosen path.

The fields of Sociology and Psychology encompass several concepts which are studied and applied throughout the world today in order to facilitate comprehension of social and psychological phenomena. An approach of this kind may benefit more than just the Shia Muslim in terms of understanding the visionary brilliance of the Imam (as) to perhaps a more fine-tuned level. It could also portray to the non-Shia Muslim and the curious non-Muslim alike how the façade of the Kufans, Yazid bin Mu'awiyya, and his progenitors as well as forefathers was unmasked through what may be regarded as masterful and insightful decision-making at every step before, during and after the events of Kerbala.

This paper will thus discuss the divine interdisciplinary cognisance of Imam Husayn (as) with specific reference to the historical massacre. The concepts of altruism from Sociology; of group dynamics, social consciousness & attitudes, and cognitive dissonance from Social-Psychology; and modus operandi and signature behaviour from Forensic Psychology will be employed to unravel what might have been the working of the Imam's (as) mind.

Sociology: Altruism

To most people, victory tends to be the apparent, tangible and measurable gain. In the battlefield, this is typically seen as the retention of one's life, that is, remaining alive at the end of combat. However, this understanding could be dismissed as superficial and simplistic. In the case of Kerbala and Imam Husayn (as), it can be argued that pure altruism was being executed on the part of the Imam (as) from the very outset of his mission. After many years of famously attempting to refine his understanding of altruism, French sociologist, social psychologist and philosopher, Emile Durkheim, defined it as impersonal self-sacrifice and the opposite of rational self-interest.

German philosophers Immanuel Kant and Arthur Schopenhauer clashed over their understanding of the human mind and ethics, but both talked of altruism as being a virtue that is the opposite of

egoism, involving a lack of interest for personal gain in a good deed; or even interest for the self when engaged in the welfare of specific individuals. Kant's notion of ethical behaviour was explained in many of his works, including The Critique of Judgement (1790) and The Metaphysics of Morals (1797), both of which alluded to a sense of duty in action arising from moral principles. On the other hand, Schopenhauer, whose thoughts influenced the work of Sigmund Freud, gave considerable importance to motive and compassion in moral deeds and stated that there was a core difference between a good person and a just person whereby while the latter wishes to act in a way that will not cause harm to others, the former also actively seeks to eradicate the suffering of others, even at the expense of personal well-being, thus involving sacrifice. In other words, altruism in its true form can be witnessed in individuals who have conquered their ego in their cause for others. These philosophers, however, disagreed on whether altruism was good or bad. Many wondered whether objective, rational thought was even possible. This was a similar contention that the Arabs had among themselves centuries ago.

1400-year old Qur'anic references to altruism, however, offer unambiguous examples. In al-Hashr, the Exile, the Holy Qur'an refers to altruism as follows: "…they give preference to them over themselves – even concerning the things that they themselves urgently need…". This verse was revealed by Allah with reference to the Ansaar, the 'Helpers', of Medina who gave away worldly possessions for the sake of brotherhood and humanity when the first-migrating Meccans arrived in Medina, having fled from persecution at the hands of the atheists and the pagans there.

In al-Insaan, Man, the Holy Qur'an again indicates that the altruistic people and role models are those who say: "We feed you for Allah's sake; we desire from you neither reward nor thanks…". In other words, the truly altruistic people put others before themselves and bear hardship for the comfort and good of humanity. This is very much what Kant and Weber propounded centuries lat-

er where they lauded a lack of interest for personal gain in a good deed, or even interest for the self when engaged in the welfare of specific individuals.

It was recorded that at the height of the battle in Kerbala, both the Imam (as) and his companions appealed to Umar bin Sa'ad and his men to reconsider their arrogant ways and instead, adopt the Islamic ways of humanity. The opposition were urged to have regard for the fact that the Imam (as) was the grandson of the Holy Prophet (saw) and that his entourage was comprised of women and children of the Holy Household. Their sense of logic was also invoked by the Imam (as) through his reference to the aforementioned as it was evident that, with his caravan of women and children, together with some fighting hands, he had not emerged to engage in battle or pursue any alleged desire for dominion, but to appeal to their ability to reason and reconsider their stance. The Imam's (as) aim was to revive the Holy Prophet's (saw) way of life, as his (as) was a call to virtue and to the forbiddance of evil. However, his opponents remained sceptical about the intentions of the Imam (as).

At the moment of his slaying too, it is reported that the Imam (as) was saddened at the conduct of the opposing army, as was evidenced through the whispered supplication to the Almighty that he (as) was reported to have made. This sadness was not because he was aware of the impending brutality, but because the men behaved in inhumane ways, adopting un-Islamic rules of engagement before and after the massacre, more of which will be discussed later. As such, they condemned their souls to Divine retribution both in this world and the Hereafter, and it is this that disappointed the Imam (as). For instance, Umar bin Sa'ad was promised the governorship of the Land of Rey (present-day Tehran) by Ubaydullah bin Ziyad for either returning with Imam Husayn's (as) submission, or his severed head. Umar bin Sa'ad willingly complied, and as such, received nothing of this world, and, according to the Imam (as), only damnation in the Hereafter, too.

In his character, Imam Husayn (as) emulated his father, Imam Ali (as), who, despite having been struck by the poisoned blade of Abd-al-Rahman bin Muljim, urged his companions to unshackle the trembling criminal when the man was apprehended and brought before the dying Imam (as), who instructed his men to give his attacker warm milk. Such was Imam Ali's (as) sense of mercy and selfless cause towards Islam; that is, an act of humanity beyond revenge or self-interest; an example of an actualised moral standard to be emulated by present and future generations alike. In the case of both Imam Ali (as) and Imam Husayn (as), it was evident that their nature was beyond any tribal influence or tradition of vendettas for events that would become causes of life-long feuds.

Imam Ali (as) said: "Honour in the sight of Allah, the Glorified, is through righteous actions, not by beautiful words." This could be regarded as the manifestation of that ideal character that could be placed in line with contemporary academic perspectives, such as Durkheim's:

"In order to cherish society, to devote one's self to it, and to take it as the objective of conduct, it must be something more than a word, an abstract term […] A living reality is needed, animated by the special existence distinct from the individuals composing it. Only such a reality can draw us out of ourselves and so perform the function of providing a moral goal."

It seems, then, that ideal morality is difficult to achieve by the masses in general; yet, there needs to be a person or a chosen group of people who are distinct from the masses, but are living examples of that ideal of morality.

This would be in harmony with what Allah says in the Holy Quran: "We send Our messengers, men from among the people". As an extension, the Holy Prophet (saw) said to the Arabs at the time: "I am but a mortal from amongst you […] I am but a secondary Prophet sent to wake up the primary prophet within you."

Durkheim asserts that human beings determine their own morality; in other words, he was an advocate of moral collectivism as well as altruism. In much of his work, he concerned himself with how societies make coherent sense of their existence as they make scientific progress; that is, how they reconcile themselves in 'modern' times in which traditional social and religious affinities are no longer accorded importance. Thus, societies shed their strong religious affiliations and 'modernise' as a result of scientific developments that constantly occur. In light of this, it may be argued that Imam Husayn's (as) decisions regarding the events of Kerbala were the pinnacle of altruistic behaviour, selflessness and sacrifice, rather than a form of suicide. This demonstrates the possibility of the existence of a 'living reality' that would inspire humanity, regardless of creed, caste or colour, to venture towards self-actualisation and perhaps even attain its full human potential.

Social Psychology: Exposing Group Dynamics

Sherif's (1954) Robber's Cave Experiment, though arguably biased and not without its flaws, is a well-known case study which is used to understand the formation of prejudice and conflict in groups. In this experiment, unbeknown to each other, two groups of 12-year old boys were recruited and encamped in different areas at a place called Robber's Cave State Park in Oklahoma, USA. During this time, a sense of camaraderie through the pursuit of common goals was inculcated among the 11 boys in each camp, such that a group culture developed among them. After some time, however, the two groups were pitched against each other through competitive games such as tug-of-war, and situations whereby one group was shamed before the other due to their defeat. In the games, the winning group was always rewarded, unlike the losing group. This sense of defeat and deprivation led to an exchange of expletives, acts of vandalism and physical aggression against each other. Two days later, when the boys were asked to list the features of their respective groups, they regarded their own group as being the righteous one. Thus, this experiment demonstrated that the conflict

between groups may trigger prejudice and discrimination against one another.

In light of this experiment surrounding group dynamics, the battle of Kerbala may be regarded as a befitting case in point: Imam Husayn's (as) group was driven by Divine goals; the Imam (as) clearly said:

"Certainly, I do not rise [against Yazid bin Mu'awiyya] in wickedness, nor arrogance, nor sedition, nor oppression. I have only risen to seek reformation in the nation of my grandfather [the Prophet (saw)]. I wish to enjoin good and prohibit evil and to tread the path of my grandfather and my father, Ali bin Abi Talib [as]".

Yazid bin Mu'awiyya's army led by Umar bin Sa'ad, on the other hand, was driven by worldly desires; for instance, Umar bin Sa'ad was motivated by a lust for dominion; Yazid bin Mu'waiyya by his hunger for power as well as revenge for Badr, which he himself confessed to through a couplet he recited in Damascus when the severed head of Imam Husayn (as) was placed before him.

Imam Husayn (as) had an estimated fighting force of 72 men versus Yazid bin Mu'awiyya's 30,000. There was simply no contest, yet the groupthink that emerged against the Imam (as) was rife with prejudices and stereotypes; for instance, to the mind of Yazid bin Mu'awiyya's soldiers, Imam Husayn (as) and his companions were apostates and rebels who merely wanted ascension to power. This blind groupthink within Yazid's 'in-group' led them to enact the brutal destruction of the divine Husayni 'out-group'. It can be argued that it was this mentality, be it of the deceitful Kufans or the pack mentality of Yazid bin Mu'awiyya's army, that Imam Husayn (as) exposed for posterity in terms of its short-sighted naiveté and evil.

Social Psychology: Generating Social Consciousness

In order to stir the moral consciousness of Yazid's soldiers, perhaps knowing that social consciousness is more responsive when appealed to before a group as a whole because this triggers a synergistic sense of calling or attention, the Imam (as) took his 6-month old baby, Ali Asghar (as), before Yazid's army and directly appealed to them:

"On account of you, this child has gone without water for the past three days and you can see that the extreme thirst will kill him shortly. Is there anyone who would provide water to this child?"

It is reported that momentarily, there was a stirring among Yazid bin Mu'awiyya's men. Umar bin Sa'ad, his son and Shimr bin Ziljawshan realised the deep bearing that this would have on the hearts and minds, and consequently, group dynamics of their soldiers, which could trigger a mutiny within the ranks. Therefore, Umar bin Sa'ad spoke to his men thus:

"Beware my soldiers! Do not be beguiled by Husayn's words. He is only tricking you into getting some water for himself. Even if Husayn gets only a sip, it will reinvigorate him and several of us will lose our lives."

The Imam (as) replied that he only sought water for the thirsty child, whose agony the men were clearly witnessing. He even offered to leave the baby on the burning sands for them to directly quench the child's thirst if they thought his (as) appeal was only to obtain water for himself. History records that this request was instead responded to with a three-pronged arrow, shot to the throat of the innocent and infallible infant (as).

It can be noted from this event that the Imam (as) maintained his efforts to appeal to the men's sense of humanity. Through the exceptional sacrifice of Ali Asghar (as), he (as) tried to raise social

consciousness in the minds of the people through his selflessness, and through patience, he (as) upheld the Prophet's (saw) legacy of exposing evil and defending the truth at all costs. Some soldiers did seem to be moved at the sight of the parched condition of the suckling baby, realising the extent of the cruelty that they had exacted upon the Imam (as) and his entourage. It was perhaps this sense of anguish – guilt, shame, possibly repentance too – albeit momentary among those men that the Imam (as) intended to reveal as a lesson for mankind. That is, in times and events of oppression, the righteous among the future generations are clearly cognisant of the mindset of an oppressor; and of their own default position to resist stooping to the levels of the likes of Yazid bin Mu'awiyya and his men. In essence, it can also be said that the lessons are for two categories of people: those who self-reflect and listen to their conscience and change from within due to guilt; and those who need a major push to repent, often through disclosure or public humiliation as to their conduct where one or more may lead to intrinsic change for the better.

In the case of Yazid bin Mu'awiyya's civil officers and military men, however, blinded by the group dynamics of the majority, their commanders' lust for fame and dominion over land and men, and their own greed for booty, they did not heed to their stirring social conscience and instead suppressed it to move towards worldly gain by responding to what they preferred to understand as the call to duty that Umar bin Sa'ad had enticed them with. This weakness of character is commonplace even today; thus, the Imam's (as) teachings remain immortal and inspirational for revolutionaries, for groups and individuals to reflect upon their behaviour-choices, dispositions and actions, or in other words, their social consciousness. This is one of the reasons why the axiom, "Every day is Ashura, every land is Kerbala" remains timeless.

Social Psychology: Cognitive Dissonance

According to the concept of cognitive dissonance, when human beings' thoughts, beliefs and opinions are inconsistent with their ac-

tions, they tend to rationalise the same after the action has been performed. In other words, they seek to resolve the dissonance between the belief and deed by creating a justification for the latter, even when it was originally discordant with the former. There are three fundamental assumptions made about this in Social Psychology:

(1) Human beings are sensitive to inconsistencies between belief and actions, which leads to mental stress or anxiety. For instance, the yo-yo antics of the Kufans: first, they implored the Imam (as) to rescue them from their misery under the rule of the Umayyad governors, and then once the Imam (as) sent his cousin and ambassador, Muslim bin Aqeel, and also ultimately approached Kufa himself, the Kufans abandoned Muslim and the Imam (as). Then, somewhat belatedly, some repented as is evident from the uprising of groups of Kufans, the Tawwabeen, or Penitents: they gathered at the house of Sulayman bin Surad Khuza'i to share their guilt of inviting the Imam (as) and then completely abandoning him to the wiles of Ubaydullah bin Ziyad and his army. They then sought to avenge the massacre of Kerbala around the time that Mukhtar bin Thaqafi also led a parallel movement to avenge the same.

(2) Recognition of inconsistencies causes dissonance, which needs resolution although this does not mean that individuals will necessarily and immediately correct their behaviour. Instead, they may attempt to change their belief or rationalise their action. Again, the Kufans can be used to illustrate this point. For instance, approximately 16,000 Penitents realised that they had contravened the commandments of Allah (or the Holy Qur'an) and the Holy Prophet (saw) and that they had ignored the counsels of Imam Ali (as); thus, they felt responsible for facilitating the bloodbath at Kerbala by having forsaken Imam Husayn (as). Despite this, they and Mukhtar bin Thaqafi held long debates as to whether they should make an alliance in their respective uprisings against the Umayyad rulers of the time. Eventually, in 65 AH, when the time finally came for their revolt to pass, the commander of the Penitents, Sulayman bin Su-

rad Khuza'i, discovered that of the 16,000 men who had originally pledged their support, only 4,000 loyalists had remained.

(3) Cognitive dissonance, once realised, can be resolved in one of three fundamental ways: (i) by changing actions, (ii) by changing perception of actions, or (iii) by changing beliefs. These are elucidated further here:

(i) A change of action seeks to avoid repetition of the same: This is considered to happen when aversive conditioning occurs, that is, guilt or anxiety on account of cheating, lying or the repetition of sinful behaviours. However, this resolution tends to be fleeting. A case in point would be Umar bin Sa'ad's temporary feelings of guilt during the battle of Kerbala where while he knew he had wrongfully besieged Imam Husayn (as), and so he did not want to prolong the battle, yet he continued to give and approve orders for the massacre, as his greed for Rey dominated his better judgment. History records that in the aftermath, he became a recluse and avoided participation in any further atrocities against the family or legacy of Imam Husayn (as). However, it is not clear to what extent this was due to remorse rather than depression that Ubaydullah bin Ziyad had retracted his promise of awarding him the governorship of Rey in return for the head of the Imam (as).

(ii) A change in the perception of actions seeks to alter the view or memory of actions: this involves rationalising and/or justifying actions; the playing of egotistical-games; selective recollections; distorting the facts that led to the actions; reformulating perceptions of the events; or even rewriting history. Regarding the event of Kerbala, various interpretations of how it is remembered have been presented: Some pundits, clergy and schools of thought cite the Qur'anic verse: "O you who believe, obey Allah and obey the Messenger and those in authority among you" to argue that the Imam (as) should not have risen in so-called rebellion against the ruling Caliph, Yazid bin Mu'awiyya, even if the ruler was debauched, because the majority of notables had paid allegiance to him, and that thus he was "in authority" and should simply have been obeyed.

In this way, in order to continue to justify the stances of their schools of thought and the actions of their ancestors, some scholars and speakers present the events of Kerbala in such a way that Yazid bin Mu'awiyya's position, and that of his kind before and after him, may no longer appear to be inconsistent with the Holy Qur'an and the teachings of the Holy Prophet (saw). This is often how history is written or presented to reinforce particular angles and agendas.

(iii) A change in beliefs is perhaps the simplest, yet most difficult and therefore, least common way to resolve the dissonance between actions and beliefs. Changing beliefs could lead to resolute belief formation either way. For instance, some could believe that the Holy Qur'an states that they must obey whoever is placed in authority in the command chain or seat of government, regardless of whether the orders issued by the same are morally sound or bankrupt, or as in the case of Kerbala, against the very basic values of humanity. Despite such clear and logical awareness, some people seem to find it difficult to alter their beliefs because of their fundamental views and attitudes, or indoctrination, be it in the case of the Shia or the non-Shia; the Muslim or non-Muslim. These beliefs tend to remain stable or unchanged because if they were changed, the entire worldview, interpretations, reflections, predictions and organisation of thoughts of the individual, or group of people, would collapse; and therefore, argumentative justifications are presented in order to maintain the comfort zone or core worldview. Hence, as stated earlier, although this is the most straightforward option to resolve dissonance, it is uncommon in practice. Perhaps this is why many non-Shia fail to fully accept or adopt the position of Imam Husayn (as), or Shia Islam, even after the clear truth of the thoughts and actions behind the events leading up to and of Kerbala have manifested themselves through simple logic, common sense and universal principles of basic humanity.

In the case of some people, however, when cognitive dissonance activates the inherent alarm triggered by the inconsistency between their own belief and actions, this internal angst and trauma leads to

a lasting change in beliefs. For example, the case of Hurr bin Ryahi and his complete turnaround in support of Imam Husayn (as).

Forensic Psychology: Modus Operandi and Signature Behaviours

Modus Operandi, also commonly referred to as MO, refers to the particular method or procedure used by a criminal to commit a crime; it encompasses the habits, techniques and other peculiarities in the mindset or behaviour of the person(s) involved.

Criminal behaviour on the part of Umar bin Sa'ad and his soldiers was repeatedly observed against the sparse fighting men of Imam Husayn (as). Whenever they realised that they could not easily defeat Imam Husayn's (as) men one on one, against the agreed rules of engagement, Umar bin Sa'ad and Shimr bin Ziljawshan would order their swordsmen, lancers and cavalrymen to beset Imam Husayn's (as) men in unfair numbers, to strike them from behind and wield multiple weapons to annihilate them.

Another case in point is Hurmala bin Kahil, one of the best and most ruthless of marksmen in Umar bin Sa'ad's battalion, and his heinous choice of execution; that is, the use of a three-pronged arrow, which some historians record was also poisoned, to kill a 6-month old thirsty baby in the arms of his already-battered father on a scorching desert afternoon.

In order to expose the group dynamics of opposition that Imam Husayn (as) stood against, it is pertinent to state the obvious here: Hurmala bin Kahil committed his heartless deed on the orders of Shimr bin Ziljawshan under the command of Umar bin Sa'ad despatched by Ubaydullah bin Ziyaad, choice-governor of Yazid bin Mu'awiyya, against Imam Husayn bin Ali (as), the grandson of the Holy Prophet of Islam, Muhammad bin Abdullah (saw).

Signature behaviours are distinctive acts that a criminal performs to satiate their psychological and emotional needs. The acts themselves are not necessary to complete the vice committed. In Ker-

bala, the cruelty of Umar bin Sa'ad and Shimr bin Ziljawshan did not commence with the blocking of access to the water supply from the Euphrates (or its tributary) or end with the killing of Imam Husayn (as) and his companions. Post-massacre, they displayed sheer barbarism: they proceeded with spears to extract the body of Ali Asghar (as) from his grave in the sands; trampled the bodies of the slain men of Imam Husayn (as) under the hooves of horses; dismembered the heads from the bodies of the slain companions of the Imam (as) before making a gruesome display of these upon spears. They disrespected the household of the Holy Prophet (saw) when they burned down the tents of the Imam (as) and his companions; looted booty; tore off jewellery from the ears of Imam Husayn's (as) daughter, Sakina; and showcased their evil work committed on the battleground by parading the captive women and children of Imam Husayn (as) from town to town on bare horse- and camel-back all the way to Damascus with intent to humiliate and dishonour the captives.

The aforementioned acts are similar to the modus operandi and signature behaviours of trophy-seeking serial killers. This kind of depraved behaviour is often also witnessed today, in the 21st Century, in the practices of some factions of the so-called Taliban and Daesh outfits, whom some commentators regard as the legacies of the Takfiri movements as their mindset can be traced back to the governors and generals of Yazid bin Mu'awiyya, Mu'awiyya bin Abu Sufyan and their followers.

Concluding Thoughts

In light of the discussion in this paper, it could be argued that Imam Husayn (as) was fully cognisant of the mindset and behaviours of his opposition. He did not need a form of criminal or psychological profiling to establish their true, or hidden, identity. However, he knew that he needed to make this evident to the lay public, and to the Muslims in general, both at the time of the massacre in Kerbala, and for centuries to come. The enormity of the selfless and altruistic decisions that Imam Husayn (as) took, and the supreme level of patience he displayed throughout the events leading up to the battle of Kerbala, therefore, exposed the psychological workings, the modus operandi and signature behaviours of the offending army; that is, their consistent patterns of un-Islamic behaviour; their injustices; and their cruelty affected upon human beings, one even as harmless, and helpless, as the 6-month old Ali Asghar (as).

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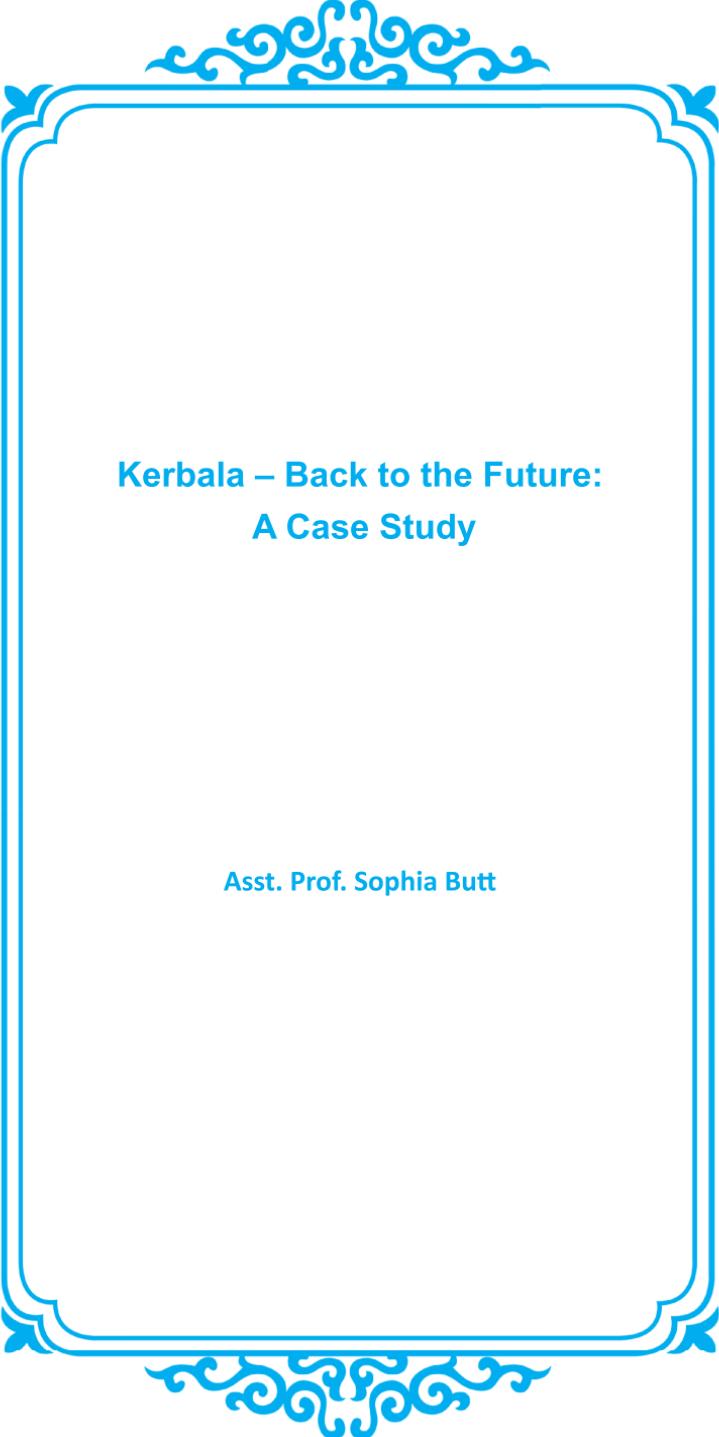
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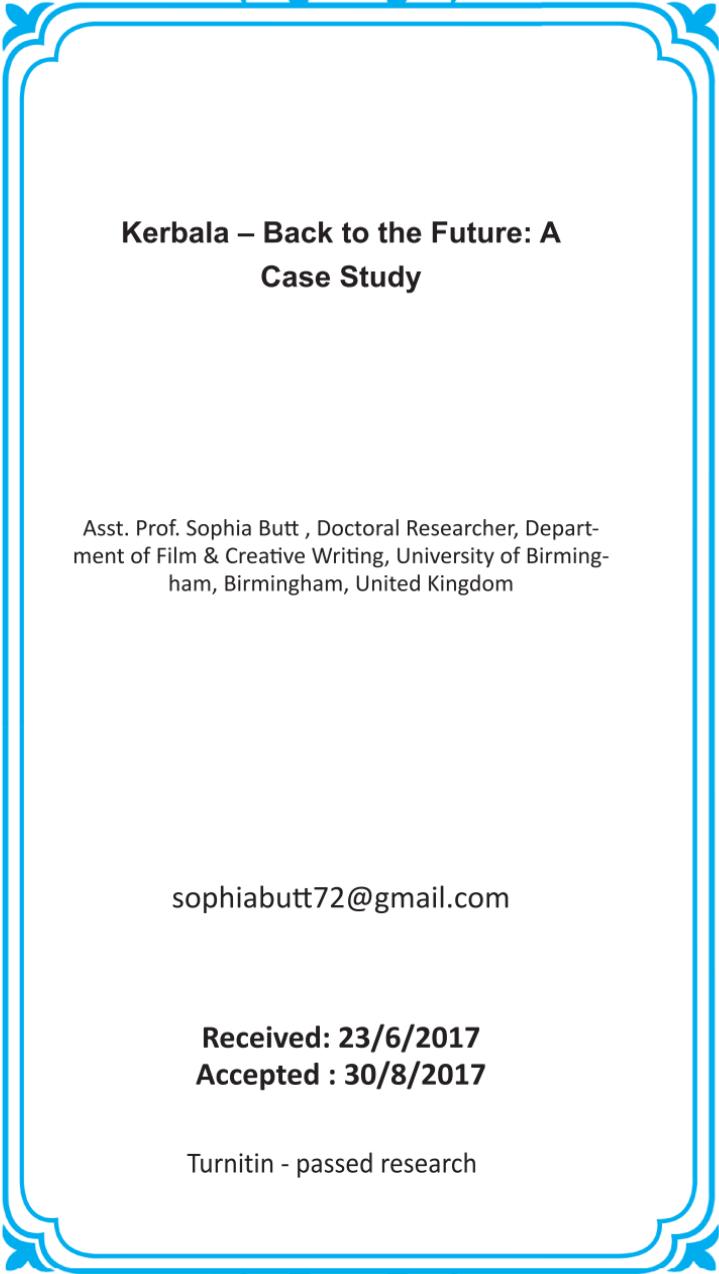
Kerbala – Back to the Future: A Case Study

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Abstract

This paper endeavours to convey how even an incredibly basic understanding of the Imam's (as) wisdom gave me the strength and courage to try to fight injustice and oppression in the workplace of a major British city. It will also reveal how opportunities to promulgate the teachings of Imam Husayn (as) helped to promote fairness and raise ethical awareness in a small part of the West, demonstrating the timelessness of the Husayni (as) minbar, even after fourteen hundred years, with its enduring relevance into the 21st century.

Keywords : pulpit , justice , knowledge , Husayni minbar

Case Study Context

Being invited to partake in symposia and other events related to the Ahlulbayt (as) is a tremendous honour. Synonymous with this, however, is a considerable amount of responsibility, particularly when, as in my case, the participant only recently embraced the Islam of the Holy Prophet (saw) and his Progeny (as). Thus, when considering a presentation topic for the Husayni (as) Pulpit conference to be held in the holy cities of Najaf and Kerbala in March 2017, I had significant reservations about being able to do justice to discussing the teachings of this remarkable infallible (as). It was then that I was advised[1] to approach my presentation from an applied rather than a purely theological or theoretical perspective, as using a case study approach would enable the sharing of real-life examples of the Imam's (as) influence on the essence of my professional practice.

Hence, this paper endeavours to convey how even an incredibly basic understanding of the Imam's (as) wisdom gave me the strength and courage to try to fight injustice and oppression in the workplace of a major British city. It will also reveal how opportunities to promulgate the teachings of Imam Husayn (as) helped to promote fairness and raise ethical awareness in a small part of the West, demonstrating the timelessness of the Husayni (as) minbar, even after fourteen hundred years, with its enduring relevance into the 21st century.

Introduction

An alarming number of industries and their senior employees circumvent moral and legitimate means of professional practice for financial rewards and self-advancement, very much in accordance with the Machiavellian mindset. Increasingly, it can be observed that their perspective on management is one in which they relish the opportunity to dominate subordinates by exerting power and authority, often with callous disregard for fairness and humanity in the process. Islamic thought on management, however, is that it is not merely about occupying a position of power; rather, in addition to encompassing a significant amount of responsibility, it involves accountability to those being managed.

Being an effective manager is premised on many factors, including informed decision-making and timely action to aid the accomplishment of aims and objectives with a vision for enhanced quality of provision. Gaining the trust, respect and unequivocal support of the workforce through honesty, transparency and consistency is also key, as is seeking counsel from those who not only have intellect and wisdom, but also dignity and integrity, for as Imam Husayn (as) said: "Associating with corrupt people makes you subject to suspicion[2]." Managers who strive to refine their consciousness through a heightened sense of spirituality tend to remain more mindful of the trusts placed in them, and are therefore more likely to act in ways that safeguard their allegiances.

Further, managers who understand the importance of fairness frequently self-reflect and, where necessary, willingly undergo personal changes for the betterment of all concerned. The Imam (as) advised that: "Among the signs of a learned man is criticising his own words and being informed of various viewpoints[3]." In some circumstances, managers and leaders may be required to take risks that could seriously affect or even jeopardise their own position in the workplace for the sake of truth, justice and dignity. This paper reveals one such small example of a situation in a UK university.

1.   Justice

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ

"O you who believe, be maintainers of justice" (Qur'an, 4:135)

Two months into a new appointment to a senior position in a UK Higher Education Institution (hereinafter, HEI), I was selected to form part of a three-person committee of managers to establish a redundancy selection process in the Unit. During an early stage meeting, it became apparent that my committee-colleagues had preferences as to which employees they were each keen to retain from the five-person redundancy pool. What was disconcerting about this was that the aversion towards the other individuals whom they each preferred to lose was largely premised on differences stemming from past conflicts or a personality-clash, rather than it being due to issues of poor performance. Furthermore, it became evident that one of the two managers was willing to use surreptitious means to achieve her goal.

        The above generated considerable unease and anxiety, since it was not immediately apparent how, being the junior member of the committee, I could insist that a just process was established. Yet, there was also an awareness of the fact that remaining silent would result in injustices towards the targeted personnel. Imam Husayn (as) said: "Those who are silent when others are oppressed are guilty of oppression themselves[4]."

When departing from Medina en route to Mecca with his family and companions, the Imam (as) was advised by well-wishers to take an obscure mountainous route that would prevent his caravan from being noticed, thereby protecting the cavalcade from possible harm. However, rather than opting for an escape route, Imam Husayn (as) valiantly took the common path where he would inevitably be seen, stating: "No, by Allah, I will not deviate from it [the main route] until Allah shall determine what He judges[5]."

The Imam's (as) words of wisdom were not preserved for only his followers. Even when addressing his opponents, Imam Husayn (as) reminded them to carefully consider their decisions; he told Yazid's army: "O followers of Abu Sufyan! If you are not following the teachings of Islam and don't fear the Day of Resurrection, then at least be free from tyranny and arrogance in this world...[6]"

These words, which were directed at those who had deviated from the path of true Islam, clearly state the importance of conducting oneself in a way that opposes cruelty and superciliousness, regardless of religious affiliations.

Reflecting on the Imam's (Ad) advice sparked the realisation that irrespective of rank, it was unquestionably incumbent upon me to try to contribute towards creating a fair redundancy selection process for those directly impacted by it in the Unit. Soon thereafter, a non-confrontational method of fostering justice came to mind: one way in which an objective process for selection could be implemented was by having a measurable system based on individual merit; that is, a process that would yield the same results regardless of who was applying it. Thus, what was proposed was a points-based system that awarded marks to the five individuals on the basis of their qualifications, experience and achievements. This suggestion was accepted by the committee, after which it was also agreed that a Microsoft Excel spreadsheet with formulae would be designed so as to minimise the risk of human error in the calculation of points. In the interests of transparency, the system was also communicated to the staff members in the redundancy pool.

However, an impromptu test-run conducted in the presence of the two managers revealed that the spreadsheet had been tampered with: the underhanded manager wanted to generate specific results for certain individuals so as to influence their ranking, as the bottom two would automatically be made redundant.

Considering the above, the matter was brought to the attention of the Human Resources Department at the HEI, who subsequently assigned me the task of ensuring that the procedure which had initially been agreed upon was correctly followed. The outcome of this was more significant than had first been anticipated: the staff member whom one of the two committee-colleagues vehemently wanted to oust – despite the breadth of his qualifications, experience and achievements – ultimately achieved the highest score putting him in the safest position in the Excel rankings. By contrast, the person who scored the lowest was someone who was well-liked in the Unit for being conscientious and helpful.

These results placed the committee in a dilemma since they were contrary to what had been envisaged, or planned-for. Consequently, it was decided that none of the members of staff would be made redundant: unbeknownst to all, this result was the direct outcome of having applied the teachings of justice espoused through the Husayni (as) Pulpit. Indeed, the Imam (as) warned mischief-makers that: "One who pursues a goal through sinful ways, will ironically distance himself from that goal, and will approach what he was afraid of[7]."

2.   Opposing Tyrants

فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

"…let there be no hostility except to those who practise oppression" (Qur'an, 2:193)

Despite my many faults and shortcomings, Allah (swt) blessed me in abundance in my directorship role at the HEI. He also tested my resolve and claimed intention of wanting to follow the path of righteousness by placing me in situations which demanded emphatic dissent towards those who wished to oppress not only me, but also others for whom I was directly responsible.

Knowing when to exercise compliance and when to oppose a tyrant involves an awareness of both the individual and the boundaries within which action can be taken, for as Imam Husayn (as) explained: "Stupidity…is hostility to…someone who can harm you or benefit you[8]." The battles which necessitated a fight at the HEI due to principled disagreements, versus those which could be disregarded, was at times perplexing.

A newly created role, positioned above that of my Line Manager, had resulted in the employment of a leader with noticeably limited managerial skills and competencies. Yet, this individual had quickly and shrewdly procured protection by pledging her loyalties to the self-serving Executive Board. Soon after her appointment, therefore, the Unit was subjected to regular ill-conceived innovations, and in some cases, unethical rules which staff were not permitted to challenge.

It was at this time that Imam Husayn's (as) determination to never exercise subservience towards a tyrant kept echoing as if to proffer much-needed courage. When referring to their caliph and his forefathers, the Imam (as) famously told Yazid's army: "By Allah, I will

never surrender to them like a humiliated person and never pledge allegiance to them like slaves[9]." Thenceforth, I expressed opposition towards any improper diktats that were issued within the Unit, particularly to the managers like myself whom the higher echelons wished to puppeteer for their own gains and motives.

The Imam (as) reminded his followers of the need to care for fellow believers by quoting the following verse from Surah al-Tawbah (the Repentance): "The believing men and the believing women, they are guardians of each other" (Qur'an, 9:71). For this reason, upon having become aware of the illegality and unethicality of some of the orders that had been issued by the new manager concerning proposed changes to staff recruitment and their remuneration package, I realised I had a moral obligation and a religious duty to defend the interests of my staff, lest they suffered substantial and avoidable monetary losses. Furthermore, it was imperative to take swift action as the staff were oblivious to the duplicitous operations that were underway.

Being suitably prepared to oppose the autocracy included the need to acquire relevant knowledge and facts pertaining to UK law and European legislation so that these could be used to strengthen the points made in a series of meetings. Evidence and logic-based rejections were necessary to challenge the directives that had been issued. Naturally, referring to laws and regulations enraged the corrupt manager and led to her show of intimidation aimed at me in the form of warnings that not following her orders was a dismissible offence.

Undoubtedly, as per the Imam's (as) words: "Nothing is more disgraceful for rulers than treating their subordinates cruelly[10]", particularly when these actions are completely unjustified. The threats I experienced were not limited to interactions with this manager. My non-compliance had also been reported to superiors to garner their support.

What ensued was a meeting that had been convened by members

of the HEI's Executive Board wherein, through veiled comments, they cautioned me to obey commands, or face the consequences. In accordance with the teachings of the Holy Qur'an and the Husayni (as) minbar, however, a stance of resistance towards the oppressor was maintained, for the Imam (as) warned: "O' people, the Messenger of God said: Whoever sees an aggressive tyrant legalizes the forbidden of God, breeches divine laws, opposes the tradition of the Prophet, [and] oppresses the worshippers of God[11]." While there was mindfulness of the likely repercussions of what was perceived by the executives to be insolence, through sheer strength from Allah (swt), my submission to fears was averted. The ever-merciful Almighty protected in excess of thirty people in the workforce from being exploited and tricked into signing misleading contracts.

3.   Morals and Ethics

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"...and enjoin good & forbid evil; such are the ones who shall be successful..." (Qur'an, 3:104)

The need to develop and uphold a moral character which is premised on ethical behaviour is of paramount importance in Islam, and as such, the Holy Prophet (saw) and his infallible Progeny (as) embodied Qur'anic scriptures to enable emulation of their examples for protection from evil temptations.

Through his minbar, Imam Husayn (as) advised his followers that: "Those who worship God sincerely will be rewarded far more than what they had wished, and even more than what they deserve[12]." Being appointed to a directorship role which involved managing in excess of 300 students and 45 personnel – some of whom were almost double my age, was most humbling. Together with immense gratitude to Allah (swt) for His blessings, came deep anxiety and

self-doubt about the extent to which the responsibilities assigned to me might be suitably fulfilled. Thus, regular supplications were made to the Almighty (swt) to be granted the fortitude to meet the obligations with due care and to be given the strength of character to avoid wavering when attempting to achieve success in accordance with Islamic codes of practice, as it was this that would guarantee moral and ethical outcomes.

When I expressed the aforementioned concerns and aspirations to my Islamic mentor, I was introduced to Moral Management[13], a book which offers guidance on flawless leadership and administration through specific examples from the Holy Qur'an, the Holy Prophet (saw) and his infallible successors (as). Imam Husayn (as) said: "Whoever comes to us will find at least one of these four things: he will hear sound reasoning, will see fair judgement, will face a helpful brother, and will enjoy the company of learned men[14]." It was direction from this book, a most treasured resource, that cultivated a leadership style that was premised on a degree of courageousness, thereby scaffolding the decisions taken at the HEI.

Despite my imperfections, by Allah's (swt) endless grace and mercy, a more than deserving level of recognition and respect was accorded to me for my work and management style. I attribute this entirely to having tried to consciously emulate the teachings of the Holy Qur'an, the Holy Prophet (saw) and the Ahlulbayt (as), and to apply these to the management practiced. The most rewarding aspect of this situation was the serendipitous opportunities that arose to propagate the traditions and virtues of the Ahlulbayt (as): together with their praise, many of the staff at the HEI would often express intrigue as to the source of my training. This provided an opening for attempts to raise social, religious and ethical awareness of Islam in my workplace, something urgently needed today considering that non-Muslim perceptions and knowledge of the religion stem largely from media bias and political propaganda.

Imam Husayn (as) told the people: "Speak our hadith clearly because we are eloquent people[15]." However, given my limited knowl-

edge, this became a cause for concern and trepidation due to fears of the possibility, or indeed likelihood, of unintended miscommunication regarding the Ahlulbayt (as). Yet, the solution was simple. The hadith of the Holy Household (as) could be accurately conveyed to those who were curious by simply lending or gifting them copies of Moral Management, thereby allowing them to read, first-hand, the logical and ethical teachings of Allah (swt) and His Chosen Ones (as).

What is especially remarkable about the guidance in Moral Management, as was also noted by virtually every colleague and acquaintance who delved into it with genuine curiosity and the desire to learn, is its universal appeal and timeless significance. Unsurprisingly, therefore, two of my former non-Muslim colleagues, who now offer consultancy and training on leadership and management, use this book as one of their key resources.

4.   Sacrifice

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"And say: Truth has come and falsehood has vanished. Indeed! Falsehood is ever bound to vanish" (Qur'an, 17:81)

History shows that in their pursuit of power, their self-serving rationalisations, and their use of nepotism for unmerited lineage-based rule over the people, Yazid bin Mu'awiyah and his forefathers deviated from the Holy Prophet's (saw) customs and pure traditions to practice a debauched form of Islam.   Not only this, but the Umayyads wilfully deceived the people by spreading blatant lies about Imam Ali (as), then Imam Hasan (as), before also trying to tarnish the reputation of Imam Husayn (as) and the Shi'a. Sadly, the effects of these actions persist even today, obscuring the ability to decipher truth from falsehood. Thus, like the honourable Imams (as) before him, Imam Husayn (as) reiterated Qur'anic scriptures in

his sermons by announcing: "We must be prepared to sacrifice everything that is precious in support of the truth[16]."

The infallibles (as) willingly engaged in self-sacrificing actions for moral collectivism in order to seek greater closeness to Allah (swt). However, in the case of fallible beings, often when situations present themselves calling for even the smallest of sacrifices in our private, professional or social lives, it is common for a penchant for reward, recognition and/or a 'quid pro quo' for the 'sacrificial' act to lurk somewhere in the background. Indeed, the following words from the Husayni (as) minbar continue to resonate even today: "People are slaves to the world; as long as they live favourable and comfortable lives, they are loyal to their religious principles. However, during hard times, the times of trials, true religious people are scarce...[17]"

At various crossroads in life, situations arise that present two paths: one involves struggles, challenges and likely opposition, while the other apparently has easier options, consisting of swifter short-term solutions, requiring less effort. The respective difference between the two, however, tends to be stark: It is that of enjoining good versus forbidding evil, whereby the former may seem to demand some degree of personal loss, yet, this is the more favourable of the two options in the long-term.

When Umar ibn Sa'ad acted on his avarice in the desire to become the Governor of Rey, Imam Husayn (as) warned him that: "Those who use unlawful means to achieve their objectives never attain them[18]." Similarly, the Imam (as) wrote to ibn Ziyad that: "Any person who prefers the satisfaction of the created over that of the Creator, will never reach felicity[19]." In both cases, Imam Husayn (as) was offering his addressees the chance to reflect, repent and change their course of action before it was too late.

At the HEI, my team and I were often beset with bewilderment when faced with instances in which we were repeatedly dissuaded from striving for excellence in our pursuit of set goals, as we were

informed that this was demoralising for others within the Unit who had not been as successful in their endeavours. Offers of promotion and job retention were made to me with the proviso that, in return, there would be a reduction to the quality of provision and a cessation of opposition towards the malevolent actions of the new director. When I rejected these offers, the levels of bullying against me were significantly intensified, until finally, the threats were sanctioned and my seventeen-year employment within the Unit was brought to an unjust and abrupt end.

My small 'sacrifice' for the cause of justice, truth and ethics has had notable personal, professional, and financial ramifications. Yet, they pale into total insignificance when considering what Imam Husayn (as), his companions and the Holy Household (as) had to endure leading up to, during and after the events of Kerbala. Knowing that the ultimate sacrifice and one that would be brutally brought about by Yazid's army was now upon them all, on the eve of A'shura, the Imam (as) told his companions and family members who had joined him: "Tomorrow, I will be slain, and all of you will be slain with me; nobody will survive, even al-Qasim and Abd Allah al-Radi [the infant][20]." As he had done so on several occasions during the journey from Medina to Kerbala, the Imam (as) also benevolently told his companions that they could be freed of their commitment to him should they choose to revoke their support and return to their families.

Unquestionably, the Imam (as) was blessed with the best of companions, as those who stayed with him until the eve of A'shura remained completely loyal in their willingness to sacrifice everything that was precious to them for the grandson of the Holy Prophet (saw) in his mission to support the truth and reject falsehood. It is no surprise, therefore, that Imam Husayn (as) uttered these heartfelt words: "I do not know of any companions more loyal and better than mine, and no family members more truthful and confident than mine. Hence, may Allah grant all of you the best of rewards[21]."

Following the martyrdom of her beloved brother, Imam Husayn

(as), and all the other Shuhada-e-Kerbala, Bibi Zainab (sa) emphatically proclaimed to Yazid in his court, "By Allah (SWT), you cannot remove us from the minds [of people], and you cannot diminish our message." Truly, the Holy Qur'an states: "And think not of those who are slain in the way of Allah as dead. Nay! They are alive, with their Lord, receiving their sustenance" (3: 169). Visits to the shrines of the Ahlulbayt (as) offer irrefutable evidence of this.

5.   Back to the Future

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ

"Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe" (Qur'an, 2:6)

Contemporary theologians often refer to the events leading up to the battle in Kerbala as a 'university for life' due to the endless lessons which can be learnt from it. Like his noble ancestors, Imam Husayn (as) led by example so as to eliminate all doubt and any ambiguity surrounding correct conduct and the actions that please Allah (swt). The following advice from the Husayni (as) minbar continues to function as a reminder in the present-day: "Act in this world like a person who knows that he will definitely be rewarded for good deeds and punished for sins and crimes[22]." On the surface, it may appear to some that the massacre of the Imam (as) and his 71 companions in Kerbala ended in a colossal defeat with their brutal slaying. Yet, the victory was theirs.

The reprehensible and savage actions against the infallibles (as) and the subsequent attempts to dishonour the women, children and future Imams (as) of the Holy Household are almost inconceivable. However, if victory is measured in terms of who becomes the last man [or army] standing and whose bodies remain intact, Imam Husayn (as) would not have uttered the words: "To me, death is

nothing but happiness, and living under tyrants nothing but living in a hell[23]." He would not have stated: "I advise you to keep piety and chastity and warn you of the Day of Resurrection and death…Still you care more about your body (rather than soul)[24]."

Furthermore, when Syeda Zainab (sa) was taken to the court of Yazid where he foolishly and arrogantly asked for her thoughts on what had happened to her beloved family, the Bibi (sa) responded with a powerful and eloquent sermon which oozed complete submission to Allah's (swt) will. Her famous reply included the words: "I saw nothing but beauty. They rushed towards their graves (with honour)…[25]" These words of the Holy Prophet's progeny (as) are far from the words of the defeated.

Returning to the analogy of learning lessons through university, it is common knowledge that degree awards are divided into different classifications, whereby at undergraduate level, the best of students, who are but few in number, achieve a first-class honours degree, though the majority secure an upper- or lower-second (i.e.: "2.1" or "2.2"). Others only manage to gain a third-class degree. Similarly, at postgraduate level, Master's students are awarded a distinction, merit or pass; and PhD students emerge from their viva with either major corrections, minor corrections, or in exceptionally rare cases – no corrections. While the aforementioned awards all equate to successful completion, their value is by no means equal, nor is the subsequent and life-long recognition and reward upon which job offers and other opportunities (e.g.: scholarships) are premised. Irrespective of the knowledge acquired or the degree classification secured, though, true scholars are those who are able to translate their knowledge into practice by intelligently applying this to real-life situations for the betterment of their future. This is also how our deeds in this life will have an everlasting bearing on our destiny in the hereafter.

The Imam (as) pertinently proclaimed that: "Wisdom will not be complete except by following the truth...[26]" It is therefore imperative that we seek ways in which lessons from the Husayni (as) minbar and the events of Kerbala can continually be projected back to the future, that is, to the present-day, for the benefit of all humankind.

By placing Allah (swt) at the centre of our affairs, the challenges we face today can be met with ease. Despite human differences across the globe, there is an ever-present need and thirst for a moral, ethical and social awakening, in which the beauty of justice is experienced by all; oppression and tyranny are replaced by freedom and sound judgment; and truth supersedes all forms of falsehood.

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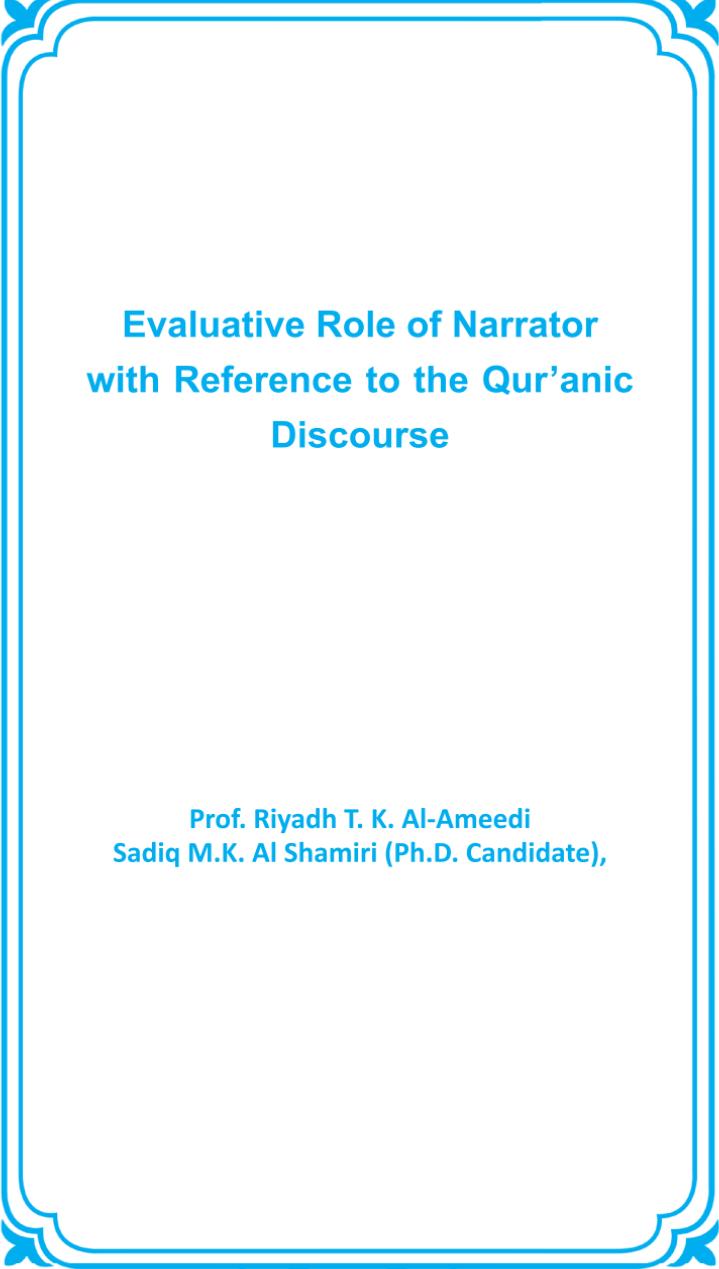
Evaluative Role of Narrator with Reference to the Qur'anic Discourse

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**Evaluative Role of Narrator
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Abstract

The study develops a model of evaluation in Arabic by providing an account of types and roles of narrator in narrative discourse of Arabic, and gathering the available Arab grammarians' and rhetoricians' viewpoints which are related to the targeted linguistic aspect. To test the validity of the formulated model of analysis, two narrative Qur'anic extracts are analysed. It is hypothesised that the Qur'anic narrative discourse is often externally and/or internally evaluated by The Narrator, Almighty Allah. It is concluded that a narrative Qur'anic discourse is built by employing different quotative and reportive modes of speech and thought presentation. These modes are narrated by The Omniscient Narrator, Almighty Allah. Occasionally, a mode is internally narrated by a reported speaker who narrates his own or others speeches or thoughts, and then narrated by The Omniscient Narrator. External evaluative strategies almost always follow the mode to be evaluated. However, the Qur'anic discourse involves some uses of such evaluations which precede the evaluated mode of speech or thought. The Qur'anic modes of speech and thought presentation are often internally and /or externally evaluated by the Omniscient Narrator. In addition, an 'interactional' evaluative strategy is also employed. When tackling the Qur'anic discourse, one has to consider the two main roles or voices of Almighty Allah; 'Speaker' and 'Narrator'.

Key Words: evaluative strategy, Qur'anic discourse, quotative discourse, reportive discourse, mode of speech presentation, mode of thought presentation, evaluative verb

1. Introduction

The study is intended to develop a model of evaluative narrative discourse in Arabic. Modes of speech and thought presentation are the main linguistic techniques of building narrative discourse. Narrators involve in such a discourse by generating additional meanings when they represent speeches and thoughts. The study provides a concise account of types and roles of narrator in narrative discourse of Arabic. It also gathers the available Arab grammarians' and rhetoricians' viewpoints which are related to the targeted linguistic aspect. To test the validity of the formulated model of analysis, two narrative Qur'anic extracts are analysed as they represent forms of Standard Arabic. It is hypothesised that the Qur'anic narrative discourse is often externally and/or internally evaluated by The Narrator, Almighty Allah. In addition, an 'interactional evaluative strategy is also adopted.

2. Modes of Speech and Thought Presentation

The systematic characterisation of modes of speech and thought presentation has been introduced, "for the first time" by Leech and Short in (1981) (Semino and Short, 2004:9, 14). These modes include 'direct speech' (DS), 'free direct speech' (FDS), 'indirect speech'(IS), 'free indirect speech' (FIS), 'narrative report of speech act' (NRSA), and 'narrator's representation of voice' (NV). Modes of thought presentation, on the other hand, include 'direct thought' (DT), 'free direct thought' (FDT), 'indirect thought' (IT), 'free indirect thought' (FIT), 'narrative report of thought act' (NRTA), and 'internal narration' (NI) (see, for instance, (Fludernik,1993); (Simpson,1993); (Toolan, 2001); (Leech and Short, 2007); and (Toolan (2009:1029)) . Among the above mentioned modes, direct speech, free direct speech, direct thought, and free direct thought belong to what is called 'quotative discourse' (QD). The rest of which belong to the 'reportive discourse'(RD) (see Al-Ameedi and Al Shamiri (2017)).

Evaluation is considered as "the central pragmatic function" which is associated with uses of modes of speech and thought presentation (Bublitz and Bednarek, 2009:861) (see also Black (2006:51)).

3. The Evaluative Role of Narrator in Arabic

The general idea of evaluation in narrative discourse is often viewed in Arabic as one of the main roles of narrator. Narrative discourse in Arabic is not limited to prose; poetry as well, includes some narrative forms, which mainly exploit reported speeches, as in the following two lines by امرؤ القيس (a per-Islamic poet), in (الزوزني, n.d.:9-10), who narrates his own and participant's states and speeches:

(1)

ويومَ دخلتُ الخدرَ خدرَ عنيزةٍ / <u>فقالتْ</u> لكَ الويلاتُ انكَ مرجِلي

تقولُ <u>وقدْ مالَ الغبيطُ بِنا معاً</u> / عقرتَ بعيري يا امرأ القيسِ فانزلِ

"Yes, and the day I entered the litter where Unaiza was <u>and she cried</u>, 'Out on you! Will you make me walk on feet?

She was saying, <u>while the canopy swayed with the pair of us</u>, 'There now, you've hocked my camel, Imr al-Kais. Down with you!'" (Arberry, 1957:34).

The above lines produce a narrative discourse; each of which includes a quotative discourse represented by those direct reported speeches. The narrator evaluates the direct speech of the first line by that contextual use of the reporting verb قال 'said' in the sense of 'cried'. Imr al-Qais evaluates the direct speech of the second line by that evaluative adverbial clause of the reporting part of the speech represented. Similar evaluative uses are further developed in the upcoming account, and looked at as strategies of evaluation in Arabic.

However, modes of speech and thought presentation are often exploited in prose. The role of narrator is crucial in prose type of writing. Contemporarily, there are some attempts to characterize types and functions of narrators in narrative prose.

3.1. Types of Narrator

In Arabic linguistic research, the terms الراوي, and السارد seem to be used interchangeably; both are used to refer to what is labelled in English as 'narrator'. However, (الشمري 2014:93) argues that the Arabic term السارد is more precise than الراوي as the Arab scholar الفراهيدي d.175 A.H. considers the term الراوي in Standard Arabic as that who reports speeches verbatim. She (ibid) adds that الفيروز آبادي d.817 A.H. uses the term السارد to refer to that who constructs discourse in a systematic fine way (see also (شبيب 2013:18)).

According to (بلخباط 2015:17), the term "وجهة النظر" 'point of view' is affected by the type of narrator in a narrative text. For (مبروك 2002:29) the role of narrator is not limited to report on characters' verbal and physical acts, but rather to leave his fingerprint and shape the whole work.

There are four main types of narrator identified in Arabic research of narrative discourse:

(i) الراوي الغائب 'absent narrator'

It is that narrator who does not take a character role. He narrates without revealing his real identity, setting judgments and providing details of events. He often appeals to other narrators inside the narrative to preserve his objective nature. This type of narrator is also called العالم بكل شيء 'omniscient' narrator. This is the objective type of narrator in comparison to that who participates as a character and uses the pronoun 'I'. The absent narrator knows everything in the immediate narrative world. He knows even the inner thoughts of characters. He describes characters by using third person pronouns, e.g., 'هو' 'he', which is the easiest and the most

intelligible narrative style on the part of reader (1993:75 ,خليفي).

(ii) الراوي المشارك 'participant narrator'

Narrator of this type uses the pronoun 'أنا' 'I'. He tries to per-suade the readers to believe in his evaluations, perspectives, and claim of objectivity. He relies on some psychological techniques. The hero in narrative discourse may take this role of narrator. However, these roles are separate because the hero belongs to the current time of novel, while the narrator belongs to the time of narration (ibid).

(iii) الراوي الثنائي 'dual narrator'

In narrative discourse there may be two narrators. This is mainly done by providing two conflicting opinions, each one is on the part of one of these narrators. This type often occurs in conver-sational narrative contexts, and adopted to insert comments upon some characters' acts in order to reject them (1986:84 ,العيد).

(iv) الراوي المتعدد 'multiple narrator'

The role of narrator of this type is given to several characters in order to provide different channels, sources, and perspectives (ibid). This type of narrator may create a unique form of narrative discourse, which is called "الحكي داخل الحكي" 'reporting inside report-ing', or "الرواية داخل الرواية" 'narrative inside narrative'. However, this unique form of discourse can also occasionally be created by single type narrator (1991:49 ,الحميداني), in (2015:22 ,بلخباط).

3.2. Functions of Narrator

The evaluative function of narrator in a narrative discourse pervades across several traditionally identified functions. Studying a contemporary Arabic novel, which critically addresses the Arab Na-tion's state, particularly the Algerian's, after 1991, (4-2004:172 معمري), for instance, identifies several functions of narrator, which can be generalized to Arabic novel: (a) الوظيفة السردية 'narrative function',

which mainly means systemizing events to gain the reader's interest, (b) الوظيفة التنسيقية 'coordinating function', by which narrator 'arranges the events in some appropriate order', (c) وظيفة الإبلاغ 'informing function', which is that effort of 'expressing ideological purpose', (d) وظيفة انتباهية 'attention getting function', in which the narrator tries to address the reader directly often by using interrogative questions, (e) الوظيفة التأثيرية 'persuading function', by which the narrator tries to 'win the sympathetic feelings of readers, involve them in the world of the novel, and persuade them to believe that the characters' feelings and suffers are legitimate', (f) وظيفة إثبات وشهادة 'credentializing function', by which the narrator tries to prove the authenticity of the work itself, hence he mentions his sources from time to time, as in mentioning some real historical events, and (g) الوظيفة الايدولوجية 'ideological function', in which the narrator may explicitly insert ideological or philosophical comments. The narrator may set such judgments indirectly by the characters, when he likes to appear as neutral.

Reflection on the above mentioned functions of narrator reveals that evaluation may be inserted within different functions. As far as the targeted type of evaluation is concerned, i.e., that type which involves speech and/or thought presentation uses, the narrator is at the same time the reporter of these speeches or thoughts. Some evaluative types of speech presentation have been identified by narrative analysis in Arabic, particularly the direct and indirect reported speeches.

(i) خطاب الأسلوب المباشر 'direct speech'

معمري (ibid:162) states that this is the dominant use of narrative in Arabic. It is represented by those turn takings of characters in conversational contexts. Within such discourse, the narrator may set some comments and evaluations:

(3)

«كلامه وضعني في حالة من الإحباط المفاجئ , افقدني رغبتي في

الجدل [..]» (مستغانمي ٢٠٠٠:٣٠١).

'His speech <u>caused me a sudden disappointment</u>; <u>I was no longer willing to converse</u> (argue) [..]'

However, this type of discourse is taken as 'internal narration' (NI) since it is a one's report of his own inner state.

(ii) 'indirect speech' الخطاب المنقول غير المباشر

2004:163) (معمري argues that indirect reported speech is used less frequently in narrative texts. It mainly takes the form of some speeches of the narrator recalling past speeches of characters, or summarizing them when addressing another direct or indirect listener in a current speech:

(4)

«سألته اذا كان له عنوان او رقم هاتف نطلبه عليه فرد انه سيتصل بنا كلما استطاع ذلك. فهمت انه لا يريد ان يقول شيئا على الهاتف , ثم سألني ان كانت امي معي منذ سفره. فأجبته انها تصر على البقاء في بيتها» (مستغانمي , ٢٠٠٠:٢٢٨).

'I asked him whether he had an address or a telephone number in case we need to call him. He answered he would call us whenever he could. I understood that he was not willing to mention anything on the line. Then, he asked me whether my mother was at my house after his travel. I answered that she insisted on staying at her house.'

Unfortunately, analysts of narrative discourse in Arabic often limit themselves to these two modes. They have not identified most of the speech and thought presentation modes.

However, according to 2013:111) (شبيب, the narrative discourse in Arabic can be classified into two main types according to the type and role of narrator. These types are viewed by the present

study to reflect some evaluative aspects.

(a) Objective narrative, in which the narrator is omniscient and neutral in the sense that he does not impose on the narrative events by setting analyses and explanations.

(b) Subjective narrative, in which events are presented to reader from the point of view of the narrator, who imposes on reader by analyzing, explaining perspectives of characters, setting judgments, interpretations, and comments from time to time.

Clearly in type (1) of the narrative above, there is a wider range of possibility to insert internal and implicit evaluations, unlike type (1) which exploits external evaluations. This is supported by شبيب (ibid:115), when she further analyzed Arabic narrative in respect to زاوية الرؤية 'vantage point', and narrator's analyses, and comments, into:

(a) Events evaluated from inside. This is done by a present narrator. It involves (i) a hero narrates his story, and (ii) a witness narrates the hero's story.

(b) Events evaluated from outside. This is done by an absent narrator. It involves: (i) an author who is omniscient evaluator, and (ii) the author narrates the story from outside.

4. Evaluative Lexical and Syntactic Constructions

In addition to the narrator's role of evaluation, the idea of evaluation is embedded in some lexical and syntactic forms of Arabic. Arabic employs different evaluative lexical and syntactic forms, like verbs, adverbials, and adjectives.

(i) Evaluative Verbs

In the context of talking about the "semantic structure of doubly transitive verbs", Ryding (2005:71) states that one type of these verbs includes those verbs in which "the second object is

equivalent to the first [...] This includes evaluative verbs of deem-ing, judging, and considering", such as أعتبر 'considered': 'يعتبرونهم نجومهم المفضلين', 'They consider them their favourite stars.' He (ibid) adds that "this group has a special designation in Arabic called أفعال القلوب 'verbs of the heart' because they denote intellectual or emo-tional evaluations."

Some Arabic verbs express modality, which can be viewed as an evaluative aspect, particularly when it is involved in com-municating modes of speech and thought presentation. Although Arabic does not employ explicit syntactic indicators of modality; yet modality uses are not uncommon. Arabic exploits its own linguistic tools of modality, like the particles قد qad, ربما rubama; and phrasal constructions, like من الواجب min alwajib, and some lexical verbs of modality meanings, like يستطيع yastatee', and ينبغي yanbaghi (for more details see Khalil (1999:115-29)).

The following use of the verb نراود 'coax' in a reported speech is considered also by the present study to be evaluative:

(5)

«قَالُواْ سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ» [يوسف : ٦١]

"They said: 'We'll try to coax his father to let him go, We [promise] to do so.'" (Irving, 2011:242).

According to «دعوة (Vol.1:214, حسان:2000), the verb نراود involves بإغراء وتصميم» , 'a request with insistence on something'. Jacob's (PBUH) sons knew that their father was angry at them, hence in-stead of asking him, they insisted on him with the aim of persuading him to agree on their request.

(ii) Adverbials

An adverbial is a noun in the accusative case used to de-scribe the state of the subject or the object the moment when the verb was used (بقاعي , 2003 a):92, 94), as in) 'جلس الشيخ مبتسماً', 'The

old man sat <u>smiling</u>.' The adverb in this sentence shows the subject's stance when doing the action denoted by the verb (المخزومي,1986 (b): 84).

بقاعي (2003) (a):92, 94) mentions that the adverbial can be a sentence, and when it is so, it should be linked to the modified (evaluated) sentence by the particle و 'and'. Otherwise, it can be linked by a pronoun, as in the following two Qur'anic texts, respectively:

(7) a.

«قَالُواْ لَئِنْ أَكَلَهُ الذِّئْبُ <u>وَنَحْنُ عُصْبَةٌ</u> إِنَّا إِذاً لَّخَاسِرُونَ» [يوسف : ١٤]

"They said: 'How could a wolf eat him <u>when we are a closed group</u>? Then we would be losers!'" (Irving, 2011:236).

b.

«فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُواْ <u>بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ</u>

وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ» [البقرة : ٣٦]

"Satan made them stumble over it and had them both expelled from where they had been [living]. We said: 'Clear out! <u>Some of you will [become] enemies of others</u>. You will have a resting place on earth and enjoyment for a while" (Irving, 2011:6).

(iii) Adjectival Forms

According to بقاعي (2003) (b):100-101), adjectives modify nouns. Adjectival forms may be a single word, as in قَابَلتُ التلميذَ <u>المجتهدَ</u> 'I met <u>the studious</u> pupil'; it may also be a sentence, either verbal, as in قابلتُ رجلاً <u>يعتني بحديقته</u> 'I met a man <u>taking care of his garden</u>', or nominal like شاهدتُ طفلاً <u>ثيابهُ نظيفةٌ</u> 'I saw a child, <u>whose clothes were clean</u>'. The latter instance is analyzed as a sentence

in the position of adjective in the accusative case. Similarly, Khalil (1999:163, 165) states that adjectives in Arabic modify nouns and often agree with them in gender, number, case, and definiteness. They always follow the nouns they modify.

An explicit evaluative use of adjectival within direct reported speech is in the following text:

(8)

«يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ» [يوسف : ٤٦]

"Joseph, you truthful man, explain to us about seven fat cows which seven lean ones were eating, and seven green ears and others all dried up, so that I may return to the people so they may know." (Irving, 2011:241).

According to 2000) حسان:Vol.1:214), the particle أَيُّهَا is postponed after the vocative in order to express that speaker's opinion towards Josef as it was proved to him that Josef was honest. This reflects the use of الصديق as an attribute of Joseph not as a title.

(iv) Other Evaluative Arabic Forms

Some phrasal evaluative forms of Arabic are also identified. Ryding (2005:379) states that one use of the preposition من in Arabic is called "PLEONASTIC OR "DUMMY" min: As a way of introducing a sentence, 'من' may be used with a descriptive term such as a participle or adjective expressing an introductory observation, just as in English some sentences start with 'It + be'. This use is "a way to avoid mentioning the source of a judgment or evaluation and is especially a common usage in media Arabic, where observations may need to be general or unattributed.", like '...من المتوقع أن', 'It is expected that . . .', and 'من الطبيعي أن نقوم بزيارة', 'It is natural that we undertake a visit'.

5. Evaluation according to Arabic Rhetoric

This section relies on (حسان) 2000) who appeals to the findings of Arabic Rhetoric, particularly علم البديع 'The Science of Beautiful Speech' in his attempt of discussing some aspects of the Glorious Qur'an, like argumentation with disbelievers and non-Muslims as a means of inviting them to Islam. Although حسان (ibid) does not call his perspectives 'evaluative'; they are believed by the present study to be so. His discussions are characterized by the present study as internal and external evaluations of modes of speech and thought presentation.

5.1. Internal Evaluation

These are some rhetorical devices used to generate additional intended meanings to the reporting and /or reported clauses of modes of speech and thought presentation.

5.1.1. Evaluating the Reporting Clause

Two main evaluative aspects have been identified in Arabic, which can be considered as 'intensification', and 'labelling'.

(i) Intensification

This aspect is called in Arabic rhetoric التشديد 'intensification':

(9)

«وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحاً غَيْرَ الَّذِي كُنَّا نَعْمَلُ» [فاطر : ٣٧]

> "They will scream away in it: "Our Lord, take us out! We'll act honorably, so differently from the way we have been acting" (Irving, 2011:438).

The verb اصطرخ means استغاث 'called for help' (ابن منظور d. 711 A.H., 2009:Vol. 3:39). According to (حسان 2000:Vol.1:204), the form يَصْطَرِخُونَ in the above text is an emphatic form of 'يصرخون' which is

stressed by means of تاء الافتعال ta' aliftiʾaal which exaggerates the states of event; the 'ت' 't' sound is changed into 'ط' 'ṭ' for further emphasis and stress to describe the loudness of those people's ever and simultaneous cry and its recurrences.

The Narrator evaluates the indirect reported speech within the above text by means of the lexical choice of the repotive verb, which is further evaluated by that intensification.

(ii) Labelling

According to حسان (ibid:206), the use of the form أَوْسَطُهُمْ in the following text is significant:

(10)

«قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ» [القلم : ٢٨]

"<u>Someone more considerable among them</u> said: 'Did I not tell you: Why do you not glorify [God]?'" (Irving, 2011:565).

Instead of the use of other forms, like أحسنهم, the form أَوْسَطُهُمْ includes a stressed sound ط at the middle (ibid). Such use is considered by the present study to evaluate the reporting clause by labelling the original speaker.

5.1.2. Evaluating the Reported Clause

The reported clause of a speech or thought presentation may undertake the use of some rhetorical processes, and as a result additional intended reporter's meanings are produced. Two evaluative rhetorical processes are identified in this concern: المحسنات اللفظية 'embellishments', and 'alternative evaluative forms'.

(i) The Evaluative Use of المحسنات اللفظية Embellishments

حسان:Vol.1:206) 2000) discusses the effect of using some embellishments in some Qur'anic texts, among which are those

which happen to include the structure of "الجملة المحكية" 'reported sentence'. Uses of such embellishments in modes of speech and thought presentation is considered by the present study to achieve evaluation since they affect manners of speaking that ultimately add additional intended meanings (implicatures) to the represented speeches and/or thoughts. Generally, the use of such modifiers is of interest to the Science of Beautiful Speech. The targeted use is viewed as an intended exploitation of some phonological aspect in a mode of speech or thought presentation which has an effect on the hearer's/reader's feelings and emotions. Embellishments take the form of الجناس 'homonymy', whether total or partial.

(a) جناس كامل Homonymy

The Qur'anic discourse involves uses of total homonyms:

(11)

«وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُواْ فِي الأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ [..]»

[الأعراف : ١٢٧]

"The notables among Pharaoh's people said: 'Are you letting Moses and his people ruin the earth, and forsake you and your Gods?' [..]" (Irving, 2011:165).

Although the verbs 'تَذَرُ', and 'يَذَرْ' are similar in form; yet they differ in their (contextual) meanings. The former, which is used by Pharaoh's Councilmen, means يتوانى عن العقاب 'to forgive', while the latter is meant as يتخلى 'to abandon' (حسان, 2000: Vol.1:206). The above text is a form of indirect speech since it reports a speech of plural speakers. Two totally different meanings of speeches are reported faithfully by means of these homonymous forms. Occasionally, the evaluative homonymous use is used in both of the reporting and the reported clauses, as in the following text which includes two uses of the form ساعة in a construction of indirect reported speech:

(12)

«وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ» [الروم : ٥٥]

"Someday the Hour will be established when crimi-nals will swear they have been hanging around for only an hour. Thus they have (always) shrugged things off!" (Irving, 2011:410).

The first ساعة means The Day of Judgment, while the second means 'البرهة' 'a moment' (القزويني d. 739 A.H., 2009: 375).

(b) Partial Homonymy الجناس الناقص

This type of جناس is discussed by القزويني d. 739 A.H. (ibid:380) who calls it جناس القلب. It requires reordering the sounds of a word to produce a new form of partially similar pronunciation. The two forms do not have any relation in terms of meaning:

(13) a.

«فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ» [النمل : ٢٢]

"It was not long in coming, and said: 'I have just ac-quired some information you have not picked up, for I bring you reliable news from Sheba" (Irving, 2011:378).

b.

«وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِن يُهْلِكُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ» [الأنعام : ٢٦]

"They try to refute it and remain aloof from it; yet they only destroy their own souls while they do not even notice it!" (Irving, 2011:130).

The above texts include modes of speech presentation. The former is a direct speech, while the latter is a narrative report of the speech

act of negative order.

 (ii) The Use of Alternative Evaluative Forms

حسان   (2000: Vol.1:209) argues that there are some semantic uses, which are not related to manipulating sounds, employed to add meanings to the reported speeches (and events), when possible choices are also available:

(14)

«[..] وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُواْ الَّذِينَ قَالُوَاْ إِنَّا نَصَارَى [..]»[المائدة : ٨٢]

> "[..]; while you will find the most affectionate of
> them towards those who believe, are those who
> say: 'We are Christians.'[..]" (Irving, 2011:121).

Instead of using the noun 'النصارى' the use of the equivalent sentence الَّذِينَ قَالُوَاْ إِنَّا نَصَارَى is on a purpose. If it were used in the form, النصارى, it could be misunderstood to be an appositive to لِّلَّذِينَ آمَنُواْ. The same use is also intended to implicate that those people's speeches to be supporters of Jesus was merely a claim, hence the use of the verb 'said' in the sense of 'claim'. This is because 'those people have changed the Bible of Jesus, and they only say by their tongues that they are the followers of Jesus' (2000 , حسان:Vol.1:213).

The above text is viewed as an instance of intertextuality in Arabic; the form قَالُوَاْ إِنَّا نَصَارَى is an indirect reported speech which is decontextualised from its original context(s) and then recontextual- ised in the context of the text above.

5.2. External Evaluations

حسان discusses some explicit comments within the Qur'anic discourse. He (2000:Vol.2:277) considers these comments as one of the argumentative strategies of presenting the Islamic teachings and instructions. These comments are considered by the present study, wherever speech and thought presentation modes of discourse

are concerned, to be some kinds of external evaluative strategies of these modes. These 'evaluations', which are comments set by Almighty Allah, The Omniscient Narrator of the Qur'anic discourse, take different forms.

(i) Intertextuality

Occasionally, a reported speech is explicitly evaluated by an-other reported speech, which is a kind of intertextuality:

(15)

«يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَاباً مِّنَ السَّمَاءِ فَقَدْ سَأَلُواْ مُوسَى أَكْبَرَ مِن ذَلِكَ فَقَالُواْ أَرِنَا اللّهِ جَهْرَةً ..» [النساء : ١٥٣]

"The People of the Book ask you to have a book sent down from Heaven for them. <u>They asked Mo-ses for something even greater than that, and said: 'Show us God directly'</u>[...]" (Irving, 2011:102).

Addressing the Prophet Mohammad (PBUHP), Almighty Allah, in the above text, comments on those atheists' request to the Prophet to ask Almighty Allah to descend a Book from Heaven by a miracle (حسان, 2000:Vol.2:277). This is considered by the present study to be an explicit comment by The Narrator. It is an external evaluation of an indirect reported speech.

(ii) التكذيب المباشر للدعوى A Direct Denial of a Claim

A type of speech may be characterized as a lie or false claim which is delivered by some people and then reported by a mode of speech presentation. The claim is followed directly by a comment by Almighty Allah, Who is considered as The Narrator. The comment is taken by the present study as external (explicit) evaluation of the represented speech or thought:

(16)

«وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ [١١]

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لاَّ يَشْعُرُونَ «[البقرة : ١١-١٢]

"Whenever someone tells them: 'Don't act so de-praved on earth,' they say: 'We are only improv-ing matters!' They are indeed mischief makers, but they are not aware of it" (Irving, 2011:3).

This unbelievers' speech is a lie, which is denied and rejected imme-diately after reporting it by Almighty Allah's comment (حسان, 2000: Vol.2:275-6).

(iii) Reversing the Claim

حسان (ibid:275-6) identifies some instances of what he calls 'قلب الدعوى':

(17)

«يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُم أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ» [الحجرات : ١٧]

"They want you to feel flattered because they have entered Islam. SAY: 'You do not flatter me with your commitment to [live in] peace; rather God flatter-ers you, provided you are loyal, since He has guided you to faith" (Irving, 2011:517).

The sentence يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا is considered by the present study as an instance of indirect speech; the reporting clause is يَمُنُّونَ عَلَيْكَ, and the reported one is أَنْ أَسْلَمُوا. This indirect speech if followed by an instruction by Almighty Allah addressing the Prophet (PBUHP). The instruction involves an evaluation of the reported speech. The comment is also emphasized by means of three ways: أداة الافتتاح ألا إِنَّ ,, and the separate pronoun هم:Vol.2:275-6 (حسان, 2000). Similar uses are in the following texts:

(18)

«يَحْلِفُونَ بِاللّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلامِهِمْ

وَهَمُّواْ بِمَا لَمْ يَنَالُواْ» [التوبة : ٧٤]

"They swear by God they have said nothing <u>while they did not pronounce the word of disbelief; they disbelieve after their commitment to [live in] peace; and worry over what they did not accomplish […]</u>" (Irving, 2011:199).

The underlined part of the text above is an 'external evaluation' of indirect reported speech.

(iv) الإنكار على الخصم 'Invalidating Opponent's Opinion'

This is another type of external evaluation which aims at invalidating others' already delivered speeches:

(19)

«وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللّهُ قَالُواْ بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئاً وَلاَ يَهْتَدُونَ» [البقرة : ١٧٠]

"Whenever someone tells them: 'Follow what God has sent down;' they say: 'Rather we will follow what we discovered our forefathers were doing,' <u>even though their forefathers did not use their reason in any way nor were they guided</u>" (Irving, 2011:26).

The comment takes the form that the atheists' claim, that their ancestors worshipped idols, does not validate their belief (حسان, 2000: Vol.2:278).

(v) Mocking Opponent's Claim

The comment may take the form of mocking some people's reported speeches:

(20)

«وَقَالُواْ أَئِذَا كُنَّا عِظَاماً وَرُفَاتاً أَئِنَّا لَمَبْعُوثُونَ خَلْقاً جَدِيداً (٤٩) قُلِ كُونُواْ حِجَارَةً أَوْ حَدِيداً» [الإسراء : ٤٩-٥٠]

"They say: 'When we are bones and mortal re-mains, will we be raised up in some fresh creation?' <u>SAY: 'Become stones or iron"</u> (Irving, 2011:286-7).

According to2000) حسان:Vol.2:279), the irony in the above text is that those people will be raised again even though they would be stones or iron.

(vi) Threatening الوعيد

The comment on a speech presentation may take the form of threatening:

(21)

«[..] وَقَالُواْ لاَ تَنفِرُواْ فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرّاً لَّوْ كَانُوا يَفْقَهُونَ» [التوبة : ٨١]

"[..] They say: 'Don't march off in such heat!' SAY: 'Hell fire will be even hotter,' if they could only un-derstand" (Irving, 2011:200).

By not doing Jihad (in summer), those people avoided the easi-est hot; they will experience the permanent hot of Hell (حسان, 2000:Vol.2:279).

(vii) Apologising الاعتذار

Another type of comment takes the form of apology:

(22)

«وَيَقُولُ الَّذِينَ كَفَرُواْ لَوْلا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ» [الرعد : ٧]

"Those who disbelieve say: 'If only a sign were sent

down from his Lord!' <u>Yet you are only a warner; each folk has a guide</u>" (Irving, 2011:250).

The comment means that those people will not believe (whatever you do with them) (2000 ,حسان:Vol.2:279).

(viii) التنزيه Infallibility

This strategy is often employed to reject the disbelievers' claims concerning Almighty Allah:

(23)

«وَقَالُواْ اتَّخَذَ اللّهُ وَلَداً سُبْحَانَهُ بَل لَّهُ مَا فِي السَّمَاوَات وَالأَرْضِ كُلٌّ لَّهُ قَانِتُونَ» [البقرة : ١١٦]

"They say: 'God has adopted a son!' Glory be to Him! Rather He owns whatever is in Heaven and Earth. All things are devoted to Him" (Irving, 2011:18).

The comment on those evil people's speech takes the form of التنزيه (حسان, 2000):Vol.2:282).

(ix) Invoking Curse

Some comments on forms of speech presentation can be considered as invoking curse upon the original reported speakers. حسان (ibid:283) identifies such use:

(24)

«وَمِنَ الأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَماً وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ وَاللّهُ سَمِيعٌ عَلِيمٌ »[التوبة : ٩٨]

"Some desert tribesmen assume that anything they spend [in taxes] is a fine, and they try to catch you in some reverses. On them will fall the worst reverse!

God is Alert, Aware" (Irving, 2011:202).

The underlined text is an 'invoking curse' on those 'desert tribes-men'.

(x) Multi-functional Comments

Some comments by Almighty Allah can be characterized as adopting more than one of the above mentioned evaluative strategies:

(25)

«أَلَا إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ (١٥١) وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ» [الصافات : ١٥١-١٥٢]

> "Are they not saying something they have trumped up with [the statement that]: 'God has fathered something!' They are such liars!" (Irving, 2011:451).

The comments take the form of a تكذيب 'disclaiming'/refutation, and إنكار 'denial', as in the underlined form respectively (حسان, 2000:Vol.2:284-6). Similarly, the following text:

(26)

«وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ» [التوبة : ٦١]

> "There are some [people] who annoy the Prophet by saying: 'He's (all) ears!' SAY:'[He's] and ear for good for you! He believes in God and believes for the believers' sake, and is a mercy for any of you who do believe'. Those who annoy Go's messenger will have painful torment." (Irving, 2011:196).

This involves two external evaluations: reversing the argument قُلْ أُذُنُ خَيْرٍ لَّكُمْ, and a threatening وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ; and an internal evaluation of the reporting verb of the reporting clause : 'وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ ..'. Figure (1) summarises the preceding account of evaluative discourse in Arabic.

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Evaluative Strategies

- Internal
  - (1) evaluating reporting clause
    - (i) lexical and syntactic evaluations
      - (a) evaluative verbs
      - (b) evaluative adverbials
      - (c) evaluative adjectives
    - (ii) intensification
    - (iii) labelling
  - (2) evaluating reported clause
    - (i) embellishments
    - (ii) evaluative alternative forms
- External
  - (1) intertextuality
  - (2) denial of claim
  - (3) reversing claim
  - (4) showing disagreement
  - (5) mocking
  - (6) threatening
  - (7) apologising
  - (8) infallibilizing
  - (9) invoking curse
  - (10) multi-functional comments

Figure (1): Evaluative Strategies of Modes of Speech and Thought Presentation in Arabic

6. Data Analysis

Extract (1):

«إِنَّ اللّهَ اصْطَفَى آدَمَ وَنُوحاً وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣) ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللّهُ سَمِيعٌ عَلِيمٌ (٣٤) إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّراً فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (٣٥) فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَى وَاللّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالأُنثَى وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وِإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (٣٦) فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتاً حَسَناً وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقاً قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِندِ اللّهِ إِنَّ اللّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ (٣٧) هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاء (٣٨) فَنَادَتْهُ الْمَلاَئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقاً بِكَلِمَةٍ مِّنَ اللّهِ وَسَيِّداً وَحَصُوراً وَنَبِيّاً مِّنَ الصَّالِحِينَ (٣٩)» (آل عمران:٣٣-٣٩).

"[33] God selected Adam and Noah, Abraham's House and 'Imran's House over [everyone in] the Universe. [34] Some of their offspring are descended from others. God is Alert, Aware. [35] Thus a Woman [from the House] of 'Imran said: "My Lord, I have freely consecrated whatever is in my womb to You. Accept it from me; You are Alert, Aware! [36] When she gave birth, she said: "My Lord, I have given birth to a daughter," – (God was quite Aware of what she had given birth to, for a male is not like a female) – "I have named her Mary, and ask You to protect her and her offspring from Satan the Outcast." [37] Her Lord accepted her in a handsome manner an caused her to grow like a lovely plant and told Zachariah to take care of her. Every time Zachariah entered the shrine to [see] her, he found she had already been supplied with food. He said: "Mary, how can this be meant for you?" She said: "It comes from God, for God provides for anyone He wishes without any reckoning." [38] With that Zachariah appealed to his Lord; he said: "My Lord, grant me goodly offspring from your presence, for You are the Hearer of Appeals." [39] The angels called him while he was stand-

ing praying in the shrine: "God gives you news of John, who will confirm word from God, masterful yet circumspect, and a prophet [chosen] from among honourable people (Irving, 2011: 54-5).

Modes of Discourse and Evaluative Strategies:

(a) Narrative Report of Thought Act (NRTA) (1):

Extract (1) is prefaced by that 'reportive mode' of thought presentation, which is a narrative report of thought act, represented by Text (33). The reportive verb used is 'اصطفى''selected'. The mode is put in the form of a finite clause, which is a characteristic of this type of reportive modes. The mode is internally evaluated by emphasising the reportive verb by means of the particle 'إِنَّ'. The mode is externally evaluated by text (34) that follows. The Narrator's addition informs why Almighty Allah has done this act. Mode (a) externally evaluates Mode (b), which quotes the speech of one who is referred to in Mode (a).

(b) Direct Speech (1):

Then a direct speech of 'Imran's wife' is quoted, represented by Text (35). The 'qutative verb' of the reporting clause is 'قال''siad', in the form 'قالت''she said'. The subject of the reporting clause is 'امْرَأَةُ عِمْرَانَ'''Imran's wife'. The addressee is not mentioned. It would be redundant if it were mentioned because it is mentioned in the reported clause in the form of vocative, Who is Almighty Allah. The quoted speech of the speaker starts from the particle of emphasis 'إِنِّي' to the end of the text. The reported clause includes three clauses. Mode (b) is internally evaluated by labelling the subject to be 'امْرَأَةُ عِمْرَانَ' ''Imran's wife', which has a reference to the content of Mode (a). She is a woman who belongs to one of those who have been selected by Almighty Allah over everyone in the Universe, mentioned in Mode (a), hence Mode (b) has been externally evaluated by Mode (a).

(c) Direct Speech (2):

Text (36) of Extract (1) above is another direct speech, which contributes to forming the 'qoutative discourse' within this extract. The reporting clause is "قالت". It quotes three clauses: "رَبِّ إِنِّي وَضَعْتُهَا" "وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ" and ,"أُنثَى", "وَإِنِّي سَمَّيْتُهَا مَرْيَمَ". These clause are coordinated by the coordinator 'و' 'and'. Mode (c) is internally evaluated by that adverbial clause "فَلَمَّا وَضَعَتْهَا". The first clause of the mode is evaluated externally by that comment clauses of the Narrator, "وَلَيْسَ الذَّكَرُ كَالأُنثَى ", "وَاللّهُ أَعْلَمُ بِمَا وَضَعَتْ", and الطباطبائي d. 1401 A.H. (2006:Vol.3-4:129-30)). The second external evaluation of the mode as a whole is the sentence: " فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتاً حَسَناً", which produce another 'reportive mode' of thought presentation.

(d) Narrative Report of Thought Act (2):

Almighty Allah accepts the vow and supplication of 'Imran's wife, and this is put in the form of narrative report of thought act: " فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتاً حَسَناً". Two types of evaluation are exploited in this mode (d) : the speech act of accepting the vow and supplication is externally evaluated by the Narrator's modifications: "بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتاً حَسَناً". Then, Mode (d) itself is an external evaluation of Modes (a) and (b). The Omniscient Narrator reports His own response to that woman's direct speeches.

(e) Narrative Report of Thought Act (1):

Another reportive mode is employed: " وَكَفَّلَهَا زَكَرِيَّا". This mode includes the reportive verb 'كفل', the subject is the implicit pronoun that refers to Almighty Allah, and the first object is Zachariah. The pronoun which refers to Mary is the second object of the verb 'كفل'. This mode achieves acceleration by leaving detail of long period. Mode (e) also contributes to the external evaluation of Mode (c). This mode opens the scene of Mary's story, who is the child accepted in "a handsome manner" by Almighty Allah according to the preceding modes.

(f) Direct Speech (3):

Whenever Zachariah enters the shrine, he notices that Mary has some food, which is not normally found at that time of the year. This is apparent from the use of the noun رِزْقاً 'food' in its indefinite form, 'نكرة' (see الطباطبائي d. 1401 A.H. (2006:Vol.3-4:132)). He asks her about this. His enquiry is put in the form of direct speech: "قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا". The quotative verb is 'قال' 'said', the subject, implicit, refers to Zachariah. The reported clause is "يَا مَرْيَمُ أَنَّى لَكِ هَذَا". The use of the demonstrative of near reference 'هذا' indicates the direct nature of the mode. Mode (f) is internally evaluated by that pure narrative contextual discourse: "كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقاً", which can be considered as an adverbial clause of time, in relation to the main clause of the direct speech.

(g) Direct Speech (4):

The form: "قَالَتْ هُوَ مِنْ عِندِ اللّهِ إنَّ اللّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ" is the fourth direct speech in this extract. The quotative verb is in the form 'قالت', which includes the verb 'قال', and the suffixed pronoun that refers to Mary. The quoted speech includes two reported clauses. Mode (g) has already been evaluated by Mode (d), when Almighty Allah accepted Mary's mother's supplication and vow: "فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتاً حَسَناً".

(h) Narrative Report of Speech Act (2):

The sentence "دَعَا زَكَرِيَّا رَبَّهُ" is a narrative report of speech act of supplication. It includes the reportive verb 'دعا', the subject زكريا 'Zachariah', and the object 'ربه''his Lord'. As such it is put in the form of a finite clause. This mode achieves summarizing. Mode (h) is internally evaluated by the adverbial clause 'هُنَالِكَ' 'with that/at that moment', which links this mode to Mary's speech in Mode (f). Zachariah addresses Almighty Allah after seeing Mary's situation, and hearing her speech, particularly her assertion "إنَّ اللّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ". According to الطباطبائي d. (2006:Vol.3-4:132), at that moment, Zachariah realized that the moments were of asking Allah His

favour. Mode (h) is also an internal evaluation of the quotative verb of the direct speech to follow.

(i) Direct Speech (5):

This is the direct speech of Zachariah: "قَالَ رَبِّ هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاء". The singularity of the subject, the direct form of the imperative, (which is an indirect supplication), and the use of the first and second person pronouns indicates the direct nature of the mode. Mode (i) is internally evaluated by Mode (h), which modifies the reportive verb 'قال' 'said' to be 'دعا' 'appealed'/ prayed.

(j) Indirect Speech:

Almighty Allah accepts Zachariah's prayer and sends him good news with His angels, that he will be given John. This is under-stood from the IS employed. The angels' speech addressing Zacha-riah belongs to the reportive discourse within this extract. It is put in the form of indirect speech of Text (39). The reportive verb is 'نادى' 'called', the addressee is the pronoun that refers to Zachariah. The reported clause is "أَنَّ اللّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقاً بِكَلِمَةٍ مِّنَ اللّهِ وَسَيِّداً وَحَصُوراً وَنَبِيّاً مِّنَ الصَّالِحِينَ". The use of the particle 'أنَّ' indicates the indirect na-ture of the mode. Mode (j) is internally evaluated by the adverbial clause which modifies the reporting clause: "وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ".

(k) Narrative Report of Speech Act (3):

The angels' indirect speech of Mode (j) involves an embed-ded reportive mode, which is the report of Almighty Allah's speech act of 'giving good news'. This new mode of speech presentation is the content of Mode (j), particularly the form "أَنَّ اللّهَ يُبَشِّرُكَ بِيَحْيَى". The angels are used as internal narrators of that mode. Mode (k) does not include evaluation.

Extract (2):

«كهيعص(١) ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (٢) اذْ نَادَى رَبَّهُ نِدَاء خَفِيّاً (٣) قَالَ

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْباً وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيّاً (٤) وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِراً فَهَبْ لِي مِن لَّدُنكَ وَلِيّاً (٥) يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيّاً (٦) يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيّاً (٧) قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِراً وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيّاً (٨) قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئاً (٩) قَالَ رَبِّ اجْعَل لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيّاً (١٠) فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيّاً (١١) يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيّاً (١٢)» (مريم: ١-١٥).

"[1] L.H.Y.E.S [2] (i) [This is] a Reminder of your Lord's mercy towards his servant Zachariah [3] when he appealed to his Lord with a suppressed cry. [4] He said: "My Lord, my bones are tottering for me and my head is glistering with white hair, while I have never been grumbling in my appeal to you, my Lord! [5] Yet I fear for my heirs after me while my wife is barren, so grant me goodly an heir from Your presence. [6] who may inherit from me, and inherit from Jacob's house. Make him someone we can approve of, my Lord!" [7] Zachariah, We bring you news about a boy whose name will be John. We have not given such a name to anyone before." [8] He said: "My Lord, how will I have a boy while my wife is barren and I have reached such extreme old age?" [9] He said: "Just as your Lord has said: It is a trifling thing for me [to do]. I created you before while you were still nothing!" [10] He said: " My Lord, grand me a sign!" He said: "Your sign will be that you will not speak to any people for three nights in a row." [11] He came forth to his folk from the sanctuary and revealed to them how they should glorify [God] both morning and evening. [12] "John, hold firmly to the Book." We gave him discretion as a young boy" (Irving, 2011:305-6).

Modes of Discourse and Evaluative Strategies:

(a) Narrator's Representation of Voice:

The text "ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا" involves a reportive mode of speech presentation, which communicates that a summary of

a speech event is referred to. According to الطباطبائي d. 1401 A.H. (2006:Vol.13-14:293), the subject of this sentence is elided, and known from the context to be the demonstrative 'هذا' 'this is', and that the word ذِكْرُ means 'the news' of Allah's acceptance of Zachariah's supplication which will be told soon. Mode (a) is an external evaluation of the quotative and reportive modes of Ex (2). It is not usual that an external evaluation to be put before the mode(s) to be evaluated. The content of the this 'Reminder' of Mode (a) produces another reportive mode, which is at this time of thought presentation, Mode (b).

(b) Internal Narration:

Mode (a) mentions the mercy of Almighty Allah towards Zachariah. This inner state is narrated by Almighty Allah Himself Who is the Omniscient Narrator of the Qur'an. The reportive mode of thought presentation in Mode (b), which is an 'internal narration', interacts with that of speech presentation of Mode (a), and contributes to the initial external evaluation of the upcoming modes of the extract. These modes hold the reader's attention from the early beginning of the Surah and express its main theme.

(c) Narrative Report of Speech Act:

The Narrator reports Zachariah's speech act of supplication by means of a narrative report of speech act: " اذْ نَادَى رَبَّهُ نِدَاء خَفِيّاً". The reportive verb is 'نادى' 'called in the sense of appealed', which is a verb of speaking. The subject is 'ربه' 'his Lord', and the object is نِدَاء خَفِيّاً 'with a suppressed cry' The syntactic finite form of the clause supports its characterization as narrative report of speech act. The mode is internally evaluated by using this reportive verb; it expresses a special type of speaking. The adverb 'خفيا' 'with a suppressed' is also evaluative. According to الطباطبائي (ibid), the use of this adverb does not contradict with the form 'نادى'; one can call Allah audibly in an isolated place, like 'المحراب' 'the sanctuary'. Mode (b) also evaluates the following mode, Mode (d).

(d) Direct Speech (1):

The semantic form and content of Zachariah's supplication is quoted in this mode of speech presentation (Text 8), which is a direct speech. The reporting clause of this mode is 'قال' which includes the quotative verb 'said', the implicit subject 'he', which refers to the subject of the preceding mode (c). The mode involves several coordinated reported clauses; starting from the vocative 'ربِّ' to the end of Text 5. Mode (d) is internally evaluated by Mode (c) which modifies the quotative verb 'say' to be in the way of 'appeal with a suppressed cry'.

(e) Free Direct Speech (1):

Almighty Allah's acceptance of Zachariah's supplication is quoted in Mode (c), and His response is put in the form of free direct speech: "يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيّاً". According to الطباطبائي d. 1401 A.H. (2006: Vol.13-14:299), the Text involved an ellipsis for the sake of conciseness, understood to be "... إنا نبشرك يا زَكريا [فاستجبنا له وناديناه]"; that is , 'we accepted his supplication, and called him 'Zachariah, we bring you news ..'. As such, the reporting clause is elided and the above form is the reported clauses of a free direct speech of Almighty Allah. The direct nature of the mode is indicated by the use of the first and second person pronouns of the speaker, 'Almighty Allah', which is put in the form of 'we' for glorification, and the addressee, 'you'. A discoursal shift 'Iltifat' is inverted to generate this free direct speech of Mode (e). Mode (e) expresses the direct explanation of Mode (b); it shows Almighty Allah's mercy towards Zachariah. As such, Mode (e), has already been evaluated by Mode (b) (see Al-Ameedi and Al Shamiri (2017)).

(f) Direct Speech (2):

Zachariah astonishes at the news, and his wondering is put in the form of a DS. The quoted question, according to الطباطبائي d. 1401 A.H. (2006:Vol.13-14:300), is about the specific way of his hav-

ing a boy (Text 8). Mode (f) is externally evaluated by NV, Mode (a), and NI, Mode (b).

(g, h) Direct Speech (3, 4):

Text (9) includes two direct speeches. The whole form is a direct speech of an angel addressing Zachariah. In this direct speech, the angel quotes Almighty Allah's answer to Zachariah's question of Mode (f). It is narrated by an internal narrator, who is one of the angels referred to in Ex (1), the reportive mode (i). Modes (g), and (h) are also externally evaluated by a 'narrator's representation of voice', Mode (a), and an 'internal narration', Mode (b).

(i, j, k) Direct Speech (5, 6, 7)

Zachariah asks Almighty Allah to grand him a sign "قَالَ رَبِّ اجْعَل لِّي آيَةً". He addresses Almighty Allah in spite of the mediation of the angels. His speech is quoted verbatim in the form of direct speech (5). The form "قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيّاً" is the direct speech of Almighty Allah, which is narrated by the angel, and this is known from the context (the embedded direct speeches 3, and 4). According to الطباطبائي d. 1401 A.H. (2006:Vol.13-14:301), the sign that this good news is from Almighty Allah by His angels and not from Satan is that Zachariah will not be able to speak any word for three nights, and he will only be able to glorify and address Allah. Modes (i), (j), and (k) are also externally evaluated by 'narrator's representation of voice', Mode (a), and 'internal narration', Mode (b).

(l) Indirect Speech (1):

Zachariah goes to tell his people what happened. This is put in a pure narrative (PN) form: "فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ". His order to the attending people is reported in the form of indirect speech: "فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيّاً", because he is unable to speak to them, hence no vocal form to be quoted. The content of Zachariah's type of 'sign language' is reported in the form of indirect speech. The re-

porting clause includes the obligatory elements: the reportive verb 'أُوحِى' , and the implicit subject 'he'. It includes the optional element 'اليهم'. The rest of the speech is the reported clause. The use of the particle أَنْ indicates the indirect nature of the mode. Mode (l)is also externally evaluated by 'narrator's representation of voice', Mode (a), and 'internal narration', Mode (b).

(m) Free Direct Speech (2):

Mode (m) is a form of acceleration. It summarises approximately a long period when the mercy of Allah upon Zachariah is accomplished when John is born, and sent as a prophet. In this mode, Almighty Allah orders John, and the order is put in the form of free direct speech "يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ". The reported clause is omitted. It is understood from the context to be 'قلنا' 'We said'. Interestingly, the omitted reporting clause of this mode echoes the acceleration of the omitted period of John's life. A discoursal shift 'Iltifat' is involved. Mode (l) is an absentee discourse, while Mode (m) is an addressing one. Mode (m) is externally evaluated by the clause وَآتَيْنَاهُ الْحُكْمَ صَبِيّاً . This evaluation is not the first to this mode since it has already been externally evaluated by Modes (a), and (b).

7. Conclusion

It is concluded that a narrative Qur'anic discourse is built by employing different quotative and reportive modes of speech and thought presentation. These modes are narrated by The Omniscient Narrator, Almighty Allah. Occasionally, a mode is internally narrated by a reported speaker who narrates his own or others' speeches or thoughts, and then narrated by The Omniscient Narrator. External evaluative strategies almost always follow the mode to be evaluated. However, the Qur'anic discourse involves some uses of such evaluations which precede the evaluated mode of speech or thought. The Qur'anic modes of speech and thought presentation are often internally and /or externally evaluated by the Omniscient Narrator. Evaluative quotative and reportive verbs of speaking, evaluative adjectival clauses, labelling, and intensification are the main Qur'anic

internal evaluative strategies of modes of speech and thought presentation. The external Qur'anic evaluations of such quotative and reportive modes take the form of Narrator's explicit comments, and intertextuality. The reportive modes are also exploited as internal or external evaluations of the quotative modes, which represent the Qur'anic 'interactional' evaluative strategy of modes of speech and thought. When tackling the Qur'anic discourse, one has to consider the two main roles or voices of Almighty Allah; 'Speaker' and 'Narrator'.

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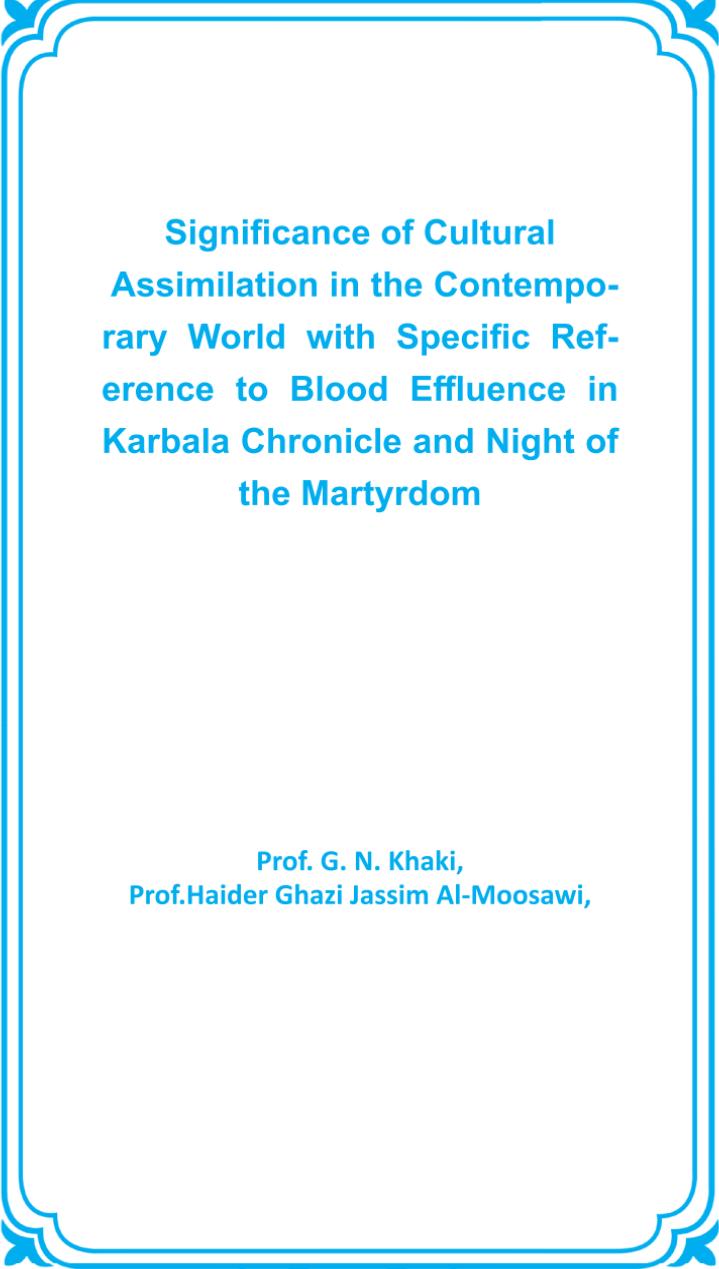
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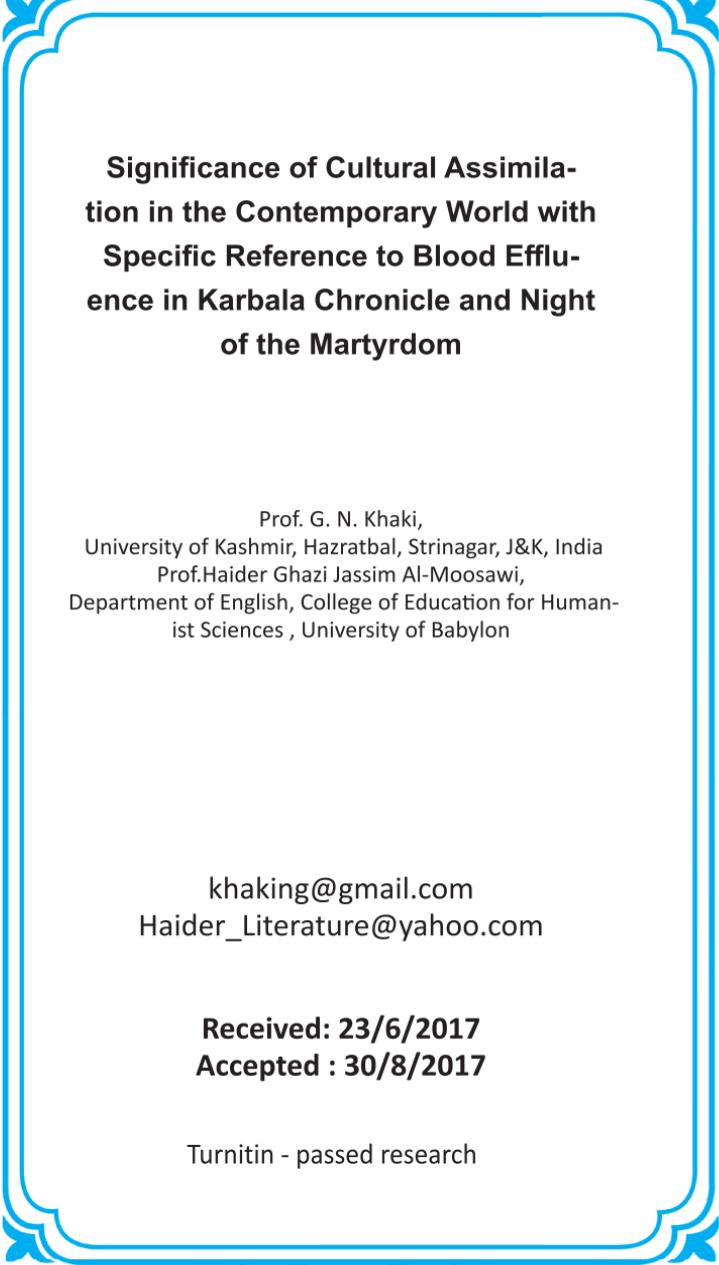
Significance of Cultural Assimilation in the Contemporary World with Specific Reference to Blood Effluence in Karbala Chronicle and Night of the Martyrdom

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Abstract :

Cultural assimilation comes to the fore as so spectacular a motive and a drive in modern drama . Man ,quite recently, wallows into diverse ordeals ; to tolerate under the hammer of the world requirements and the anvil of reality ; to observe whatsoever rigours exude and to determine his colour in the welter of such an unabated vice or virtue. In drama , the globalisaton as the feature of present day culture prevails throughout literature and life to erect a culture fraught with all bonds , feeble and dominant giving birth to Gloculture. However, the Islamic culture emerges as gloculture as the Islam runs into promulgation worldwide to convey the manifestos of tolerance , pluralism and philanthropy ; the martyrdom of Imam AL-Hussein strikes epitome of valour and faith at the face of jeopardy and despotism and revives decorum and principlism at the face of anomie and mundanity , which bids virtue and forbids vice on earth.

Keywords : Karbala, Cultural assimilation, commemoration, elegy, Majlis, Imam Hussain, Voice of Hussain, gloculture , forte epic genre, thesis poetry , stichomythia

Faith into literature : Contemporary Lens

Islam was first introduced in South Asia by Arabs, its large scale influence takes place only after the conquest of the Ghaznavid Sultans when the Sufi saints begins to pour into South Asia. The Muslim Sufis play almost the similar role as the Buddhist monks did in the earlier period.

Khurasani merchants acquire rare books from most parts of the globe and Central Asian Sufis establish their offshoots (silsilas) in different parts of the world. Renowned works like Chihar-Maqala by Nizami Uruzi Samarkandi, Sikandarnama of Nizami Ganjiui, Futuh-al-Buldan of Yaqut-al-Hamawi and Safarnama of Ibn Fadlan, besides providing a descriptive sketch of socio-cultural conditions of Medieval Central Asia refer to the quantum of relationship between India and Central Asia. Zia-ud-Din Barani's Tarikh-e-Firoz-Shahi gives an account of the activities of the people of Central Asia with India during the 13th and 14th Centuries of the Christian era , Abul Fazal's Aini-Akbari contains several themes formulating some important aspects of the history of Central Asia and India[1] . These celebrated scholars give a long list of different varieties , cultural objects; embroidered clothes and carpets from Yazd, Kashan.

The conquest of multiple territories, intermixing of races and synthesis of various cultures, demonstrates a global vision of Islam. The process of cultural interaction vehemently lurks in the civilization of Islam. The nexus between Arabs and Central Asia, the spread of Islam and its subsequent consolidation in the region, by and large , pertain to Islam as a religion and a culture ; significant contributions are made by Central Asian, Iranian, and Indian scholars, and other artists to the enrichment of Asian culture and civilization.

The emphasis on the acquisition of knowledge and science in Islam encourages the growth of learning and the emergence of multifarious literature. Active relations and continuous exchange of ideas between the two regions lead to the opening of many new avenues of cultural creativity in literature and art, often producing a blend of two or more styles or even leading to the emergence of a unique pattern and genre.[2]

The great translation movement that gets initiated at Baghdad as early as 2nd half of the 8th Century is one of the pioneering steps towards the cultural synthesisation and globalization of knowledge. The canons of learning from East and West are studied on a global level. The results of this movement started at Bait-ul-Hikmah are realised in the academies of Spain, Alexandria, Africa, Nishapur, Samarkand, Bukhara and Sindh [3]. The biographical sketches found in the Ain-i-Akbari, the Muntakhab-ut-Tawarikh, the Tabaqat-i-Akbari (and at a later period the Maasir-ul-Umara, Zakhirat-ul-Khawanin) and other sources confirm the arrival and the sojourn of most of the renowned men of talent from Turan and Iran.[4]

This historical process of cultural interaction and assimilation grants kiss of life to a process of acculturation and enculturation triggering the phenomenon of globalization.The Islamic culture comes in various forms and becomes part and parcel of the life of people adopting the religion. Primarily rituals and duties form the root and core of the Islamic faith and are obligatory on every Muslim, without consideration of men and women, and get prominence as important components. Then, there are other aspects of Islamic faith which are not obligatory and can be adjusted as per the local culture e.g. we can use local language to supplicate or mention the non-obligatory things.

One of the important components of religion of Islam is the love of prophet and his progeny, as mentioned in sura alshura verse. (Qul la as al lakum lil ajaral ilal mawadatafilqurba)[5]"Oh Mohammad s.a.w tell them that I don't require any thing in exchange for the service I did to you through bringing the message of Islam to you, except to love my relatives (progeny)." Thus Quran directs people to love (have muwadah, passions) with the descendents of Prophet of Islam. In this regard prophet s.a.w. has several times mentioned that his daughter Fatima and her husband (Ali) and her children are his progeny[6].Thus it is obligatory on every Muslim to have great affection and love of the prophet's progeny. Their worries are the worries of umah and their appeasement is the appeasements of the umah. The love must not fade away with the passage of time. As prophet s.a.w. is the prophet of all times , his descendents are to

be revered and loved throughout the time span.

An important episode in the Islamic history was the battle of Karbala, wherein the grandson of Prophet s.a.w Imam Hussein (a.s) sacrificed his life along with his 72 companions in the desert of Karbala by fighting against a tyrant king (self-made Caliph) Yazid bin Muawiya (52C.E). This event is remembered in the history of Islam and is commemorated globally. It is since one year succeeding the event that the commemoration was held by the descendents of prophet initially at Karbala and later in Madina under the command of the leaders of the prophet's progeny called Imams[7]. Then with the dissemination of the Islam worldwide, the commemoration events begin to be held globally in the first month of Islamic calendar.

The commemoration includes the Quranic teachings, deliberation from Hadiths of prophet (PBUH) , lectures regarding Prophet and his relation with his progeny,(consanguine and spiritual), importance of the jihad in Islam and the description of the jihad at Karbala along with the historical account in the aftermath of Karbala .The religio-political and spiritual importance of the event, description about Imam Husain and his great companions as true followers of Islam runs in line with what modern man needs and should acquire in a world panting after mundanity and dehumanization ; the event is supplemented with mourning (as per local culture), self infliction , recitation of elegy of the martyrs .

The message of Imam Hussein has acquired a global resonance. As per renowned poet of sub-continent Alama Iqbal "Insan ko baidar ho lainay do har qoum pukaray gi humaray hayHussain." (Let mankind awake, every nation will become Hussainist) It is the voice resounded in the world ; it is felt that the impact of martyrdom of Imam Hussain at Karbala along with his family members and companions has lifelong lesson for humanity; it will never end and sustain till the end of this material life on the earth. In time , the message of the martyrdom of Imam Husain happened in a solitary place, where 72 persons perished in a massacre ever found on earth within half a day of 10th Muharam (Ashura) , whose corpses arouse a faith among the oppressed, the suppressed and the coerced of the world : the voice of Husain

resounds and has been resounding since then. It is observed in different forms worldwide. It is rightly said : every day is Ashura and every place is Karbala[8]. It has acquired a place in the world cultures in different forms. As such drama heaves into view to depict such epic events and figures ; man sacrifices himself for the sake of doctrines and humanity , it is a kind of altruism at the face despots : here comes a great modern dramatist , Ridha Al-Khufaji , Iraq litterateur, to render these epic events into literature exploiting nothing but reality and the angles of realism under poetic devices, innovative and promising, Blood Effulgence in Karbala Chronicle commemorates the kinks and fissures of the atrocities committed on the desert of Karbala in terms of the thesis drama :

Never be poignant, worshipper,
It is I who am called the grandson of the messenger of Allah,
Christ gives glad tidings in the Gospel,
As thou know.[9]

In the abovementioned excerpt the dramatist, Ridha Al-Khufaji , employs transparent diction and historical images to rock the interlocutors into one fact that the martyrdom of Husain is remembered by different communities worldwide and every culture has assimilated the voice of Husain within itself. No colour or race could fight being entangled with such a wave , global and cultural, the culture of living in peace and prosperity ;the ways and means of assimilation of voice of Husain within a culture are different in various societies. Every culture exhibits that Husain belongs to it. The voice of Husain resound in every language in the form of verses, elegy, play, painting, banner, dress, media, cassette, music, slogans, pictures, etc. Al-Husseinist theatre theory bears the brunt of promulgating the humanitarian message of such a figure ; iconic figure and finds existence in the meant drama, Blood Effulgence in Karbala Chronicle, as there are certain traits of humanity and human passions ; the dramatist averts tackling the adamant personality of the imam Al-Hussein ,or his prowess as a field to justice and fraternity and eschews pinpointing the main reasons of such a

calamity for the sake of objectivity and truth that must out :
Friar:

Is it to kill a thirsty infant,
In front of all the soldiers?
Is that a deed of the brave?
Or has the rest died thirsty?
Harmala:
A desert in Taff valley,
In a land called Karbala,
We do encompass them from all directions,
We do prevent Euphrates water from them,
A river irrigates the land.[10]

The persona in theses lines invites the interlocutors to winnow the wheat from the chaff, no way but to trace the truth in the desert of Karbala reviving such events year by year ; it is a kind of stichomythia[11] to manifest the real motive beyond such atrocities; people cast into a massacre without perpetrating a sin or a fault, it is the sword that repudiates an olive branch; it is the mind that obliterates sapience and persists in gripping one-dimensional vantage point of mundanity . In this context, man , in modern age, finds no being and feels dislocated and inspires to emulate someone worth being a paragon , Al-Hussein, here , is an iconic figure gleaning much veneration from all races and bloods that is why his blood revives , the birth days and martyrdoms days of prophet and his descendents are commemorated worldwide, by the Muslims in general and Shia Muslims in particular. The commemorations have become part of the culture of these people, the rituals, literary objects, celebrations, etc have become assimilated in the local culture, globally.

The commemoration is not only a periodic event but a regular event throughout the year. It is performed on various occasions. On the annual birth days of prophet and his decedents ; Imams, and family members of Imam Husain(a.s).

Cultural Assimilation into practicality

On the scale of provincialism , the commemoration of the Husseinist voice among Muslims of Kashmir runs in line with other communities in the world celebrated with certain acts of the Husseinist revivalism ; the data collected through participant observation and interview to the people: ulmas (Scholars) and zakir , (the persons who perform the elegy of Husain are referred as zakirs) . Literary culture and Husein: Many poets of Kashmir since medieval times have been engaged in writing the poetry of Imam Husain in the form of elegy. They are referred to as musanfas (authors) in the common language. These are the rich source of literary culture of the land. However the Kashmiri elegy, as per historical records and verbal narrations the elegy . In Kashmir , has started with the establishment of Islamic faith in Kashmir.When Mirsyed Ali Hamdani came to Kashmir he brought the holy relics of Hazrat Imam Zain ul Abidin: such as almi shareef (the fag- kheema –tent, piller to the Khankahi Hamdni at zaia Kadal srinagr. It is probably from this era that the kashiri marsiya started in Kashmir[12]. Many elegies told by famous Sufi poet Sheikh Nur ud Din wali[13] . (In the later period it is estimated that the tradition of writing elegies on the martyrs of Karbala started soon after the establishment of Shia system and the Kashmiri marsiya(elegy) followed the folk forms of poetry to receive royal patronage during the Chalk period (1561-86 C.E) and it continued to develop till the late 19th century C.E. But with political instability and tyrannical rule of Mughals and Afghans Kashmir greatly affected the development of marsiya (elegy) as a distinct form of poetry[14].It was only after the establishment of the Sikh and later the Dogra Dynasty (1847-1947) that there was change in the tone and theme of marsiya poetry.

The Encyclopaedia of Indian Literature (2005) classifies Kashmiri elegies into three types namely, folk, literary and religious. Religious elegies or Kashmiri marsiyas (elegy were lamentations sung during Muhharam in majlis to express grief at the inhuman cruelty the martyrs subjected at the Karbala and to communicate the carnage , poignant , in the mind of the vast congregation inside the Imamabad .They did not show any adherence to any prosodic pattern moreover

i.e. Persian or Arabic tradition: they do strike foundations to such a genre.

After ruling , the sikh dynasty allows the Shia Muslims to mourn openly the martyrdom of the Prophet's family at Karbala in Kashmir. The final structure of the marsiya as it is practiced today has evolved during this period, a period which is known as the golden age of Kashmiri marsiya. Some of the prominent marsiya writers during this period include, Mulla Hakim Abdullah, Hakim Azeem, Munshi Mustafa Ali, Mirza Abul Qasim and many others. Majority of marsiya conveys the feelings of impermanence of the human world, the greed, and the tyranny, emotions that mark the everlasting human conflict of good and evil; the Husseinist literature urges the litterateur worldwide to unveil the innermost passions ; veneration to virtue and aversion to vice : It is axiomatic to prospect a fact that the poetry of Sarojini Naidu twines precise scrutiny in engraving the human despondency and fidelity to the land through the shades of imagism : all the vignettes and concepts of Indianness manifest themselves , at the very outset she emulates the pathway of the English poetry heart and soul , then takes a detour as being revised and proofread at the hand of Edmund Gosse as a godsend for her prominence and paramountacy :

 (The poems were) skilful in form, correct in grammar and blameless in sentiment, but they had the disadvantage of being totally without individuality. They were Western in feeling and imagery; they were founded on reminiscences of Tennyson and Shelley. [15]

 Here fervor to expose the riches and beauties of her land to all and the fever to drag herself into prominence grant her quill an impetus to set step in the acts of multiculturalism and cultural assimilation ; her images tackle a hue and cry to the sense of patriotism in a country cuddling multiplex and different tongues and religions and sting at the heart strings of her fellow people . For her India , just like Iraq , is the best and could be a bridge to the cultural assimilation and a rapport to humanitarian bonds, to be in the midstream of

reality and practicality she portrays her images under the shades of realism and truth; there is a sense of didactism; poetry , here, serves the acts of erudition and epistemic trench marks and endeavours to stern the prow of the heed to the salient pillars in the country : people should adhere for the sake of welfare and prosperity in The Lotus Mahatma Gandhi Ghandi is the pivotal and nodal persona to be emulated for his marvellous charisma .

The more her poetry delves into the daily chore and pains of the Indian, the more it surpasses the shackles of provincialism to extend the scope of her intimations , provocation and supplications to Allah; religions in her poems know no discrimination as in The Call to Evening Prayer whose images embrace man ; in Night of the Martyrdom as a thesis poem the poetess exerts herself to cast a figure , a shout , a clarion call to all that principlism is the sinew of life; not only is imam Al-Hussein for her an infallible or an imam , he is the saviour to man in all ages , the salvation ship and a golden ladder, to emulate and adhere in pursuit of the here and the hereafter:

From the old haunting legion of thy pain,
Thy votaries mourn thee through the tragic night
with mystic dirge and melancholy rite
crying to thee Husain ! Ya Husain !
Why do thy myriad lovers so lament ?[16]

For her sage and poetic delineation with truth and pertinacious doctrines and creeds with candour and transparency , Sarojini Naidu grows patriotic to be the nightingale of India , where images imbibe the best of the Indian chores and struggle for independence, whose personas bear testimony to the fact that the thesis poetry tends to be incumbent upon certain quills[17]; poets to stern the prow of a nation; that is why she falls under the spell and reality of the Imam Al-Hussein revolution to change and liberate the human mind from despots; in Night of the Martyrdom does the pivotal persona fight for myriad values of humanity :

The living banner and brave covenant
Of the high creed thy prophet did proclaim
Bequeathing for the world's beatitude
Thy enduring loveliness of Allah's Name!.[18]

Naidu exerts herself to controvert all the rumours about the stance of such an imam; the Yazidists twist the truth and presume that Imam Al-Hussein (Peace be upon him) fights for mundanity; empire : in time he plunges into the desert and the battlefield with all his family members; children, women, sisters, brothers….it is a bevy of pearls, a constellation of peerless stars ; he abnegates himself from all acts of mundanity :

Black-robed bare-footed, with dim eyes that rain.
wild tears in memory of thy woeful plight
And hands that in blind, rhythmic anguish smite
Their blood-stained bosoms, to sad refrain..[19]

For reality and truth , Naidu eulogizes the imam as a saviour and as a protector of human principles to the freedom fighters worldwide ; the thesis poetry , in Naidu mindset, takes hold of facts on ground with charm the votaries and adherents to him perceive what a man they emulate ad infinitum. As elucidated quite earlier , Naidu is the fount of the realistic poetry or the thesis poetry ; Imam Al-Hussein strikes an epitome of sacrifice and self-abnegation , the modern man need revert into for principlism , piety and sobriety. Yet In Blood Effulgence in Karbala Chronicle as a thesis drama Ridha Al-Khufaji casts the interlocutor in a dilemma whether to be principlist or a shadow to the shadow ; the pleasure seekers :

My God, What have I heard?
Something beyond sanity,
Or rather,
It's to be protested,
Thousand of Yazid`s army confront a bevy ,
Consisting of children, women, and the old,
Something beyond sanity,

It's to know the truth,
I'll never ever leave them,
Until I catch at truth,
I'll never leave them,
It's more imperious than I do expect,
They fear that I do uncover the whole matter,
It presages such a sense,
It'll never leave them.[20]

To the last the persona endeavours to bid virtue and trace the truth at all costs; the friar , here, is a quantum leap in the events as the sinners and the accomplices do the machination of atrocity and the interlocutor feels that there is no justice or nemesis to such people ; it is beyond the poetic justice , it is the justice of human mind and conscience , none could perpetrate such sins without perdition in the here and the hereafter. Additionally, because of the scholarly nature of the poets engaged in writing these elegies (especially in the 19th century) the Kashmiri marsiya (elegy) emerged as a living repository of mediaeval sciences, philosophy and thought. Not only are the marsiya (elegy) writers poets , the members of an elite intellectual group and well versed with traditional Islamic knowledge, therefore their elegies also became a medium for them to celebrate their learning and understanding of the prevalent science and other associated subjects.

These elegies are admired for their ability in reviving the memory of the battle of Karbala and at the same time they are carriers of history. For instance the repressive nature of the Afghan regime in Kashmir (1752-1819) is recorded by Hakim Mulla Azeem-ud-din a prominent 19th century elegist, physician, and courtier in the Dogra durbar in a letter written to Moulvi Rajab Ali Khan; the Husseinist doctrines strike deep roots in the vein of freedom seekers and dreamers, the virtue characters in the Blood Effulgence in Karbala Chronicle exude themselves to expose on fact that a despot surrenders one day and never surmounts though dictatorial or savage:

It's the time whose ingredients ,
The Satan dovetails and summons all his venoms to construct it,
To the extent; it turns to be a façade to it ,
I do come not to fight the people,
But we do perceive that tumult and opposition,
Seizing control of everything,
The people of injustice endeavour ,
To confiscate the light of our volition,
To bid us gulp the humility cup,
But ,far,
Far, far from us to be held in humility(4),
It's a must to flow such hospitality,
To irrigate the dreams of the confiscated generations,
With a spring-water never to be in drought.[21]

" Far, far be from us to be held in humility " runs in the blood streams of the freedom fighters worldwide as both an impetus and a forte ,that is why such a wave in literature could be called as a forte epic genre ; freedom fighters bring such a word into effect when necessary : the Iraqi soldiers in the liberation battles against the gangs of scum hoist one colour ; it is the Husseinst`s . However the elegy of Husein a.s. as a symbol of Shias Muslims culture ; the elegy as well as the zikr of Imam Husain is an important component of culture among Shia Muslims of the world and of Kashmir in particular . It has been assimilated in the culture in such a way that recognition of these people is through elegy or marthya . The Sufi poetry and music has predominance in Kashmiri culture pertinent to rishism of post-Islamic era. Hence the Kashmiri marsiya (elegy) and traditions of celebrations of martyrdom and mourning ceremonies are associated with Sufi traditions.

Imama Bara Or Matam Sarai is an important component of martyrdom ceremony of the Imam Hussain and refers to as Hussainiya in Non-Indian culture. In Kashmir the Imam Baras are found in all localities, with Shia inhabitation but there are some central places which have specially constructing Imam baras. These central Imam Baras are similar in internal constructional

structure to Sufi khankahas .It is due to the fact that sufis saint who visited Kashmir for propagation of Islam established Khankahs for educational and worship purposes e.g khankahi Mir Syed Ali Hamdani at Zaina kadal, Khankahi Mir shams-ud Din Iraqi at Zadibal. During that period these served as Ibadah khanas (worshiping Houses) and madrassas (learning centres).All religious activities were organised there. The khankaha Hamdaniya possesses an almi shraeef (Islamic flag) brought by Mir Syed Ali Hamdan. This was taken out in procession of the occasion of Moharam for ziarat of common people.Similarly khankahi Nur Bakhsh at zadibal served as Imam Bara for a long time.

Husseinist doctrines and the social rituals grow momentum in modern age and stern the prow of attention to edification and guidance: The voice or zikr of Imam Hussain a.s is an essential component of life of Shia Muslims in solidifying the human soul and flourishing human knowledge of life . Therefore the death of a Shia Muslim, Friday prayers, Quran recitation ceremony, departure to Haj pilgrimage, etc all require the zikr of Imam Hussain. This zikr is in the form of recitation of elegy of the Imam. This elegy must not be forgotten any time and requires soothing the worldly worries. In the previous year on the eve of devastating flood in the valley, the affected people were made in stay in Imam Baras, halls etc at many places. In additions to do supplication to Almighty Allah for the relief from the calamity as people commemorate the acts of atrocities the imam Hussein groans under and recite regular nimazees to perfume Zairat of Imam after a nimaz ends; however the zirah performed in Arabic language.

In death ceremonies people are required to perform his/her last rites as per religious ritual. There are lamentation and waling as per the culture of the people. However, among Shia Muslims it is required to recite the elegy of Imam Husain after the performance of ritual bath .No family will remain without it. All the family members, relatives, neighbours gather , males and females separately ,around the coffin of the dead and a zakir stands up and recites the elegy. The elegy of Imam Husain is recited for the (dead if he is elderly/head of family/father , that of Hazrat Ali Akbar for a youth, that of

Ali Asgar for a kid , that of Hazrat Fatma/ zainab and Husein for a female etc. Such gives a helping hand to the tenet of pageantry , one of the salient manifestos of the Husseinist theatre theory, as the stage tends to be life itself and the audience could be any one invited or not invited, pays or not pays ; it is a street performance and the characters have to exude their potentiality and empathy to convey the message :

It's time whose agony is exposed,
Falsehood burdens it,
Misconstruction emaciates it ,
Time grows maniac, devours even its organs,
At each morning, we do await a calamity,
Tribulation creeps into the day of the village,
Yet Muawia`s son enthrones,
Poverty and tribulation prevail throughout cities.[22]

In the succeeding four days, there is more or less regular reciting of elegy and the voice of Husain resounds within the house. On the fourth day when the condolences terminate, lots of people visit the house and the elegy of Imam Husain is recited at least three to four times a day. Generally a learned cleric comes and delivers a lecture (Khutba), the same terminates with mentioning Imam Husain and leads into emotional flagellation for the gruesome atriocity committed to him and his bevy .

Similarly on 15th and 40th and annual commemoration of the death ceremony, there are essential requirement of organising a majlis and voice of Husain is raised through elegy as well lecturers delivered by a clerics ,Majalis: Muslims as well as non-Muslims in India have many annual festivals in addition to their religious festivals. These are days corresponding to different seasonal, agricultural activities. Among Shia Muslims of Kashmir the traditional festivals have given place to voice of Husain A.S. In different pockets of Kashmir, where they inhabit the valley of Kashmir, the voice of Husain is raised in the form of majalises. These are organized throughout the year , particularly in summer and on the eve of

death ceremonies of Prophet s.a.w and Imams. The date of a majlis at a particular place is pre-announced through media. Generally people must be beforehand aware about different majalises as these have been held since long in Kashmir. On the occasions many renowned zakirs (elegy reciters) attend the occasion and present their contribution to the Imam Husain.

The language of the elegy is Kashmiri and these elegies have been written since centuries. These are a part of Kashmiri literature. The writers of these elegies have been great scholars, poets and religious persons. The elegies in Kashmir have following structure:

1. Al-Hamd- praise to Allah. Generally elegy starts with Al-Hamd. There is mention of Allah's blessings to Humanity.

2. Naat- the verses in praise of Prophet Mohammad s.a.w.

3. Madah - the praises and mention of the Imams starting from Imam Ali . His miracles and position in the progeny of Prophet. Durd i.e. miseries - the details of sufferings of Imam and his companions etc. It is pertinent to mention that there is no elegy in the Kashmiri language but containing the voice of Imam Husain in addition to mention of any Imam or companion.

The marsiya or elegy have an impact on dramatic culture. it means that stage plays as written and organised so great a role in the contemporary Arabic culture etc with regard to the commemoration of the martyrdom of the Hussain a.s[23] ,it is not staged in Indian subcontinent but the recitation of the marsiya gives a dramatic effect to the audience[24]. Even marsiya in India and Pakistan has basically a great impact on Mir Anis and Mirza Dabeer in light of dramatic traits . In Kashmiri marsiya (elegy) the dramatic influence has been mentioned as follows[25]:

1. A drama (play) needs characters and the elegy of Karbala has those historical characters already in existence.

2. The dialogues are also present in elegy which are requirements of a drama.

3. There is mention of contrasting characters in the event of Karbala who are antagonistic to each other in the

battle. The initial dialogue between the outgoing warrior and the enemy is representation of dialogue in a drama.

Some scenes from Karbala as mentioned in Kashmiri marsiya (elegy) are as follows: In an elegy by Late Hakeem Habib ul Lah the poet; the scene of thirst is mentioned as below[26]:

" Perhaps Hussain A.S remembered that event, when he fell to miserable dearth of water due to transgressors' cordon of the river .When Hussein, with splashes of tears down his eyes, goes to enemy with child in his lap, asks for water . He was addressing them and saying that the water of Euphrates is quenching the thirst of beasts and asks for a single cup for his child.

He said, if I have to die without quenching my thirst but alas my little flower is withering due to lack of water."

"I would not have brought the baby here, if his mother had milk to feed him but hunger has dried her milk."

"If you would not give water to me at least give it to the innocent child who has done nothing harm to you people."

More or less similar event is mentioned in Blood Effulgence in Karbala Chronicle, Harmala, the killer of the Ali Asgar , the six months son of Imam Hussain addresses the friar of a village:

Friar: have thou killed an infant In the bosom of his father?
 Harmala:
A thirsty infant whose father intends,
To trick the people into shifting the course of the battle,
He comes to ask us for a sip of water to the infant,
Just imagine, father,
What will the soldiers` feelings be?
They are in thousands, thousands, from our tribes,
When observing the thirsty infant and his father soliciting
The people to salvage him.
Such a scene would be more poignant ,
Than the sword at that moment.
So I am to decide to settle the matter; I shoot him in the neck,
I who save `Abdullah from his thirst;
As Bin Ali pretends so.[27]

" sip of water " engraves a chronicle resistant to twilight or desuetude ; pilgrimage to Karbala surges as the innermost wish of every Muslim to visit Mecca and Medina for performance of Haj pilgrimage, however, there is binding that only wealthy persons can perform this religious obligation. There is no need of its performance if one is not financially sound enough. But there is no such religious condition for visiting the shrine of Prophet and his descendents viz. Karbala. A person can even manage with a loan. Hence, most of the shia Muslims, in spite of financial issues want to perform and most of them succeed visiting shrine of Imam Hussain a.s in Karbala. Every one wishes to pay homage to this great martyr. Hence a large number of groups of zaireen go on ziarah to Karbala-I –Maula (as it is referred to) during different periods of a year. Many wish to participate in the grand procession from Najaf to Karbala on the eve of 40th ceremony of Imam Hussein a.s, (in the second month ,Safar ul Muzafer, of Islamic calendar) where people from all over the world participate, totalling to millions of mourners. It is to mention here that every person who performs pilgrimage to Karbala is addressed as Zawar in local dialect. In so doing, the blood ,here, resuscitates all the principles Imam Al-Hussein sacrifices himself for , the Blood Effulgence in Karbala Chronicle terminates at one fact that man should be man in all that struggle and never loses himself to mundanity :

Over and above, it's more than a clique,
It's an anthem in the dominion of Allah,
Then only then, it strikes deep roots,
In the womb of the earth,
So the tenth day is a harvest one,
As the prelude lurks in the strive,
A sacred fruit grows ripe in most brilliant trees hailing
Throughout the horizons.
In a valley held a meandering river,
In captivity of thousands,
Whose reverse is just scorching heart and sand,

Loses its virility,
A groan devastates the shield of thy pains,
Dinars do veil the light of aptitude;
Pawns from quasimen set fire to my pavilion;
To escalate the tempo of the scene.[28]

The pawns tilt at the windmills just to gain something mundane in time they lose themselves to degradation and relegation , the dramatist in the abovementioned excerpt manipulates a panyon technique as there are certain modern words, anthem , dinars,quasimen and tempo , pertinent to the market jargon to bid his ideology ring true in the mind of the interlocutors.

Conclusion

 The cultural assimilation flourishes wherever there are humanitarian factors : Islam promulgates all the humanitarian tenets to breathe on earth with dignity and felicity. In time , literature, as hedonistic and didactic, finds fertile soil in broaching virtue versus vice conflict. Man could revive and resuscitate all the human traits though sordid circumstances , so the Islam, as read, written , recited and perceived, prevails throughout the world as tolerant and complaisant to cultivate man ;in specificity the translation movement in the eighth century facilitates the globality of its message ; India is one of the regions responding to such principles; literature , as the fulcrum of life, takes hold of the martyrdom of Imam Al-Hussein as an epitome in life ; the Blood Effulgence in Karbala Chronicle floats into surface as a clarion shout and a resonance to all the divine principles to yoke people altogether in one land , one culture and one ordeal; Al-Hussein, as a man, a corpse or an imam, surpasses all the frontiers of expectations and ensconces his viewpoints in all hearts regardless of ethnics and skin, that is why the Husseinist literature could be considered as a forte epic genre as it nourishes the human mind and morality with edification and decorum ; it is a way to live and to deal with others in light of the cultural assimilation.

        Both of the litterateurs manipulate the religious horizon to nourish the human soul with piety and chastity and revert into certain techniques to reflect these preponderant viewpoints in light of both the thesis drama and the thesis poetry ; in Blood Effulgence in Karbala Chronicle the stichomythia and the pylon techniques permeate through the text just to give full rein to the characters in divulging their inmost intents yet Night of the Martyrdom revives the past as it reminisces the atrocities and carnage of the battle void of any parity ; Sarojini Naidu grants such a nucleus all heed and perception in cultivating modern man ;

Notes

1. Jigar Mohammad; "Central Asia and Persian People in the Mughal Sources, A Study of the Ain-i-Akbari",in Gulshan Majeed, ed. Emergence of Central Asia; Perspectives." Pp. 199-200

2. (Mansura Haidar.)

3. Dr. G. N. Khaki , Cultural Interaction between Central Asia and India; Studying the Role of Islam.p8 .

4. Ibid ,p.8.

5. Yusuf, Abdullah Ali , The Holy Quran, ,Text Translation and Commentary ,Kuwait, Kuwait University Press, Sura , Shura ,1989.

6. Al-Quran: Aya mubahila, Hadeeth Hussain ul mini wa ana minal Husain, etc)

7. When the prisnors were released by Yazid, they were permitted to perform mourning ceremoney of the maryers.So Imam Zainul Abidin and Zainab diected all their family members and friends partcipate.After that the custom of moourning continued.

8. Kuli yawmin ahura wa kuli arzin Karbala.t means that kabalas message and the martrdoom is an ideal type and every event against the tyrants is offshot of it.

9. Ridha Al-Khufaji. Al-Hussein`s Voice : Blood Effulgence in Karbala Chronicle. Karbala :Dar Al-Warth, p.43,2011.

10. Ridha Al-Khufaji. Al-Hussein`s Voice : Blood Effulgence in Karbala Chronicle. Karbala :Dar Al-Warth, p.33,2011.

11. J.A.Literary Terms and Literary Theory.London: Penguin,,p. 864, 1998.

12. Kazmi,Anees (1980) waidakh p 11.

13. Budgami Shahid Tarekkhi kashmiri Marsia.

14. Kazmi Anees Op.Cit.

15.   www.galaxyimrj.com Galaxy: International Multidisciplinary Research journal ISSN 2278-9529 Vol. II. Issue. I 1 January 2013 (Bird of Time 4).

16.   http://go.microsoft.com/fwlink/?LinkId=121315 Tribute to the Great Martyrs - Templates Novo Blogger

17.   J.A.Literary Terms and Literary Theory.London: Penguin,,p.913,1998.

18.   http://go.microsoft.com/fwlink/?LinkId=121315 Tribute to the Great Martyrs - Templates Novo Blogger

19. Ibid one-page article.

20. Ridha Al-Khufaji. Al-Hussein`s Voice : Blood Effulgence in Karbala Chronicle. Karbala :Dar Al-Warth, p.39-40,2011.

21. Ridha Al-Khufaji. Al-Hussein`s Voice : Blood Effulgence in Karbala Chronicle. Karbala :Dar Al-Warth, p.48,2011.

22. Ridha Al-Khufaji. Al-Hussein`s Voice : Blood Effulgence in Karbala Chronicle. Karbala :Dar Al-Warth, p.24,2011.

23. Khufaji,Ridha Al (2011).Ed&Trans: AlMusawi haider Ghazi Jassim Al-Husseini Theatre Theory under Explication .Karbala Media Section Cultural and Intellectual Department Al-'Abasiya Holy Shrinw. P 150.

24. Lone,Nargis (2012) Kashmiri aur Urdu Marsiya main dramayee Anasir ,Srinagar Ali Publishers ISBN: 978-81-922895-2-6 .p 143.

25. Ibid .p 168.

26. Ibid,p.169.

27. Ridha Al-Khufaji. Al-Hussein`s Voice : Blood Effulgence in Karbala Chronicle. Karbala :Dar Al-Warth, p.33-34,2011.

28. Ibid, p. 61-2.

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News Pragmatics

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Abstract

The current study is an attempt to establish a pure pragmatic perspective of the different pragmatic issues manifested in news reports and how news reporters exploit these issues to fulfill their goals of reporting news and presenting their reports in a tiptop manner. In other words, the study highlights the most prevalent pragmatic aspects that characterize news reports.

Key words: news reports, speech acts, Grice maxims, presupposition, pragma-rhetorical tropes, hedges.

Introduction

It is claimed that journalism is the most important textual system of modernity because of its continuous and ubiquitous reach and because of the depth of its daily presentation into popular consciousness. Due to its sheer prevalence as a textual or discursive system, it can be considered, as Montgomery (2007: 1) argues, a knowledge-producing institution as important as science or religion. The central output of the journalistic system is news. The present study, then, seeks to provide a comprehensive pragmatic account of news. It brings to bear those pragmatic theories and issues that are relevant to news reports and are resorted to by news reporters in their attempt to report news.

1. Defining News

Fowler (1991: 13) argues that news "is not simply that which happens, but that which can be regarded and presented as newsworthy" where "newsworthy" means attractive or important enough to be reported as news. Reah (1998: 8; 2002: 1) defines news as "the details or information about a happening that interests a certain community or has an impact on the lives of its members". Reah (ibid.) assures that there is no press which is really free from constraints. This is due to the fact that news publication is a business with the ultimate goal of getting profit (ibid.). Moreover, newspapers, news channels, and news sites are owned by corporations with different interests having the power to control and direct the content of the reports (ibid.). Thus, they present ideas and beliefs in accordance with the interests of their owners.

Usually what gets broadcast as news, Ekstrom (2002: 274) argues, is assumed to be reliable, neutral, current, and factual information that is important and valuable for citizens. Thus, news, in some respects, is a form of reality maintenance. It is what news organizations have selected for inclusion within the pre-determined slot and

what gets broadcast within it (Montgomery, 2007: 4). Moreover, news can be defined as "information about current events (which) may be provided through many different media: word of mouth, printing, postal systems, and broadcasting" (Web source 1). As its name implies, "news typically connotes the presentation of new information what gives it an uncertain quality which distinguishes it from the more careful investigations of history or other scholarly disciplines" (ibid.).

Among the different types of news are international news, regional news, entertainment and celebrity news, business and financial news, economy news, art and culture news, science and technology news, and fashion news (Web source 2). Common topics for news reports are war, government, politics, education, economy, art, as well as quirky or unusual events (Web source 1).

Richardson (2007: 37) states that reporting news is a circular process in which news reporters shape the context and mode in which news reports are presented, and, in turn, these reports help influence readers/ listeners via shaping their viewpoints. This means that news reports can have specific effects on their readers/ listeners. The whole process of news reporting, thus, can be figuratively represented by the following scheme which is adopted from Richardson (ibid. 39):
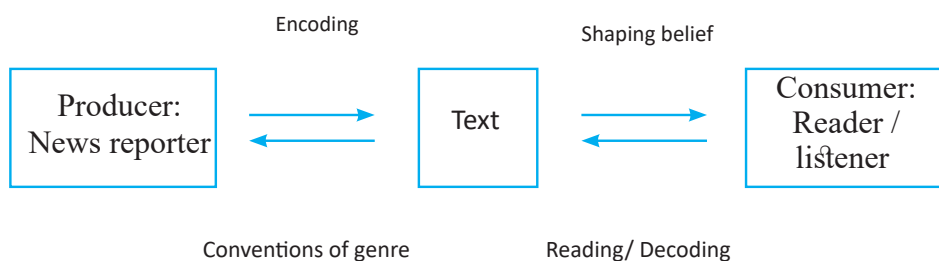
Encoding   Shaping belief

| Producer: News reporter | → ← | Text | → ← | Consumer: Reader / listener |

Conventions of genre   Reading/ Decoding

Figure (1): The Process of News Reporting

1.1 **News Values**

Montgomery (2007: 5) argues that not every event or piece of information counts as news. Rather, news has to be notable according to particular principles of selection, paradigms of relevance, and frames for including and excluding material. These principles may be summed up under the heading of "news values" (ibid.). Many news values seem to be common across cultures since people are generally interested in news which has a big impact and news which describes conflicts, happens nearby, involves well-known people, and deviates from the norms of everyday happenings (Web source 1). War, for instance, is a common news topic, partly because it involves unknown events that could pose personal danger.

According to Montgomery (2007: 5), events become news if they satisfy the following criteria:

- Recency/ timeliness: news deals by definition with the new (i.e., new information of recent events) (ibid.).

- Conflict: news about conflict between opposing parties is newsworthy. Moreover, strikes, breakdowns in negotiations, divorce, war, and election campaigns are all high in news value (ibid. 7).

- Power: the salience of news material is enhanced if it involves people with power. Thus, the actions of presidents, princes, prime ministers, and well-known players attract more notice than those of others (ibid.). Besides, powerful organizations and powerful nations attract attention in the news media (ibid. 8).

- Negativity: bad news, such as wars, crimes, earthquakes, executions, and disasters make good news. Examples of bad news are: war in Iraq, 9/11, and the Indian Ocean Tsunami (ibid. 8).

- Unexpectedness: the atypical, unusual events are likely to

assimilate to the news. Thus, "man bites dog" is more likely news item than "dog bites man" (ibid.).

1.3 News as a Type of Propaganda

Jowett and O'Donnell (1992: 4) argue that news reports, which are considered as a powerful genre of communication helping organize people's understanding of the world, are a type of propaganda. They (ibid.) define propaganda as a "deliberate and systematic attempt to shape perceptions, manipulate cognitions, and direct behaviour to achieve a response that furthers the desired intent [of the ruling authority]". For Welch (1993: 9) and Taylor (1995: 3), propaganda plays on the fears or desires of the target audience; it is about converting public opinion through employing certain tools. As Knightly (2000: 478) puts it, propaganda is directly controlled by governments through repression, nullification and concealment of undesirable news, lying, distraction, and the like. This means that journalism, as Richardson (2007: 186) mentions, particularly during wartime, is reduced to "being a conduit for the views of the powerful".

In a similar direction, Walton (2007: 93) argues that the word propaganda has negative connotations and the use of the word suggests that the message referred to is intentionally manipulative and deceptive in the sense that it involves lying or dishonesty of some sort. Preceding Walton, Marlin (2002: 18-22) has mentioned that the word propaganda is defined negatively with various definitions; the most notable ones are the following:

- Propaganda is an attempt to promote the interests of those who contrive it instead of benefiting the audience to whom it is addressed,

- Propaganda is a systematic effort to manipulate other people's beliefs and attitudes or actions,

- Propaganda is the dissemination of ideas, information, and

hoaxes to achieve certain purposes, and

- Propaganda is any attempt by means of persuasion to enlist people into the service of one party against any dispute.

1.4 The Structure of News Reports

Fairclough (2003: 77) observes that any discourse, with respect to communication technologies, can be categorized in terms of two distinctions: "one-way versus two-way communication, and mediated versus non-mediated communication". Schematically, this leads to the following four possibilities of communication:

1. One-way mediated: print, radio, television, and internet.

2. One-way non-mediated: lecture.

3. Two-way mediated: telephone, e-mail, video conferencing.

4. Two-way non-mediated: face-to-face conversation.

Within Fairclough's terminology, news reports are a type of one-way mediated discourse.

Following Bednarek and Caple (2012: 96), most news reports can be structurally composed of three parts: (1) headline, (2) lead, and (3) body/ lead development. A fourth part represented by the conclusion can be added by the present study. These parts which form the structure of news reports are illustrated below:

a. Headline

A headline, Bednarek and Caple (2012: 100-1) point out, is an integral part of each news report that can be ascribed the following functions:

(a) An informative function in terms of summarizing or abstracting the news report,

(b)   An interpersonal function in relation to attracting readers'/ listeners' attention,

(c)   A news value function concerning initiating and maximizing the newsworthiness of events, and

(d)   A framing function with respect to providing a lens on, a stance toward, or an angle on the rest of the news report.

Headlines, Bednarek and Caple (ibid. 101) add, are characterized by the following distinguishing features which serve the previous functions:

(a) Strong, intense, emotional/ evaluative words,

(b)   Rhetorical devices and foregrounding techniques such as punning, allusion, metaphor, idioms, pseudo-direct quotes,

(c) Omission of functional/ grammatical words (e.g. determiners, auxiliaries, etc.), and

In the same direction, Abba and Musa (2015: 64) remark that headlines function as precursors to news reports so that they are usually constructed manipulatively to influence the readership. Further, they serve the function of arousing the curiosity of the readers/ listeners as well as monitoring their attention (ibid. 65). In (2003: 45), Van Dijk has stated that headlines represent the gist or most important information of the news report, serving a cognitive function through controlling and changing the public mind. This may be crystallized by having recourse to different strategies and sub-strategies.

b. Lead

Bednarek and Caple (2012: 97) mention that leads frame the events, summarize news reports, construe newsworthiness, and allure readers' attention; they also set forth the newsworthy element(s) of the news report and simultaneously work as the be-

ginning of the report. Before that, Cotter (2010: 162) has mentioned that typical leads are short but informative and include "the most important news element of the story". Besides, the lead paragraph describes the newsworthy aspects of the event "the who, the what, the where" (ibid.).

c. Body/ lead development

Bednarek and Caple (2012: 97) state that body/ lead development represents the paragraphs that follow the lead paragraph, adding different types of information to the report. In other words, they detail the news report by adding feature attribution of information including direct quotes to develop the main points raised in the previous parts (ibid.).

d. Conclusion

The conclusion represents the end-point of the news report where the reporter finishes the report by giving final remarks, recommendations, confirmations, and the like. It should be taken into consideration that this part is optional due to the fact that not all reports involve it

2. The Pragmatics of News Reports

According to Leech (1983: 5), meaning is "derived not from the formal properties of words and constructions, but from the way in which utterances are used and how they relate to the context in which they are uttered". Investigating such a kind of relationship is the concern of pragmatics which is a theory of appropriateness. For Levinson (1983: 5), pragmatics is not directly interested in language, but in what people do with language, its uses, and users. Thus, the simplest definition of pragmatics is that it is "the study of language use" (ibid.). Speakers/ writers try by language to change either the world (e.g., by getting another person to do something) or the state of mind or knowledge of others (for instance, by telling them something new). Pragmatics, as such, investigates what language users mean, what they do and how they do it in real situations.

News reporters make use of all the potentialities of language including those which are pragmatic in nature in order to express themselves, influence others, and achieve certain goals. Thus, the following sub-sections are a summary of the pragmatic issues resorted to in news reports:

2.1 News Reports as Rhetorical Argumentative Discourse

Walton (2007: 7) differentiates between dialectical argumentation and rhetorical argumentation as such. In dialectical argumentation, two participants take turns: first the proponent makes a move and then the respondent makes a move responding to the prior one (ibid.). This means that a dialectical argumentation takes as its framework a connected sequence of moves in which the parties take turns (ibid.). In rhetorical argumentation, per contra, a speaker/ writer is seen as making a presentation to an audience, typically a mass audience, who listen to and/or watch or read the performance. The speaker/ writer is an active arguer who makes claims and supports them with arguments, but the audience is relatively passive with respect to advancing argumentation (ibid.). In an earlier study, Leff (2000: 247) has recognized the difference between

dialectical argumentation and rhetorical argumentation stating that the former proceeds by question and answer, while the latter proceeds through uninterrupted discourse.

Walton (2007: 18) argues that news reports fall in the arena of rhetorical argumentation rather than dialectical argumentation because they proceed through uninterrupted discourse in which speakers/ writers are making arguments to an audience to affect, influence, and persuade them. Rhetorical argumentation, then, has to do with the effectiveness of arguments to achieve the foregoing aims including those of changing the beliefs of the audience (ibid.).

Any argument, Walton (ibid. 28) confirms, is advanced with the aim of influencing the audience to accept the argued standpoint, thus, arguments are designed in the form of argumentation schemes that help speakers/ writers persuade their audience. Argumentation schemes, Walton (ibid.) mentions, refer to the common forms or topics of argumentation; they are premise-conclusion inference structures that represent common types of arguments used in everyday discourse.

Common forms of arguments, Walton (ibid. 28-30) states, include: arguments from: example, analogy, expert opinion, ignorance, threat, popular opinion, practical reasoning, verbal classification, and arguments from positive or negative consequences. The most common of which are the following:

(a) Arguments from expert opinion: Walton (ibid. 29) states that such arguments carry a probative weight if the arguer puts an argument based on a credible authority and the premises are based on good evidence. In this case, the audience is obliged to provisionally accept the conclusion of the argument (ibid.). News reporters usually resort to such types of arguments, particularly in political news reports, in order to avoid responsibility by indicating the source of information.

(b) Arguments from practical reasoning: Such arguments are un-

derpinned by logic that has the aim of rational persuasion as its goal (ibid. 30). Such arguments, as Walton (2007: 31) argues, are not to prove whether a designated proposition is true or false, but to select a prudent course of action by looking at the reasons for or against this action compared with the alternative actions available in a given situation.

An argument from practical reasoning is carried out by an agent (or group of agents) with certain goals (ibid.). The simpler kind of practical reasoning is instrumental, in that it does not take values into account (ibid.). Walton (ibid. 34) lists another type of arguments from reasoning called value-based practical reasoning which is called so because it takes values into consideration.

For Atkinson et al. (2004: 88), values are social interests that support goals by explaining why goals are desirable (ibid.). For example, in political deliberations, Walton (2007: 34) observes, an arguer may be trying to persuade an audience to see a course of action as practically reasonable for the group to adopt, based on their presumed values. In such an instance, it is important to take values into account, even if they are implicit premises as opposed to clearly articulated goals (ibid.).

Value-based practical reasoning can be split into two types of arguments: arguments from positive values and arguments from negative values (ibid.). An example of these two types of arguments is the following news report, cited by Walton (ibid. 35), in which the reporter says that mission in Afghanistan is based on the Canadian positive values of protecting human rights and free elections:

> (1) "There is fear that if the international effort fails, Afghanistan will fall back into the hands of extremist Taliban forces. Canada's troops are there to protect human rights and free elections"

(c) Arguments from fear and pity: These arguments are widely used in political and war news reports wherein news reporters take hu-

man emotions, particularly fear and pity, into consideration in order to be effective (Johnson, 2000: 269). According to Walton (2007: 127), these two types of rhetorical argumentation can have a tremendous emotional impact on a mass audience when presented in the right way.

An example of an argument from pity in mass media argumentation is the following where the ABC reporter employs the argument of appeal to pity to convince the public of the invented story:

> (2) "Now is the time to check the aggression of this ruthless dictator, whose troops have bayoneted pregnant women and have ripped babies from their incubators in Kuwait".

Likewise, arguments from fear are recognized as a distinctive type of arguments used by those in the business of changing public opinions and attitudes through the mass media (ibid. 131). An argument from fear, Walton (ibid. 148) appends, has two basic premises: the first premise presents a state of affairs that is dangerous to the audience and is often called "threatening"; the second premise cites a recommended course of action which, if taken into consideration, will be a ground for avoiding a disastrous outcome; the conclusion is that the audience should take the recommended course of action.

2.2 Fallacy in News Reports

Ward and Holther (2005: 11) argue that fallacies are brilliant tricks for getting people accept all sorts of false premises as true. For Walton (2007: 21), fallacies are arguments that are logically incorrect, but appear to be correct because they look reasonable; they tend to be erroneous arguments which are deceptive because they look rationally persuasive. Accordingly, the concept of fallacy has a rhetorical element, meaning that fallacies are kinds of arguments that appear to be reasonable to persuade a target audience who can be persuaded even by the most fallacious arguments (ibid.). In fallacies of mass media argumentation, Walton (ibid.) mentions, fallacious arguments are ones that appear reasonable and are persuasive to a mass audience.

 Ward and Holther (2005: 6) have previously mentioned that there are three types of fallacies: material, logical, and psychological. The latter type, which is the most common of all fallacies, is intended to conjure the sympathy of the audience, cozen and beguile them through emotional embellishments and with the help of various psychological appeals which are practiced for distraction and diversion (ibid. 57-8). This playing upon emotion to colour the case and distract from a close scrutiny of the issue is called emotional coloration.

Psychological fallacies, according to Ward and Holther (ibid.), include the following fallacies which are mostly resorted to by news reporters:

a. Glittering generality

Words have a great emotive power of endlessly exasperating a captive audience. Plato and many since his time have seen the systematic exploitation of the emotive function of language as an attempt to obscure sound judgement and pervert truth (ibid. 59). The glittering generality fallacy lies in the abuse of words to evoke actions as in the following extract: "Governor Jones stands for free-

dom, integrity, and efficiency in government" arouses pleasurable responses on the part of the audience (ibid.). In the same direction, Abba and Musa (2015: 64) argue that words not only reflect our reality but also create it; they are never neutral because they usually reflect the interests of those who speak or write.

b. Appeal to authority (Ipse dixit or He says so)

In arguments, as in everyday matters, it is entirely proper that authorities be called on for information because source materials are given weight due to an authority (Ward and Holther, 2005: 64). Yet, this authority should be reliable and qualified as experts in the field in which they are cited (ibid.). Put differently, the authority should neither be swayed by bias because a biased or partisan report would convince no one who recognized it as such, nor it should be a habitual liar (ibid 65). Moreover, the authority should: (1) be clearly identified; for example, the assertion "a leading expert says…." is a device of slovenly journalism, (2) have professional standing, (3) hold representative views in the field in which they are cited (ibid.).

Ward and Holther (ibid. 67) argue that appeals to authority are fallacious because they are attempts to persuade the audience of the authenticity of the text that an authority is on its side. An example of appeals to authority is the following headline followed by the lead:

(3) "North Korea 'a bigger threat to world peace' than crisis in Syria, British voters say".

> "British voters view North Korea as a bigger threat to world peace than the crisis in Syria, a poll has found amid fears of a new nuclear test….North Korea showed off what appeared to be new inter-continental ballistic missiles at a huge military parade to mark its founder's birthday on Saturday. A senior officer told thousands of soldiers and civilians that Pyonyang was ready to launch a nuclear attack, warning that Donald Trump's 'reckless provocation' could be met with an

'annihilating strike'" (Web source 3).

c. Bandwagon fallacy (Impressing by large numbers)

Sometimes, arguers bolster their position by pointing out that there are many who hold and support their beliefs; this type of fallacy is called the fallacy of mere numbers (Ward and Holther, 2005: 71). Obviously, this type of argument is fallacious because what everybody knows is not necessarily true; it may be mere fabrication. An example is the following one presented by Ward and Holther (ibid.):

(4) An editorial presents this argument: "All the world knows that whenever people are free to choose between the life they have experienced under Communist rule and the life offered by free institutions, then great numbers leave Communism, even at high personal cost.

d. Hasty generalization

The fallacy of hasty generalization, Hurley (2008: 134) states, is the fallacy of making conclusions and assumptions based on insufficient and inadequate samples. The following is an example of hasty generalization because two persons' experiences are not enough to base a conclusion on:

e. Circular reasoning

The fallacious argument of circular reasoning, sometimes called "assuming the conclusion fallacy", is an argument in which the arguer begins with what he is trying to end up with (ibid.).

2.3 Speech Acts in News Reports

According to Cutting (2002: 16) and Archer et al. (2012: 35), speech act theory is one of the cornerstones in pragmatics; the interest in which can be traced back to the idea that people use language, whether orally or in writing to do things. Searle, Archer et al. (ibid. 39) mention, continued the work initiated by Austin suggesting a number of dimensions to classify speech acts into five categories. The proposed dimensions are based on the fit between words and world, psychological state of the speaker/ writer, and the purpose of the illocution (ibid.). These five categories, according to Searle (1969: 65), are the following:

1. Representatives: These are illustrated by acts expressing the speaker's/ writer's belief that something is true. They show word-to-world fit since the speaker/ writer, in using them, makes a belief fit an already existing state of affairs in the world. The illocutionary point of these acts is to provide faithful representation of facts. Examples are speech acts of stating, suggesting, claiming concluding, insisting, describing, hypothesizing, predicting, announcing, attributing, affirming, alleging, classifying, denying, disclosing, disputing, identifying, informing, insisting, reporting, predicting, ranking, stipulating, and deducing.

2. Commissives: By using a commissive, the speaker/ writer commits himself to do some future act showing world-to-word fit since the speaker/ writer undertakes to make the world fit the words. Examples of such acts are promising, pledging, threatening, refusing, volunteering, and vowing.

3. Directives: They are speech acts in which the words are aimed at making the hearer/ reader do something. They show word-to-world fit because the hearer/ reader is supposed to carry out an action. Examples include entreating, asking, advising, permitting, forbidding, excusing, instructing, urging, warning, requiring, and inviting.

4. Expressives: These are acts in which the words state what the speaker/ writer feels. Thus, the illocutionary point of these acts is to communicate attitudes of their performers about certain facts and events. Examples of such acts are deploring, welcoming, praising, regretting, apologizing, and thanking.

5. Declarations: These speech acts, such as acquitting, disqualifying, declaring, and the like, change the world by their very utterance. Thus, their illocutionary point is to create facts and events.

Searle, Archer et al. (2012: 37) state, proposed a number of felicity conditions governing the successful production of speech acts. These conditions, as Galasinski (2000: 81) has antecedently observed, have to obtain for a speech act to be appropriate; they can be presented as a set of propositions whose truth is normally assumed by the participants in the communicative situation when a particular speech act is performed. Following Galasinski (ibid.), these conditions can be introduced as follows:

1- Propositional content conditions concerning the propositional act,

2- Preparatory conditions about background circumstances and knowledge about speakers/ writers and hearers/ readers that must hold prior to the performance of the act,

3- Sincerity conditions concerning speakers'/ writers' intentions, beliefs, and desires, and whether the speech act under quest is being performed seriously and sincerely, and

4- Essential conditions related to the illocutionary point of an act, namely, "what the utterance counts as".

A wide range of speech acts can be exploited as tools in news reports in order to achieve intended perlocutionary effects on their

receivers. In most cases, speech acts serve the goals of the reporters in garbling the vision of the world in the minds of the audience by providing them with statements, whether true or false. Thus, in reporting news, different types of speech acts are utilized by news reporters in their attempt to (mis)represent reality and persuade the audience to accept what they report as true. Searle's (1969) taxonomy and nomenclature of speech acts (as discussed above) is adopted as it is considered more exhaustive than other taxonomies. In the scope of news reports, the following speech acts are expected to be resorted to:

1. Representative speech acts of asserting, claiming, confirming, insisting, and accusing are expected to be used insincerely in order to fabricate facts and events. Such acts, Archer et al (2012: 39-40) assert, are used to form a belief, which may be insincere when they are used infelicitously, and to get the audience form the same belief. The following excerpt printed in the Independent is an example of the representative speech act of asserting:

(5) "Syria's president Bashar al-Assad deceived United Nations inspectors and still has "hundreds of tons" of lethal chemicals stockpiled. In 2014, Syria said it had handed over all of its chemical weapons to the UN's Organization for the Prohibition of Chemical Weapons (OPCW). At the time, Barrack Obama said the stockpile had been '100 per cent eliminated'" (Web source 3).

Another example is the following extract printed in the Guardian, where the representative speech act of accusing is evident:

(6) "Asma al-Assad is a cheerleader for evil. Her UK citizenship should be revoked…. The Assad regime has a seemingly infinite

capacity for evil, and an inability to be touched by compassion. At the very best he is dangerously deluded about what is happening, and the atrocities he has ordered…. His regime has rightly been criticized across the world, except by his backers in Russia and Iran" (Web source 4).

Another example of the speech act of accusing is the following one reported in the Guardian. The reporter, here, accuses Assad of being a monster):

(7) "But most likely he is a monster" (Web source 4).

2. Directive speech acts of warning and recommending can be used to get the audience carry out a certain course of conduct. In the coming next report, for example, the speech act of warning is used by the reporter John Bell to warn the public of the expected relationship between ISIL and Assad so that they will act in accordance with this fact:

(8) "ISIL and Assad may be linked, not in the conspiratorial sense, but in that they are both tragic representatives of a culture of violence and authoritarianism….Syrians who suffer from both these twin plagues may shudder; that they are damned to a choice between tyranny and extremism" (Web source 5).

4. Expressive speech acts of criticizing and praising may also be used in news reports to achieve certain purposes. As Olamide and Segun (2014: 3) argue, these acts express "an inner state of the speaker; the expression is essentially subjective and tells us nothing about the world". An example of expressive speech acts is the following italicized utterances printed in the Independent, where the reporter praises Trump with the aim of changing people's impression about him:

(9) "Donald Trump is full of heart. Now many people who suggested he was a narcissistic, bigoted maniac have realized they

misunderstood him and he is a tender emotional sort because his order to bomb Syria proves he was moved by the pictures of children attacked by President Assad" (Web source 3).

News reporters can dissociate themselves from the responsibility of what they write by transferring the avowal to others. Usually, the use of speech acts attributed to others vindicates the reporters and gives authority to the report as in the following report where the reporter dissociates himself from accusing Iran of being the "world's leading state-sponsor of terrorism" by attributing this accusation to Rex Tillerson who represents authority as he is the Secretary of State of US. Resorting to authority is considered as a persuasive strategy.

(10) "Trump orders review into whether sanctions against Tehran should be reinstated. US Secretary of State Rex Tillesonr called Tehran the world's 'leading state-sponsor of terrorism'" (Web source 5).

1.4 Conversational Maxims Non-observance in News Reports

News reports can be studied in relation to Grice's conversational maxims. News reporters sometimes adhere to the maxims and other times they infringe them. According to Grice (1975: 45), conversational maxims support the Cooperative Principle which reads: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged". These maxims, Grice (1989: 26-7) states, are as follows: (1) the maxim of quantity (be informative: "Make your contribution as informative as is required", and "Don't make your contribution more informative than is required"), (2) the maxim of quality (Try to make your contribution one that is true: "Don't say what you believe to be false", and "Don't say that for which you lack adequate evidence"), (3) the maxim of relation (be relevant), and (4) the maxim of manner (be perspicuous: "Avoid obscurity of expression", "Avoid ambiguity", "Be brief"

(avoid unnecessary prolixity), and "Be orderly".

Grice (ibid.) manifests that there are four ways in which speakers/ writers can behave with respect to the aforementioned maxims. More specifically, they can: (1) "Observe the maxims", "Violate a maxim", "Flout a maxim", or "Opt out of the maxims".

To illustrate the previous options even more, Birner (2013: 43) states that:

1.   Observing a maxim means obeying it (i.e. being informative, truthful, relevant, and perspicuous) (ibid.).

2.   Violating a maxim is to fail to observe it with the assumption that hearers/ readers will not realize that the maxim is being violated. A straightforward example is a lie, where the speakers/ writers make an utterance while knowing it to be false and assume that the hearers/ readers will not know the difference (ibid.). Violation of maxims, in general, is intended to mislead.

3.   Flouting a maxim is also violating it, but in this case the violation is so intentionally blatant that the hearers/ readers are expected to be aware of the violation as in telling a friend "That exam was a breeze", while, in fact, an exam and a (literal) breeze are two completely distinct things (Birner, 2013: 43).

4.   Opting out of the maxims altogether is to refuse to play the game at all as when a wife attempts to have an argument with her husband and he responds by opening a newspaper and beginning to read (ibid.).

News reporters either adhere to the maxims or violate them. They, generally, show a high tendency to maxims violation so as to express their messages implicitly and to avoid being judged for what they report. Thus, they may conceal information by violating the maxim of quantity; issue lies or falsehoods by violating the max-

im of quality; divert from the real topic by violating the maxim of relevance; or prevaricate and obfuscate by violating the maxim of manner. Yet, this violation may not be apparent to the targets on the basis that news reporters are adhering to the maxims. Accordingly, news reporters, apparently, have a high threshold of tolerance for maxims violation which is considered as an act of dishonesty.

The violation of quality maxim involves a distorted version of reality. This is evident in the following news report wherein the reporter attributes killings, massacres, and other human rights abuses and war crimes in Syria to Hezbollah and other Shia militias, which is, in fact, not the case:

(11) "No similar reference was made to the role of the Shia militias or Hezbollah, both of which have a well-established record of carrying out killings, massacres, and other human rights abuses and war crimes" (Web source 5).

Another example of maxim violation is the following headline where the reporter violates the maxim of quality by saying something he lacks evidence for (that is, attributing the crime of killing 85 with chemical weapons in Khan Sheikhoun to Assad) :

(12) "Assad kills at least 85 with chemical weapons" (Web source 6).

2.5 Presupposition in News Reports

Richardson (2007: 63) notices that not all meanings are immediately there in a text to be simply read from the manifest content. He emphasizes that there are hidden or presupposed meanings in texts and these meanings can sometimes be used to mislead and fraud because they presume false information or information that may not be true (ibid.). In this respect, a presupposed meaning is a taken-for-granted, implicit claim which is embedded within the explicit meaning of a text or utterance (ibid.).

In a work that has been done before, Reah (2002: 106) has stated that presuppositions could be marked by what is called presupposition triggers (i.e., constructions or items that signal the existence of a presupposition in an utterance). Reah (ibid.) has listed three presupposition triggers which may be commonly employed by news reporters:

1. Certain words, such as change of state verbs, invoking presupposed meaning in their use; the verb 'begin', for example, presupposes a movement or an action (ibid.). The question "Do you think military attack is the best way of ending Iraqi belligerence?"-aired on the BBC's flagship News night programme in the build up to the 2003 invasion of Iraq-presumes (presupposes) that Iraq is being belligerent (ibid.). Another example is when a news reporter says/ write (They attacked civilians again) to presuppose that they have attacked them before. The use of 'again' here forces hearers/ readers to search for the relevance of the presupposed prior event.

2. The definite article "the" and the possessive pronouns "his/ her" trigger presuppositions as in "The threat of Iraq" which presupposes that a threat exists (Reah, 2002: 106). News reports are not empty of such presuppositions. For instance, in referring to "The revelation that Britain went to war on the basis of one page of legal advice", the reporter presupposes that this is a revelation not a fact (ibid.).

3. Wh-questions represent a technique that is frequently used in journalism to presuppose as in "Why do Islamist terrorist groups like al-Qaeda and Hamas want to crush the West and destroy Israel? Michael Scott Doran unravels the historical roots of their extremism" (ibid.). In the preceding question, the reporter presupposes the existence of an intention to crush the West; he also presupposes that Hamas is categorized as an Islamist terrorist group (which is not, in fact, the case). This means that the reporter, by using the presupposition trigger wh-question, presupposes that Hamas is an Islamist terrorist group intending to destroy the west.

Richardson (2007: 64) adds another type of presupposition which he calls "nominal presupposition". This type is triggered by nouns and adjectives used to qualify or modify noun phrases as in the following headline printed in the Daily Express (25 February 2005) "Britain's asylum takes new hammering", where the adjective "new" presupposes that Britain's asylum system has experienced old or past '"hammering" (ibid.).

2.6 Hedges in News Reports

Following Brown and Levinson (1987: 172), the use of hedges is intended to redress targets' negative face wants by avoiding coercion or minimizing it through clarifying the speakers'/ writers' views of certain values. Hedges, they (ibid. 147) add, are divided into strengtheners acting as emphatic hedges such as "exactly", "precisely", or "emphatically" and weakeners that soften or "tentativize" what they modify (ibid.).

According to Ariel (2008: 22-5), hedges are used to make what is reported less direct. Ariel (ibid.) manifests that modal expressions (whether verbs or adverbs) are the most widespread form of hedging. In the same direction, Loberger and Shoup (2009: 56) argue that certain verbs, other than modal verbs, such as "feel" and "suppose" can be used as hedges to make personal statements less direct. Moreover, passive constructions such as "It is argued that" and "It has been agreed that" are used to hedge by minifying speakers'/ writers' commitment to what they are saying/ writing so that statements do not seem to rely simply on personal opinions (ibid.). As for news reports, Ariel (2008: 66) observes that reporters, putting in mind the possible legal repercussions regarding what they report, "cushion" their reports with hedge words to hedge on the meaning or force of their statements and thus protect themselves and their organizations.

In (1992: 67), Evelyn has stated that hedges are considered as insurance devices because in using them people try to insure themselves against anything negative. For example, evidence hedges such as "according to", "based on" and "as indicated by" are used to avoid responsibility by indicating the source of information. They are sometimes similar to "weasel words" because they temper the directness of a statement, and in using them, speakers/ writers "weasel out" of responsibility for their claims (ibid.).

In line with Evelyn, Fraser (2010: 201), later on, asserts that hedging is an attenuation of the full value which the utterance would

have without hedging words. He appends that hedging serves a variety of discourse uses such as: providing some degree of protection through avoiding responsibility for a fact or an act, concealing the truth, and dwindling the directness of interaction (ibid. 207-8). All these effects are relevant in news reports.

For instance, the hedge made use of in the following headline is the weakener modal expression "may" which is used to weaken the reporter's commitment to what he issues:

> (13) "Cargo ships may contain Iraqi weapons" (web source 4).

Another example is the following lead where the reporter employs the hedge represented by the passive construction "it has been reported".

> (14) US Forces may have found Iraqi weapons of mass destruction, it has been reported.

2.7 Pragma-rhetorical Tropes in News Reports

Following Kieran (1998: 27), news reports should aim at persuading the audience that the description and the interpretation of the news reporters are rational and appropriate. In other words, news reporters try to persuade their audience of the credibility of what they report through the employment of pragma-rhetorical tropes. These tropes aim at persuading others to adopt the viewpoints of the reporters. This does not mean that journalism, as van Dijk (1991: 217; 1996: 24) has previously put it, is mere rhetoric; rather, journalism represents "opinion statements (…) embedded in argumentation that makes them more or less defensible, reasonable, justifiable or legitimate as conclusions".

Van Dijk (ibid.) has also assured that the success of journalism, as a kind of argumentation, depends on the use of pragma-rhetorical tropes which are once defined by Corbett (1990: 426) as "a deviation from the ordinary and principal signification of a word". Tropes, thus, are employed strategically to emphasize specific meanings (Van Dijk, 1996: 24). According to McQuarrie and Mick (1996: 426), pragma-rhetorical tropes involve an implication on the part of the speakers/ writers in addition to what is literally conveyed. Tropes, which are commonly employed by news reporters, are the following:

a. Hyperbole

Leech (1983: 33) defines hyperbole as "a case where the speaker's description is stronger than the actual situation". It involves exaggerating or choosing a point on a scale which is higher than the actual state of affairs (ibid.). Here, the implicatures often lie far beyond what is said, thus, "There were a million people in the Co-op tonight", for instance, could convey an excuse for being late, whereas "You never do the washing up" and "Why are you always smoking?" could convey a criticism (Brown and Levinson, 1987: 219).

Moreover, hyperbole can be defined as an extravagant overstate-

ment which can be used either positively or negatively. For example, Donald Trump, according to "The Philosophers' Magazine Blog" (Web source 7), is reported as being a brilliant master of rhetoric, whether positive or negative, in the 2016 fight for presidency. Thus, when he describes himself and his future plans, he makes extensive use of positive hyperbole, as when he depicts himself as the best and all his plans are the best, but he makes extensive use of negative hyperbole to the degree of fabrication when he describes his rivals.

According to the aforementioned magazine, hyperbole is used as a pragma-rhetorical trope to spread lies and deflect (divert) the attention of the audience from reality (web source 7).

With regard to news reports, hyperbole is the act of exaggerating something (an event, a fact, or a description) with the aim of making it more serious and important and to lay emphasis on it. An example of hyperbole is the use of the expression "hundreds of tons" in the following lead:

> (15) Bashar al-Assad still has 'hundreds of tones' of chemicals stockpiled, former Syrian weapons research chief claims (web source 8).

b. Metaphor

A trope which hinges upon a relationship of similarity; it involves using a word or a phrase to stand for something else (Phillips, 2003: 179). According to McGlone (2007: 2), using a metaphor involves a deliberate violation of the conventions of truthfulness. Hence, a metaphor is considered as an influential device in changing minds and attitudes.

A metaphor involves perceiving one thing in terms of another. Certain types of metaphor, Richardson (2007: 65) states, are associated with specific genres of journalism. For example, "bubble bursting", "peaks", "stagnating", and "troughs" are metaphors which

are employed in economic news (ibid.). Metaphors of war include "attack", "defense", "under siege", "shoot for goal", "slaughtered", and the like. Such metaphors can be used to shape people's understanding of war as an "emergency in which sacrifice is excessive" (ibid. 67).

To elaborate, Richardson (ibid.) argues that war is always reported using metaphorical frameworks. As an example, Lule (2004: 184), preceding Richardson, has showed that during the prelude to the US/ UK invasion of Iraq in 2003, most news reports were dominated by the following metaphors: "the Timetable", "the Games of Saddam", "the Patience of the White House", and "Making a Case/ Selling the Plan". For Lule (ibid.), other prominent metaphors frequently employed to make war understandable are "war is politics", "war is business", and "war is a freedom". Each of these, as well as the metaphorical frameworks employed to promote the invasion of Iraq, are used to hide the true consequences of violent conflict (blood, bones, and bodies) (ibid.).

c. Allusion

It is an instance of purposive ambiguity through which one can covertly or indirectly refer to someone or something (Lennon, 2004: 39). Allusions, thus, can be used strategically to affect the overall meaning through communicating a particular meaning or emotion that would impact the audience.

Through allusions one can suggest and address negative associations and connotations without being held responsible for them.

3. Conclusion

Pragmatics always has a role in the process of news reporting. This is due to the fact that various pragmatic issues including speech acts, conversational maxims non-observance, fallacies, presupposi-tions, hedges, argumentative appeals, and pragma-rhetorical tropes are manifested in the process of issuing and presenting news. Thus, pragmatic tools are resorted to by news reporters to influence the audience via shaping their viewpoints. Moreover, news reporters try, through the exploitation of pragmatics, to change the world by getting the audience do something or change their state of mind by reporting something new. Doing all this falls under the rubric of pragmatics which mainly investigates what language users mean, what they do, and how they do it.

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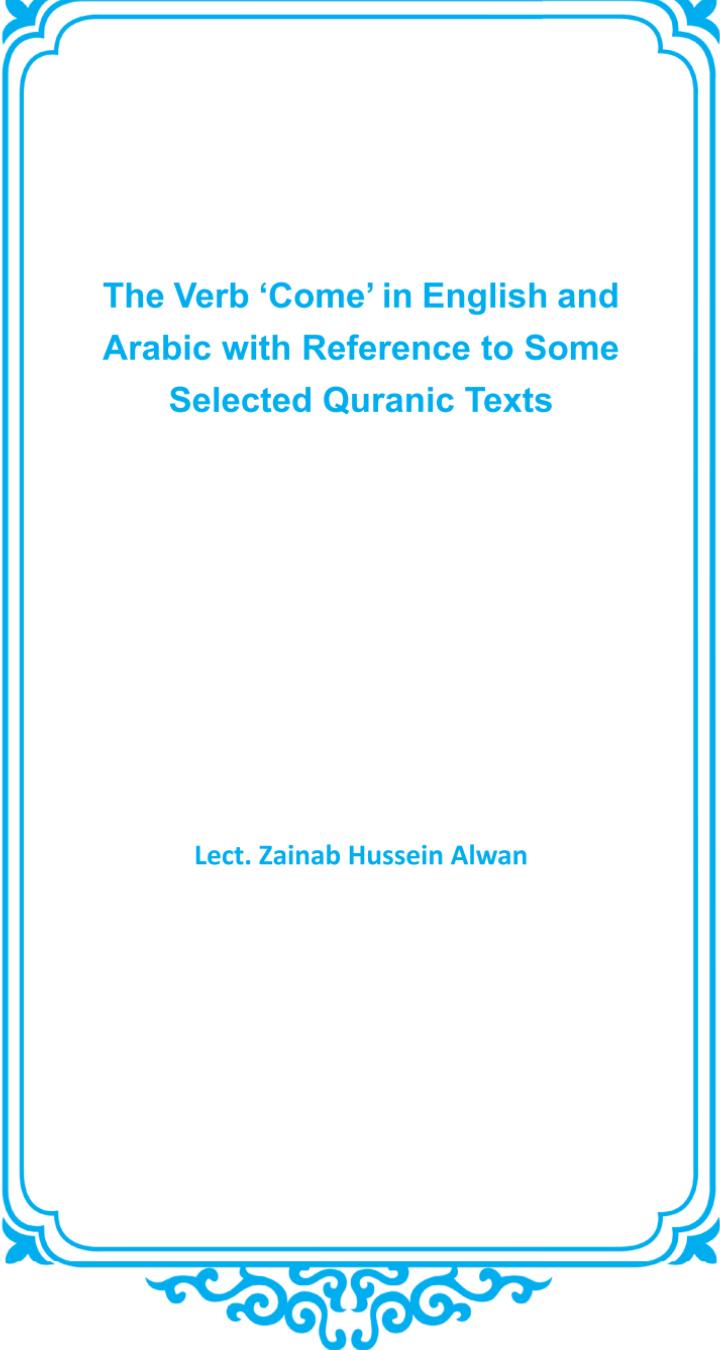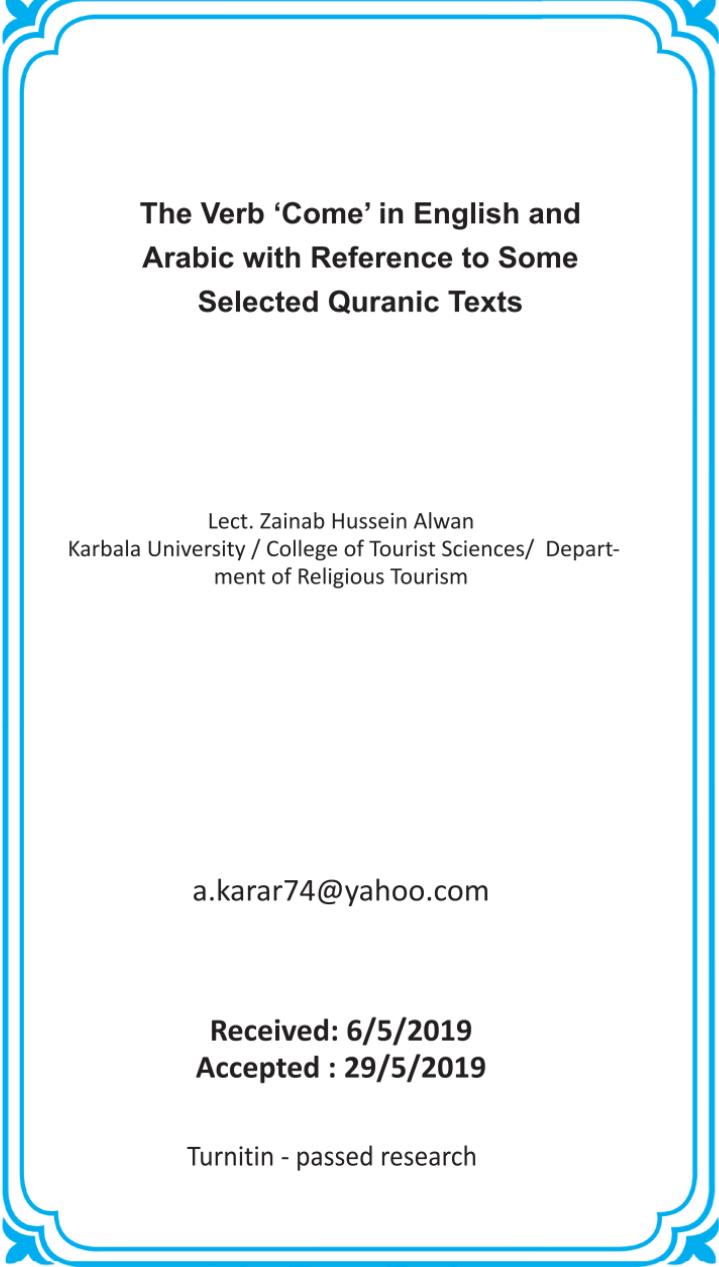
The Verb 'Come' in English and Arabic with Reference to Some Selected Quranic Texts

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Abstract

The verb 'come' is one of the multi-meaning verbs in English and Arabic which can be associated with different particles and expressions. The metaphorical extension of the verb 'come' is a problem to which the current study is devoted to. It also sheds light on the various indications of the verb 'come' in some selected Quranic texts. There is a harmony between the meaning intended and the context of the verse.

The current paper attempts to answer the following questions:

1. What are the most famous indications of the verb 'come' in English and Arabic?

2. Does the verb 'come' have different meanings in the Glorious Quran?

This paper aims at: 1. Outlining the multivarious uses of the verb 'come' in English and Arabic. 2. Investigating the semantic dimension of 'come' in some selected Quranic texts such as: showing intimacy, punishment, threat and euphemism.

It is hypothesized that: 1. The verb 'come' has several metaphorical meanings in English and Arabic. 2. It is expected that there is a close connection between the diversification of the verb 'come' and the topics discussed in some selected Quranic texts.

The findings of the investigation validate the hypotheses above.

Keywords : Quranic texts, metaphorical extension, diversification, semantic dimension

1. The Verb Come in English

1.1 The Verb Come: Preliminary Remarks

Having various meanings, the verb "come" has been defined differently by several scholars. Annamalai's (1975) remarks that the verb come is a multi-meaning verb which should be treated contextually more than lexically since it has several semantic extensions (cited in Wilkins and Hill, 1995: 212).

Biber (2000:17) and Brinton (2000: 181) agree that "come" is an intransitive verb that needs no object.

Fillmore (1997), cited in Oshima (2006:288), points out that "the English verb come indicates motion towards the speaker or the addressee".

To be one of the movement verbs, come denotes basic movement with the whole body (Downing and Locke, 2006: 340)

By the same token, Radden and Dirven (2007:24)   mention that come is one of the deictic verbs which depends on the speech situation (i.e. motion towards the speaker).

1) My parents are coming to my graduation.

They also add that the use of the verb come gives sense of politeness and sympathy. To summarize the main difference between come and go, Radden and Dirven (ibid:25) diagram the following figure:
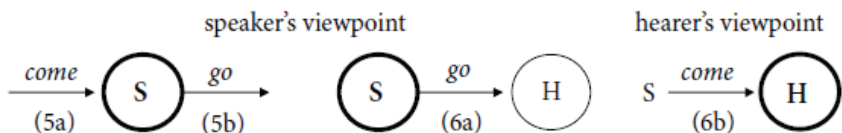
Syntactically, Goddard (1997:156) states that the verb come is more intriguing than the verb go in the sense that there are certain

constraints on the use of the verb go. As far as the preference is concerned, the verb come is more flexible. Tense, mood, voice and aspect are general factors that play a vital role in the concept of acceptability. The choice between go and come is determined by the inherent features of each verb.

Pawley (2006:8) points out that the verb come is among those verbs that are compatible with other words.

Structurally, the verb come is immediately followed by a second verb (Bjorkman,2014:1).

1) I expected him to come visit again soon.

Norde (2009:140) Bjorkman (2014:3) state that the motion verb come can be used in subjunctives.

2) Birds will come play in your birdbath.

3) I wish he could come with us.

In perfect participle case, come cannot be followed by bare infinitive or by a regular verb(ibid:6).

4) *Helen has come visit/visited her grandmother only twice.

5) *Helen has come put the vase on the stand.

For showing sympathy and politeness, as Radden and Dirven (2007:24) see, the verb come is used substitutinally with the verb go.

6) I'm coming to your graduation

Come is also integrated with process verbs that demand changing of a state (ibid:274).

7) Our dreams have come true. [expected and pleasant change]

Rhetorically, come may be used in zero dimension (ibid:320). This means that it needs no motion at all.
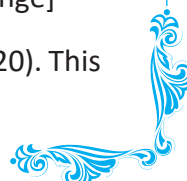
8) Where has your birthday come from?

Langacker (2008 :68) differentiates between come and arrive in the sense that the former requires full motion, while the latter focuses on the point of reaching only.

One of the constrains of the verb come is that it cannot be constructed with more than two word sequences(ibid:403).

9) Come see this.

Another constrain is that it cannot be passivized once being combined with particles (Kim,2009:5).

10) He will come into a fortune (* A fortune will be come into.)

Walker and Elsworth (2004:54) mention that the verb "come" is used to express a plan which is arranged previously. To generalize the idea, they add that it is preferable to use the verb come in present continuous.

11) He's coming back in ten years.

Seaton and Mew (2007:140) affirm that come gives a sense of direct request.

12) Come back soon!

Downing and Locke (2006: 84,88) note that come is one of the verbs of occurrence which is followed by specific adjectives such as: unstuck, true, loose, open, right etc.

13) The label has come unstuck.

Structurally, come is a generic verb which can be compatible with another one (Pawley,2006:8).

14) I expected him to come visit again soon.

Pope (2015:41) notes that the verb come is widely common in spoken language than written one.

The verb come, as Nelson (2001:164) sees, is used in imperative structure.

15) Come in.

Having several names, come is one of the verbs of occurrence (Downing and Locke, 2006: 85).

Adverbs such as "up, down, in and deictics such as here, there and then are commonly followed by verbs of motion such as come" (ibid:231).

16) Here comes the bus.

17) Then came the Norman Conquest.

Swan (1995: 68) confirms that the verb "come" requires movement " to a place where the speaker was or will be."

18) What time did I come to see you.

Imperatively, come can be employed to express invitation(Eastwood (2002: 22).

19) Come to lunch with us.

Formally or in literary style, dummy subjects such as: it and there can be the subject of the verb come (ibid: 59).

20) It comes three persons.

In informal British English, "the form (come and) is used rather than (come to)" (ibid: 147).

21) Come and have a look at this.

The formulae (come + active participle) is used "to talk about

some activities away from the home, especially leisure activities." (ibid: 170).

22) Come cycling with us.

In a phrasal construction, come can be accompanied with the particles (up) to imply the meaning of suggestion (Murphy,1994: 288).

23) She is always coming up with new ideas.

With some outdoor activities, Biber et al. (2000:326) affirm that the verb come can be followed with '-ing' form to indicate a sense of invitation.

24) Come dancing this evening.

Biber et al. (ibid:208) mention that come is one of the process verbs.

25) My shoelaces have come undone.

1.2 The Verb "Come" as a Phrasal Verb

Being combined with other words, expressions and idioms, the verb "come" is considered one of the phrasal verbs that has different meanings. The following table illustrates the most common words and expressions that can be associated with the verb come (McCarthy and O'Dell, 2004:16).

Phrasal Verb	Meaning	Example
_come along	Arrive at a place	26. Few people came along and bought tickets.
_come apart	Separate into pieces	27.The antique picture frame just came apart in my hands.
_come around	To become conscious again	28. A nurse was with me when I came around after the operation.
_come out	To be given	29. When do your exam results come out?
--come about	To happen	30. I am not sure how that came about.
-come across	To meet by chance	31. I came across someone who has done identical study.
- come to	To make something	32. I have got to come to a decision.

2. The Verb "COME" in Arabic

الاحمدي (1979:7) states that (أتى) is a trilateral verb followed by an object.

خضير (2012: 677-8) mentions that the verb (جاء) is more comprehensive than the verb (اتى). He differentiates between the two verbs and in the sense that the former requires coming easily, while the latter carries the meaning of arriving with difficulty. He (ibid:679) also adds that the verb (اتى) means doing something willingly.

2.1 The Figurative Uses of the Verb "COME" in Arabic

Either positively or negatively, الاصفهاني (٥٠٢ H.:9) points out that (أتى) is a voluntary verb. It has several metaphorical indications which can be summarized as follows:

1-Reminding

(33)   ﴿ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ﴾

(البقرة :١٤٥)

Even if thou wert to bring to the people of the Book all the Signs [together], they would not follow Thy Qibla; nor art thou going to follow their Qibla; (Ali,1987:10)

2- Promise and Threat

34)

﴿ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ﴾ (البقرة :٢١٤)

Or do ye think that ye shall enter the Garden [of bliss] without such [trials] as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When [will come] the help of Allah?" (Ali,1987:15)

3- Sexual Relationship (is used euphemistically to avoid embarrassment) :

﴿ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ﴾ (البقرة : ٢٢٣)(35)

Your wives are as a tilth unto you; so approach your tilth when or how ye will; (Ali,1987:15)

4- Showing Challenge

﴿ ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ﴾   (البقرة : ٢٦٠) (36)

Then call them back. They will come swiftly to you. (Ali,1987:19)

5- Glorification

﴿ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ﴾ (البقرة : ٨٧)(37)

We gave Jesus the son of Mary Clear [Signs] and strengthened him with the holy spirit. (Ali,1987:6)

6- Irony

﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ﴾ (البقرة : ٢٥٨) (38)

Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? (Ali,1987:19)

2.2 Verbs Denoting Coming in Arabic

There are some words which can be used interchangeably with the verb" أَنَّى ". Either implicitly or explicitly, خضير (2012:19) emphasizes that there are a group of words which carry the meaning of the verb

(أتَى) with a slight difference in their indications as follows:

1- جَاءَ: It demands coming without coercion. It also requires gradation in arriving.

﴿ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾(39

(الانعام : ٥٤)

When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself [the rule of] mercy: (Ali,1987:59)

2- أَقْبَلَ: It is one of the verbs which indicates coming with intention.

﴿ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴾   (الصافات : ٥٠)   (40)

Then they will turn to one another and question one another. (Ali,1987:223)

3- اِقْتَحَمَ : It is an intense verb of reaching which means doing something with great difficulty.

﴿ فَلَا اِقْتَحَمَ الْعَقَبَةَ ﴾   (البلد : ١١)   (41)

But he hath made no haste on the path that is steep. (Ali,1987:318)

4- قَدَّمَ : It is another verb of coming which can be associated with either tangible or intangible issues.

﴿ وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ﴾   (البقرة : ٩٥)   (42)

But they will never seek for death, on account of the [sins] which their hands have sent on before them. (Ali,1987:6)

5- حَضِرَ : It indicates motion towards the location.

﴿ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴾   (مريم : ٦٨) (43)

So, by thy Lord, without doubt, We shall gather them together, and [also]

the Evil Ones [with them]; then shall We bring them forth on their knees round about Hell; (Ali,1987:147)

6- وَرَدَ : It is used either voluntarily or involuntarily, the verb represents the final phase of reaching.

﴿ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ﴾   (هود : ٩٨)   (44)

He will go before his people on the Day of Judgment, and lead them into the Fire [as cattle are led to water]: But woeful indeed will be the place to which they are led! (Ali,1987:105)

3. Analysis of the Verb (أتى) in some Selected Quranic Texts

Relying on the forgoing discussion, it is worthy to mention that the researcher adopts الاصفهاني (٥٠٢ H.), خضير (2012) and, the interprets of the Glorious Quran, namely الطباطبائي, السيوطي and الطبري and other scholars in analyzing some selected verses. The the analysis of the present study illustrates the semantic level of the verb (أتَى).

Text -1-

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾ (النحل : ١)

(Inevitable) cometh (to pass) the Command of God: seek ye not then to hasten it: (Ali,1987:124)

Threatening people, the torture caused by separation from God is approaching. This scenario shows the dreadful event which is inevitable (الطباطبائي, 1997/Vol.12:223). Here, the verb (أَتَىٰ) is compatible with horrible scene of the God's punishment which is painful and severe. Being strict in His punishment, such threat is employed to arouse the curiosity of the audience and make them aware of its actual existence.

Text -2-

﴿ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ ﴾ (النمل: ١٨)

At length, when they came to a (lowly) valley of ants, (Ali,1987:186)

الانصاري (1992:754) comments on this verse stating that seeing the approaching army, an ant warns all the others in order not to be crushed by Solomon's army. Here, the verb (اتى) carries the meaning of passing and being spatially close. Explicitly, it imparts a sense of nearness. The verb (اتى) has it own physical indication in this particular texts.

Text -3-

﴿ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّن الْعَالَمِينَ ﴾ (الاعراف : ٨٠)

"Do ye commit lewdness such as no people in creation (ever) committed before you? (Ali,1987:72)

To be used of doing lewdness, homosexuality destroys the harmony and the very social fabric of the society. Such sinfulness has been practiced by Lut's group. Their misdeeds have been mentioned in the Quran euphemistically in order to mitigate the speech. To be condemned in all societies and religions, this act is strictly forbidden in every form (دادپو et al., 2018:56). Politely, the verb(اتى) is used to soften the meaning intended (i.e. certain shameful deeds). the verb 'أتى, her, is a compensation for removing the negative impact of impurity and negative deeds . In other words, it is employed to mitigate the speech.

Text -4-

﴿ قُلْ أَرَأَيْتُكُم إِنْ أَتَاكُمْ عَذَابُ اللّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ ﴾ (الانعام : ٤٠)

Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or

the Hour [that ye dread], would ye then call upon other than Allah?- [reply] if

ye are truthful!   (Ali,1987:58)

Without any delays, God's punishment is about to come, this texts shows that there is still an opportunity for repentance (ابن كثير , 1998/Vol.3:228). In this current verse, the meaning of the word اتى includes God's torment that comes upon the disobedience. One can manipulate his final decision after a course of meditation. Leaving no room for doubt, God's punishment is about to come inevitably.

Text -5-

﴿ هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴾   (طه :٩)

Has the story of Moses reached thee? (Ali,1987:148)

According to السيوطي (2003:31) , the verb (اتى) here indicates hearing. The use of metaphor denotes God's blessing and bounties. To comfort His beloved Prophet, namely the Prophet Muhammad (صلى الله عليه واله وسلم), God attempts to remind him of the previous prophets and their sufferings. Pharaoh's end reflects a transparency to the way of being destructed.

Text -6-

﴿ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ (البقرة :٢١١)

How many clear (Signs) We have sent them. But if any one, after God's favour has come to him, substitutes (something else), God is strict in punishment. (Ali,1987:14)

God sends His signs to people so as to believe in Him. Seeing God's signs and ignoring them deliberately, here, people deserve God's punishment (الطبري,2001/Vol.3:616). One of the figurative uses of the verb (اتى) is seeing. There is no place for leniency in fulfiling God's laws. No next time, no second chance, the verse outlines that it is necessary for every person not to miss an opportunity of goodness. Otherwise, he must be punished accordingly.

Text -7-

﴿ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴾ (طه :٦٩)

"Throw that which is in thy right hand: Quickly will it swallow up that

which they have faked what they have faked is but a magician's trick: and the

magician thrives not, [no matter] where he goes." (Ali,1987:157)

Being supported divinely, the Prophet Musa is uplifted over the magicians of his time. All their magic acts are in vain. Their attempts are aimless.

In this particular verse, the verb (أَتَى) has the sense of doing unacceptable deeds (دادپو et al., 2018:55). Actually, Prophet Musa longs for a heavenly help. God wants to handle the present moment and dull Musa's fear.

Having unique signs, Prophet Musa is encouraged and he has become confident that God suffices him. Such rational evidence is used to rescuer the Prophet. To add a sense of eagerness, the Divine victory is yet to come.

Text -٨-

﴿ حَتَّى أَتَانَا الْيَقِينُ ﴾ (المدثر :١٧)

"Until there came to us [the Hour] that is certain.". (Ali,1987:302)

Unexpectedly, the verb (أَتَّى) here displays the meaning of coming suddenly (دادپو et al., 2018:58). The verb is employed to arouse the curiosity of the audience and visualize the state of being confused. Here, the verb (أَتَّى) is compatible with horrible scenario of the death which leaves no room for retraction. The Quran emphasizes the sudden and unexpected arrival of death especially for those who are pursuing their heavenly interests.

5. Conclusions

The study ends up with the following conclusions:

1- Religiously, the figurative uses of the verb 'come' is problematic. This validates the hypothesis which says "The verb 'come' has several metaphorical meanings in English and Arabic."

2- In the light of the selected data, the verb (اتى) has a negative indication. This can be ascribed to the nature of the verb and its metaphorical extension which demands having the sense of coming that is compatible with sorrow, threat and punishment.

3- Euphemistically, the verb(اتى) is used to mitigate the speech. It is selected to mask the acting of some shameful deeds in some selected Quranic texts.

4- It is clear that there is a fluctuation between the surface and deep meaning of the verb(اتى). In other words, there is no clear-cut distinction between the real and the metaphorical indication of the verb(اتى).

5- The verb(اتى) has several figurative indications in the Quranic texts and the most common ones are: showing intimacy, punishment and hearing. Such implications fit the very idea of the Quranic text. This verifies the hypothesis which states "It is expected that there is a close connection between the diversification of the verb 'come' and the topics discussed in some selected Quranic texts."

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