



Transitive and Intransitive Verbs in Al-Zahra`a`s Religious Discourse About Fadak: A Semantic Stylistic Study

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Abstract

There are many types of discourses according to the language used and the purpose of the discourse. Perhaps, the religious discourse is the first discourse addressed to human beings, and the first discourse at the beginning of Islam was "Read". Religious sermons serve several purposes, including addressing God, addressing people, talking about faith, expressing religious feelings, etc. The current study focuses on a religious sermon delivered by the Lady Fatima Al-Zahra`a, peace be upon her, about a land called Fadak. The Lady Al-Zahra`a claims her ownership of the land of Fadak, which the Khalifat denies her, at the time. As religious texts represent a kind of ideological persuasion for the public, as there is a close link between spoken words and religion, the study attempts to analyze transitive and intransitive verbs from a stylistic semantic perspective. It assumes that transitive verbs are presented prominently to focus on the main theme of the sermon of the Lady Fatima Al-Zahra`a, peace be upon her, which is the infringement of her right to her father's land. The study adopts an eclectic model to present the syntactic, semantic, and stylistic analysis.

Key Words: Religious discourse, Fatima Al-Zahraa, Fadak, transitive verbs

الأفعال المتعدية و اللازمة في خطاب الزهراء الديني حول فذك: دراسة دلالية اسلوبية.

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هناك أنواع عديدة من الخطابات حسب اللغة المستخدمة والغرض من الخطاب. ولعل الخطاب الديني هو الخطاب الأول الموجه إلى البشر، وأول خطاب في بداية الإسلام كان "اقرأ". تخدم الخطب الدينية عدة أغراض، منها مخاطبة الله، ومخاطبة الناس، والتحدث عن الإيمان، والتعبير عن المشاعر الدينية، إلخ. تركز الدراسة الحالية على خطبة دينية ألقها السيدة فاطمة الزهراء عليها السلام عن أرض تسمى فذك. وتطالب السيدة الزهراء بملكيتها لأرض فذك، الأمر الذي أنكرها الخليفة حينها. لأن النصوص الدينية تمثل نوعاً من الإقناع الأيديولوجي للجمهور، حيث توجد صلة وثيقة بين الكلمات المنطوقة والدين، تسعى الدراسة لتحليل الأفعال المتعدية و اللازمة من منظور اسلوبي دلالي. تفترض الدراسة أن الأفعال المتعدية مقدمة بشكل بارز للتركيز على الموضوع الرئيسي لخطبة السيدة فاطمة الزهراء عليها السلام، وهو التعدي على حقها في أرض والدها. تتبنى الدراسة نموذجاً انتقائياً لتقديم التحليل النحوي والدلالي والأسلوبي.



الكلمات المفتاحية: الخطاب الديني، فاطمة الزهراء، فذك، الأفعال المتعدية.

1. Introduction

The main goal of linguistic analysis of literary and religious texts is to show both what has been communicated and how it has been communicated. Discoursal and literary communication operates through language. So all literary or religious analyses can ultimately depend on linguistic analysis which must take into account all the factors that contribute to the organization of different linguistic levels. Such analysis cannot be reliable unless it depends on suitable stylistic approach that can indicate the importance of functional analysis of the English sentence and its role in expressing different aspects of meaning in addition to considering the language system at the same time.

Studies that analyze transitive and intransitive verbs in literary texts are several. Rabah (2000) presents a functional analysis of transitivity system in literary material with reference to "The Voice" by V.S. Prichett. He (2000,p.22) concludes that a detailed description of transitivity system can and should be integrated and utilized in analyzing a literary text to achieve different purposes and create striking effects.

Gil (2007) analyze transitive construction in speech verbs. They discuss the prototypical transitive verbs semantically and find that transitive verbs can be prototypical which are action verbs or non-prototypical verbs which are resultative or relational.

But, there is a gap in analyzing the semantic aspects of transitive verbs in religious discourses semantically. The recent study attempts at analyzing the semantic aspects of transitive verbs in the religious sermon of the Lady Fatima Al-Zahra`a concerning the land of Fadak semantically.

The study arises three questions that it attempts to answer as its problems:

1. Which are the most used of transitive and intransitive verbs in data under scrutiny? What are the most used types of mono-transitive verbs?
2. What are the most used non-prototypical transitive verbs in data under scrutiny?
3. How does foregrounding help to impose the main topic of the selected sermon as prominent?

The value of the study is focused in the following:

1. Illustrating the prominence of the transitive verbs in general and the mono-transitive verbs in particular in the selected data.
2. Indicating the prominence of the non-prototypical transitive verbs in the selected data.
3. Showing how the stylistic foregrounding of certain syntactic and semantic devices plays a basic role in focusing the hearer`s attention to the main topic.



Finally, the study is limited to the religious sermon of the Lady Fatima Al-Zahra`a, peace be on her, concerning the land of Fadak.

2. Discourse Analysis

Discourse analysis deals with these three things that language allows us to do and with its connections : on he says "saying (information), doing (verb), and existential (identity)." (Gee, 2011, p.2). It is not easy to define terms and analyze discourse during a short period of studying this field.

Understanding discourse has evolved and changed, so experts do not agree on one definition. The reason for this is that discourse involves analyzing different areas and topics and thus opens up doors to a number of different fields. (Holíčková, 2019, p.11) .

Schiffrin (2001, p.1) claims that the meaning of discourse can be interpreted and framed in three major categories: "(1) anything beyond a sentence, (2) the use of language, and (3) a broader scope a set of social practices that includes non-linguistic and non-specific cases of language."

Discourse analysis focuses on "investigation of what that language is used for" (Brown & Yule, 1983, p.1) and it "interfaces with the analysis of grammar and the analysis of social activity, somewhere between the work of grammarians on the one hand and social theorists on the other" ("texts are bigger than a clause and smaller than a culture") (Martin & Rose, 2003, p.3).

As Gee (2011, p.20) points out, "we gain information about a context in which a piece of language has been used and use this information to form hypotheses about what that piece of language means and is doing. Bax (2011, p.20) summarizes the definition of discourse analysis by using three key elements: "(1) focus on authentic language, (2) focus on units of language 'above the level of the sentence', and (3) focus on language in context."

Martin & Rose (2003, p.4) say: "Discourse analysis employs the tools of grammarians to identify the roles of wordings in passages of text, and employs the tools of social theorists to explain why they make the meanings they do". This idea is agreed upon by Stubbs and his claim that "linguistic discourse analysis is the 'sociolinguistic analysis of natural language' (Carter, 1997, p.xiii). Therefore, discourse analysis is not merely a linguistic discipline; it goes beyond its frame and concerns, above all, social practice. In other words, "discourse is not just a linguistic practice, then, but it is in and of itself a social practice which contributes to the formation of the social systems, situations, institutions and ideologies in which it is embedded" (Hart, 2014, p.3).

2.1 Religious Discourse



Several types of discourse exist since rhetoric is used as a language in various fields. According to the division by field such as political discourse, media discourse, and military discourse, medical discourse, etc (Holíčková,2019,p14). The current study focuses on religious discourse, or on other matters as the words, the use of language in religious settings, specifically in an Islamic sermon. With regard to the function of discourse, religious texts “represent a type of persuasive discourse and, as such, both create and reflect ideology” and their goal is “to persuade the audience of the veracity of the religious doctrine” (Holíčková,2019,p.22).

In this sense, we can consider religious discourse as a means of ideological persuasion. It can have different forms and genres, such as prayers, hymns, or sermons (Pernot,2006,p.237).

After claiming that religious discourse is linked to persuasion and truth, this persuasion is related to the ancient art of rhetoric. (Corbett,1984,p.vii). Pernot in 2006 believes that there is a balance between discourse and religion. (Holíčková,2019,p.14). All of this can be considered rhetoric. Therefore, it can also be considered that most religious discourse is discourse in nature (Pernot,2006,p.235-236).

It is also possible to go further with regard to the importance of words in Islam. When we look at the first word that is inspired to the prophet Mohammed, peace be upon him and his housed hold, which is "read", as in: Proclaim ! (or Read !) in the name Of thy Lord and Cherisher, Who created— (Al-Alaq:1) (Ali,2008)

Crystal (2018,p.3) says: "In the beginning, we are told, was the Word. So however we interpret that sentence, it is evident that language is inevitably going to be prioritised in religious enquiry."

2.2 Sermon

Sermon is considered one of the most important types of religious discourse. So it is interesting to study the origin of the word sermon, which originally comes from the Old French meaning “Speech, words, discourse”. (Online Etymology Dictionary, 2019). The connection to Christian religion was established around 1200 when the word attained the meaning of “a discourse upon a text of scripture; what is preached” (Online Etymology Dictionary,2019). Nowadays, the Oxford Dictionaries (2019) define sermon as “a talk on a religious or moral subject, especially one given during a church service and based on a passage from the Bible”.



Sermons represent, in the view of linguists, "a rhetoric religious genre of great significance and text type sui generis" (Holíčková,2019,p. 6). The term "genre" refers to "different types of texts that enact various types of social contexts" and it is "a staged, goal-oriented social process". (Martin & Rose,2003,p.7). In the case of sermons, more than one role or function can be specified, for example informational, educational, or guidance. All of these posts are compelling in some way because they aim to change thinking or strengthen or change the behavior of listeners/ readers.(Holíčková,2019,p15).

Therefore, the sermon under scrutiny can be discussed according to different functions. It is discussed according to syntactic, semantic, and stylistic point of view.

3. Transitive and Intransitive Verbs

Transformation is traditionally understood as a universal purpose for an entire paragraph, such as for an activity to be "transferred" or "transferred" from an agent to a patient (Hopper al Thompson,1980, P.251). Thus, a shift in the traditional point of view necessarily involves at least two parts of a point of view, and an action that is usually effective in some way.

Crystal (2008,P.494) defines that "The transitive (noun) set is used in the grammatical analysis of clause/ sentence construction, with special reference to the verb's relation to structure dependents.

Quirk et al (1985,p.53-54) divide verbs into transitive and intransitive according to the existence of the object. Intransitive verbs are not followed by any object. Transitive verbs are followed by an object (or more). Then, they subdivide transitive verbs into mono-transitive verbs, di-transitive verbs, and complex transitive verbs. Mono-transitive verb has only one direct object that follows the verb, as in:

(1) The boy _S kicked _V the ball _{Od}.

Di-transitive verb has two objects. The first object is called indirect object which is usually human, and the second object is called indirect object, which is usually inhuman, as in:

(2) She _S made _V Jack _{Oi} cake _{Od}.

Complex transitive verbs can have two constructions: SVOA and SVOC, as in:

(3) Tom _S found _V Jerry _O in the oven _A. (SVOA)

(4) They _S call _V him _O a teacher _C. (SVOC)

3.1 Prototype Transitivity Theory



Prototype Theory has provided us with crucial criteria to perform a classification of the transitive construction in speech verbs. In Ungerer and Schmid (1996) define prototype as the mental representation we make of a category. Basically, a prototype can be defined as the *best* example of a category.

Rosch (1975,p.198) presented American college students the following experiment. She took the word *red* as an example. The test instructions were as follows:

Close your eyes and imagine a true red. Now imagine and orangish red ... imagine a purple red. Although you might still name the orange red or the purple red with the term *red*, they are not as good examples of red (as clear cases of what *red* refers to) as the clear 'true' red. In short, some reds are redder than others. The same is true for other types of categories.

In fact, it is this last sentence that triggers the idea of analysing constructions in terms of prototypes. In this relation, we should first make reference to a previous study carried out by Taylor (1995,p.197-222), in which he regards "syntactic constructions as prototype categories".

Most probably we would think of an example of the type of following examples:

- (5) John kissed Mary.
- (6) John built a house.
- (7) John has a car.

These three constructions share the same syntactic attribute (pattern), that of S V O. The subject of the three examples is 'John', which is followed by a verb (i.e. a transitive verb), which is in turn followed by an object. Nevertheless, these three sentences differ in the semantic attribute of the object, i.e. the semantic role played by the object complement in the sentences. In (5) the object functions as an affected entity (i.e. patient), in (6) the object is considered as the result of the action, and in (7) the object is an already existing entity. But, this difference in the semantic role of the object is maintained in the domain of speech in accordance with the classification: prototypical transitive construction and non-prototypical transitive construction.

3.2 Prototypical transitive construction

The transitive pattern should be approached both from a syntactic and a semantic perspective. At the syntactic level, prototypical transitive constructions present the following structure: S V O. In the same fashion, at the semantic level,



prototypical transitive constructions possess an object which plays the semantic role of patient, as in the following examples (Gil,2007,p.917):

- (8) 'I did not mean to insult you'.
- (9) One of the newcomers boldly addressed John.
- (10) I asked him his name.

In all these examples we can observe that the syntactic structure by which these speech verbs are realized conforms to the transitive pattern of S V O; actually, the object in all the examples appears right after the verb. Besides, all the verbs from preserve the semantic role of the object, which is that of patient that receives the action of the verb.

3.3 Non-prototypical transitive construction

Non-prototypical transitive construction do not exhibit the semantic properties of the prototypical construction. They are sub-classified into resultative construction and Relational construction (Gil,2007,p.918).

3.3.1. Resultative construction

In this type of transitive construction there exists an action and a result, as in the following examples (Gil,2007,p.918):

- (11) David built a house.
- (12) Peter sang a song.
- (13) Sarah painted a picture.

In the above examples, there are an agent (which functions as the subject) and a patient (which functions as the object of the action of the verb). Instead of a patient, in these examples we find that the object functions as the result of the action conveyed by the verb. So 'a house', 'building' and 'a song' are the natural consequence or the result of the action of the actions of "building, singing, and painting".

3.3.2. Relational construction

Taylor (1995: 209) states that "Still further removed from the prototype are transitive sentences which describe a relation between entities, not some action performed by one entity with respect to another". In relational construction, objects are not affected by the action of the subject. In the following example, "a pen" and "a book" are existed by the subjects before the actions of the verbs are performed.



- (14) Ali has a pen.
 (15) I borrowed you a book.

4. Stylistics

Stylistics is derived from style. It is a branch of linguistics which defines different styles and variations in language. Lyons (1981:136) defines stylistics as one of the several interdisciplinary areas which is identified within macrolinguistics.

Leech and Short (1981:13) and Verdonk (2002:3) define stylistics as the linguistic study of style. Turner (1973:7-8) defines stylistics as the scientific or methodical study of style. He relates stylistics to the complex uses of language in literature. Kumar (1987:40) considers stylistics as an objective way of analyzing literature entity independent of an author's intentions.

On the other hand, Widdowson (1975:4) defines stylistics as "the study of literary discourse from a linguistic orientation". Mistrick (1985, cited in Missikova, 2003:15) gives stylistics a broad definition to study the methods of selecting and implementing linguistic and extra-linguistic means and devices in the process of communication. Crystal (2003:440) considers stylistics as a distinctive connection between the forms and effects within a particular variety of language. So, most stylistic studies connect the literary effects to the linguistic causes. Verdonk (2002:4) adopts Crystal's view with a focus on the expressive role of stylistics in reflecting the literary purposes by linguistic methods.

According to Simpson (2004,p.3), "stylistics explore language, and, more specifically, to explore creativity in language use". In illustrating the devices of doing stylistics, Simpson (2004,p.50) introduces "foregrounding refers to a forms of textual patterning which is motivated specifically for literary-aesthetic purposes". He (2004,p.50) adds that "whether the foregrounded patterns deviates from a norm, or whether it replicates a pattern through parallelism, the point of foregrounding as a stylistic strategy is that it should acquire salience in the act of drawing attention to itself".

Therefore, foregrounding is capable of working at any level of language, either through an aspect of the text which deviates from a linguistic norm or, alternatively, where an aspect of the text is brought to the fore through repetition or parallelism.

5. Empirical Analysis



This section presents the model adopted for the analysis of transitive and intransitive verbs in the sermon of the Lady Fatima, peace be on her, concerning the land of Fadak. The adopted model is an eclectic one. Syntactically, transitive verbs is analyzed according to Quirk et al's (1985) classification and sub-classification of transitive and intransitive verbs. Semantically, transitive verbs is analyzed according to Gil's (2007) concept of prototypical transitive theory. Stylistically, transitive verbs are observed according to Simpson's (2004) concept of foregrounding.

The sermon of the Lady Fatima about Fadak was downloaded. Then, it is translated into English. It is divided into separated sentences. The sentences are divided into transitive and intransitive verbs according to the existence or the absence of objects.

The qualitative analysis of the data is supported by a quantitative analysis using tables and figures.

5.1 Fadak

The Sermon of Fadak is one of the two famous sermons delivered by the Lady Fatima Al-Zahra`a, the daughter of the Prophet of Islam. Her mother was first wife of the prophet, Khadijah bint Khuwaylid. During his lifetime, the Prophet gifted a parcel of land full of date- palms, called Fadak, to his beloved daughter. After his death, however, the first caliph, Abu Bakr ibn Abi Quhafah, took this land claiming that it belonged to the Muslims (Al-Jawhari, 232 H.D,p.89).

When the news reached the Lady Al-Zahra`a, she went to the Prophet's Mosque to meet the Caliph and claim her rights. The mosque was crowded with Muslims. The Lady Al-Zahra`a entered, surrounded by a group of women. She sat behind a curtain and addressed the caliph and the audience. Her sermon was in two parts. In the first part, she mentioned the blessings of God, Almighty, upon mankind. In the second part, she explained her right to the land of Fadak as the only legal heir to her father (Al-Najashi,1418 A.H,p.87).

The information being analyzed is only the first part the sermon.

5.2 Linguistic Analysis of Al-Zahra`a`s Sermon

5.2.1 Syntactic Analysis

Observing the verbs in the selected sermon shows that transitive verbs occur 67 times and mounts 91.7%. Intransitive verbs occur 6 times and amounts 8.2%. The following is an example of intransitive verbs:

(16) He continuously confers.

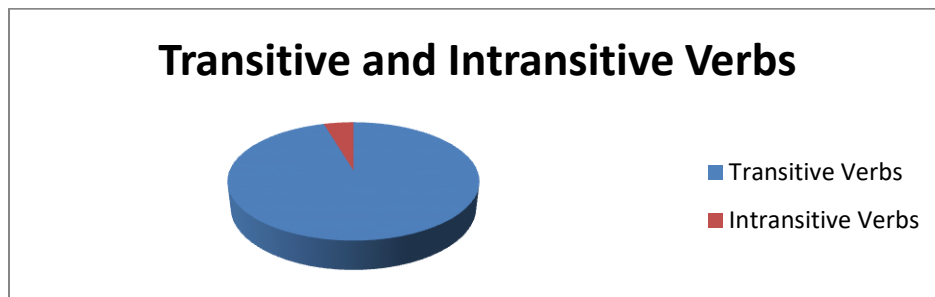
(17) He rose among the people with guidance.

The occurrence of transitive and intransitive verbs in the selected sermon is illustrated in Table 1 and Figure 1 below:

Table 1: Transitive and Intransitive Verbs in the Selected Sermon

Verbs	Occurrence	Percentage
Transitive	67	91.7%
Intransitive	6	8.2%
Total	73	100%

Figure 1: Transitive and Intransitive Verbs in the Selected Sermon



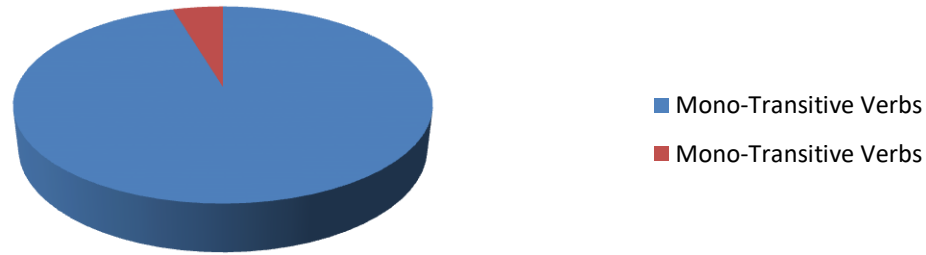
According to the classical constructions of transitive verbs into mono-transitive verbs and di-transitive verbs, it is found that mono-transitive verbs are the most prominence as they occur 66 times and amounts 98.5% while the di-transitive verbs occur only one time and amounts 1.4% which is (He grants to the ever-expansive grace), as illustrated in Table 2 and Figure 2 below:

Table 2: Occurrence of Mono-Transitive and Di-Transitive Verbs in the Selected Sermon

Transitive Verbs	Occurrence	Percentage
Mono-Transitive Verbs	66	98.5%
Di-Transitive Verbs	1	1.4%
Total	67	100%

Figure 2: Occurrence of Mono-Transitive and Di-Transitive Verbs in the Selected Sermon

Nono-Transitive and Di-Transitive Verbs



Analyzing Mono-transitive verbs into the classical constructions SVO, SVOA, and SVOC shows that SVOA construction is the most used as it occurs 29 times and amounts 43.9%, as in the following sentence:

(18) He_S made_V it_O with his will_A.

On the other hand, the "SVOC" construction occurs 23 times and amounts 34.8% as in the following sentence:

(19) He_S found_V the people_O divided in their beliefs_C.

Then, the "SVO" construction occurs 14 times and amounts 21.2%, as in the following sentence:

(20) Those who possess knowledge_S fear_V Allah_O.

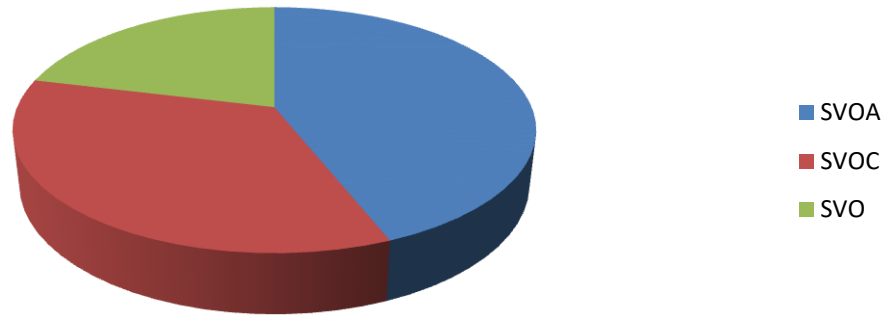
The occurrence of the different constructions of mono-transitive verbs is shown in Table 3 and Figure 3 below:

Table 3: Occurrence of Mono-Transitive Constructions in the Selected Sermon

Mono-Transitive Constructions	Occurrence	Percentage
SVO	14	21.2%
SVOA	29	43.9%
SVOC	23	34.8%
Total	66	100%

Figure 3: Occurrence of Mono-Transitive Constructions in the Selected Sermon

Mono-Transitive Constructions



Last, but not least, the adverbs in the "SVOA" construction vary into adverbs of place, time, manner, and purpose, as in the following examples:

- (21) Allah illumined the obscurity of their sight. (Adv. of place)
 (22) He chose him even before sending him [with the Message]. (Adv. of time)
 (23) He created everything without following any previous model. (Adv. of manner)
 (24) He has invited the people to express their gratitude. (Adv. of purpose)

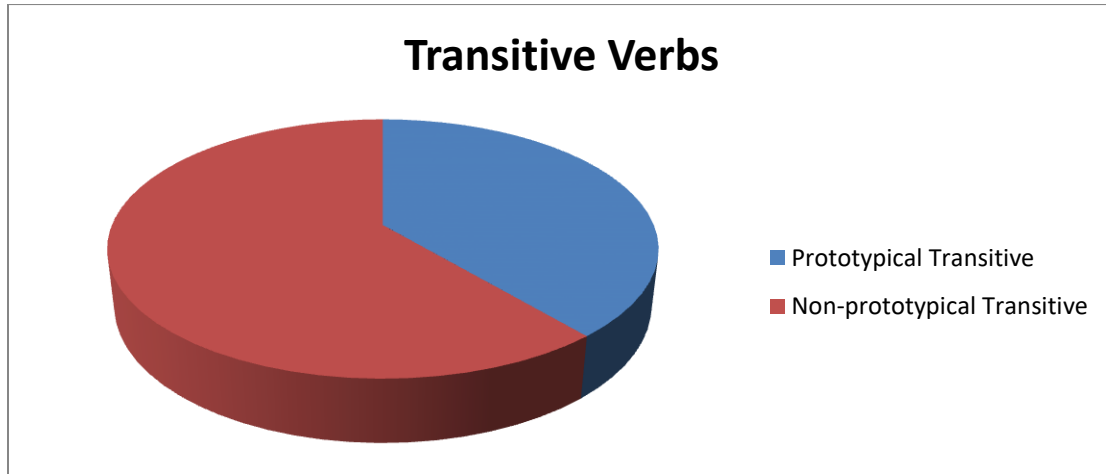
5.2.2 Semantic Analysis

Analyzing the transitive verbs of the selected data according to their classification into prototypical and non-prototypical shows that non-prototypical transitive verbs occur more frequently than the prototypical transitive verbs. They occur 41 times and amount 61.1%, but the prototypical transitive verbs occur 26 times and amount 38.8%, as illustrated in Table 4 and Figure 4 below:

Table 4: Transitive Verbs in the Selected Sermon

Transitive Verbs	Occurrence	Percentage
Prototypical Transitive	26	38.8%
Non-prototypical Transitive	41	61.1%
Total	67	100%

Figure 4: Transitive Verbs in the Selected Sermon



Prototypical transitive verbs are exemplified into the following sentences:
 (25) He has inspired (people).
 (26) He has invited the people to express their gratitude.
 (27) He led them to the right faith.

Actually, the patients in the above sentences, "people", "the people", and "them", receive the action "inspiration", "invitation", and "leading" consequently. The verbs "inspired", "invited", and "led" are prototypical transitive verbs due to their effect on the patients. The three patients are existing, so the verbs are not resultative. The patients are not relational as the verbs do not describe a relation between the agents and the patients.

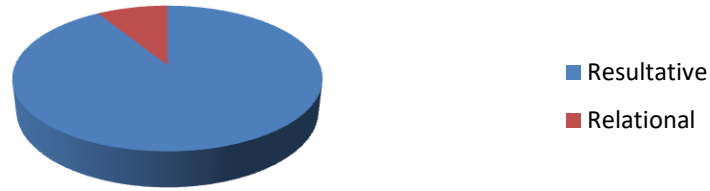
Analyzing non-prototypical transitive verbs shows that resultative transitive verbs are the most used in the selected data. They occur 33 times and amount 49.2%, but the relational transitive verbs occur 8 times and amount 11.9% , as shown in Table 5 and Figure 5 below:

Table 5: Non-prototypical Verbs in the Selected Sermon

Non-prototypical Transitive Verbs	Occurrence	Percentage
Resultative Transitive	33	49.2%
Relational Transitive	8	11.9%
Total	41	100%

Figure 5: Non-prototypical Verbs in the Selected Sermon

Non-prototypical Verbs in the Selected Sermon



Resultative transitive verbs in the selected sermon are exemplified in the following sentence:

- (28) He grants to the ever-expansive grace.
 (29) Allah made pilgrimage (Hajj) a means of upraising the religion.
 (30) He selected him before appointing him [as a Messenger].

Observing the patients in the above sentences leads to a fact that they are not existing before happening of the action. In (28), the indirect object is hidden "people", but the direct object is "the ever-expansive grace" which is not existing before the action of "granting", so it is non-prototypical transitive verb. Similarly, in (29), the patient "pilgrimage" is not found as "a means of upraising the religion" before the divine willing of making it so. In addition, the patient of (30) "him" which refers to the prophet Mohammed, peace be upon him and his household, is not a messenger before the divine willing of "selection".

Relational non-prototypical transitive verbs in the selected sermon are exemplified in the following sentences:

- (31) I bear witness that there is no god but Allah.
 (32) He chose him even before sending him [with the Message].
 (33) He found the people divided in their beliefs.

All the patients in 31,32 &33, "that there is no god but Allah", "him", and "the people", are existing, so they are not results of the action. The reason behind considering the transitive verbs, "bear witness", "chose", and "found", as relational is due to existence of the objects and their description of relation between entities. In (31), the speaker (subject), lady Fatma Al-Zahra`a, peace be on her, is a slave of Allah almighty (object). In (32), the subject, Allah Almighty, is in relation with the object ,his prophet Mohammed, peace be upon him and his household. Then, in (33), there is a firm relation between the subject, Allah Almighty, and the object "people".



5.2.3 Stylistic Analysis

As foregrounding is a stylistic device that are used to explore creativity in language use by the repetition or parallelism. Foregrounding seeks to focus attention on certain topics by obtaining the linguistic support of the syntactic constructions and semantic roles and relations.

The main topic of the sermon of the Lady Fatima Al-Zahra`a, peace be on her, is the divine right of her to own the land of Fadak which she inherited from her father, peace be upon him and his household. Such land was taken away from the lady.

The task of a linguist must be descriptive rather than prescriptive. He must not express his own attitudes towards different topics under scrutiny. He rather stylistically observes the linguistic devices analyzing their semantic and pragmatic roles in supporting or denying meanings.

5.2.3.1 Foregrounding of the Transitive Verbs

Transitive verbs are foregrounded by parallelism. They are repeated 67 times out of 73. Such parallelism foregrounds the main topic of the sermon. The reality of intransitive verbs is that they infringe on its object, and this fact highlights the infringement of Al-Zahraa's right to own the land of Fadak, which she inherited from her father.

On the other hand, mono-transitive verbs are foregrounded by parallelism. They are repeated 66 times out of 67. Mono-transitive verbs deals that there is a transition to a lonely object. Such fact is foregrounded to indicate that the land of Fadak is related to a lonely owner, who is the Lady Fatima. The previously mentioned land is not owned by a group of people or members of family. As a result, it is owned only by the Lady Fatima.

In addition, the construction "SVOA" occurs 29 out of 66. Stylistically, it is foregrounded to say that the issue of Fadak must be legally discussed according to different temporal periods, spatial locations, certain manners, and certain purposes. Moreover, the construction "SVOC" is foregrounded, as it occurs 23 times. Such foregrounding focuses attention on certain definitions of the pillars of Islam. The speaker aims to remind the hearers of the great blessings of Allah Almighty and they must contemplate them. The invitation of contemplation is prior to their admittance of the Lady`s right of Fadak.

5.2.3.2 Foregrounding of Prototypical and Non-prototypical Transitive Verbs

Non-prototypical transitive verbs are more foregrounded than prototypical transitive verbs. They occur 41 times out of 67. The reality of the patient (object) of

the non-prototypical transitive verbs reveals that the patient does not receive the action directly. It either results from an action or in relation with the subject. The Lady Fatima, peace be on her, does not inherit the land by a direct declaration of her father, but she inherits it legitimately.

On the other hand, resultative transitive verbs are more foregrounded than relational transitive verbs. The patient of a transitive verb is not existing before the action of the verb. Therefore, the land of Fadak is a result of legitimate right.

6. Conclusion

The study concludes the following:

1. The verbs used in the sentences of the selected sermon indicate that the transitive verbs are more used than the intransitive verbs. As a result, there is a stylistic evidence that the right of the Lady Fatima to own Fadak has been violated. Also, the frequent repetition of transitive verbs to a single object confirms that the owner of that land is one and no more. In addition, the repetition of the "SVOA" structure is another stylistic evidence that the issue of the land of Fadak is related to previous spatial and temporal events.
2. Analyzing the transitive verbs semantically indicates that the prominence of the non-prototypical transitive verbs insures the indirect inheritance of Fatima to the land of Fadak according to Islamic teachings.
3. In addition, the foregrounding of the resultative transitive verbs is evidence to the ownership of the Lady Fatime of the land of Fadak, which is self-evident, resulting from her being the lonely inheritor of her father.

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الأفعال المتعدية و اللازمة في خطاب الزهراء الديني حول فدك: دراسة دلالية اسلوبية.

خلاصة

هناك أنواع عديدة من الخطابات حسب اللغة المستخدمة والغرض من الخطاب. ولعل الخطاب الديني هو الخطاب الأول الموجه إلى البشر، وأول خطاب في بداية الإسلام كان "اقرأ". تخدم الخطب الدينية عدة أغراض، منها مخاطبة الله، ومخاطبة الناس، والتحدث عن الإيمان، والتعبير عن المشاعر الدينية، إلخ. تركز الدراسة الحالية على خطبة دينية ألقتها السيدة فاطمة الزهراء عليها السلام عن أرض تسمى فدك. وتطالب السيدة الزهراء بملكيتها لأرض فدك، الأمر الذي أنكرها الخليفة حينها. لأن النصوص الدينية تمثل نوعاً من الإقناع الأيديولوجي للجمهور، حيث توجد صلة وثيقة بين الكلمات المنطوقة والدين، تسعى الدراسة لتحليل الفعل المتعدية و اللازمة من منظور اسلوبي دلالي. . تفترض الدراسة أن الأفعال المتعدية مقدمة بشكل بارز للتركيز على الموضوع الرئيسي لخطبة السيدة فاطمة الزهراء عليها السلام ، وهو التعدي على حقها في أرض والدها. تتبنى الدراسة نموذجاً انتقائياً لتقديم التحليل النحوي والدلالي والأسلوبي.