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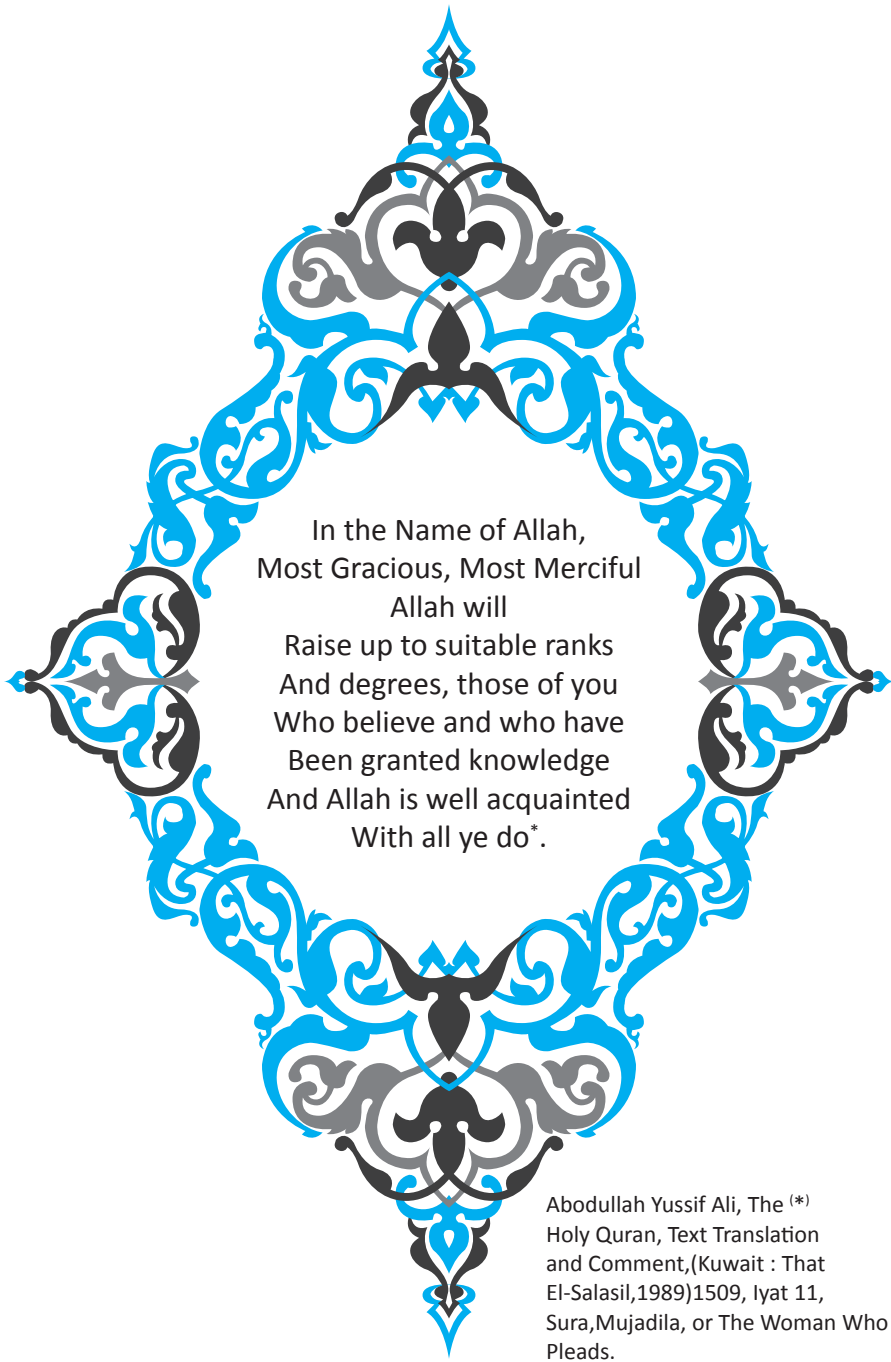
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DARALKAHEEL



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.

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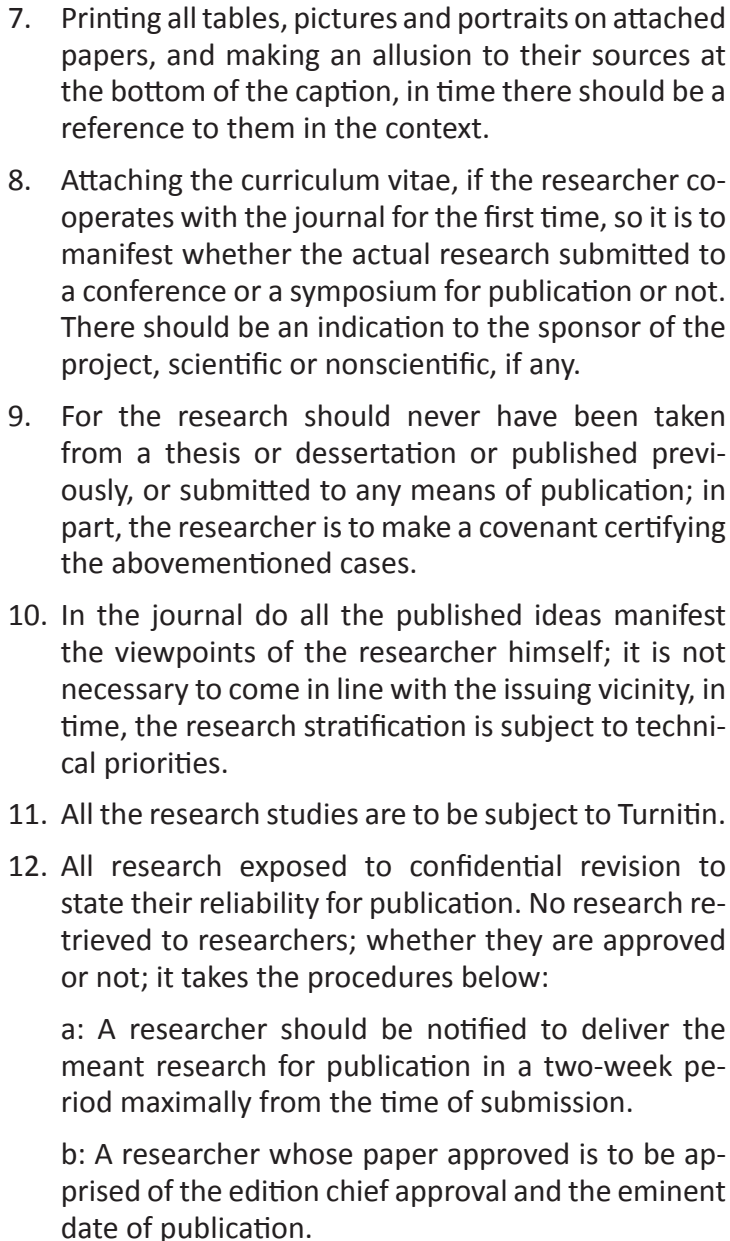
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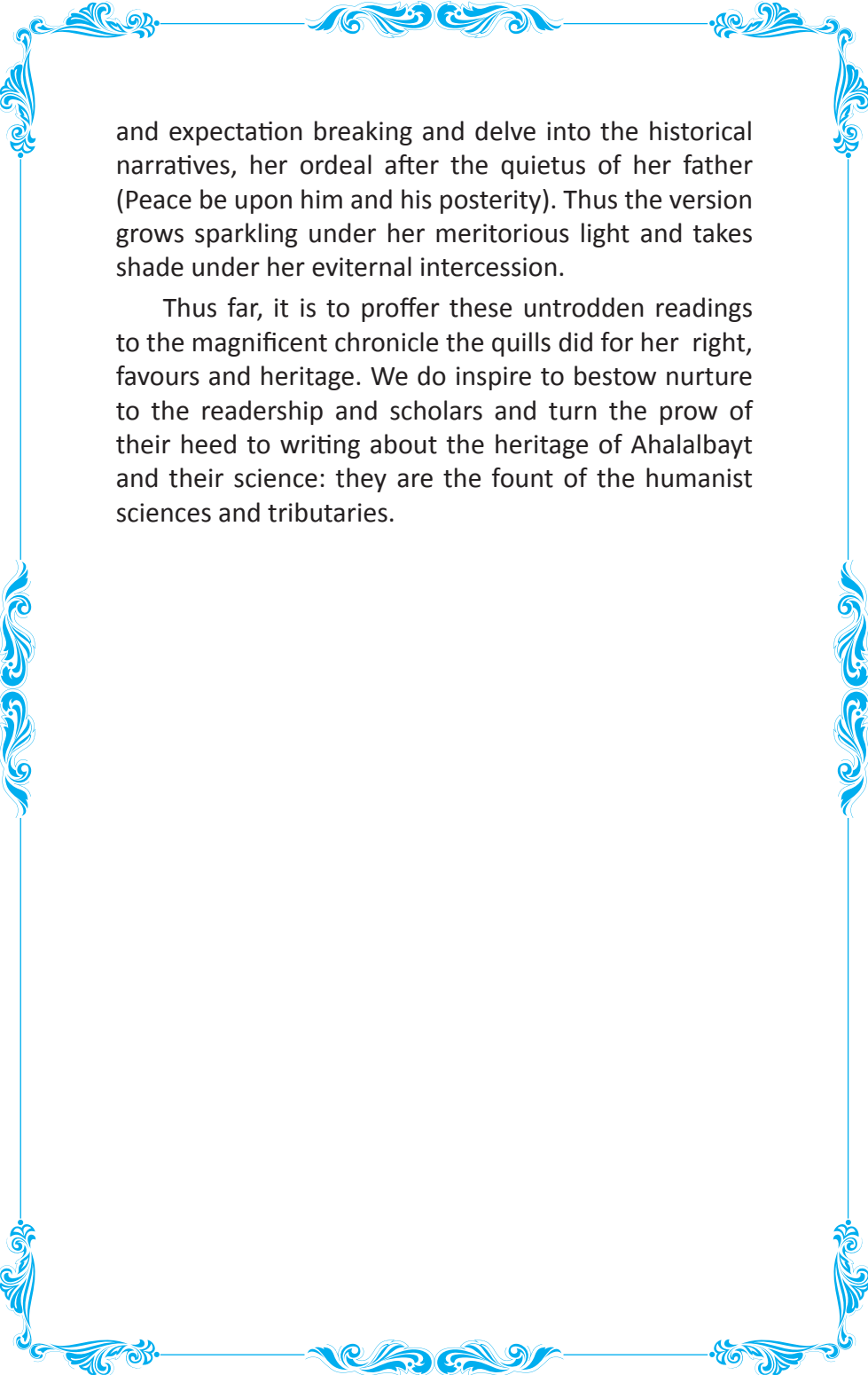
<http://alameed.alkafeel.net>, or Al-Ameed Journal building (Al-Kafeel cultural association), behind Al-Hussein Amusement City, Al-Hussein quarter, Holy Karbala, Iraq.

In the Name Of Allah
Most Compassionate, Most Merciful

... Edition word ...

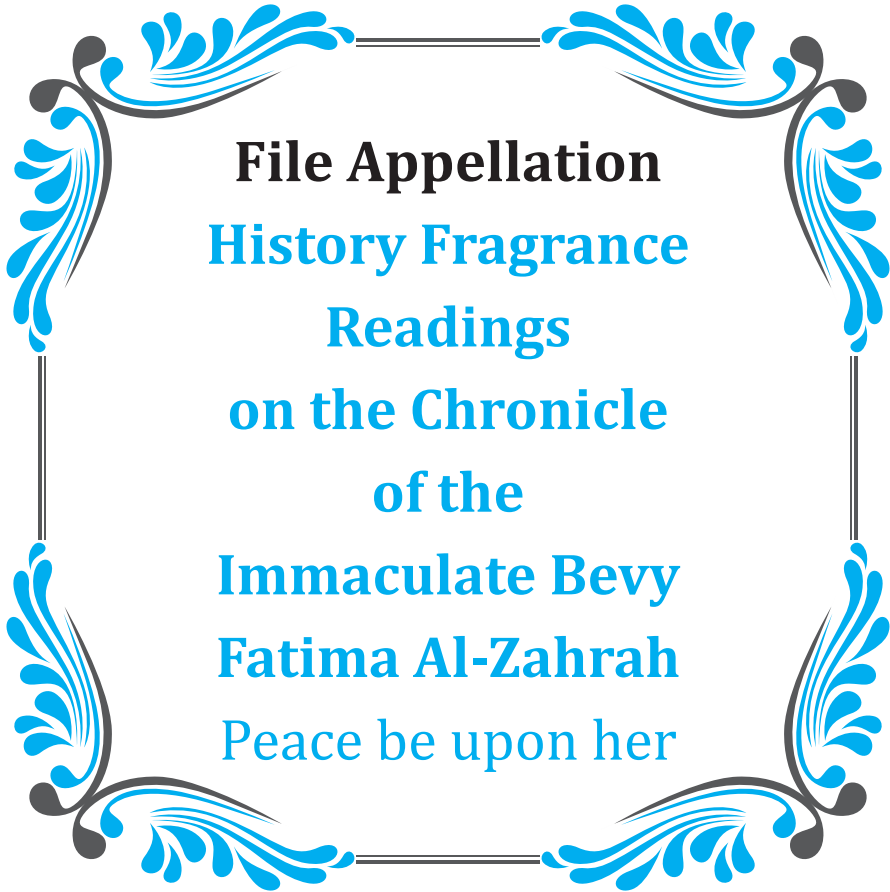
It is the abode of prophecy and the bud of the revelation (Peace be upon them) the people of science and knowledge take guidance from throughout ages. One who portrays their rights, favours, science and heritage has nothing but our human feeble devices. So whatever engraved in the heart of them never runs depleted but revives in words, illuminates the thoughts and expands the scope of the vision as long as the scholars exploit their prolific heritage and fragrant humanitarian chronicle. For surety, writing about their favours and sciences gives a distinguished flavour. It is as it is, they are the serene road to Allah, the Almighty, His huge portal with mercy and forgiveness and the safety ship one who takes saved, one who does not perished.

Bound and determined, the scientific adjudicated Al-`Ameed journal commences, with both the editorial and consultant boards, to allot an occasional version for this year to Sayadat. Fatima Al-Zahrah (Peace be upon her) and grants certain quills the honour to write about such an unparagoned figure whose presence lurks in the mindset of scholars in different epistemic, historical and literary fields. Such quills set words on her totality of the portrayal in light of Imam Al-Sadiq narrative , reconnoiter her impact on the soul of the poets; what her fragrant chronicle inspires in them in life or after martyrdom and what shades of content she designates for them, contemplate her two sermons to manifest the sense of intentionality, textual coherence



and expectation breaking and delve into the historical narratives, her ordeal after the quietus of her father (Peace be upon him and his posterity). Thus the version grows sparkling under her meritorious light and takes shade under her eviternal intercession.

Thus far, it is to proffer these untrodden readings to the magnificent chronicle the quills did for her right, favours and heritage. We do inspire to bestow nurture to the readership and scholars and turn the prow of their heed to writing about the heritage of Ahalalbait and their science: they are the fount of the humanist sciences and tributaries.



File Appellation
History Fragrance
Readings
on the Chronicle
of the
Immaculate Bevy
Fatima Al-Zahrah
Peace be upon her

**The Verb “TAKE”
and its Synonyms
in Sayyidah
Fatima Al-Zahraa's
Two Sermons
A Semantic Study**

الفعل (أَخَذَ)
و مرادفاته في خطبتي
السيدة فاطمة الزهراء عليها السلام
(دراسة دلالية)

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خضع البحث لبرنامج الاستئصال العلمي
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Abstract

The verb 'Take' has various indications in English and Arabic. The present study investigates the semantic dimension of the verb 'Take' and its synonyms in two sermons by Sayyidah Fatima Al-Zahraa (peace be upon her).

The study attempts to answer the following questions:

1. What are the most famous meanings of the verb 'Take' and its synonyms in English and Arabic?
2. Do the verb 'Take' and its synonyms have different indications in Al-Zahraa's two sermons?
3. What are the aims behind Al-Zahraa's citation of the verb 'Take' and its synonyms from the Glorious Qur'an?
4. Is there a relation between the repetition of the verb 'Take' and the topics discussed by Al-Zahraa (peace be upon her)?

This paper aims at:

1. Finding out the various indications of the verb 'Take' and its synonyms in English and Arabic.
2. Investigating the semantic dimensions of the verb 'Take' and its synonyms in Al-Zahraa's two sermons such as: punishment, blame, and threat.
3. Determining the aims behind Al-Zahraa's citation of the verb 'Take' and its synonyms from the Glorious Qur'an.
4. Identifying the contact between the use of the verb 'Take' and Al-Zahraa's main issue which is the issue of Islam.

It is hypothesized that:

1. The verb 'Take' and its synonyms have different indications in English and Arabic.
2. The verb 'Take' can be either positive or negative in Al-Zahraa's two sermons.

3. The atmosphere of tranquility and spirituality has been pervaded by quoting some Quranic texts that contain the verb ‘Take’.
4. There is a close contact between the recurrence of the verb ‘Take’ and the topics discussed by Al-Zahraa (peace be upon her).

The findings of the investigation validate all the hypotheses above.

ملخص البحث

يملك الفعل (أَخَذَ) دلالات مختلفة في اللغتين الإنكليزية والعربية. وتحاول الدراسة الحالية استقصاء البُعد الدلالي للفعل (أَخَذَ) ومرادفاته في خطبتي السيدة فاطمة الزهراء (عليها السلام).

وتحاول الدراسة الإجابة عن الأسئلة الآتية :

١. ما دلالات الفعل (أَخَذَ) ومرادفاته في اللغتين الإنكليزية والعربية؟
٢. هل يملك الفعل (أَخَذَ) ومرادفاته معاني متنوعة في خطبتي الزهراء (عليها السلام)؟
٣. ما الأهداف التي تبغيها الزهراء (عليها السلام) من اقتباسها للألفاظ والنصوص القرآنية الدالة على الأخذ؟
٤. ما العلاقة بين تكرار الفعل (أَخَذَ) والموضوعات التي طرحتها الزهراء (عليها السلام) في خطبتيها؟

وتهدف الدراسة إلى:

١. إيجاد المعاني المتنوعة للفعل (أَخَذَ) ومرادفاته في اللغتين الإنكليزية والعربية.
٢. استقصاء البُعد الدلالي للفعل (أَخَذَ) و مرادفاته في خطبتي الزهراء (عليها السلام) كالعقاب والتهديد واللوم.
٣. تحديد الأهداف التي تكمن وراء اقتباس الزهراء (عليها السلام) للألفاظ والنصوص القرآنية الدالة على الأخذ.

٤. تتبع العلاقة بين استعمال الفعل (أَخَذَ) وقضية الزهراء (عليها السلام) والتي تعد قضية الإسلام بأكمله.

وتفترض الدراسة:

١. يمتلك الفعل (أَخَذَ) ومرادفاته دلالات متنوعة في اللغتين الانكليزية والعربية.

٢. يأتي الفعل (أَخَذَ) ومرادفاته في سياق الأخذ المحمود أحياناً ويأتي في سياق الأخذ المذموم أحياناً أخرى في خطبتي الزهراء (عليها السلام).

٣. تعم أجواء من السكينة والروحانية وذلك باقتباس الزهراء (عليها السلام) للألفاظ والنصوص القرآنية الدالة على الأخذ.

٤. توجد صلة وثيقة بين الاستعمال المتكرر للفعل (أَخَذَ) والمضامين الخطابية للخطبتين.

وبعد تحليل النصوص المختارة للخطبتين، برهنت نتائج البحث مصداقية الفرضيات المذكورة أنفاً.



1. Introduction

Having general meaning, the verb 'Take' is one of the most frequent verbs in English and Arabic. It has multifarious uses in both languages. The metaphorical extension of the verb 'Take' is problematic.

This paper answers the following questions:

1. What are the semantic forms of the verb 'Take' and its synonyms in English and Arabic?
2. Is there a distinction between the physical and the metaphorical meanings of the verb 'Take' in Al-Zahraa's two sermons?
3. What are the main reasons behind Al-Zahraa's quotation of the verb 'Take' and its synonyms from the Glorious Qur'an?
4. Is there a contact between the use of the verb 'Take' and the ideas concerned?

Theoretically and practically, this paper aims at investigating the different meanings of the verb 'Take' in English and Arabic. It also shows the main purposes behind the multiplicity of the verb 'Take' and its synonyms in Al-Zahraa's two sermons.

It is hypothesized that:

1. The word 'Take' has several meanings in English and Arabic.
2. In Al-Zahraa's two sermons, the context determines the positivity and the negativity of the verb 'Take' and its synonyms.
3. Quoting some Qur'anic texts that contain the verb 'Take' and its synonyms create senses of holiness and spirituality to Al-Zahraa's speech.
4. There is a contact between the use of the verb 'Take' and the very idea of Al-Zahraa's speech.



2. The Verb ‘Take’ in English

The verb ‘Take’ has been defined by several linguists such as Quirk et al. (1985:750), Alexander (1988:170), Swan (1995: 254), Greenbaum (1996:72), Nelson (2001: 165), Azar et al. (2003: 140) and Sahri (2010:93). Presenting a unified idea, they all agree that the verb ‘Take’ denotes general sense.

Concerning the verb property which is transitivity, Quirk et al. (1985:750) confirm that ‘Take’ is a monotransitive verb that must be followed by an object.

1. He took offence at my remarks. Expressing the activity of the subject, Alexander (1988:170) states that the verb ‘Take’ is one of the verbs of action.
2. She took extra time to complete her project. In a broader sense, Swan (1995: 254-5) summarizes the most common indications of the verb ‘Take’ as being the opposite of “give or bring”.
3. She took my plate and gave me a clean one.
4. Can you take me to the school tomorrow? He adds that the verb ‘Take’ can be used “to show how much time one needs to do something.”
5. It takes ages to do shopping. Similarly, Greenbaum (1996:72) and Nelson (2001: 165) point out that the verb ‘Take’ has a general meaning which cannot be easily determined. In other words, the verb ‘Take’ is considered one of the “Multiple-Meaning Verbs”. Miller (2002:149) describes the verb ‘Take’ as being one of the verbs of movements that carries a sense of futurity “or intention”.
6. I’m going to take the weekend off and start afresh on Monday. According to Quirk et al. (1985:750) and Alexander (1988:318), there are two constraints which are related to the use of the verb ‘Take’. Firstly, it cannot be preceded by an “affected subject”. In this case, “Have” is more preferable than ‘Take’.
7. He is having a bath. (Not -He is taking a bath). Secondly, the verb ‘Take’ is a transitive verb and it cannot be followed directly by “that- clause”.

8. I take it that he is a liar. Swan (1995: 255) illustrates the most common constructions of the verb 'Take' which are as follows: (1) person+ take+ time+ infinitive.
9. She takes all day to wake up. (2) activity+ take(+ person)+ time.
10. Gardening takes a lot of time. (2) it + take (+ person) + time+ infinitive.
11. It took me three hours to get home last night. Joined with some words, the verb 'Take', as Eastwood (2002:110) confirms, is considered as an empty verb such as(take a look, take a decision, take a rest, etc.). It is called empty verb because it can be omitted from the sentence without changing its meaning and it can be replaced by the noun that is accompanied with it.
12. You look tired. You need to take a rest. In a similar vein, Azar et al. (2003: 175) state that the verb 'Take' can be used with the dummy "it" which carries no real information.
13. It will take many years for nations to learn to live together in peace.

In addition, there are extra purposes of the verb 'Take' which can be summarized as follows:

1. Suggestion: (14) May I take you up on your offer to put me up for the night? (Alexander, 1988:169)
2. Advice: (15) Take a taxi, otherwise you 'll miss your train. (ibid:287)
3. Instructions: (16) Three tablets to be taken twice a day. (ibid:194)
4. Public notices: (17) POISON NOT TO BE TAKEN. (ibid)
5. Asking permission: (18) Can I take your umbrella? (Eastwood, 2002:119)
6. Directions: (19) Take the 2nd turning on the left and then turn right. (Alexander, 1988:287)

3. The Verb «أَخَذَ» (Take) in Arabic

Linguistically, 8: 1979 الأحمدي states that the verb أَخَذَ (Take) is a trilateral verb. Wightwick and Gaatar (2008:35) remark that it is one of the irregular verbs which has al-hamza as one of its root letters.

Concerning the verb property which is transitivity, 1972 عضيمة / Vol.2:326 and 1994 الغلاييني / Vol.1:35 agree that the verb أَخَذَ is a monotransitive verb. عضيمة adds that the transitive verb «اتخذ» can have one object (monotransitive) or two objects (ditransitive). If it is in the sense of becoming, the verb اتخذ is a ditransitive verb; otherwise, it is a monotransitive one.

(20) (الانبياء: ٢١) (monotransitive) أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ (the dead)? (Ali, 1987:155)

(21) (الانعام: ٧٤) (ditransitive) أَتَتَّخِذُ أَصْنَامًا آلِهَةً (العسكرى 1997:139) emphasizes that أَخَذَ is a comprehensive term which has many indications and it is widely common in the Glorious Qur'an. For more clarification, 2009:193-8 الثويني mentions the most common ones which are as follows:

1. Acceptance (22) (الأعراف: ١٩٩) خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (Ali, 1987:79)
Hold to forgiveness; command what is right; But turn away from the ignorant.
2. Punishment (23) (هود: ١٠٢) وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ (Ali, 1987:106)
Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.
3. Taking away (24) (الانعام: ٤٦) قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ (Ali, 1987:59)
Say: "Think ye, if Allah took away your hearing and your sight."
4. Obedience (25) (التوبة: ٣١) اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ (Ali, 1987:86)
They take their priests and their anchorites to be their lords in derogation of Allah,

5. Glorification (26) (ال عمران: ١٤٠) وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ And that He may take to Himself from your ranks Martyr-witnesses (to Truth) (Ali, 1987:30)
6. Blame (27) لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ المائدة: ٨٩ Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: (Ali, 1987:53) Once being in the past, the verb أَخَذَ, as 2011:43-4 العواودة confirms, is one of the verbs of initiating أفعال الشروع which is considered as a starting point of any act or process.

(28) فَأَخَذْتُ أَسْأَلُ وَالرُّسُومُ تُجِيبُنِي وَبِالاعْتِيَارِ إِبْجَابَةٌ وَسُؤَالٌ

With regard to gender, number, case, tense, voice, person and mood, the word «أَخَذَ» has many derivatives which can be summarized in the table below (as cited in en.wiktionary.org/wiki/أخذ)

Verbal noun				أَخَذَ					
Active participle				آخِذٌ					
Passive participle				مَأْخُودٌ					
Active									
		Singular			Dual		Plural		
		1 st per- son	2 nd per- son	3 rd per- son	2 nd per- son	3 rd per- son	1 st per- son	2 nd per- son	3 rd per- son
Past (per- fect)	M	أَخَذْتُ	أَخَذْتُ	أَخَذَ	أَخَذْتُمَا	أَخَذَا	أَخَذْنَا	أَخَذْتُمْ	أَخَذُوا
	F		أَخَذْتُ	أَخَذَتْ		أَخَذْتَا		أَخَذْتَنَ	أَخَذْنَ
Present (imper- fect)	M	آخُذُ	تَأْخُذُ	يَأْخُذُ	تَأْخُذَانِ	يَأْخُذَانِ	نَأْخُذُ	تَأْخُذُونَ	يَأْخُذُونَ
	F		تَأْخُذِينَ	تَأْخُذُ		تَأْخُذَانِ		تَأْخُذْنَ	يَأْخُذْنَ
Sub- junctive	M	آخْذَ	تَأْخِذَ	يَأْخِذَ	تَأْخِذَا	يَأْخِذَا	نَأْخِذَ	تَأْخِذُوا	يَأْخِذُوا
	F		تَأْخِذِي	تَأْخِذَ		تَأْخِذَا		تَأْخِذْنَ	يَأْخِذْنَ
Jussive	M	آخْذُ	تَأْخِذْ	يَأْخِذْ	تَأْخِذَا	يَأْخِذَا	نَأْخِذْ	تَأْخِذُوا	يَأْخِذُوا
	F		تَأْخِذِي	تَأْخِذْ		تَأْخِذَا		تَأْخِذْنَ	يَأْخِذْنَ
Impera- tive	M		خُذْ		خُذَا			خُذُوا	
	F		خُذِي					خُذْنَ	

Passive									
		Singular			Dual		Plural		
		1 st per- son	2 nd per- son	3 rd per- son	2 nd per- son	3 rd per- son	1 st per- son	2 nd per- son	3 rd per- son
Past (perfect)	M	أُخِذْتُ	أُخِذْتَ	أُخِذَ	أُخِذْتُمَا	أُخِذَا	أُخِذْنَا	أُخِذْتُمْ	أُخِذُوا
	F		أُخِذْتِ	أُخِذَتْ		أُخِذَتَا		أُخِذْتُنَّ	أُخِذْنَ
Present (imperfect)	M	أُؤْخَذُ	تُؤْخَذُ	يُؤْخَذُ	تُؤْخَذَانِ	يُؤْخَذَانِ	تُؤْخَذُ	تُؤْخَذُونَ	يُؤْخَذُونَ
	F		تُؤْخَذِينَ	تُؤْخَذُ		تُؤْخَذَانِ		تُؤْخَذَنَّ	يُؤْخَذَنَّ
Subjunctive	M	أُؤْخَذَ	تُؤْخَذَ	يُؤْخَذَ	تُؤْخَذَا	يُؤْخَذَا	تُؤْخَذَ	تُؤْخَذُوا	يُؤْخَذُوا
	F		تُؤْخَذِي	تُؤْخَذَ		تُؤْخَذَا		تُؤْخَذَنَّ	يُؤْخَذَنَّ
Jussive	M	أُؤْخَذْ	تُؤْخَذْ	يُؤْخَذْ	تُؤْخَذَا	يُؤْخَذَا	تُؤْخَذْ	تُؤْخَذُوا	يُؤْخَذُوا
	F		تُؤْخَذِي	تُؤْخَذْ		تُؤْخَذَا		تُؤْخَذَنَّ	يُؤْخَذَنَّ

4. Data Analysis

Text -1-

ثُمَّ قَبَضَهُ اللَّهُ إِلَيْهِ قَبْضَ رَاقَةٍ وَاخْتِيَارَ، وَرَغَبَهُ وَإِثَارَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ تَعَبٍ هَذِهِ الدَّارِ فِي رَاحَةٍ، قَدْ حُفَّ بِالْمَلَائِكَةِ الْأَبْرَارِ، وَرِضْوَانِ الرَّبِّ الْعَفَّارِ، وَمُجَاوَرَةِ الْمَلِكِ الْجَبَّارِ. صَلَّى اللَّهُ عَلَى أَبِي نَبِيٍّ وَأَمِينِهِ عَلَى الْوَحْيِ، وَصَفِيٍّ وَخَيْرَتِهِ مِنَ الْخَلْقِ وَرَضِيٍّ، وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ (Vol.1:128/، الطبرسي) 1960

Then Allāh took him back with kindness and election, affinity and preference Thus Muhammad (ﷺ) is now in ease and comfort, [free] from the hardships of this world, surrounded by the blameless angels and the pleasure of the Forgiving Lord, in the company of the Almighty King. May Allāh bless my father, His Prophet, the custodian of His revelation, His chosen servant, the one whom He selected from all His creatures and whom He is most pleased with. Peace, blessings and mercy of Allāh be upon him. (Jaffer, 2013:12-3)

2000:178 اميرير distinguishes between the verbs (قَبَضَ) and (أَخَذَ) saying that (قَبَضَ) is more specific than (أَخَذَ) in the sense that the former can be done willingly or unwillingly, while the latter requires doing something involuntary.

2000:160 القزويني emphasizes that death is done unwillingly, the verb (قَبَضَ) illustrates that the Prophet Muhammad (Peace be upon him his family) has been given the choice between eternal life and death. However, the Prophet's favourable choice is the Hereafter which represents the real happiness.

Euphemistically, the verb (قَبَضَ), here, refers to the Prophet's death. In spite of being unlikable, Al- Zahraa (Peace be upon her) deals with the idea of death in a new desirable way. Making use of the verb (قَبَضَ), she indirectly sheds light on those people who are pursuing their self- interests. She wants to remind her audience of the fact that death is inevitable and one must not be saturated in following his materialistic needs regardless of the Hereafter.

In this text, the verb (قَبَضَ) symbolizes the Prophet's correct choice of the immortal pleasure of the Hereafter. In other words, this particular verb is tied up with obedience and submission.

Text -2-

فَإِنْ تَعَزَّوْهُ وَتَعَرَّفُوهُ فَيُدْخِلُهُ أَبِي دُونَ نِسَائِكُمْ، وَأَخَا ابْنِ عَمِّي دُونَ رَجَالِكُمْ، وَلِنِعْمِ الْمُعْزِي إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَبَلَغَ الرِّسَالَةَ صَادِعًا بِالنَّدَاةِ، مَاثِلًا عَنْ مَذَرَجَةِ الْمُشْرِكِينَ، ضَارِبًا تَبَجُّهَهُمْ، أَخَذًا (١:١٢٩)، بِأَكْظَامِهِمْ، دَاعِيًا إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ. Vol. /الطبرسي (١٩٦٠

Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali) rather than any of your men. What an excellent assistant to him he was, may the peace and blessings of Allah be upon him and his progeny. Thus, he propagated the Message, by announcing openly with the warning, and inclining away from the path of the polytheists, striking their middles and seizing their throats, inviting to the way of his Lord with wisdom and good preaching. (Jaffer, 2013:15)

الإمام «أَخَذَ» is «holding» One of the figurative uses of the word (المجلسي (2003:76) Vol.3:117/عبد، 2011 as cited in 2011) states that the Prophet Muhammad (Peace be upon him his family) is the living example of the sublime morality of God (May Allah be Glorified) and the role model for humanity. He and his household have managed the mission of prophecy and leadership. Here, the verb «أَخَذَ» displays the Prophet's bravery and determination in times of battling and warring. Al- Zahraa (Peace be upon her) eloquently describes the Prophet's role and his endless efforts in maintaining the situation of Islam and re-instilling the basis of faith. She speaks proudly of her father. To inspire the audience to seek for facts, she puts forward the secrets behind her status. Actually, she is the nexus between Prophethood and leadership.

Text -3-

وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ، مُدَقَّةَ الشَّارِبِ، وَمُهْرَةَ الطَّامِعِ، وَقَيْسَةَ الْعَجْلَانِ، وَمَوْطِئِ الْأَقْدَامِ، تَشْرَبُونَ الطَّرِيقَ، وَتَقْتَاتُونَ الْوَرَقَ، أَذَلَّةَ خَاسِئِينَ، أَخَافُونَ أَنْ يَخَطِفَكُمْ النَّاسُ مِنْ (١:٢٩) وَتَعَالَى بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَنْقَذَكُمْ اللَّهُ تَبَارَكَ. Vol. /حَوْلَكُمْ. {الطبرسي (١٩٦٠

While you were on "the brink of a fiery pit." (Q3:103) A mere draught for the drinker and opportunity for the lustful [were you]. A flickering flame and a treading ground for others [were you]. You would drink from polluted water and eat dried animal skins and leaves. Abased and spurned, you feared being dispossessed by

those around you Then Allāh, the Almighty, rescued you through Muhammad (ﷺ) (Jaffer, 2013:16)

Casting a look, Islam has changed many shamful deeds. The verb (يَتَخَطَّفُكُمْ) denotes the meaning of living in constant states of fear and worry, 2000:171 (امرير). Slavery, racial discrimination, supremacy over others and bloody wars are costumes of the pre- Islamic period.

Al- Zahraa (Peace be upon her) traces back the meanness of that time and the transformations that have been happened after the advent of Islam. She employs the verb (يَتَخَطَّفُكُمْ) in order to belittle her audience.

Text -4-

كَلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ، أَوْ نَجَمَ قَرْنُ الشَّيْطَانِ ، أَوْ فَعَرَتْ فَاعِرَةٌ مِنَ الْمُشْرِكِينَ قَذَفَ أَخَاهُ فِي هَوَاتِمِهَا ، فَلَا يَنْكُفِي حَتَّى يَطَأَ جَنَاحَهَا بِأَخْمَصِهِ ، وَيُجِمِدَ طَبْعَهَا بِسَيْفِهِ ، مَكْدُودًا فِي ذَاتِ اللَّهِ ، مُجْتَهِدًا فِي أَمْرِ اللَّهِ ، قَرِيبًا مِنْ رَسُولِ اللَّهِ ، سَيِّدًا فِي أَوْلِيَاءِ اللَّهِ ، مُشْمَرًا نَاصِحًا ، مُجَدًّا كَادِحًا ، لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ ، وَأَنْتُمْ فِي رِفَاهِيَّةٍ مِنَ الْعَيْشِ ، وَادْعُونَ فَاكِهِونَ آمِنُونَ ، تَرَبَّصُونَ بِنَا ، (١:١٣٠) الْأَخْبَارَ وَتَنْكِصُونَ عِنْدَ النِّزَالِ ، وَتَفِرُّونَ Vol. /الدوائر وَتَتَوَكَّفُونَ الطَّبْرِي (١٩٦٠) مِنَ الْقِتَالِ .

Whenever they ignited the fire of war, Allah extinguished it, and whenever the thorn of the devil appeared (the Satan's followers revolted), or a mouth of the polytheists opened wide in defiance, he would send his brother (Ali) into its flames, who did not come back until he trod its head with the sole of his foot, and extinguished its flames with his sword. He (Ali) tired himself for the sake of Allah, and overworked to fulfill the command of Allah, near to the Messenger of Allah, a master among Allah's devotees, sincere in his advice, earnest and exerting himself (for Islam), paying no attention, in the way of Allah, to any blame, while you were at ease, luxury, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of our news, and you fell back during battles, and ran away at times of fighting. (Jaffer, 2013: 16)

Applying God's instructions, Islam has been established on the Prophet's remarks as well as Imam Ali's heroic attitudes. The verb «أَخَذَ», here, means «blaming». Al- Zahraa (Peace be upon her) has delivered a striking speech in the Mosque of the Prophet and her speech touches many hearts. Logically, she compares Imam Ali's

sincerity and the public at that time. She also numerates his virtuous aspects and his self-sacrifice.

Striving in the way of God (May Allah be Glorified) , Imam Ali (Peace be upon him) is unafraid of blame. لا تأخذه في الله لومة لائم means Imam Ali (Peace be upon him) is lenient but strict with wayward persons. Without exaggeration, searching is in vain to find a person having such virtues like her husband. Imam Ali (Peace be upon him) has specific qualities that no one has at all.

The solemn of the speech and the diplomatic expressions that have been lined by her emphasize that she and her husband are the only persons who deserve to be followed. Contrary to the materialistic world around her, Al- Zahraa (Peace be upon her) is endowed with sensitivity, humanity and carefulness.

Text -5-

ثُمَّ لَمْ تَلْبُتُوا إِلَّا رَيْثَ أَنْ تَسْكُنَ نَفَرْتُمْ، وَيَسْلَسَ قِيَادُهَا ثُمَّ أَخَذْتُمْ ثُورُونَ وَقَدْتُمْ، وَتَهَيَّجُونَ جَمْرَتَهَا، وَتَسْتَحْيُونَ هَتَافَ الشَّيْطَانِ الْغَوِيِّ، وَأَطْفَاءِ أَنْوَارِ الدِّينِ الْجَلِيِّ، وَاهْتَادِ سُنَنِ النَّبِيِّ الصَّفِيِّ، تُسِرُّونَ حَسَوًا فِي ارْتِغَاءٍ، وَتَمُشُونَ لِأَهْلِيهِ وَوَلَدِهِ فِي الْحَمْرِ وَالضَّرَاءِ، وَنَضِيرُ مِنْكُمْ عَلَى مِثْلِ حَزْرٍ فِي الْحَشَا، وَأَنْتُمْ تَزْعُمُونَ أَلَا أَرَأَيْتُمْ لَنَا Vol. /المدى، وَوَحْزِ السَّنَنِ الطَّبْرَسِيِّ (١:١٣١)

Then you have not waited until its rush would calm down, and it became obedient. You then began arousing its flames, instigating its brand, responding to the call of the misguiding Satan, putting out the lights of the manifest religion, and annulling the Sunna of the sincere Prophet. You conceal sips on foam and march towards his (the Prophet) family and children in thickets and forests, but we are patient with you as if we are being nicked with daggers and stung by spearheads in our abdomens, and now you claim that there is no inheritance for us! (Jaffer, 2013:17-8)

Despite all the Prophet's achievements, people still have within them traces of ignorance from the pre-Islamic period. After the death of her father, Al- Zahraa (Peace be upon her) feels that life is meaningless. She notes that every thing has been changed. Aimlessly, people start to twist the truth. The verb أَخَذَ, here, refers to the beginning of the duplicity, falseness and the chaos of that time which is filled with much suffering and grave crises. Denying her Fadak which is not worth anything for her and rejecting Ali's right

as an Imam appointed by God (May Allah be Glorified) are the most panic issues that happened after the Prophet's death. Al- Zahraa (Peace be upon her) has been marginalized and deprived of her simple right which is inheritance. Feeling superiority over others and depriving women of their rights are customs of the pre- Islamic period. She accurately talks about the period of revenge and rigidity.

Spiritually, to be orphan is something painful. Losing one's father leaves a gap that cannot be filled. The entire scene is heart-rending. Worse than that are the calamities of depriving her of Fadak and the severe attack on Fatima's house. Actually, she cannot get rid of memories which are exemplified by the absence of her father and the era of injustice. Al- Zahraa (Peace be upon her) dramatizes the betrayal of that age by using this particular verb, namely; أَخَذَتْ. She also commemorates these events referring to those people who have become blind due to their political ambition. Such incidents are laden with the feelings of missing her father that echo inside her. This atmosphere hurts her more than being a victim of the oppressive nature of her society.

Text -6-

فَدُونَكُهَا مَخْطُومَةً مَرِحُولَةً. تَلْقَاكَ يَوْمَ حَشْرِكَ، فَيَنْعَمَ الْحَكَمُ لِلَّهِ، وَ الزَّعِيمُ مُحَمَّدٌ، وَالْمَوْعِدُ (١: ١٣٢) الْقِيَامَةِ، وَعِنْدَ السَّاعَةِ مَا تَحْسِرُونَ، وَلَا يَنْفَعُكُمْ إِذْ تَنْدُمُونَ. Vol. / الطبرسي ١٩٦٠

So take hold of its reins, muzzled and saddled, for it will surely meet you on the day you are assembled; and Allāh is the best judge and Muhammad the best leader. The [final] rendezvous is on the Day of Resurrection, and when it comes, the falsifiers will be the losers and your remorse will be of no benefit. (Jaffer, 2013: 19)

The verb (فَدُونَكُهَا) stands for Al-Zahraa's usurped rights. Metaphorically, 2003:103 المجلسي states that Al-Zahraa (Peace be upon her) compares between her Fadak and camel that has been taken away by others unwillingly. (فَدُونَكُهَا) implies multifarious dimensions. Being responsible for their mistakes, setting up her argument and threatening them with endless punishment are the most salient senses that are carried by this word.

The use of the verb (فَدُونَكُهَا) also creates a sense of spiritual elevation. She summarizes her deep anger and bitter miser in this

particular word. Although Al-Zahraa (Peace be upon her) has been depressed under false pretenses and deprived of all her rights, she leaves the audience speechless by uttering this word, namely; (فَدُونَكُهَا) To put it another way, Al-Zahraa's message resonates entirely throughout times.

Text -7-

مَعَاشِرَ النَّاسِ الْمُسْرِعَةِ إِلَى قَبْلِ الْبَاطِلِ، الْمَغْضِيَةِ عَلَى الْفِعْلِ الْقَبِيحِ الْخَاسِرِ {أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ
أَمْ عَلَى قُلُوبِهِمْ أَفْقَالُهُمْ} كَلَّا بَلْ رَانَ عَلَى قُلُوبِكُمْ مَا أَسَاءْتُمْ مِنْ أَعْمَالِكُمْ، فَأَخَذَ بِسَمْعِكُمْ وَأَبْصَارِكُمْ،
Vol. ١: ١٣٦ / وَلَبِئْسَ مَا تَأْتُلْتُمْ، وَسَاءَ مَا أَشْرْتُمْ، وَشَرَّ مَا مِنْهُ اعْتَصْتُمُ الطَّبْرِي (١٩٦٠)

“O’ people who rush towards uttering falsehood and are indifferent to disgraceful and losing actions, you do not seek to reflect upon the Quran and your hearts are isolated with locks. On your hearts is the stain of the evil which you committed. It has seized your hearing and your sight. Evil is that which you justified. (Jaffer, 2013:25)

To enrich her speech, Al- Zahraa (Peace be upon her) states the above-mentioned context which is similar to the following verse of the Glorious Qur’an:

لَ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِهِ انْظُرُوا
(كَيْفَ نَصَرَفَ الْآيَاتِ ثُمَّ هُمْ يَصْذَفُونَ (الأنعام : ٤٦)

Say: “Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah - could restore them to you?” See how We explain the signs by various (symbols); yet they turn aside. (Ali, 1987:59)

The citation from the Glorious Qur’an reveals the state of fluctuation between two conditions, the state of listening attentively to her speech and the negligence of her society. Using their senses inappropriately, the verb «أَخَذَ» explains the duality in their characters which affects Al- Zahraa (Peace be upon her) so much.

Unless using them in the way that God (May Allah be Glorified) wants, the senses become useless. Al- Zahraa (Peace be upon her) reminds her oppressors of the horrible scenarios of the Doomsday. Unfortunately, the verb أَخَذَ reveals the clear and lucid words of Al-Zahraa (Peace be upon her) that have been expressed in an era of

unawareness, oppression and ignorance. Seeing God's marvellous signs and insisting on doing wrongs, disbelievers are not ready for declaring their submission. What is more, they deny God's bounties which are not possible to enumerate.

Text -8-

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ} ... أَلَا هَلُمَّ فَاسْمِعْ ، وَمَا عِشْتَ أَرَاكَ الدَّهْرُ عَجَبًا ، وَإِنْ تَعْجَبْ فَعِجْبُ قَوْلِهِمْ ، لَيْتَ شِعْرِي إِلَىٰ أَيِّ سَنَادٍ اسْتَنْدُوا ؟ ! ، وَعَلَىٰ أَيِّ عِيَادٍ اعْتَمَدُوا ؟ ! ، وَبِأَيِّ عُرُوفَةٍ تَمَسَّكُوا ؟ ! ، وَعَلَىٰ أَيِّ دُرِّيَّةٍ أَقْدَمُوا وَاحْتَنَكُوا ؟ ! ، لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ، اسْتَبَدَّلُوا وَاللَّهِ (١: ١٣٩) بِالكَاهِلِ . الذَّنَابَا بِالْقَوَادِمِ ، وَالْعَجَزُ / Vol. / الطبرسي ١٩٦٠

Had the people of the town believed and feared Allah, We should indeed have opened out to them (all kinds of) blessings from Heaven and Earth; but they rejected (the truth), and We brought them to book for their misdeeds.....»Come to see! «As long as you live, time shall show you amazing events! «I wish I knew what proof they have for that which they have done? «On what foundation have they stood?»On what reliable grip have they held?»Upon whose progeny have they encroached and spoke against? «Evil, indeed, is the patron and evil the companion! «They have exchanged, by Allah, the daring for the tales and the capable for the impotent. (Ordoni, 1987:255)

The verb (أَخَذُ), as 1979:8 الاحمدى remarks, is a word that has a cluster of meanings. One of the figurative uses of this word is "Punishment". Similarly, 1997 الطباطبائي / Vol.8:205-6) points out that there is no place for leniency in fulfilling God's laws. In other words, attaining nearness to God (May Allah be Glorified) with which He is pleased is the main goal of worship.

The verb (أَخَذُ), here, refers to the unexpected type of punishment. To deter people from committing sins; God's punishment is indeed so severe. He imposes His punishment in the Hereafter and this world as well. Al- Zahraa (Peace be upon her) makes use of the verb (أَخَذُ) in order to concentrate on misdeed which is a grave sin and one must be punished accordingly.

Remembering the successive calamities and severe hardships makes Al- Zahraa (Peace be upon her) blame the people for ac-

cepting Abu Bakr's and Umar's leadership over Imam Ali (Peace be upon him) (2007:31, العرداوي)

Indeed, Al- Zahraa (Peace be upon her) represents the living Qur'an, since she, in word and practice, implements the spirit of the Glorious Qur'an. Quoting the Qur'anic text which contains the word **أَحَدًا** as a whole is the greatest miracle. It diffuses warmth in her words.

Her speech and citation some verses from the Glorious Qur'an may, in one way or another, reveal the secret of Al- Zahraa (Peace be upon her). Added to that, she implies the verse within her speech in order to explain the extent of their deviation from the Qur'anic context.

Al- Zahraa (Peace be upon her), as 2009:8 القرشي affirms, declares that Imam Ali (Peace be upon him) has all admirable qualities, charitable deeds and the etiquettes of Islam.

Even at the cost of his own life, Al- Zahraa (Peace be upon her) comments, in detail, on the crisis of leadership and how Imam Ali (Peace be upon him), her husband, is the one and the only one who is ready to maintain the purity of the Divine message. In fact, Imam Ali (Peace be upon him) is the person who never compromises what he believes in. He is the typical example of Muslim life, let alone of Muslim leadership.

5. Conclusions

1. From the semantic point of view, it is concluded that 'Take' is a challenging verb in English and Arabic. The verb 'Take' and its synonyms have several indications in both languages. It has been found out that it has the following indications: giving, suggestion, advice, and asking permission in English and punishment, threat, blame, and obedience in Arabic. This validates the hypothesis which reads "The verb 'Take' and its synonyms have various indications in English and Arabic."
2. To present rational evidence and set up her argument, quoting some Qur'anic texts that have the word **أَحَدًا** adds a sort of decoration and delicacy to her speech. This validates the hypothesis

which says "Quoting some Qur'anic texts that contain the verb "Take" and its synonyms creates senses of holiness and spirituality to Al-Zahraa's speech."

3. The use of the word أَخَذَ reveals the defects of that age and the sad circumstances that lie behind Al-Zahraa (Peace be upon her) unhappy death. The bitterness of the situation and the absence of her father leave a vacuum inside her. This verifies the hypothesis which states "There is a contact between the use of the verb 'Take' and the very idea of Al-Zahraa's speech."
4. In Al- Zahraa's speech, the word أَخَذَ may have either negative meanings such as: injustice, depression, deprivation, anger, complaint, sadness, and pain, or positive ones such as: praise and obedience. This verifies the hypothesis which says "In Al-Zahraa's two sermons, the context determines the positivity and the negativity of the verb 'Take' and its synonyms."
5. With a pessimistic sense, the choice of this particular word demonstrates Al- Zahraa's struggle with her society and the feeling of sorrow that accompanies her everywhere. In spite of such sad atmosphere, the use of the word أَخَذَ creates a sense of spiritual elevation and devotion.
6. To sum up, the multifarious meanings of the verb أَخَذَ and its synonyms summarize the sense of chaos at the social, political, and, of course, religious levels.

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