



Revealing Insights: Cognitive Stylistic Aspects in Fatima al-Zahra's Sermon



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يَّحِبِّكُمْ
اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِیْمٌ

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Society word

In the Name of Allah, Most Merciful, Most Compassionate

Praise be to Allah, Lord of the universe, prayers and peace upon
The master of all messengers and his progeny

We, Intellectual and Scientific Society of Al-Ameed, are as one entity to fathom the discourse of AhlAlbayt for their versatile and contribution-rich arsenal. Modern life grows more and more complicated and sophisticated so man searches any harbour in a storm to stay protected and invulnerable. Such a cognitive heritage comes to the fore as a remedy and experience to solve human troubles and offers man certain pathways to unshackle himself from mental troubles and epistemic discrepancies.

Here Al-Ameed sheds light on these kinds of writing to prove that the knowledge and science of the prophet and imams are a part of the Glorious Quran and their legacy whose orientation knows no limits and addresses all to guide them into edification and erudition. As so many researchers aspire to unveil the discourse of AhlAlbayt to take hold of artistic or linguistic or humanistic merits , Dr. Hussein Huwail Ghayadh in his “ Revealing Insights: Cognitive Stylistic Aspects in Fatima al-Zahra’s Sermon” endeavours to delve into the sermon of Al-Zahra to reveal its linguistic pearls and human values and adjusts the parameters of his book to explicating the insights in the sermon from the cognitive stylistic perspectives to facilitate the human troubles , to have man a sense of wisdom, sapience and sublimity.

Intellectual and Scientific Society of Al-Ameed

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Chapter One



Language and Meaning



Introduction

Language is a means of communication that utilizes signs, sounds, or written symbols to transmit information and convey meaning to other people or groups. Language itself is a sophisticated and distinctively human style that functions as a bridge connecting our thoughts and ideas to the outside world, allowing us to communicate our ideas, concepts, knowledge, feelings, and experiences. Fundamentally, language is about conveying meaning through sounds, words, and symbols. A community of speakers agrees upon these sounds and symbols, facilitating their communication. Based on this, people can engage in interactions on a diverse range of levels, sharing their perspectives and experiences through language.

However, language encompasses more than mere words. It also involves rules of grammar and structure that govern how we combine those words to create cohesive sentences. This system, occasionally termed 'grammar', gives rise to communication that is both cohesive and comprehensible. Furthermore, language is not solely a system of grammar; it encompasses cultural background, semantics, and pragmatic implications; all of which are crucial for effective communication.

Regarding how social contexts influence effective language use, language functions as a means for interaction and tends to reflect the social environment in which we live. Understanding the intricate connection between language and its users is essential for successful communication. The social environment and the individuals we engage with significantly influence the way we communicate, the words we use, and the meanings we transmit. This indicates that knowing the social context in which we communicate is essential for efficient communication. Understanding the relationships between language and the individuals who use it and realizing

their deep influence on how we transmit and interpret information is essential for efficient communication. It is akin to untangling a network of complications that connects our words to the complex web of interpersonal communication. In addition to what has been mentioned, social situations can have a variety of detrimental impacts on effective language communication. To begin with, the relationship between communicators plays a vital role. The way communicators interact with each other significantly influences their language usage. Friends, for instance, could speak more casually to one another, whereas strangers might opt for a formal tone. Additionally, the setting can alter language usage based on the context of the conversation. For instance, people commonly use an official tone in business settings, but in social settings, a more casual tone is more common. Moreover, the topic under consideration can affect language choices. People may select technical language when discussing complex subjects, whereas they may choose simpler terms for everyday topics. Finally, communicators' cultural backgrounds shape language preferences. Cultural perspectives can influence individuals' choices of expression, keeping in mind that people from different cultures might employ diverse terms and expressions.

Moreover, language is dynamic and evolves over time. Both modern and ancient words can have different interpretations. Consider how the meanings of words such as 'cool' or 'mouse' have shifted throughout history. In the past, 'cool' was primarily related to temperature, signifying anything that was not warm or hot. However, over time, its usage expanded to encompass concepts like 'fashionable,' 'trendy,' and 'socially appealing.' This novel significance, which originated in the 20th century, is often employed to convey approval or appreciation for something. Hence, when someone remarks,

'That outfit is so cool,' they are not commenting on the weather but rather on the clothing or style. Similarly, the meaning of 'mouse' has changed. 'Mouse' is used to denote a small rodent, the furry creature one might observe scurrying about. Nevertheless, 'mouse' took on a new connotation with technological advancements, particularly the dominion of computers. In this context, a 'mouse' is a device employed to interface with a computer by moving a pointer on the screen. Consequently, when someone says, 'Move the mouse to click on the icon,' they are referring to the computer tool and not the animal. These shifts in meaning exemplify the flexibility of language. Words tend to evolve and acquire fresh meanings as society progresses and new technologies become accessible. This is a natural progression that mirrors the evolving ways in which we communicate through language.

Furthermore, language displays remarkable flexibility. Depending on the context or the tone of our voice, identical words may convey diverse meanings. The tone of speech can imbue a seemingly simple word like 'yes' with enthusiasm, agreement, or even irony. The exceptional capacity of human language to express abstract and intricate intricacy is perhaps its distinctive feature. We can speculate about fictional scenarios, discuss emotions, and even delve into debates about the nature of reality. Language does not only describe our surroundings but also serves as a tool for exploring concepts that surpass our direct experiences. It extends beyond mere depiction, acting as a medium for probing into ideas that transcend our current knowledge. Consequently, it serves as an entrance to a vast array of concepts and notions our minds can generate.

Language serves various purposes, allowing individuals to achieve specific objectives. It is well known that people employ linguistic resources to communicate both their inner thoughts and external experiences. Jakobson's influential essay 'Linguistics and Poetics' (1960) identifies six major language functions: referential, poetic, emotional, conative, phatic, and metalingual. Meanwhile, Halliday introduces three language functions: ideational, interpersonal, and textual metafunctions. He posits that "all languages are organized around two main kinds of meaning, the "ideational" or reflective and the "interpersonal" or active," adding that "combined with these is a third metafunctional component, the "textual," which breathes relevance into the other two" (Halliday, 1994, p. 39). In Systemic Functional Linguistics (SFL), these three functions represent coexisting linguistic orientations across all language levels; each is enacted by separate subsystems that encompass transitivity, mood, evaluation, theme structure, information structure, and cohesion. These subsystems, in turn, comprise various parameters for analyzing specific linguistic phenomena.

Halliday's 'ideational function' refers to the way language is used to describe and communicate our experience of the world, specifically our ideas, perceptions, and experiences. It is a concept within his systemic functional linguistics paradigm. Along with the 'interpersonal function' and the 'textual function,' it is one of three functions in Halliday's theory that collectively encompass the many aspects of how language operates in communication. The ideational function is associated with the core idea of communication, particularly with the manner in which ideas, events, and global knowledge are communicated through language. It centers on how language communicates both people's cognitive processes and the world

around them. In simpler terms, it concerns how language is employed to convey what is happening, what is real, and what individuals are feeling or thinking.

To understand how language operates in daily interactions, one has to comprehend the link between context and communication. The terms 'context' and 'environment' pertain to the conditions, setting, and information shaping how a message is interpreted. This consideration includes both the immediate physical surroundings and broader social, cultural, and historical factors that influence how we interpret and convey meaning. Keeping this in mind, the process of conveying information, ideas, and emotions among people is termed 'communication'.

Understanding the connection between context and communication involves: (a) meaning construction: Any meaning of communication is not exclusively determined by the words used to express it. The key component for understanding the intended meaning of a message is context. It enables us to distinguish between figurative language and literal language, as well as between seriousness and sarcasm in utterances. That is, we can determine the intended meaning of words by considering their context;

(b) inference: Communication frequently leaves out information that ought to be incorporated. Context aids individuals in making inferences and filling in information gaps. The listener may assume that the sky is pouring outside if someone says, 'I can't find my umbrella,' even though it is not stated directly;

(c) situational context: It is influenced by the immediate surrounding environment, the physical location, and what is currently happening. This can take into account things like the place of conversation, the people speaking, their body language, and current

events. For instance, the topics and vocabulary used in a conversation at a funeral are likely to be different from those used in a restaurant;

(d) social and cultural context: social interactions, shared knowledge, and cultural norms all have considerable effects on how communication is perceived. In many cultures, certain words or gestures may indicate different things. Effective cross-cultural communication requires an understanding of cultural context;

(e) adaptation: To communicate effectively, vocabulary and tone should be adjusted according to the situation. The language used in a professional presentation differs from that of a friendly conversation. By being flexible, the message may be modified to fit the situation and expectations.

Halliday (1978, p. 12) distinguishes between two orientations of language using the concepts of “inter-organism and intra-organism”. Halliday’s systemic functional linguistics theory depends extensively on his distinction between ‘inter-organism’ and ‘intra-organism’ views. These concepts enhance our comprehension of two opposing viewpoints on language and its function in communication. The inter-organism viewpoint is concerned with how language is used to communicate between individuals or other living things. It examines how language is employed in social interactions, information sharing, cognitive expression, meaning negotiation, and connection-making. In other words, it concerns language’s exterior role as a tool for interpersonal communication, i.e. when we communicate with another person through language, we are doing so from the inter-organism point of view. For example, imagine a conversation between two friends. One of them says, ‘I’m going to the beach tomorrow.’ The other responds, ‘That sounds great! I’ll join you.’ In

this interaction, language enhances the two people's social participation and interaction. In opposition, the focus of the intra-organism approach is on an individual's internal cognitive functions. It is concerned with the representation and organization of our ideas, experiences, and knowledge of the world through language. According to this viewpoint, language is a tool used by people to think, reason, plan, and organize information. We use an intra-organism approach when we employ language to shape our ideas, internal dialogue, or mental processes. For example, consider people who are planning a trip. They may mentally make a list of the things they need to bring, see what sights they will see, what a schedule they have in their minds, and other related activities. Due to that, this approach shows us to what extent language helps people organize and shape their ideas by facilitating their internal mental process.

Additionally, Halliday introduces a new dimension. In (1978), Halliday broadened the study of language to include linguistic choices which are known as 'meaning potential,' as essential to the investigation of language in relation to 'social behavior'. In his view, language is "the encoding of a 'behavior potential' into a meaning potential" (p. 21). To clarify Halliday's perspective, studying language as social behavior refers to the approach of looking at language as a behavior that is closely related to social interactions rather than merely a collection of words and rules. According to this perspective, language serves as a tool for people to communicate with one another, build and sustain relationships, and express their thoughts, feelings, and intentions. Language choice and 'Meaning Potential' refer to the choices people make regarding the words, expressions, or linguistic forms that they use in a particular situation. Here, the capacity of language to communicate meaning is referred to as

'meaning potential.' On this account, it is a concept that every verbal decision we make has a variety of potential meanings that are determined by context, tone, and other elements.

Along with this, Halliday proposes that when we use language, we encode behavioral objectives into meaning potential in addition to expressing information. He uses the term 'encoding' to describe the process of turning these behavioral potentials into meanings that other people can comprehend. As an example, when you say, 'I am feeling quite tired,' you are not simply stating a fact; you are also communicating how you are feeling right now. In basic terms, he is talking about how analyzing language as a social behavior necessitates understanding how we select and employ words and structural elements in various contexts. This is because language is a means of carrying out diverse social activities and goals, not merely communicating information. According to Halliday's theory, every linguistic choice we make comprises both the content and the behaviors and intentions we wish to convey. The core of how language works in human interaction is the encoding of behavioral potential into meaning potential.

As for Eggins (2004, p. 3), who shares Halliday's standpoint, language serves as a type of social semiotic. Consistent with her point of view, "people use language with each other in accomplishing everyday social life", the notion that language is regarded as social semiotic encompasses more than just the use of language as a fundamental instrument for communication. 'Social semiotic' refers to the social circumstances in which language is used, with the 'social' part referring to such situations. To communicate, build relationships, and participate in social activities, we use language bearing in mind that the social context in which language is used regularly shapes its meaning. That is, it explores a number of dimensions of



language's role in communication and society. Exploring this viewpoint and its implications further:

1. **Language as Social Semiotic:** This viewpoint views language as a complex system of symbols, signs, and gestures that people use to construct meaning and understanding rather than just as a means of communicating information. The study of signs, symbols, and how they convey ideas is referred to as semiotics. When combined with 'social', it highlights the close connection between language, interpersonal connection, communication, and interpreting the world around us.
2. **Beyond Words:** Due to this point of view, language encompasses much more than a few words. It includes numerous components including body language, tone, cultural symbols, and facial expressions. These non-verbal signals assist people in appropriately perceiving communications through the incorporation of context and enhancing the meaning of communication.
3. **Communication in Context:** Language is a means of communication that is employed in certain social and cultural situations; it does not exist in a state of nothingness. Different situations call for different linguistic options, and the context in which something is said often determines how we interpret it.
4. **Shared Understanding:** Language acts as a link between individuals, enabling them to communicate and exchange ideas, feelings, and knowledge. Effective communication requires that both the speaker and those who receive the message are aware of the common meanings underlying the words and symbols being used.
5. **Cultural Shade:** Language can be used in various ways by various cultures and societies. Some words, phrases, or gestures may



have hidden meanings that are difficult for strangers to grasp. The rules, beliefs, and practices of a culture are reflected in language.

6. Identity Formation: Language is more than just a tool for communication; it also contributes to who we are. Our speech patterns frequently reflect the social groupings we belong to and might reveal something about our identity background, education, and affiliations.

What it means to view language as a social semiotic can be summarized by Eggins's phrase "how people use language with each other in accomplishing everyday social life". The phrase, 'how people use language', implies a focus on the various ways people use language to communicate. It concerns the many approaches, plans, and decisions people make while expressing themselves, whether through spoken or non-verbal signs; the phrase, 'with each other', highlights the fact that a language is essentially a tool for interpersonal communication. People interact, exchange ideas, and have discussions through language. Participants in the collaborative process exchange messages, interact, and negotiate meanings; while the phrase, 'in accomplishing everyday social life', implies that language is crucial in guiding individuals through their everyday interactions and interpersonal connections. Every social contact entails certain objectives or activities, such as sharing knowledge, expressing feelings, establishing plans, and comprehending the intents of others. Language facilitates the interpretation and exchange of information as well as the understanding of emotions, enabling individuals to effectively interact in social relationships.

Also, in her agreement with Halliday, Eggins suggests four important language-related theoretical assertions. First of all, she highlights how important language is to communication. Second, she empha-

sizes that the main function of language is to convey meaning. Third, she also drew attention to how strongly the cultural and social environment shapes these meanings. Finally, she focuses on the idea that language usage is basically a semiotic process that involves the conscious choice of components to form and express meaning.

Advanced and intricate, highlighting the link between linguistic items and conceptual representations from a cognitive standpoint, Ramchand (2018, P. 58) proposes that linguistic items are taken to correspond to mental conceptual representations; “linguistic items are elements of the ontology and can be composed to give complex linguistic items with a derived conceptual contribution.” Ramchand makes a significant contribution to the cognitive viewpoint in linguistics by proposing that linguistic items, such as words or phrases, are not only arbitrary symbols but rather essential constituents of our cognitive ontology (worldview). His point of view highlights how these language components play an important role in forming our perception of the outside world. Ramchand’s viewpoint contradicts the conventional sense that language is a collection of impersonal rules and symbols unconnected to the ways in which people perceive and interpret the world. He argues that linguistic components are dynamic elements that contribute to our perception of the outside world, rather than static things with established meanings. He asserts that these components may be merged and put together to make more complex verbal formulations, each with a unique conceptual contribution. In short, he contends that language is a cognitive system that has a complex connection to our cognitive processes rather than just a tool for communication. Thus, his viewpoint integrates within the larger framework of cognitive linguistics, which investigates the complex relationship between

language and cognition by stressing how language influences and reflects cognitive capacities, such as how we perceive abstract and difficult concepts.

1.1 Cognition and Meaning

Language and communication are fundamentally based on the interaction of cognition and meaning. Our cognitive processes and the signs, phrases, and expressions we use to communicate and comprehend meaning interact in complex ways. Understanding this relationship is essential to understanding how language is used by people to interact. The term ‘cognition’, as stated by Evans (2007, p. 17), refers to “all aspects of conscious and unconscious mental function. In particular, cognition constitutes the mental events (mechanisms and processes) and knowledge involved in a whole host of tasks ranging from ‘low-level’ object perception to ‘high-level’ decision-making tasks.” Evans’s conceptualization of cognition is comprehensive and insightful, taking into account the wide range of mental processes and operations that influence how we perceive the world. He highlights the complexity of human cognitive processes by describing cognition as including both conscious and unconscious mental processes. Furthermore, he explains the pervasiveness of cognition in every aspect of life by recognizing it as an essential component of processes ranging from basic identification to complicated decision-making. This point of view is consistent with modern cognitive research, which aims to understand the complex functioning of the mind across different fields. Evans’s concept focuses on how closely related cognitive processes are and how important they are in determining our experiences, choices, and interactions with the outside world.

Concerning meaning, lexical access is a crucial cognitive function

in meaning comprehension. Our internal mental storage system of words and their meanings, known as our mental lexicon, is accessed during this process. Our cognitive processes are activated when we encounter language symbols, whether they are spoken or written. Our cognitive system quickly recalls the meaning of a word from our lexicon when we come across it, keeping in mind that several elements, such as word frequency, semantic connections, and contextual signals, have an impact on this recollection. Besides, the way we interpret words depends critically on context. The goals of the speaker, societal and cultural norms, the connection between the interlocutors, and the particular communication situation are all examples of contextual information. We can construct meaning in a flexible manner depending on the situation at hand, due to the remarkable flexibility of our cognitive processes. Because many words and phrases have numerous alternative meanings, this flexibility is critical. In addition to this, meaning and cognition have a reciprocal relationship that is not in a single direction. While we are able to decode language using our cognitive processes, our utterances also have an impact on these cognitive processes. The way we think, categorize, and conceive everything in existence can be shaped by language.

Taking it to the next level, to investigate the connection between cognition and cognitive linguistics, a field of cognition that examines language as a source of meaning, although many different cognitive processes go under the umbrella of cognition, such as perception, memory, problem-solving, and decision-making, cognitive linguistics focuses on how language both reflects and influences cognitive events. In this respect, Driven et al. (2003, p. 3) states that cognitive linguistics “is fully committed to meaning it must approach meaning in its deepest societal reality, that is, as negotiated meaning,

i.e., as symbolization by human conceptualizers who wish to create and construe the meaning complexes they want to exchange with partners in interaction.” Driven et al.’s point of view reveals the core concern of cognitive linguistics with understanding meaning, but it goes beyond the standard conception of meaning as a static, innate property of words or phrases. Instead, it explores the interactive and dynamic nature of meaning in human communication. In line with this point of view, cognitive linguistics recognizes that meaning is not a static thing but rather the result of negotiation and interaction among human conceptualizers. In other words, meaning is something that arises through the cooperative efforts of people who engage in communication rather than something that exists in isolation within words or symbols. This viewpoint emphasizes how meaning formation is social and dynamic. When Driven et al. used the term ‘negotiated meaning,’ they confirmed the notion that people actively contribute to determining and interpreting the meaning of language concepts. Meaning is created through cognitive and collaborative processes of interaction rather than being imposed from above or predetermined, i.e., language users engage in this negotiation by exchanging ideas, intents, and interpretations. Also, the phrase ‘partners in interaction’ draws attention to how meaning-making is a collaborative process. Meaning is collaboratively generated by language users, rather than being the sole creation of individual minds. The ongoing interchange of thoughts and interpretations between these partners contributes to the negotiated and developing nature of meaning. In short, Driven et al.’s point of view stresses how, within the context of cognitive linguistics, meaning is dynamic, socially situated, and interactive. It highlights the idea that meaning is a dynamic process that develops through the interaction

of communicatively engaged human conceptualizers, challenging the idea that meaning is a static material. This viewpoint promotes a deeper investigation of how people construct, communicate, and interpret meaning in the complex structure of interpersonal relationships and societal reality.

Similar to Driven et al's. viewpoint, Gärdenfors (1999, p. 20) formulates the idea that "meanings of expressions are mental." Gärdenfors confirms the extent to which our cognitive structures and mental processes are connected to the essence of linguistic meaning. According to this view, when we encounter a word, phrase, or any other linguistic expression, our cognitive systems immediately link that expression to mental representations rather than just processing it as a collection of sounds or symbols. Our grasp of the world, concepts, and relationships can be captured in these mental images, which resemble conceptual maps or cognitive schemas. Also, this viewpoint acknowledges that meaning is not an impersonal idea found only in dictionaries or linguistics textbooks; rather, meaning is something that is internal to us. The core of a word's or phrase's meaning is our unique, subjective mental perception of it. Because of each person's distinctive experiences, cultural background, and cognitive associations, meanings might differ from person to person. Gärdenfors's perspective further draws attention to the fact that language is not an independent system but rather an essential part of our larger cognitive organization. People use language as a tool to share these mental representations with others in order to communicate. We essentially make an effort to put our thoughts, concepts, and ideas into the minds of others when we talk or write. In addition, this viewpoint has significant implications for a number of disciplines, including linguistics, psychology, and philosophy of

mind. It casts doubt on the conventional view of language as an impersonal, formal system and grounds it firmly in the domain of human cognition. It also reaffirms how crucial it is to comprehend how our minds create and interpret meaning when we use language in everyday situations. In a broader sense, Gärdenfors' assertion that "meanings of expressions are mental" focuses on the fact that our specific cognitive processes are at the heart of language meaning. Language serves as a means of communicating these mental images, making it an integral component of our whole cognitive experience. This viewpoint affects how we think about language, cognition, and the complex interactions between the two.

Turner (1996, p. 167), among others, offers a variety of viewpoints on the relationship between cognition and meaning. He affirms that "Meaning is a complex operation of projecting, blending, and integrating over multiple spaces." Conforming to Turner, the term 'multiple spaces' refers to the multiple cognitive processes or mental spaces that take place in our minds during the construction and processing of meaning. These spaces, which contain a wide range of our knowledge and experience, are conceptual structures or mental storage areas rather than real spaces. It is crucial to comprehend the relevance of 'multiple spaces' in order to fully appreciate Turner's viewpoint on meaning. Firstly, the conceptualization of 'multiple spaces' illustrates how complex human thought is. It implies that our thoughts are made up of a variety of interrelated mental spaces, rather than being restricted to a single, solid meaning. Secondly, the concept of 'multiple spaces' reveals how flexible the human mind is. These mental areas can overlap, communicate, and blend with one another; they are not rigorously divided into distinct areas. By combining ideas from several cognitive areas, we

may produce rich and complex meanings through this interaction. For instance, to successfully communicate complex ideas, we commonly mix concepts from several mental areas when using metaphors. Thirdly, the idea of 'multiple spaces' also intensifies how meaning formation is dynamic. These mental spaces are dynamic; they shift and modify as we acquire information and experience. Our adaptable cognitive structure enables us to incorporate new ideas and viewpoints into our mental spaces. Our capacity to comprehend and react to the constantly changing environment around us depends on our ability to change with it. To conclude, Turner's perspective asserts that meaning is a complicated process that takes place across 'multiple spaces' in our minds. These areas stand in separate cognitive spaces where ideas and memories are structured and preserved. We learn more about how people deal with the complexities of language, mind, and communication when we acknowledge the presence of these many areas and their connections. This viewpoint highlights how adaptable and rich human cognition is, allowing us to construct, combine, and integrate complex and contextually appropriate meanings.

In addition to what has been mentioned, there is a certain relationship between cognitive processes and specific interpretation of an expression. Allowed (1999) states that:

The actual meaning of the expression is determined through cognitive operations, the function of which is to achieve compatibility between the meaning potential of a particular expression, the meaning potential of other expressions, and the extralinguistic context. Actual determinate meanings of linguistic expressions thus result from partial activations of the meaning potentials of the expressions guided by cognitive operations (p. 2).

The argument put forth by Allwood highlights the difficult procedure involved in determining the real meaning of language expression. At its fundamental level, meaning determination entails a number of cognitive operations that have the goal of coordinating the meaning potential of a given expression with the meaning potential of other connected expressions and the larger extralinguistic context in which the communication is taking place. In other words, making all of these components work together is a cognitive process. The primary principle here is that meaning is a dynamic, context-dependent concept rather than a fixed, static one. To elaborate further, the meaning potentials of various language phrases interact dynamically throughout these cognitive actions. This means that meanings are not isolated but interrelated and that their interaction within a specific context determines what they ultimately signify. Furthermore, the meaning is significantly influenced by the extralinguistic context, which includes elements like the speaker's goals, the listener's prior knowledge, and the situational context. In addition, this process produces a variety of potential meanings or interpretations for an expression rather than a single, fixed meaning. These interpretations are produced as a result of the meaning potentials connected to the relevant expressions being partially activated. This activation process is guided by cognitive functions, which make sure that the chosen meanings are consistent with the situation. In conclusion, Allwood's perspective suggests the dynamic and collaborative aspect of meaning determination. It draws attention to the role that cognitive processes play in coordinating the meaning potentials of utterances and gives prominence to the fact that meaning is context-dependent rather than a static, pre-defined concept.

Focusing more on the concept of 'meaning potential', Allwood's

viewpoint suggests that meaning potential is formed through a person's memory of past usages and associations linked to a specific expression. He affirms that "meaning potential is a person's memory of the previous uses of a particular expression and can be seen as the union of all the information the person can associate with the expression" (1999, p. 2).

Based on Allwood's standpoint, the concept of 'meaning potential' is firmly founded in an individual's cognitive processes and memories. To comprehend the concept more, each individual develops 'meaning potential' over time as a result of their interactions with a particular language expression. It includes all a person might know, relate to, or experience with that expression. It essentially serves as a mental storage of what that word or phrase has meant to them throughout their life. Besides, this concept highlights the dynamic relationship between language and cognition. People begin to associate numerous meanings, connotations, and additional details with language expressions when they come across them regularly in different situations. These connections go beyond dictionary definitions and include social encounters, personal stories, and cultural allusions. Here, it is essential to note that these connections are dynamic and change over time when people come across the expression in various contexts. The process of our cognitive system depends on our ability to recall specific prior usage and relationships. In other words, it is an ongoing process of encoding, storing, and retrieving data about linguistic phrases. Therefore, when Allwood refers to 'meaning potential,' he is essentially explaining the complex structure of connections and interpretations that all individuals create for each language expression they come across. This cognitive resource helps people choose the meaning that is most appropriate

given the context when they come across an expression in another context. It highlights how our cognitive processes shape and are changed by our experiences with language, demonstrating the complex connection that exists between language and cognition.

1.2 Unveiling Language within Religious Discourse

How people communicate and perceive their religious views is greatly influenced by language. The language, vocabulary, and idioms used by many religions are frequently unique to that faith. Additionally, religious writings, such as holy books and teachings, are typically written in specific languages. These languages are frequently regarded as sacred and have a particular place in the hearts of believers.

Expanding on this concept, the way a sacred text is written can affect how its message is interpreted and comprehended. For instance, the Arabic-language Quran, which has profound religious importance for Muslims all over the world, is one example of religious writing. The relationship between language and religious texts helps followers develop a sense of community and shared identity. Also, rituals, prayers, and religious events are just a few examples of how language and religion are intertwined. People might feel a connection to their spiritual beliefs and the larger community of believers through the language used in these circumstances, which has a unique force and resonance. In this context, Mühleise (2007, p. 459) demonstrates the connection between language and religion by pointing out that “in many cultures and religions, the origin of language or speech is seen as a gift of a divine being to humankind.” As indicated by Mühleise, there is a widespread view among people of all cultures and theological beliefs that the development of language or speaking is a particular gift from God to humanity. In keeping with this viewpoint, there is a spiritual relationship be-

tween language and the sacred, and language is important for both human communication and divine communication.

To comprehend the language of religion, it is important to understand that language can be perceived from two different yet related perspectives: as a 'system' and as a 'discourse'. Understanding religious language requires dealing with this duality because it enables us to comprehend not only the linguistic complexities but also the socio-cultural and spiritual significance ingrained within religious discourse, fostering a deeper understanding of how language is intrinsically linked to religious identity, belief systems, and shared practices. In this regard, it is important to draw a distinction between two aspects: language viewed as a 'system' and language seen in its use as 'discourse'. The distinctions between 'language as a system' and 'language as a discourse' have to do with two separate ways in which language functions. The term 'language as a system' draws attention to the way that language is structured and governed by rules. In this respect, McCarthy and Clancy (2019, p. 202) confirm that "language as a system, often presented at the sentence level and isolated from real-world contexts". It entails comprehending a variety of linguistic elements, including phonetics and phonology, word morphology, sentence structure, and semantics. The formal rules and patterns that control how linguistic components are arranged and integrated to express meaning are the main focus of the study of language as a system. It functions as the basic structural component of language, facilitating efficient communication.

Quite the reverse, language as a discourse refers to the actual usage of language to express meaning in certain situations. Given this, McCarthy and Clancy explain how the systematic structure of

language can be transformed into discourse by asserting that “Putting the system to work to enable communication means engaging in discourse, the creation of meaning in context” (p. 202). The process of this transformation, shifting language from a system into a discourse, involves factors such as social, cultural, and environmental influences that impact communication in tandem with the foundational structure of language. Tone, context, body language, common knowledge, and even power relations between speakers are all included in the discourse. It is the practical use of language in everyday experiences where the larger context in which words and phrases are employed shapes their meaning. It is simply referred to, Cook’s viewpoint (1989: 6), “language in use, for communication”, or “the meanings we give language and the actions we carry out when we use language in specific contexts,” as has been proposed by Gee and Handford (2012: 1). In essence, the main distinction is between focusing on language as a system, which emphasizes its formal conventions and structures, and language as discourse, which focuses on language as it is used in a variety of social and communicative situations. To fully comprehend how language operates in human communication, both aspects are necessary.

Moreover, it is essential to recognize that discourse, whether spoken or written, is more than merely a formally organized collection of words. It embodies the communication of individuals’ ideas and viewpoints. The actual meaning of discourse is missed if grammar rules and patterns are the only things that are focused on. Although verbal forms are how language structures are realized, humans use language to communicate meaning rather than only conform to these patterns. Words and phrases of language may be used to effectively communicate ideas and achieve the goal of com-

munication. So, in discourse, the use of linguistic forms is a tool to achieve the basic purpose of language, which is to communicate meaning. In this regard, Callow and Callow (1992, p. 5) state that “discourses primarily realise meanings, and only secondarily realise language-structures”. According to their viewpoint, the primary goal of discourse is to transmit ideas or messages. The purpose of communication is to communicate information, ideas, and thoughts. The secondary goal of significance to the content of this discourse is the employment of linguistic structures. In other words, the main objective is clear-meaning communication, and the employment of linguistic structures is a means to that end. That is, the primary purpose of language is to express ideas and concepts, and following linguistic conventions is a way to make this process easier.

Exploring the nature of discourse, discourse, and language are integral parts of human communication. The components that form the basis of language are used to communicate thoughts, while discourse adds layers of context and interpretation to enable effective communication with a variety of audiences and contexts. What is discourse, then? It is an extremely difficult question. It is viewed differently by various people. Discourse is described as connected speech by Harris (1952); as the result of an interactive process in a social-cultural context by Pike (1967); as a performance by Van Dijk (1976); as conversational interaction by Coulthard (1977); and as language in context across all forms and modes by Tannen (1981).

As a type of discourse, ‘religious discourse’ describes the discourse that focuses on issues related to religion, spirituality, and belief structures. It encompasses employing language to debate, communicate, and transmit ideas about religious principles, habits, values, and rituals. Sermons, prayers, religious texts, conversations,

lessons, and dialogues are among the numerous examples of the many different ways that religious discourse may take place within religious contexts and groups.

In addition to what has been mentioned about discourse meaning, a sermon is a form of religious discourse. It is important to place significant concentration on the term 'discourse' in order to ensure a thorough understanding. Unconventional viewpoints on the concept of discourse, stated by Abercrombie et al. (1988, p. 111), are profoundly influenced by Foucault's argument that "the world is constituted by discourse." To put it another way, this viewpoint asserts that the words we use, how we communicate, and the topics we discuss go beyond simply conveying knowledge. Instead, they actively shape how we perceive the world around us. Discourse produces and influences our experience of reality as well as reflecting it. Based on this, Foucault (1972, p. 49) defines 'discourse' as "practices which systematically form the objects of which they speak". Foucault's perspective could be viewed as characterizing discourses as actions that consistently shape the topics they discuss. In other words, discourses are active forces that shape and define the very objects they describe, rather than only being passive descriptions of them. Foucault's concept of discourse also encompasses how language is employed to exercise authority and control. He argues that some discourses may rule and control our thoughts and actions. The language used to describe what is normal, acceptable, or abnormal could be controlled by institutions, authorities, and people in positions of authority. That means discourse can be used to manipulate and govern society in this way, making it more than just a neutral instrument.



Additionally, for Foucault (1972, p. 107), discourse is “constituted by a group of sequences of signs, in so far as they are statements, that is, in so far as they can be assigned particular modalities of existence”. Conforming to Foucault, speech is composed of several sign sequences. These symbols then become assertions, expressing specific concepts or details. These arguments also have specific forms of existence, or ways of being or being present, which are known as ‘modalities of existence.’ This idea highlights that discourse includes not only the actual words that are said but also all the possible expressions and situations in which they might be used. Discourse includes both the language components used to transmit meaning and the different ways of expressing and experiencing those components. In simpler terms, Foucault asserts that discourse is composed of linguistically meaningful signs or sign chains. When these indicators communicate specific concepts or ideas, they are then considered assertions. Furthermore, these assertions have certain ways of being or being present, and these ways could shift depending on the speaker’s authority, the environment, and other elements. Along with this, Foucault considers discourse as practices that systematically form the objects of which they speak’ (p. 49). The latter characteristic highlights the fact that discourse is more than merely a neutral representation of already established ideas or things. Discourse, on the other hand, actively contributes to the creation and shaping of the same things it discusses. In other words, how we discuss something affects how it is viewed and interpreted, considering that the word ‘practices’ implies that discourse entails structured, purposeful behaviors that help in the development of socially significant objects or concepts.

More than that, Hall (1997, p. 45) clarifies what Foucault tries to propose: “nothing has any meaning outside of discourse”. Hall



believed that Foucault is making a crucial point when he asserts that the value that we give to things and thoughts is not inherent in them but rather results from how we discuss and comprehend them within the context of discourse. In other words, meaning is created through language and conversation, not inherently. Take, for instance, the absence of a steadfast meaning associated with concepts, ideas, or even events in some objective world. Instead, meaning evolves and is modified by the debates, readings, and shared understandings that occur inside certain discourse groups. A given object may have various meanings to different people or cultures, depending on the language and cultural context in which it is used. The previously mentioned viewpoint challenges the idea that intrinsic significance is inherent in everything. Instead, it stresses how language is used to communicate and generate meaning, illustrating its dynamic nature. The notion 'nothing has any meaning outside of discourse' stresses how much our perceptions of the world are shaped by the manner in which we talk about things. This point of view also brings to the fore how crucial it is to take context, culture, and language into account when figuring out what an idea or thing means and how to interpret it.

Regarding the idea that a sermon is a kind of discourse, it is essential to remember that a sermon communicates in more ways than only through spoken words. It includes the larger context of the social, religious, and cultural setting in which it occurs. From a religious perspective, the interactions, interpretations, and shared views of the audience affect the meanings of religious ideas, ethical values, and spiritual guidance. Thus, the impact of the sermon is greatly influenced by how it is delivered and how it is received and interpreted by the religious community. The sermon's words do

not have meaning all by themselves; rather, they get the significance they deserve from the larger religious discourse, which provides them with context and meaning. It is reasonable to point out that Foucault's viewpoint encourages us to realize that the meaning of the sermon and its influence go beyond the words that are said. The speaker, the audience, cultural norms, and historical background all contribute to the meaning of the sermon as part of a wider system of communication within the religious community. This viewpoint forces us to recognize that meaning is changeable and can be formed by the continuing discourse that surrounds and gives life to the sermon.

Similarly, focusing on social shaping and influential social forces, Wu and Hou (2015) examine how discourse shapes and interprets the world by viewing discourse as:

a form of social practice that shapes our knowledge, ideology, and identity, and manipulates the way we act in the world as well as interact with people. Discourse, at the same time, refers to systematic ways of talking about and understanding the world and, through certain apparatuses and institutions, regulates what can (and cannot) be said, thus influencing how meanings are circulated and consumed (p. 39).

The way Wu and Hou view discourse highlights how deeply it affects many facets of our lives. Discourse is seen as a social practice that shapes our perceptions of reality, ideologies, and ourselves. Our behaviors and interactions with others are also influenced by it, in addition to how we think. Discourse is not just a collection of random concepts and expressions, though. It is systematic in the sense that there are structured approaches to thinking about and understanding the world. According to Wu and Hou's discourse conceptual terms, a religious sermon is an important sort of discourse and a crucial form of social activity. It affects how much we know, how

strongly we believe certain things, and even how we perceive ourselves. Not simply spoken words, but also our actions and relationships with others can be influenced by what is spoken. A sermon, as it is a type of discourse (sermon as a discourse was defined in Merriam-Webster dictionary (2004, p. 658), also includes organized ways of thinking about and communicating about the world, which is especially meaningful to the communication and dissemination of spiritual teachings in sermons from different faiths.

At a more advanced level of understanding discourse, Vološinov (1973, p. 15) summes up all the properties of discourse as “its semiotic purity, its ideological neutrality, its involvement in behavioral communication, its ability to become an inner word and, finally, its obligatory presence, as an accompanying phenomenon, in any conscious act” (italics in the original). Vološinov’s attitude can be understood as follows: ‘semiotic purity’ implies that discourse, or the use of language, functions as a separate domain of symbols and signs. It is a means of communication and meaning transmission; (a) ‘ideological neutrality’ refers to the idea that discourse is not inherently biased in favor of any one ideology or set of beliefs. Regardless of an ideological viewpoint, it is a neutral tool that may be utilized to communicate a wide range of concepts; (b) ‘involvement in behavioral communication’ indicates that human interaction is a function of discourse, which is not separate from the way people behave. We engage in many types of communication and the expression of our ideas, feelings, and intentions through exchanges; (c) discourse has the “ability to become an inner word”, since it may be used for internal communication as well as exterior communication, and this implies that a language is a tool that our minds utilize internally to reason, reflect, and reflect on. It is a tool for directing our inner

thoughts and feelings; (d) 'obligatory presence, as an accompanying phenomenon, in any conscious act' deepens the extent to which language is in conscious human acts. Language and discourse are integral parts of all of our intentional behavior and cognition. We interpret our experiences and intentions through language.

In keeping with Vološinov 's perspective, there are five important factors to consider when examining a religious sermon as a discourse: (a) Semiotic Purity: As a discourse, a religious sermon is a kind of communication that uses signs and symbols to convey ideas. It is a means of expressing moral and spiritual ideas through words; (b) Ideological Neutrality: Although a religious sermon is based on particular ideas and teachings, it is an ideologically neutral form of communication. Despite being based on a certain philosophy, it may be used to convey a range of religious concepts and interpretations; (c) Involvement in Behavioral Communication: A religious sermon is more than simply a collection of words; it is also a vehicle for delivering behavioral advice, moral principles, and spiritual wisdom, considering spiritual figures can use it to engage with their followers and have an impact on their behavior and thinking; (d) Ability to Become an Inner Word: A sermon isn't only for talking to other people. It can have an impact on the listeners' brains and turn into an 'inner word.' It can stimulate contemplation, self-examination, and spiritual development; (e) Obligatory Presence in any Conscious Act: Any conscious act must include a religious message, which is a necessary component of consciousness in general. Every time someone thinks consciously, makes a choice, considers a moral choice, or looks for spiritual direction, it is present. The aforementioned features show that there is a complex interaction between the speaker's message and the listeners' comprehension in the at-

mosphere of a religious sermon, rather than merely a one-way exchange. The words of the sermon and the discourse that surrounds them have the power to influence people's attitudes, beliefs, and behavior internally as well as externally. It serves as a vehicle for the sharing of spiritual and intellectual knowledge that has a positive impact on the lives of believers.

Another aspect of spoken discourse has to do with "tension between social and personal pressures", Sinclair (2004) points out that:

Each individual contribution to spoken discourse shows a curious tension between personal and social pressures. It is simultaneously co-operative and face threatening; it is a step toward the achievement of some personal goal, but it is put together in the knowledge that the goal can only be achieved through the construction of discourse, which by definition requires two participants. Because of this fundamental tension, it is easy to see discourse as essentially manipulative, and indeed it is often difficult to find morally reputable terminology for what seems to be going on (p. 67).

Sinclair's point of view goes deeply into the complex dynamics of spoken communication, showing the interaction between internal motivations and external forces. Every time individuals participate in a conversation, there is a delicate line to be drawn between expressing their preferences and upholding accepted social norms. The goal of this contribution is to work with others while also perhaps weakening their 'face,' or social image. People become closer to achieving their desires or goals when they participate in conversation. They are conscious, however, that achieving these objectives depends on properly constructing discourse in cooperation with others. To have a meaningful discussion, at least two people must communicate with one another. In the context of religious ser-

mons, this inherent tension gives rise to a multifaceted interpretation. One perspective acknowledges that addressing an audience serves a cooperative purpose, fostering the exchange of insights and concepts. However, this communicative act is not without its potential challenges to social harmony, as it holds the potential for disagreements, misconceptions, or inadvertent offenses. This very dichotomy underscores the potential for language to be perceived as a mechanism for influence and control. Constructing and negotiating sermons may be difficult since it frequently entails balancing one's aims with the expectations of societal norms. This point of view also indicates how challenging it is to describe these situations in ethically respectable terms. Finding terms that effectively convey the complex meaning of what goes on during speech is difficult due to the complicated interaction of social forces and personal motivations. In summary, Sinclair's viewpoint gives priority to spoken discourse is a rich and diverse process where personal objectives, societal expectations, interpersonal interactions, and the potential for manipulation intersect to create a complex and complicated network of communication.

1.3 Religious Language and Religious Discourse

Now let us shift our attention to a different aspect: Is there a distinction between religious language and religious discourse? Religious language pertains to specific words, expressions, symbols, and terms associated with religious principles, practices, and beliefs. This encompasses the distinctive vocabulary and linguistic expressions that find use within a given religious tradition. The language used in religions frequently uses words with profoundly spiritual connotations that are perceived in certain ways. Terms like 'Allah' (Glory be to Him), 'salvation', 'virtues', 'blessings', 'grace', and others are examples of religious terminology. Religious language frequently has great symbolic and spiritual importance and is essential for expressing and communicating religious concepts. Similarly, religious discourse covers a wider variety of conversations related to religious issues. It entails the use of words to debate, examine, and investigate topics about religion, spirituality, and faith. Conversations, lessons, sermons, lectures, articles, and encounters relating to religious practices, ethics, rituals, and principles are all considered to be part of religious discourse. It encompasses a range of linguistic forms and styles, in addition to specific theological terms. Religious discourse may include discussions of ethical issues, moral lessons, interpretations of the holy books, and reflections on spiritual experiences. In short, religious discourse is a subset of religious language. While religious language explicitly refers to the specialized vocabulary and linguistic expressions employed within religious traditions, religious discourse generally refers to any types of communication that are linked to religion. Religious discourse offers an environment for expressing and examining religious concepts while creating community and the exchange of spiritual insights.



Regarding Frye's viewpoint, one of the controversial issues raised by Northrop Frye in 'The Double Vision: Language and Meaning in Religion' is the claim that religious (spiritual) language reveals that "spiritual language, founded on the principle that literal meaning in religion is metaphorical, and mythical meaning, from natural language, which is founded on the principle that the literal is the descriptive" (1991, P. 40). This means that Frye claims that religious language is not meant to be taken directly but rather as an indirect way to make reference to something that is outside the scope of our everyday experience. Considering the complexity of religious discourse and the variety of ways in which it functions across different religious traditions, it is crucial to examine the potential drawbacks and negative implications associated with Frye's viewpoint. One can evaluate the invalidity of Frye's claim in the larger context of religious communication and interpretation by carefully examining the weaknesses of his argument. The shortcomings of Frye's argument can be outlined by the researcher as follows:

1. Simplification of Religious Language: By claiming that religious language is only based on metaphor and myth, Frye's argument seems to oversimplify the nature of religious language. The complex meanings of religious texts and the interaction between their metaphorical and literal interpretations are ignored by this narrowing of meaning.
2. Rejection of Literal Interpretation: Frye seems to assert that religious terms should not be interpreted literally. However, this viewpoint might ignore the significance of literal readings in communicating historical facts, ethical lessons, and helpful advice found in sacred texts.
3. Loss of Practicality: By stressing the notion that religious language



should not be taken literally, the claim may ignore how practical religious lessons could be. Many religious systems offer moral and ethical principles that people use in their everyday lives. Neglecting the literal component could reduce the usefulness of religious language in daily life.

4. Neglecting Historical Background: Frye's claim could diminish the historical and cultural context of religious texts by advocating a metaphorical and mythological approach to religious language. Understanding the intended meaning and relevance of these texts frequently depends on this context.
5. Potential for Misinterpretation: Relying only on metaphor and myth could lead to a variety of interpretations of religious texts, which may lead to disagreements or misunderstandings among believers. Different interpretations of metaphorical language could emerge from the absence of established conventions for doing so.
6. Limitations of Metaphor and Myth: Despite their effectiveness in communicating abstract ideas, metaphors and myths may not fully encompass religious beliefs. It may be necessary to use clearer, more explicit language to convey some beliefs and doctrines.
7. Exclusion of Literal Faith: For many people, taking religious teachings literally is a fundamental aspect of their faith. Frye's claim may marginalize individuals who value literal readings highly for religious reasons.

On the other hand, Pihlaja (2021, p. 1) holds a contrasting viewpoint to that of Northrop Frye by asserting that religious texts have power, "They can invoke a reality beyond what we can see, and they connect the hearer to something beyond themselves, to something inexpressible. The words of these texts have power even when they

are referred to in passing.” The text by Stephen Pihlaja affirms the power that religious writings have. These texts have the power to invoke a dimension outside of our normal experience, transcending the visible world. They enable the listener to feel an integral component of something larger, something that transcends their existence—an incomprehensible essence. The text affirms the eternal impact of words and shows that religious writings have an effect that goes beyond explicit investigation or conversation, influencing comprehension and triggering significance in both intentional engagement and straightforward reference. He essentially argues that these texts have a transforming power that strengthens a link to the divine and increases their impact with each reference.

More than that, the value of religious writings and their influence on people’s spiritual experiences are highlighted by a number of persuasive points in Stephen Pihlaja’s text:

1. Invoking Beyond Visible Reality: Pihlaja argues that religious writings have the power to inspire a reality that goes beyond what is perceptible or observable in the physical world. This idea argues that these texts are capable of evoking significant spiritual depths that go beyond our normal senses and are not just restricted to conveying conventional or tangible characteristics.
2. Connection to the Transcendent: The text indicates the role that religious texts have in establishing a connection between readers or listeners and the divine. The idea that these texts provide a connection between people and a higher, incomprehensible world that is outside the boundaries of daily life is implied by the extension of this relationship to the transcendent or the divine.

3. Elevation of Experience: Pihlaja determines that religious texts contribute to raising the experience by pointing to the 'ineffable,' which transcends the limitations of a common language. This suggests that these texts can evoke sentiments, revelations, and interactions that are challenging to express in casual conversation.
4. Word Power: Pihlaja draws attention to the verbal strength that exists in sacred texts. These words have a significant impact, even when they are only stated or mentioned in passing. This highlights the religious capacity of texts for enduring resonance and power, regardless of the environment in which they are brought up.
5. Recognizing Spiritual Depth: The text suggests that religious writings have meaning and depth beyond their literal interpretations. People are encouraged to interact with them on deeper levels by the layers of interpretation, symbolism, and spiritual understanding they hold.
6. Transcending Temporal Boundaries: Due to Pihlaja's standpoint, religious texts have the power to transcend temporal boundaries by enabling people to connect with something bigger than themselves. This indicates that the knowledge and understanding found in these texts transcend eras and are still valuable in the present and future.

Overall, Pihlaja's text clarifies the transformative and profound influence of religious texts, concentrating on how they can unite people with the ineffable, connect them to the incomprehensible, and enable the words contained within them to resonate profoundly, even in passing references.

1.4 Sermons Beyond Preaching

The variety and significance of religious discourses are revealed through the idea that sermons can encompass many facets of life alongside mere religious preaching. Sermons cover a wide range of subjects that influence both individuals and society as a whole; they go beyond just spiritual issues. This idea draws attention to that sermons are a way for religious figures to interact personally with their audience, tackling the challenges and difficulties that people encounter daily. Sermons can provide direction, perspective, and insight into many areas of life, in addition to conveying religious teachings and moral principles. For instance, a sermon may discuss societal concerns like poverty, injustice, and human rights, urging listeners to think about how they can promote compassion and justice. It could also explore issues like relationships, personal development, and emotional well-being, assisting people in managing their problems and interactions with others. Moreover, sermons might delve into modern contemporary issues, including politics, ethical viewpoints on laws, and the economy. This approach reflects the idea that people's responses to and management of these realities are informed by their faith, rather than being separate from those facts. Sermons keep their relevance in people's lives by covering a diverse range of subjects. This perspective focuses on the critical function of sermons to encourage a comprehensive understanding of faith that goes beyond ritual and ideology while acknowledging the intricacies of human experience and the environment we live in.

In this respect, Boussalis et al. (2021, p. 251) offer evidence supporting the notion that sermons frequently address topics such as politics, economics, morality, social justice, poverty, hunger, war, or civil rights. This observation highlights the important role that re-

ligious figures play in addressing urgent issues that influence both the faith community and broader society, alongside spiritual matters. Boussalis et al. propose that sermons commonly incorporate political references. Spiritual figures may utilize their arguments to address political beliefs, power dynamics, and governmental actions. In many countries, where religious figures frequently impose influence over the beliefs and behaviors of their followers, religion and politics tend to intertwine. Along with Boussalis et al., sermons could cover economic issues. Those delivering sermons can explore subjects including fair distribution of wealth, social justice, poverty reduction, and ethical economic practice. These kinds of discussions can help individuals understand their financial responsibilities toward the less fortunate. Additionally, topics related to war, conflict, and peace are commonly discussed in sermons. Religious authorities may advocate nonviolent conflict resolution, condemn violence, and promote harmony and understanding among various communities. This reflects the moral obligation that religious institutions often undertake to promote peace and decrease aggression. Besides, in line with Boussalis et al's viewpoint, the sermons touch on civil rights issues, i.e., religious authorities have the right to speak out against injustice, oppression, and violations of human rights. They can act as a voice for justice and equality, frequently highlighting the worth and dignity of every person through their sacred teachings.

In addition to what Boussalis et al. have verified, in the words of Jonathan Edwards, sermons can inspire societal awareness and transformation. They can serve as links between spiritual teachings and the urgent issues of the world, highlighting the applicability of faith in dealing with societal problems. This viewpoint calls on spiritual authorities to pay attention to the dynamics of their com-

munities and to utilize the pulpit as an area of focus for promoting empathy, understanding, and good effects outside the boundaries of the religious institution.

Edwards remarks that sometimes sermons can be considered “an awakening sermon that draws upon the social tensions and anxieties” (2006, P. 24). The perspective of Edwards reveals the varied functions sermons may have in a religious and cultural situation. In addition to acting as vehicles for providing spiritual direction or theological instruction, this point of view highlights the concept that sermons can be an effective means for addressing more general societal issues and concerns. When Edwards uses the expression ‘awakening sermon’, he obviously refers to a message that seeks to raise or increase audience awareness regarding socioeconomic issues or conflicts. These tensions may be caused by a variety of problems, including social injustices, economic inequalities, political disputes, cultural conflicts, or ethical dilemmas. Such sermons are meant to provide the audience with a sense of responsibility, involvement, and purposeful reaction. As well, the notion of ‘draws upon the social tensions and anxieties’ implies that these sermons draw upon social and emotional factors. They discuss the concerns, anxieties, and fears that individuals may experience due to existing social problems. The sermonist tries to establish a stronger connection between people’s daily experiences and religious teachings by directly confronting these conflicts and fears. Edwards’s stance highlights the point that sermons can go beyond the boundaries of a purely spiritual world and engage with the broader environment in which people live. He contends that sermonists have a duty to interact with society as a whole to facilitate positive transformation and change and to offer compassion and peace of mind. Religious

figures can use the emotional relevance of these topics to inspire their audience to reflect, discuss, and even take action by framing sermons within the context of social issues and concerns. In conclusion, sermons might cover a wide range of themes and need not be confined to mere preaching, considering that the language used in sermons may be utilized to express a diverse range of meanings and evoke a response from the audience on an emotional level.

conclusion

In the first chapter, we can conclude that language is a complex form of communication that uses signs, sounds, and written symbols to share ideas and meaning with other people and institutions. It acts as a bridge connecting thoughts and concepts with the outside world, facilitating the exchange of ideas, feelings, experiences, and information. While language fundamentally involves the transmission of meaning through sounds, words, and symbols, it also includes grammar and structure, which serve to enhance clarity and comprehensibility in communication. Effective language usage is highly influenced by social context since language reflects the social setting and the people using it. Together, linguistic choices are influenced by social contexts, which include aspects like the connection between communicators, the situation at hand, the topic, and cultural background. These contexts also have an impact on the selection of language, tone, and terminology. In addition, language is dynamic, changing through time to reflect cultural shifts as well as advances in technology. Over the course of time, the meanings of words change, demonstrating language's adaptability and plasticity. Due to language's remarkable adaptability, a single word may communicate several meanings depending on the situation and tone. This unique quality of inherent flexibility makes language capable

of exploring complex ideas beyond immediate feelings. Utilizing a variety of functions, including referential, poetic, emotive, conative, phatic, and metalingual ones, language serves as a tool to accomplish certain goals.

The theories put forth by Jakobson and Halliday confirm how language and social context interact, stressing the encoding of behavioral potential into meaning potential. When observed through the lens of social semiotics, language is shown to be a sophisticated system of signs and symbols that supports the creation of meaning, the formation of relationships, and the expression of feelings across a range of social contexts. Ramchand reassures the importance of events and occurrences in language usage and cognitive processes, delving deeper into the intricate relationship between language and mental conceptual representations. Ultimately, effective communication depends on a thorough grasp of the complex interactions between language, meaning, and the social environment.

In the section titled 'Unveiling Language within Religious Discourse', religious beliefs are communicated and understood in large part through language. The distinctiveness of religious communication is shaped by the distinctive vocabularies, idioms, and languages employed by various faiths. Religious works, which are commonly written in specific languages, have holy value and help define the identities of believers. The style in which religious texts are written affects how those texts should be read and understood. Language is also woven into sacred events, prayers, and social events, which strengthens the bond between people. The widespread belief that language is a divine gift to humans reflects the relationship between language and religion. More than that, language is divided into two different aspects: 'language as a system' and 'language as dis-

course.' In contrast to the latter, which emphasizes language usage in context while taking into account social, cultural, and environmental factors, the former concentrates on the structural rules and patterns controlling language components. Discourse in language provides thoughts and points of view in addition to the formal arrangement. Discourse creates and defines concepts and things, and it may be used to establish authority and exercise control. As a result, it is not ideologically neutral.

The language used to explain principles of faith, values, and practices makes up religious discourse. As a type of religious discourse, a sermon derives significance from the larger religious context it is part of, which includes interactions, interpretations, and shared beliefs. The viewpoint of Foucault highlights how speech shapes how we experience the world by creating meaning. Beyond the spoken word, discourse impacts relationships, ideas, and knowledge. In line with, in spoken conversation, the conflict between societal and personal forces is natural. It promotes individual objectives while avoiding social conventions, resulting in dynamic interaction. This conflict is complicated in the context of religious preaching, with possibilities for manipulation as well as participation. Language is used as a tool to negotiate social and personal communication issues.

The section 'Religious language and religious discourse' concludes that religious language is made up of distinctive words, phrases, symbols, and terminologies connected to religious rituals and beliefs. Particular vocabulary and linguistic idioms, sometimes utilizing terms with strong spiritual overtones, are employed within a certain religious tradition. However, religious discourse covers a wider variety of debates based on religious topics and extends beyond only words and terminology. Discussions, lessons, sermons,



lectures, essays, and more that center on religious customs, ethics, rituals, and concepts fall under this category. Religious discourse promotes a relationship and the sharing of spiritual insights while providing an atmosphere for discussing, analyzing, and understanding religious concepts. The section focuses on the interaction between religious language and religious discourse, where the latter promotes a deeper study of religious themes in a variety of circumstances while the former is a subset of the latter.

In 'Sermons Beyond Preaching' section, the conclusion highlights the fact that sermons are more complex than just religious preaching. They address a variety of facets of people's lives and societal issues, in addition to spiritual subjects. In addition to transmitting religious teachings, sermons often provide direction, perspective, and insights into problems encountered in daily life. They can relate their ideas to contemporary concerns by talking about things like politics, economy, morality, social justice, poverty, conflict, and civil rights. By encouraging audience members to contemplate, converse, and even take action, sermons can serve as a link between spiritual teachings and cultural awareness. The conclusion shows the critical role sermons play in discussing both spiritual and material issues, developing a more comprehensive understanding of religion that takes into account the complexity of the human experience and the wider world.

—❦— ❦ — **Chapter Two** ❦ —



**Fatima's Sermon:
Understanding of Transparency
and Opacity**



Introduction

The dynamics of opacity and transparency in spoken language play an essential role in determining how information is communicated and understood. Therefore, we must have a thorough knowledge of how these ideas function within the complex process of interpreting spoken or written language before starting our analysis of Fatima's sermon (Peace be upon her), considering both its opaque and transparent dimensions. By clarifying the fundamental essence of these two concepts, we provide ourselves with the knowledge needed to understand the multiple levels of meaning in which Fatima's discourse (Peace be upon her) is composed. Furthermore, a good understanding of these two concepts enables us to approach Fatima's speech (Peace be upon her) as a whole, permitting a careful examination and understanding of all of her points of argument.

It is critical to give the linguistic notions of 'transparency' and 'opacity' thorough consideration when examining the connection between language style and cognitive stylistics. According to Leech and Short (2007, p. 31), "Style is relatively transparent or opaque: transparency implies paraphrasability; opacity implies that a text cannot be adequately paraphrased, and that interpretation of the text depends greatly on the creative imagination of the reader". When Leech and Short use the term 'transparency', they refer to a form of communication where the idea is obvious to comprehend. Transparency in an expression is the ability to summarize or rephrase its main ideas without distorting the intended meaning. To clarify, the language employed in a transparent document is straightforward, and the words' meanings and their intended meanings are the same. Clear writing or speech (transparent) allows readers or listeners to effortlessly understand the information without spending much time on interpretation.

Conversely, 'opacity' describes a manner of communication in which the message is more complex and less clear. When communication is opaque, it takes more substantial effort on the part of the reader or listener to comprehend it. The link between words and their meanings may not be as clear-cut or transparent in some ways. Opacity indicates that readers need to use more cognitive effort and creativity to decipher the intended message. To completely comprehend what the author is trying to say, readers may need to engage with metaphors, figurative language, and context. By doing so, interpretation turns into a creative process.

Opacity, as a stylistic technique, is not an undesirable characteristic in the context of rhetorical writing or speech; rather, it has a close association with the creative component. With this in mind, Leech and Short state that the "creativity of the writer also requires creativity from the reader, who must fill in the gaps of sense with an associative logic of his own. So opacity can be equated with the extent to which the reader is required to be creative. Opacity is also a useful metaphor" (p. 24). Leech and Short discuss the concept of 'opacity' in language and communication within the presented text. The degree to which a text or message is not instantly plain or simple to grasp is referred to as opacity in this context. When they refer to the 'creativity of the writer', they indicate that authors purposefully employ language that necessitates readers' use of their imagination and cognitive abilities to fully understand the meaning. In other words, the author or speaker may purposefully leave certain gaps or ambiguities in the text to encourage reader participation in the interpretation process. Leech and Short argue that the reader must also exercise some degree of creativity to fully comprehend the writer's creativity. The reader is asked to use their associative

reasoning and creative thinking to close any comprehension gaps due to reasons for opacity. A deeper and more involved contact with the text results from this interaction between the author's creative expression and the reader's active interpretation.

Within this context, a Fregean theory of meaning indicates that "the reference of any complex expression (that is a meaningful unit) is a function of the referents of its parts" (Audi 1999, p. 780). According to a fundamental principle in the Fregean philosophy of language, the meaning or reference of a complex utterance is connected to the meanings or references of its constituent parts. He highlights that comprehension of the sense of the expression and reference is necessary for understanding its meaning, considering that a 'complex expression' is a collection of words or symbols that collectively conveys a certain level of meaning. The meaning of a term is how we interpret its reference, which is what it points to in the outside world. Frege argues that the meaning of expression arises not only from its constituent components but also from the arrangement of those elements inside the statement. In brief, the Fregean approach stresses that comprehending the meaning of a complex statement entails not only being aware of the meanings of its constituent fragments but also being conscious of how those components interact and influence the meaning of the expression as a whole. This viewpoint enables a more sophisticated comprehension of language, where word order and structure are essential to meaningful communication. It also stresses the notion that the overall meaning of the expression is more complex than the sum of its constituent components and is the outcome of intricate linguistic interaction.

Considering that brainstorming is a cognitive creative process, it is critically important to take issues a step further and determine how much the opacity approach affects readers' or listeners' thoughts. People frequently stimulate the expression of opacity or open-ended ideas during brainstorming processes. This is due to the fact that opacity may result in a variety of perspectives and interpretations, which in turn can inspire original thought and produce a larger variety of ideas. Participants (readers or listeners) can explore many perspectives and possibilities when there is room for ambiguity during brainstorming, and this might result in ground-breaking answers that would not have been found with a more direct or strict approach. An opaque or open-ended notion could be put forth during a brainstorming process. This concept could inspire people to think in novel ways, make connections they had not previously thought about, and come up with even more creative ideas. An opaque notion can occasionally act as a starting point for creative thinking, encouraging people to think outside of their customary comfort zones. In conclusion, there is a connection between ambiguity and brainstorming since it can encourage creative thought processes and produce more creative answers when a brainstorming process is allowed to include some degree of uncertainty. The power of ambiguity may be used during brainstorming to produce novel and unexpected ideas by allowing for numerous interpretations and points of view.

There are instances of referential opacity and referential transparency being employed as stylistic techniques in Fatima al-Zahra's (Peace be upon her) religious speech (Referential Opacity is Fauconnier's terms, 1994, p. xxi). This is in the light of what has been stated above regarding brainstorming and cognition and how they are connected with transparency and opacity.

Referential transparency involves using clear, straightforward language without ambiguity or concealed meanings. Without the need for in-depth interpretation, the audience can effortlessly comprehend the content being presented. This technique improves communication while reducing uncertainty. Referential transparency is used by Fatima al-Zahra (Peace be upon her) in the sermon when she addresses the audience directly, talks about straightforward principles, and makes logical arguments. She uses uncomplicated, understandable language, for instance, while discussing inheritance rights, quoting from the Glorious Quran, and asking questions. Referential transparency may be realized in this sermon through investigating:

1. Referentially transparent pronouns: The references to Allah (Glory be to Him) are transparent and easily understood when the pronouns 'His', 'Him', and 'He', are employed. As an illustration, *الْحَمْدُ لِلَّهِ عَلَىٰ مَا أُنْعَمَ، وَلَهُ الشُّكْرُ عَلَىٰ مَا أُهْمَ، وَالنَّسَاءُ بِمَا قَدَّمَ* 'Glory be to Allah for His great blessings, and gratitude to Him for that which He has inspired, and praise be to Him for what He has brought to pass.'. Here, Allah (Glory be to Him) is specifically and directly referred to using the pronouns. Furthermore, Fatima al-Zahra (Peace be upon her) employs referential transparency in this sermon when she plainly states her thoughts, feelings, and points of argument without using sophisticated terms or complex metaphors. She makes her valid points in an organized and concise way. For instance, when she addresses the audience and expresses her concerns about receiving her father's inheritance, she does it in a direct manner that leaves no room for interpretation.
2. Referentially transparent specific emotions and worries: From the discourse given by Fatima (Peace be upon her), it is possible to infer the following specific emotions and worries:

- (a) Anxiety of the prophet's departure: She expresses sadness and fear for the Prophet Muhammad's departure (God bless him and his Household). She mourns the eclipse of the stars and the blackness of the earth that his death has brought about, وَأَظْلَمَتِ الْأَرْضُ لِغَيْبِهِ، وَكُسِفَتِ النُّجُومُ لِصِيْبِهِ 'The world has become dark by his absence; the stars have been eclipsed because of his loss', calling the loss an incredible disaster. Her comments evoke a strong sense of loss and sadness;
- (b) Pain regarding betrayal and disobedience: As she discusses the betrayal and disobedience of some people, her tone gets increasingly critical: أَلَا وَقَدْ قُلْتُ مَا قُلْتُ عَلَى مَعْرِفَةٍ مِنِّي بِالْخَذَلَةِ الَّتِي خَامَرْتُمْ، وَالْغَدْرَةَ الَّتِي اسْتَشَعَرْتُمَا قُلُوبَكُمْ 'I have said what I had to say, being fully aware of your intention to forsake me and of the betrayal that has sprung in your hearts'. She laments their behavior and brings out how they had rejected Islamic teachings and the Prophet's advice while expressing her pain and sorrow;
- (c) Defense of her inheritance rights: Fatima's feelings (Peace be upon her) towards the issue of inheritance rights are the strongest. She is convinced that she should get her father's legitimate inheritance. As she asserts her claim and condemns anyone who would oppose it, she does it in a hard and determined manner;
- (d) Appeal for support: Fatima (Peace be upon her) makes a plea to Muslims for help and support in protecting the truth and maintaining her rights. She conveys a sense of urgency in the hopes that people will support the cause she believes in and stop what she believes to be injustices;
- (e) Desire for justice and recognition: Throughout the talk, she expresses a desire for justice and recognition for both her father's beliefs and her rightful place in society. She laments that her

message has not been accepted and that some people have abandoned the right path;

- (f) **Patience and Perseverance:** She manages to remain patient and persistent despite her difficult emotions. She is aware of the challenges she is facing, yet she is persistent in her commitment to defending the truth;
- (g) **Warning of divine retribution:** She warns about divine punishment and the consequences of abandoning Islamic principles and disregarding one's obligations. She stresses the probable rage from Allah (Glory be to Him) for disobedient people and issues The Day of Judgment warning;
- (h) **Cry for unity:** She stresses the need for Muslim unity and the need for Muslims to preserve Islamic principles. She expresses anxiety about the separation and tension that have developed and asks for a return to the principles of Islam and the Prophet's instructions;
- (i) **Sadness over hypocrisy:** She laments the growth of hypocrisy and the departure from the straight path, *ظَهَرَ فِيكُمْ حَسِيكَةُ النَّفَاقِ*, 'the thorny tree of hypocrisy appeared amongst you and the role of religion became ragged'. She discusses the difficulties her father and his followers faced, focusing on their efforts for the spread of Islam;
- (j) **Truth-speaking determination:** She continually demonstrates her will to tell the truth and defend her rights. She reaffirms her commitment to her mission while asserting her status as the Prophet's daughter (peace be upon her);
- (k) **Desiring support from الأنصار the Ansars :** She specifically requests assistance and support from the Ansars. She encourages them to

stand by her side by bringing up their prior commitment to and contributions to the faith.

These emotions and worries dominate Fatima's powerful (Peace be upon her) and persuasive talk, expressing her strong sense of responsibility, her love for her father and his teachings, and her constant commitment to protecting the truth.

3. Referential transparent naming: To maintain transparency, she specifically names people and ideas. For instance, there is no space for ambiguity when she mentions names like *وَأَشْهَدُ أَنَّ أَبِي مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ* 'I bear witness that my father, Muhammad (God bless him and his Household), is His servant and Prophet, and *فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ* 'But Allah is worthier of being feared by you, should you be faithful' are stated explicitly, (Emphasis added).

In addition to the previous discussion of referential transparency, Fatima's speech (Peace be upon her) exemplifies referential opacity. Referential opacity, typically achieved through symbolism, allegory, or metaphor, entails using language that requires the listener to infer meaning from context. The validity of referential opacity is confirmed by Lamarque's assertion that "referentially opaque sentences . . . can be true" (2014, p. 10). This sermon employs referential opacity by utilizing religious allusions and symbolic language. To properly grasp the depth of her message, the audience may need to be proficient with Islamic principles, particularly when interpreting symbolic connotations concerning the Quran and her father's teachings. For example, her use of Quranic verse, such as *وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ* 'And Muhammad is but a messenger', introduces layers of meaning that demand interpretation and go beyond the literal discourse. In this verse from the Quran, the theological, historical, ethical, and

spiritual facets of Islam are all addressed at a variety of levels of significance. It is essential to understand Muhammad's prophethood and the bond between Allah (Glory be to Him), the messenger, and those who believe. Listed below are the various layers of meaning:

- (a) Surface meaning: This verse essentially states that Muhammad (God bless him and his Household) is a messenger of Allah (Glory be to Him). It highlights his function as a messenger, which is essential to understanding Islam. This additional layer of significance reinforces the prophetic nature of Muhammad's mission (God bless him and his Household);
- (b) Theological and doctrinal layer: This verse highlights the idea of prophethood in Islamic theology. It supports the notion that Allah (Glory be to Him) sent Muhammad (God bless him and his Household) to deliver His message to humanity, keeping in mind that the Islamic central premise is that Allah (Glory be to Him) sent messengers to lead people in the right direction;
- (c) Historical context: In the historical context of the revelation of the Quran, the verse can also be understood. It was revealed during a period when some early Muslims disagreed and had questions about Muhammad's status (God bless him and his Household). By making it clear that Muhammad (God bless him and his Household) is, above all, a messenger, this verse eliminates any idea that he possesses divine traits;
- (d) Reminder of humility: The verse aims to reinforce humility. Muhammad (God bless him and his Household) is described as 'but a messenger,' concentrating on both his human character and the notion that he is not divine. This may serve as a reminder to Muslims that even the most esteemed people are ultimately under the authority of Allah (Glory be to Him);

- (e) Interpersonal and ethical layer: On a personal level, the verse urges believers to see Muhammad (God bless him and his Household) as Allah's (Glory be to Him) chosen messenger and to obey him. It creates a foundation for the interaction between the prophet and those who follow him;
- (f) Spiritual reflection: Muslims who think about this verse may have an opportunity to engage in spiritual contemplation. It motivates believers to consider the significant role that messengers play in establishing a relationship between the divine and humans;
- (g) Universal message: Beyond Muhammad's (God bless him and his Household) specific historical context, this verse conveys a general lesson regarding the function of messengers in conveying Allah's instructions. It means that Allah (Glory be to Him) has sent messengers with the fundamental message of monotheism and virtuous conduct to different societies throughout history.

2.1 The Opacity of Transparency

Transparency is commonly regarded as a virtue in speech and communication in regular interactions. Transparency in communication refers to being open-minded, truthful, and concise. Transparency of this kind fosters mutual understanding and trust between people; paying attention to the message communicated as unambiguous and thus it has no hidden meaning.

Within limits, sometimes transparency conceals tensions (Fenster, 2006, p. 885). The frame of this view indicates a comprehension of language and communication that transcends external manifestations. It implies that while clarity and openness in communication are frequently connected with transparency, or the attribute of being easily understood or seen, there are situations in which they

may conceal or obscure underlying tensions, conflicts, or complexity. The Fenster's standpoint reveals an unfamiliar situation. It implies that even when people make an effort to be transparent, doing so may occasionally hide underlying tensions or conflicts. There are various causes for this to occur:

- (a) People may use excessive openness as a strategy to avoid direct confrontations or difficult arguments in a variety of situations. By doing this, they use openness as a barrier, avoiding the need to deal with problematic issues head-on.
- (b) The idea of transparency has several dimensions and is not always used in an absolute sense. People regularly use selective openness, opting to highlight or omit certain information while concealing or minimizing others.
- (c) Transparency attempts are frequently restricted by complexity. Striving for openness when a problem is intrinsically complex might, ironically, lead to misunderstanding. Such transparency might unintentionally be interpreted as opacity, further confusing situations, and increasing emotions rather than clarifying or simplifying the situation.
- (d) Differences in awareness are crucial to how transparency is viewed and comprehended. There may be gaps between what one knowledge considers transparent communication and the standards and expectations of another knowledge.

Considering earlier arguments on the opacity of transparency, it is evident that Fatima's speech (Peace be upon her) illustrates the idea of 'transparency' by the way she addresses her audience while concealing underlying tensions and emotions. She effectively communicates her argument in her speech by using rhetorical devices

and several levels of meaning. She begins her speech by praising and thanking Allah (Glory be to Him) in several words. Her claim to inheritance and her call for justice are her fundamental concerns, which are transparently hidden below these displays of devotion. She establishes a respectful and religious tone for her audience by beginning with religious praise, which enables her to tackle the sensitive topic of inheritance without instantly provoking criticism.

In the light of the proposition that symbolic language is a form of opacity, to bring out her rights concerning this issue, she makes use of symbolic language. For instance, when she asserts that *كِتَابُ اللَّهِ - جَلَّ - ثَنَاؤُهُ - فِي أَفْنَانِكُمْ* 'The Book of Allah - glory be to Him - announced it in your courtyards', she is using the Quran as proof for her statement. This strategy makes her argument look like a logical extension of accepted ideas, referring to common religious beliefs and principles. Regarding the topic at hand, she uses rhetorical questions as forms of opacity to attract the attention of her audience and get them to think about their behavior and responsibility. She is putting her audience to a test by raising questions such as *أَرَعَبَّةٌ عَنْهُ تَرِيدُونَ* 'Do you wish to turn away from it out of aversion' She is encouraging them to think about the moral ramifications of their choices. She preserves a feeling of transparency in her arguments while carefully addressing the issues surrounding her assertion by using this questioning technique.

Regarding this matter, the verses from the Quran that she manipulates further increase the clarity of her claim. She presents herself as strongly rooted in Islamic doctrine and values by referring to specific verses that support what she says. This not only enhances her argument but also appeals to the religious reactions of her audience, making it hard for them to completely reject her assertions. Furthermore, she repeatedly stresses her relationship with her fa-

ther and her legitimate claim to an inheritance, which may give rise to concealed tensions or possible disagreements. Even though she publicly claims to be legitimate, there is a feeling of opacity in what is stated or indicated but not spoken. The fact that Fatima (Peace be upon her) is insistent on her heritage and her unique position in Islamic history suggests that there should be people who disagree with her rights or legitimacy. She hints at any unresolved concerns or conflicts about her inheritance by revealing her relationship with the Prophet. She attempts to address the fundamental causes of these possible conflicts without turning to direct confrontation, but the opacity lies in the unstated details of these issues.

In brief, even though Fatima's words (Peace be upon her) are explicit in how they communicate her argument and viewpoint, the opacity results from the complexity and possible reasons for tension that are implicit in the assertion's context. Listeners can infer the larger historical and social structures, which gives her message deeper meaning. Fatima's sermon (Peace be upon her) is the perfect example of how to use transparency to conceal tensions and feelings while tackling a sensitive topic. She constructs a convincing argument that appeals to the audience's shared values and beliefs while arguing powerfully for her legitimate inheritance using religious language, metaphors, and allusions to Islamic teachings. This shows how proficient speech may be employed to steer clear of difficult and sensitive situations while preserving a sense of calmness and deference.

Advancing further, the idea that transparency can, from time to time, conceal tensions is juxtaposed with a number of cognitive stylistic characteristics. In her speech, Fatima (Peace be upon her) puts into action a variety of rhetorical devices and emotional appeals to make a compelling case. Fatima (Peace be upon her) sets a tone of

reverence and dedication by opening her speech with gratitude and praise for Allah (Glory be to Him). This stylistic choice strengthens her credibility in her audience's eyes by connecting her message with moral and religious authority. There is, however, a tension relating to her assertion of inheritance rights concealed behind this reverence. She puts into effect a blend of metaphors and compelling language to reinforce her argument as she goes into detail about her family history and the significance of her father. She employs images to communicate the transformational force of her father's message as she talks about removing *وَكَشَفَ عَنِ الْقُلُوبِ بِهَمِّهَا* 'ambivalence from their hearts' and *وَجَلَّى عَنِ الْأَبْصَارِ غُمَّهَا* 'illuminating the obscurity of their sight'. However, she suggests an undercover disagreement between her assertions and people who would disagree with them by carefully referencing the difficulties and resistance her family has encountered.

Besides, the allusions Fatima (Peace be upon her) makes to the Qur'an and Islamic teachings serve as both stylistic and persuasive. She calls upon religious authority to back her claim to inheritance by quoting verses from the Qur'an. This also reveals a tension about her status among the Islamic community over how these Qur'anic verses should be interpreted. Also, a sense of engagement is produced by the sermon's emotional intensity and rhetorical questions addressed to the audience. The seriousness of the issue is further demonstrated by her frequent appeals to the audience's faith and comprehension which indicate that rejecting her claims would be interpreted as a betrayal of their principles of faith.

Finally, Fatima's sermon (Peace be upon her) serves as an example of how cognitive stylistic elements like religious allusions, metaphors, and emotional appeals are used to make a clear point about

her claim to inheritance. Nevertheless, underlying this transparency lies the tension of resistance, varying perceptions, and the potential consequences of her claims, which can be seen through the complex use of language and arguments.

2.1.1 Opacity and Indefinite Terms

In the sense of referential opacity, as noted by Quine (2013), there are multiple techniques by which opacity can be expressed, including “Opacity and Indefinite Terms” (P. 132) and “Opacity in Certain Verbs” (P. 137). In this sense, Lady Fatima’s speech (peace be upon her) contains instances of opacity and indefinite terms, which are frequently employed to evoke emotions like shock, excitement, and spirituality.

As an example:

اِبْتَدَعَ الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهَا

‘He originated things but not from anything that existed before them...’

The usage of the term ‘things’ in this sentence without any more explanation leads to opacity. It takes an extended amount of time for the listener to learn the true nature of these ‘things.’ Instead, individuals must rely on the context of the speech and their religious background to figure out what is being said. These characteristics work together to produce an expressive style that encourages reflection as well as thought. The audience is urged by Fatima’s speech (Peace be upon her) to interact with the ideas discussed and to reflect on the profound essence of creation. Therefore, the use of opacity and vague phrases challenges the listener to consider the connotations of the phrase carefully and make connections to their ideas and conceptions of the sacred standpoints.

From a cognitive stylistic perspective, it is effective to analyze the previous sentence concerning certain cognitive criteria:

- (a) Blending and conceptual metaphor: The verb 'originating' is used to refer to the act of creation. The metaphor provokes the notion of creating something. By merging many ideas, the metaphor is further enhanced. The words 'originated' and 'things' together produce an abstract mental space where the act of creation is perceived as the origin of these 'things.' In this combination, the word 'before' is also essential since it denotes a time sequence in which the act of origination comes before the existence of the 'things';
- (b) Contrast and negation: The expression 'but not from anything that existed before them' includes contrast and negation. This establishes a mental contrast between the act of creation and objects that already exist. The subsequent explanation contrasts with the expectation that the negative creates. The audience is prompted to make a distinction between the act of originating and the idea of pre-existing things by way of this cognitive contrast;
- (c) Sequentiality and causation: The expression 'from anything that existed before them' establishes both causality and sequentiality. It suggests that the act of origination is causally related to the absence of anything before the objects that originated. Cognitively, this chain of events is seen as a cause-and-effect relationship, where the act of originating results in the absence of pre-existing entities;
- (d) Temporal conceptualization: The phrase 'existed before them' introduces time by using 'before' to create a time link between the act of creation and the presence of 'things.' The audience may better understand the chronology of events and the awareness of creation in connection to time due to this temporal context;

(e) Abstract concepts and concrete imagery: The utterance maintains a balance between abstract notions ‘originated’, ‘existed’, and tangible imagery ‘things’. This harmony helps establish the abstract knowledge of creation in concrete, tangible things.

In a broader sense, to represent a complex notion of creation and existence, this argument makes use of cognitive mechanisms including blending and conceptual metaphor, negation, causality, temporal conceptualization, abstract concepts, and concrete imagery. Combining these cognitive processes enables the audience to interact with the abstract idea of creation through an engaging mental image, increasing their comprehension and consideration of what is being directly presented.

Another example: *ظَهَرَ فِيكُمْ حَسِيكَةُ النَّفَاقِ وَسَمَلٌ جَلْبَابُ الدِّينِ* ‘the thorny tree of hypocrisy appeared amongst you, and the role of religion became ragged’

This expression can be cognitively analyzed according to the criteria of opacity and indefinite terms. The phrase has an opaque tone. The phrase ‘throne tree of hypocrisy’ is symbolic and has to be interpreted to be completely understood. Instead of referring to a real throne, the word ‘throne’ used here is a metaphor for the influence, dominance, or prominence that hypocrisy held among a group of Muslims. In the same way that a throne is the highest symbol of power, the metaphor suggests that hypocrisy formerly held a prominent position. From the perspective of opacity and indefinite terms, in this context, the word ‘throne’ itself is an ambiguous phrase. Instead of referring to a specific physical throne, it represents the impression of power and distinction. In other ways, the word ‘ragged’ is equally opaque because it fails to specify how much the throne of hypocrisy was ragged or how it happened. In

metaphorical representation, the phrase handles a metaphorical representation to communicate a difficult concept. The term 'thorny tree' is used metaphorically to denote the appearance of hypocrisy as having dominance or power in a certain situation. The word 'ragged' denotes a decrease in this power or importance. In terms of contextual understanding, it is important to take the surrounding context into account to completely understand the meaning of the phrase. The actions of Mohammad, the idols he destroyed, and the heroes he defeated are discussed by Fatima (Peace be upon her) in the accompanying words. The 'thorny tree of hypocrisy' is found explicitly in this context to relate to the imagined power or influence that hypocrites possessed in opposition to the message of Mohammad. The 'ragged' role of religion undoubtedly denotes a decrease in the authority and influence of hypocrisy as a consequence of Mohammad's actions and the development of righteousness. In essence, the utterance shows how ambiguity in language and the usage of ambiguous terms may coexist in a metaphorical context. The metaphor adds complexity and levels of meaning, necessitating active interpretation on the part of listeners, who must make use of the background information given to grasp the importance of the metaphorical representation.

From a cognitive stylistic perspective, keeping in mind that the cognitive stylistic approach analyzes how language and linguistic devices are used to create specific cognitive and emotional effects in the minds of the audience, the statement 'the thorny tree of hypocrisy appeared amongst you and the role of religion became ragged' can be analyzed using this approach by examining the cognitive processes and mental imagery evoked by the language as follows:

(a) Metaphorical representation: The expression employs meta-

phor to illustrate a challenging concept. Metaphors are cognitive devices that help people link ideas together in their minds. The phrase ‘thorny tree of hypocrisy’ in this instance is a metaphor that blends the idea of hypocrisy with the representation of a thorny tree; a sign might represent unfavorable emotions, hatred, or malicious intent. They may bring up sentiments of hostility or anger. Combining these two ideas creates a striking mental image of hypocrisy, establishing power or influence;

- (b) Cognitive processing: By urging the audience to cognitively link the idea of hypocrisy with the visual imagery of a thorny tree, the metaphor stimulates the audience’s cognitive processes. The meaning of the metaphor can be better understood due to this connection. The mental merging of two separate concepts—the thorny tree and hypocrisy—to create a new, metaphorical idea is a cognitive process known as conceptual blending;
- (c) Cognitive effect: By describing hypocrisy as a ‘thorny tree’, the remark has both an emotional and cognitive impact. It suggests that among some people or institutions, hypocrisy holds a prominent and authoritative status. Given that hypocrisy is linked to dishonesty and insincerity and that the metaphorical ‘thorny tree’ connotes an unjustified elevation of such behavior, this may cause hatred in certain people;
- (d) Contextual Integration: It is essential to take into consideration the context offered in the speech to completely comprehend the statement. Fatima r(Peace be upon her) recounts Mohammad’s activities of demolishing idols and defeating heroes, as well as the eventual establishment of righteousness and religious authority, in the words that come before. This context provides a conceptual framework for understanding the metaphor. The cognitive

outcome of the contrast between these beneficial deeds and the harmful effects of hypocrisy is the ‘thorny tree’ of ‘hypocrisy’;

(e) Mental imagery and emotion: As they consider the metaphor, the audience develops an emotional image of hypocrisy being represented by a thorny tree. By illustrating the decrease in the effects of the hypocrisy in a visual way, this visualization enhances the cognitive effect. The strength of the argument is strengthened by this internal picture and the emotional connotations of the metaphor.

In summary, by examining the cognitive processes, mental images, and emotional reactions triggered by the metaphor, the cognitive stylistic technique enables us to comprehend how the utterance operates. This strategy draws attention to how language, cognition, and emotions interact intricately to influence how the listener perceives and interprets the speech.

2.1.2 Opacity in Certain Verbs

Opacity in certain verbs refers to the use of verbs that omit some or all of the specifics of the action, allowing the listener to speculate or infer. This might arouse feelings of suspense, admiration, or eagerness. Following are a few quotes from the text:

عُكِّفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهِ

‘secluded around their sacred fires, worshipping their idols’

Through examining specific verbs used and the inferred meanings they communicate, within the context of Fatima’s statement (Peace be upon her), it is possible to see how the utterance symbolizes opacity: (a) Verbs as opacity: The verbs ‘secluded’ and ‘worshipping’ in the sentence above ‘secluded . . .’ show opacity by hinting at deeper meanings that may not be immediately apparent from the surface level of the words. For an in-depth comprehension of these

implied deeper psychological or emotional states verbs, context is necessary; (b) 'secluded' as opacity: The negative connotation of the verb 'secluded' implies that the people in issue are cut off from or alienated from society. This detachment might suggest a feeling of exclusivity, distancing, or even concealment in their actions. This might imply that the practices being used by the worshipers are not ones that the general public understands or accepts, which could imply criticism or disapproval on the part of the speaker or the community as a whole; (c) 'Worshipping' as opacity: The word 'worshipping' connotes an act of reverence and commitment to a specific religion. The opacity in this situation, though, comes from the larger ramifications of idol worship. Although the phrase refers to 'worshipping their idols,' it does not explain the entire psychological and spiritual ramifications of idol worship or the reasons why various nations indulge in it; (d) Contextual clarification: It is important to take into account the broader context of the speech to completely comprehend the opacity of these verbs. In the phrases that come before, Fatima (Peace be upon her) talks about how Muhammad (God bless him and his Household) is the ideal embodiment of Allah's commands and kindness. This context implies that the concern with and worship of the nations is in opposition to the true religion; (e) Cognitive engagement: This opacity of the verbs stimulates the audience's mental processes. They are encouraged to explore the causes of the actions of the nation in greater detail as well as the detrimental effects of obsession and idolatry within the context of the religious message of the speech; (f) Eliciting emotional response: She evokes an emotional response from the audience by employing ambiguous verbs. The speaker seeks to provoke an emotional response from the audience by encouraging them to sympa-

thize with the nation's unwise conduct and their departure from the road of religion; (g) Indirect communication: She conveys the unfavorable characteristics of the nation's behavior without mentioning them specifically by using opacity in her verb choice. The listener is encouraged to consider the effects of the nation's acts and larger issues of faith, commitment, and the results of idolatry by using this indirect technique.

In conclusion, the verbs 'secluded' and 'worshiping' portray opacity in a way that deepens the discourse by stimulating thought, evoking feelings, and indirectly expressing the bad elements of the nations' actions. By taking into account the larger context of the speech and meditating on the underlying meanings these verbs convey, the audience's understanding of these verbs is enhanced.

From a different perspective, considering that a cognitive stylistic approach examines how language and linguistic strategies are used to create particular cognitive and emotional impacts in the audience's minds, Fatima's saying (Peace be upon her) 'secluded around their sacred fires, worshipping their idols' can be analyzed to examine the cognitive and emotional implications of the words used in the context of the speech. The cognitive stylistic analysis can be handled in the following manner:

(a) Cognitive activation: The expression causes the audience to mentally imagine the nation's behavior. 'Fires' is a metaphor for their emotions or desires, while the word 'secluded' denotes cutting off from or alienation from society. The audience's mental images and cognitive processes are stimulated by this; (b) Salient imagery: The mental image of 'fires' is vivid, reflecting the intensity of the people's feelings and desires. The use of the metaphor 'fires' is crucial because it creates a sense of consuming, remarkable forces that

elicit strong feelings from the listener; (c) Symbolic significance: The phrase 'worshiping their idols' has symbolic meaning. 'Idols' stand for false religious objects and indicate the nation's erroneous priorities. The audience experiences cognitive dissonance since it goes beyond the core beliefs of the faith to worship anyone other than Allah (Glory be to Him); (d) Cognitive dissonance: Cognitive dissonance is caused by the juxtaposition of the words 'secluded' and 'worshiping' in the same sentence. Audience members are asked to balance the intensity of the secluding with the practice of idol worship. This dissonance puts the audience's principles and values to the test, pushing them to think critically about the speech's subjects; (e) Emotional engagement: By depicting the nations as being driven by their passionate needs and misplaced worship, the statement inspires emotional involvement. The audience may react emotionally in a variety of ways, from empathy to criticism, as they struggle with the idea of idolatry despite knowing that Allah (Glory be to Him) exists; (f) Narrative coherence: The expression helps the narrative flow of the speech. It serves as a summary of the actions of the people, showing how far they have strayed from the way of true religion. The coherence makes it easier for the audience to understand how Muhammad's role (God bless him and his Household), the acts of the nations, and the results are related; (g) Pragmatic Implications: The expression has negative pragmatic connotations since it implies that the group is secluding itself and indulging in what can be considered unusual or deviant practices. The word 'idols' has the tendency to imply erroneous or misguided adoration, and this isolation suggests a possible detachment from or disagreement with mainstream culture. In general, it conveys a speaker's or observer's feelings of disapproval or distrust toward the group's

ideas and behaviors; (h) Engagement with Themes: From a cognitive stylistic point of view, the phrase engages the audience with the more general themes of faith, commitment, and the consequences of deviating from the right path. It encourages audience members to reflect and assess their attitudes and deeds in the light of the speech's themes.

In conclusion, Fatima's line (Peace be upon her) stimulates emotional reactions, engages cognitive processes, and asks the listener to think about the contrast between strong devotion and misplaced adoration. It raises questions about their values and beliefs, which adds to the speech's total emotional and cognitive impact.

2. 2 Lexical Opacity

Lexical opacity is a language phenomenon whereby the meaning of a word or phrase is somewhat hidden and difficult to understand by breaking it down into its component fragments. Essentially, it suggests that the meaning of the word cannot be easily understood by deconstructing it into its morphemes or by taking into account the individual meanings of its constituent components. In the field of lexical semantics, lexical opacity is one of its subfields. This is essential because the area of lexical semantics is devoted to exploring the deeper meanings of words and the complicated relationships between them in a language system. Aspects like word senses, how words connect, and how meanings are organized within a language are all covered in this field of research, which explores word meanings.

In the light of the proposition that lexical opacity and lexical semantics can both be viewed as deliberate stylistic choices made by language, it is crucial to look at how these features interact across different linguistic domains. Lexical semantics is an important component of stylistics, which studies the expressive and esthetic elements of language usage. Words are carefully chosen by authors and speakers to communicate certain details, feelings, or imagery. These decisions are stylistic in nature since they affect the text or speech's tone, mood, and broader effect.

However, lexical opacity, a distinct language phenomenon, occurs when a word or phrase's meaning is not instantly clear. Lexical opacity is a stylistic choice that writers or speakers use to add ambiguity, complexity, or layers of meaning to their language. This is particularly useful in literature (taking into account that sermons are one type of literature), where authors frequently utilize metaphors and idiomatic terms to spark the reader's or listener's interest and stimulate thought. Lexical opacity then functions as a stylistic tool to heighten the richness of the text and depth. In addition, it is challenging how lexical opacity, lexical semantics, and stylistics interact. At the same time, writers or speakers may purposefully use lexical opacity in their creative choices to produce a desired effect, such as suspense, ambiguity, or symbolism. A crucial component of stylistic innovation is the deliberate manipulation of word meanings, shades of meaning, and semantic connections.

There are several crucial ideas concerning lexical opacity to consider: Firstly, it usually occurs in conjunction with idiomatic phrases, which are collections of words having meanings that differ from those of the individual words that make up the statement. Secondly, metaphorical language reflects lexical opacity as well. Words are

used in metaphors in a figurative, non-literal style to communicate complex or symbolic ideas. Thirdly, while some words have clear, literal definitions, they can also take on additional, context-specific meanings. Without taking into account the surrounding context, these further implications might not be easily understood. Finally, it is critical to distinguish polysemy and homonymy from lexical opacity, two related language phenomena. According to Leufkens (2015, p. 15), lexical opacity can manifest as homonymy, polysemy, and non-compositionality. A context known as polysemy happens when a single word has many related meanings that all point to the same central notion. In conclusion, lexical opacity is an essential concept in linguistics that focuses on the idea that language does not always function with complete transparency or regularity. It stresses how numerous linguistic elements, such as idiomatic use, metaphorical language, and contextual details, may affect the meanings of words. This phenomenon, in turn, stimulates how varied and complex language is as a system of communication.

Along with this, Lamarque (2014, p. 145) states that certain expressions or names are “not used in a purely transparent manner. Although the name has a referential function” because it emphasizes a context where the meaning of a word (or a name, in this case) may not be transparent or expected based just on its referential function or its constituent parts, Lamarque’s remark could theoretically be considered an example of lexical opacity. It means that there are times when a name is employed in a way that deviates from its obvious or literal meaning. Lamarque’s remark suggests that the referential function of a term, which generally refers to a particular thing or idea, is occasionally used more obliquely or metaphorically. In certain situations, the word conveys extra con-

nections, metaphorical meanings, or implications that call for more context or cultural comprehension. The idea of lexical opacity, in which words or symbols take on meanings that are not readily apparent from their external forms or referential roles, is in line with this deviation from rigorous transparency in word usage.

In Fatima's sermon (Peace be upon her), the indication that language, including names and phrases, can at times extend beyond its simply referential or transparent role is what connects Fatima's speech (Peace be upon her) to Lamarque's viewpoint. When she refers to the followers of Islam as *نُصَبُ أَمْرِهِ وَتَهْيِيهِ وَحَمَلَةُ دِينِهِ وَوَجِيهِهِ، وَأَمْنَاءُ* 'the recipients of His commandments and prohibitions, the bearers of His religion and revelation, and the trustees of Allah over your souls' (emphasis added), she uses language that goes beyond a straightforward description of followers of Islam. In this description, the words 'recipients,' 'bearers,' and 'trustees' are employed with a figurative or symbolic intent. These names are used opaquely to focus on the importance of adhering to and spreading the message, even though they may not literally represent the true nature of these roles. By highlighting how not all practising certain terms or names are entirely transparent, Lamarque's perspective supports this viewpoint. Although names and phrases frequently serve the primary purpose of designating certain things or ideas, depending on the context and linguistic or cultural standards of their use, they can also be filled with extra meanings. So language may transmit not just denotative information but also connotative, symbolic, or metaphorical information. This becomes apparent in her use of words to communicate more profound message. Her stylistic choice evokes religious and spiritual meanings, stressing the obligations of believers and their connection to a divine power.

This example shows how language, even when it appears to have a simple referential purpose, can have several layers of meaning that are deeply rooted in cultural, religious, and emotional contexts. In essence, the variety and complexity of language are highlighted by both Fatima's argument (Peace be upon her) and Lamarque's proposition. They serve as a reminder that language is a dynamic and adaptable tool that may convey layers of meaning and cultural importance in addition to its obvious allusions. This viewpoint is essential to comprehending how language functions in many situations, such as religious or symbolic speech, where words frequently have profound and complex connotations.

It is possible that Fatima's statements (Peace be upon her), particularly the way she depicted Muslims as being receptive to Satan's appeal, alert to his deception, and quickly aroused by him, أَطْلَعَ الشَّيْطَانُ رَأْسَهُ مِنْ مَغْرِزِهِ، هَاتِفًا بِكُمْ، فَأَلْفَاكُمْ لِدَعْوَتِهِ مُسْتَجِيبِينَ، وَلِلْغَرَّةِ فِيهِ مَلَا حِظِينَ 'Satan raised his head from his hiding place and called out to you. He found you responsive to his call and attentive to his deception. Then he enticed you and found you easy to arouse'.

A speech that might not faithfully represent the situation of Muslims as she described it in her earlier address أَنْتُمْ عِبَادَ اللَّهِ نُصَبُ أَمْرِهِ وَنَهْيِهِ وَحَمَلَةَ دِينِهِ وَوَحْيِهِ، وَأَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ 'the recipients of His commandments and prohibitions, the bearers of His religion and revelation, and the trustees of Allah (Glory be to Him) over your souls'.

In her opening remarks, she described the followers of Islam as being Allah's trustees of their souls and as being the beneficiaries of divine commands and prohibitions. These descriptions imply a morally superior and virtuous state. However, the way she speaks changes to a more sophisticated and complex tone when she portrays Muslims as being vulnerable to Satan's influence. Lamarque's

belief that terms are not always utilized in a perfectly transparent manner is shown by the seeming disparity between the two descriptions. The subsequent representation adds layers of ambiguity and metaphor, even if the original description appears positive and unambiguous. Fatima's remarks (Peace be upon her) might not be intended to be taken literally; it is essential to keep them in mind. Instead, they could be used to reveal the difficulties and temptations Muslims may encounter while preserving their faith using rhetorical or metaphorical means. The language used here is figurative and symbolic rather than strictly literal, showing the ongoing conflict between good and evil as well as faith and temptation. The argument that Fatima's statements (Peace be upon her) use figurative language to communicate a larger message about the human condition and the spiritual struggles that Muslims encounter is consistent with Lamarque's view that expressions have referential roles but can also hold deeper, opaque meanings. In this sense, even though the words themselves may not be accepted at their true value, language serves not merely to describe but also to create emotions, encourage thinking, and transmit moral or spiritual teachings.

Advancing beyond, from a cognitive stylistic perspective, we can infer that Fatima (Peace be upon her) uses stylistic and cognitive strategies to make a deeper point. She utilizes a very reflected and romanticized depiction of the Muslim community when she refers to believers as 'the recipients of His commandments and prohibitions, the bearers of His religion and revelation, and the trustees of Allah (Glory be to Him) over your souls' in her opening remark. This description is consistent with a cognitive stylistic approach since it evokes feelings of piety, devotion, and heavenly dependability. It reflects a conceptual or idealistic image of how Muslims should ide-

ally live out their faith. She shifts the words she uses into a more metaphorical and symbolic range, though, as she goes on to explain how Satan raised his head and discovered Muslims to be receptive to his appeal, alert to his deception, and quickly aroused. By triggering various cognitive frames and mental schemas, this change in language and images performs cognitive stylistic tasks. Instead of being a real representation of how Muslims behave, the image seems to show a figurative or allegorical conflict between the powers of good and evil. The cognitive stylistic approach takes into account the fact that language commonly contributes to stimulating readers' or listeners' emotional and cognitive interests. It is possible to figure out how Fatima's words (Peace be upon her) make use of cognitive stylistic elements to arouse emotion, moral thought, and reflection. The internal spiritual conflict experienced by people in their journey of faith is highlighted by the dramatic contrast between the idealistic depiction and the subsequent metaphorical image of Muslims. It encourages listeners to reflect on the difficulties and temptations that might put a person's adherence to their sacred beliefs to the test. In this sense, cognitive stylistics enables listeners to perceive Fatima's remarks (Peace be upon her) as linguistic choices intended to stimulate cognitive and emotional reactions, fostering greater awareness of the complexities of Islam and the state of humanity, rather than as straightforward and factual representations of Muslims.

2. 3 Cognitive Opacity

Cognitive opacity is a style in which a reader or listener entertains an idea in his mind without necessarily believing it to be real. The term 'opacity' in this case relates to the notion that the reader's, listener's or speaker's mental state or thinking process may not

be transparent or directly recognizable, and his imagination permits him to think of ideas or situations without committing to them as beliefs. This perspective provokes how complex and varied the human cognitive process and awareness are. People may engage with ideas at different degrees of belief, from considering them as possibilities to firmly appreciating them as real. Cognitive opacity is the concept that a person's ideas, beliefs, and mental processes, in particular, are not always visible or easily perceptible to outside observers. In other words, it affirms how complicated and subtle human cognition is and how what is happening in a person's head is not necessarily obvious from their actions. Recognizing that people can entertain ideas and thoughts in their minds without necessarily holding them as true beliefs is a crucial part of cognitive opacity. This implies that thinking about something does not necessarily mean that you agree with it or that you support it. A person could, for the sake of argument, explore an imaginary situation or take into account the opposite point of view without adopting it as a real belief. This separation of thought investigation and real belief is made possible by cognitive opacity.

Following Weick and Roberts's perspective (1993, cited in Bryant, 2021, p. 145), cognitive opacity "is often preferable to revealed disorder or deception, about others and oneself. Granted, there are occasions when mentalization needs to be heedful and effortful, striving for precision and transparency." In both how we see others and how we understand ourselves, Bryant's concept of cognitive opacity highlights the desire for cognitive complexity and opacity against revealing mental issues. According to this principle, it may be more beneficial to acknowledge that human cognition can commonly be complex and not always clear rather than automatically attributing any differences or

ambiguities in behavior to mental issues. The idea of cognitive opacity implies that there are valid explanations for why human mental processes are so complicated. It affirms that people's inner mental states and cognitive processes might not always be apparent or understandable from their outward behaviors and displays. This approach supports a more complex and sensitive appreciation of the complexity of human cognition as opposed to presuming deception or drawing premature conclusions when someone shows inconsistent or ambiguous conduct.

Besides, Bryant (2021) argues that there are instances in which mentalization—the act of comprehending and interpreting one's own and other people's mental states—should be purposeful and precise. The pursuit of openness and clarity in mental processes becomes crucial in some situations, such as work-related or important decision-making situations. The idea that cognitive opacity is not a desirable state but rather a complex term that reveals when clarity and transparency are essential for effective communication and decision-making is underscored by an understanding of the requirement for effortful mentalization. In conclusion, Bryant's perspective on cognitive opacity promotes an objective viewpoint on how people think. It draws attention to the complexity and opacity of our thought processes while recognizing that there are situations in which accuracy and clarity in mentalization are essential. This viewpoint encourages a more compassionate and understanding approach to how we view and relate to one another as well as ourselves, acknowledging that the human mind is a complex and multidimensional area that does not always follow straightforward, uncomplicated assumptions.

Consistent with this, Lamarque (2014, p. 148) mentions “We observed that a reader can entertain a thought in the imagination without believing it to be true.” The basic idea behind Lamarque’s concept of cognitive opacity is that people have the power to explore and engage with ideas in their imaginations without necessarily accepting them as facts or adopting them as beliefs. This viewpoint shows how complex and multidimensional human cognition is and how just thinking about something does not necessarily translate into acceptance or conviction. It is critically important to stress that this concept is consistent with the core tenets of literary analysis and critical thinking, which call for listeners to engage in sermons with reflection and openness. Instead of being passive consumers of ideas, listeners should actively contribute to the construction of meaning. They are capable of putting their views on hold for a while to become fully immersed in the speaker’s intention and interact with it in accordance with the sermon’s rules.

The concept of empathic reading, in which readers attempt to comprehend and sympathize with the viewpoints and experiences of fictional characters, even when those perspectives and experiences diverge from their own, is also consistent with Lamarque’s approach. Due to readers’ ability to sympathize with characters whose opinions or experiences are very unlike their own, readers’ understanding of the variety of human thinking and experience is increased.

By the same token, concerning her sermon, Lamarque’s concept is consistent with the notion of empathic listening, which encourages listeners to attempt to comprehend and identify with the experiences and viewpoints of the sermon content, even when those perspectives and experiences diverge from their own. Listeners can sympathize with what Fatima (Peace be upon her) presents, where listeners’ ide-

as or experiences may be very unlike due to the capacity of cognitive opacity, which fosters a greater understanding of the variety of human thinking and experience. In essence, Lamarque's perspective focuses on the depth and richness of the listening experience, where listeners are free to consider a variety of viewpoints within the sermon's literary domain. It stresses the dynamic interaction between the sermon and the listeners' cognitive involvement, highlighting how the sermon can deepen listeners' understanding and promote a more compassionate and open-minded perspective on the world.

In considering Lamarque's argument that a listener can engage with an idea in their mind without believing it to be true, the sermon Fatima (Peace be upon her) presented was a strong and moving speech that demonstrated her constant commitment to her father and her sincere commitment to Islam. She clarifies her views with passion and implores the people to maintain the genuine principles of Islam. When Fatima (Peace be upon her) speaks to the people, particularly those who have strayed from the road of faith since the Prophet's passing, her comments take on a more serious tone. She accuses them of betrayal and irresponsibility and urges them to maintain the Quranic principles of Islam، *أَلَا وَقَدْ قُلْتُ مَا قُلْتُ عَلَى مَعْرِفَةٍ، وَالْغَدْرَةَ الَّتِي اسْتَشَعَرْتَهَا قُلُوبُكُمْ مِنِّي بِالْخَذْلَةِ الَّتِي خَامَرْتُكُمْ، وَالْعَدْرَةَ الَّتِي اسْتَشَعَرْتَهَا قُلُوبُكُمْ* 'I have said what I had to say, being fully aware of your intention to forsake me and of the betrayal that has sprung in your hearts' (emphasis added).

Due to her perception of the audience's apparent lack of loyalty or sincerity in their goals, Fatima (Peace be upon her) accuses them of betraying. She suggests that they have plans to reject her or their shared principles and that this apparent betrayal has had a significant impact on her. Bringing concentration on the significance of faith and commitment in their common religious or moral system, Fatima's remark

(Peace be upon her) emphasizes the emotional significance of what she regards as a violation of trust or faithfulness within the community.

In addition, her emotional discourse shows a higher level of meaning in which the words are charged with moral and ethical obligations. The historical context of Fatima's sermon (Peace be upon her), from Lamarque's standpoint, enables listeners to comprehend a particular notion without having to think of it as an urgent obligation and this is what happens after that. Fatima (Peace be upon her) speaks about her views and convictions with enthusiasm, although not every audience member might approve or share her degree of conviction. Her message may profoundly affect and inspire some listeners, while it may also elicit various degrees of agreement or even doubt in others. In this respect, listeners are able to interact with Fatima's remarks (Peace be upon her) in their minds, giving her arguments and viewpoints some thought without simply accepting them as truth. They might be able to appreciate the rhetorical and emotional impact of her thoughts while still upholding their viewpoints and convictions. This comparison highlights the difficulty of communication as well as the diversity of opinion and conviction. It demonstrates how people may discuss ideas with one another, even passionately and convincingly, without necessarily adopting what is said as truth. It also underlines how critical thinking and personal interpretation play a part in how persuasive speech is received and used.

In keeping with Lamarque's understanding of cognitive opacity, people can engage with ideas, actions, or thoughts in their imaginations without surely recognizing them as true or adopting them as beliefs. It reflects the complex nature of human cognition, where people might consider a variety of concepts and viewpoints without making a firm decision. We can see how Lamarque's concept reso-

nates in the context of Fatima's remark (Peace be upon her), which relates to the role of Mohammad, *فَأَنْقَذَكُمْ اللَّهُ تَبَارَكَ وَتَعَالَى بِمُحَمَّدٍ* 'Then Allah, the Almighty, rescued you through Muhammad', to the passing of the Prophet Muhammad (God bless him and his Household) and a growing sense of hypocrisy among some of his followers, *فَلَمَّا اخْتَارَ اللَّهُ* 'So when Allah chose to take His Prophet to the abode of His Prophets and the dwelling of His sincere servants, the thorny tree of hypocrisy appeared amongst you'.

The statements of Fatima (Peace be upon her) have a strong historical and religious foundation in the Islamic narrative. She discusses the difficulties that the Muslim community has encountered since the Prophet Muhammad's passing (God bless him and his Household) as well as Allah's generosity in guiding and saving the believers through him. Regardless of whether they are believers or not, listeners have the mental capacity to interact on several levels with Fatima's beliefs (Peace be upon her). They can mentally imagine the historical context, identify with the emotions expressed, and think about the concepts put out without necessarily adopting them as their beliefs. This capacity for narrative engagement, even among those of different faiths, is consistent with Lamarque's notion of cognitive opacity. In short, Lamarque's view stresses that intellectual inquiry into ideas, even ones with a strong religious or ideological foundation, does not always result in belief or adoption. It enables people to investigate other points of view and ideas in the world of imagination, creating a more comprehensive grasp of complex narratives and thoughts. Fatima's sermon (Peace be upon her) offers an illustration of how people of different faiths or world-views can join in religious or intellectual dialogue while they are not always acknowledging its depth and relevance.

Taking it to the cognitive stylistic level, when listeners engage with a thought presented in discourse, such as Fatima's statement (Peace be upon her), *فَأَنْقَذَكُمْ اللَّهُ تَبَارَكَ وَتَعَالَى بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ*, 'Then Allah, the Almighty, rescued you through Muhammad,' while at the same time failing to act upon what they already comprehend to be true when Fatima mentions (Peace be upon her), 'So when Allah chose to take. . .' it reflects complex cognitive stylistic features. As listeners interact with a remark like Fatima's (Peace be upon her), they are engaging in complex cognitive processes like comprehension, interpretation, and assessment in addition to processing linguistic information. Language and culture have a role in these cognitive stylistic implications.

The line, 'Then Allah, the Almighty, rescued you through Muhammad,' is likely to cause listeners to engage in a cognitive process that blends linguistic analysis with religious and cultural background knowledge. They are aware of the religious situation, the importance of Allah (Glory be to Him) and Muhammad (God bless him and his Household) in the Islamic religion, and the story of rescue or redemption. How this sentence is understood depends much on the listeners' existing knowledge of Islamic doctrine and beliefs. In terms of cognitive stylistics, this may include triggering mental schemas associated with Islamic religion and history, resulting in a deeper comprehension and emotional resonance.

However, the implications of the second sentence, 'So when Allah chose to take. . .' (emphasis added) are more complex. She employs symbolic language and metaphors to communicate with the audience. The metaphor of the 'thorny tree of hypocrisy' demands concentration and contemplation to fully understand. It is open to the audience to figure out that this metaphor refers to the rise of

hypocrisy throughout the community after the Prophet's departure. In addition, the cognitive stylistic issue arises when listeners are hesitant to put what they already know to effective use. This shows that there is a cognitive dissonance or contradiction between how they comprehend religious principles and how the group seems to be acting. The idealized image of the early Islamic society and the awareness that hypocrisy is being discussed may confuse the minds of the listeners. When people try to reconcile their ideas with the narrative that Fatima (Peace be upon her) is telling, it might cause cognitive discomfort. The cognitive stylistic implications in this case encompass moral and ethical issues. Listeners are engaged in more than simply language processing; they are also interacting with their beliefs and opinions. The narrative's consistency with their understanding of religious values and its potential impact on the community's moral integrity might warrant consideration. In conclusion, listeners' consideration of ideas expressed through remarks like those stated by Fatima (Peace be upon her) has complex cognitive stylistic implications. They entail linguistic schema, knowledge of related cultures and religions, metaphorical interpretation, and moral assessment. When listeners experience cognitive dissonance between their idealized ideas and the narrative being told, a challenge occurs that causes them to examine more deeply their religion and values. This illustrates how language, intellect, culture, and morality interact in a complicated way when it comes to comprehending and interpreting complex claims.

Additionally, the two phrases 'rescued you through Muhammad' and 'the thorny tree of hypocrisy appeared' can be interpreted from other cognitive stylistic perspectives:

(a) Cognitive engagement: Listeners' ability to entertain these

- thoughts demonstrates their cognitive engagement with the discourse. They are actively processing the content, considering its implications, and mentally exploring the narrative presented. This engagement is a fundamental aspect of cognitive stylistics, as it highlights the interaction between language and cognition.
- (b) Emotional engagement: Listeners' emotions are evoked by Fatima's discourse (Peace be upon her). Listeners may feel a variety of feelings when she discusses Allah's rescuing through Muhammad (God bless him and his Household) or brings up a sense of hypocrisy, including sympathy, regret, or contemplation. The way that the message becomes accepted and assimilated depends on these emotional reactions.
- (c) Persuasive power: It is critical to acknowledge the persuasive power of this sermon from a cognitive stylistic standpoint. The intention of Fatima's remarks (Peace be upon her) is to engage both the audience's mind and emotions. Listeners may set aside their critical thinking skills to completely comprehend the rhetorical power and emotional depth of her message.
- (d) Rhetorical influence: The cognitive stylistic implications encompass the discourse's rhetorical influence as well. The 'thorny tree of hypocrisy,' one of Fatima's metaphors (Peace be upon her), may conjure up strong mental images and elicit powerful emotions in those who are listening. These aesthetic components can capture the interest of listeners, who might acknowledge their creativity but may not take them at their true value.
- (e) Conflict of beliefs: A cognitive conflict is present when listeners choose not to act on what they know to be true as a result of contradicting statements. They could be split between Fatima's sermon's ability to persuade them and their ingrained views.

This internal conflict gives emphasis to the interaction between cognitive processes and linguistic choices, which is an important feature of cognitive stylistics.

- (f) Temporary suspension of judgment: To fully experience the speech, listeners may choose to suspend their judgment or cognitive dissonance. Even if they do not end up shifting their minds, this suspension enables individuals to enjoy the discourse's creative and emotional effect.

In a broader sense, the cognitive stylistic effects of listeners enjoying and engaging with Fatima's assertions while delaying the application of what they already know to be correct show how complicated the human brain is when it comes to persuasive speech. The critical interaction between language, cognition, and persuasion is made apparent by this engagement, narrative immersion, and the conflict of views, showing how people can deal with and react to difficult linguistic and rhetorical choices in interaction.

2.4 Opaque Stylistic Features

The theory of opacity gives rise to several linguistic features, which can be termed Opaque Stylistic Features. These features can be examined with those described as opaque aspects by Lamarque (2014, 149), who remarks that certain features, including "implicit evaluations, narrator reliability, symbolic resonance, humour, irony, tone, allusions, and figurative meanings," can be categorized as opaque features.

The term 'opaque stylistic feature' describes particular linguistic components that an author or speaker has purposefully chosen to make things less obvious or directly understandable to the reader or listener. These features are intended to provide depth, complexity, and ambiguity to the text, making it difficult for readers or listeners to quickly un-

derstand their importance. Listeners, to create layers of meaning, must actively think about and evaluate the language and context in order to fully understand the implications of a speaker's use of opaque stylistic aspects since they are intended to make some aspects of the speech less evident. This opacity may be used for a variety of things. It might spark listeners' interest or present a challenge, motivating them to listen more deeply and consider the speech's significance. Additionally, deep emotions, or thematic complexity, may not be directly clear from superficial listening and might be conveyed through opaque characteristics. In essence, opaque stylistic features provide speech depth and richness, allowing for a variety of interpretations and levels of involvement. They demonstrate the speaker's talent for combining narrative and linguistic devices to create more complex and thought-provoking speech. Such obscurity sometimes serves as a source of interest for listeners who understand the complexity of speech and a motivator for further investigation and study of what has been said.

In Fatima's sermon, the depth and intensity of her speech are enhanced by a number of these opaque stylistic features, as a case point:

2.4.1. Implicit Evaluations

Fatima (Peace be upon her) applies implicit evaluations to express her feelings, disappointments, and criticism of the audience's actions throughout her speech. She does not express her dissatisfaction out loud; instead, she depends on the audience to understand what she means. For example, when she asks, *أَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبِي يَقُولُ: الْمَرْءُ يُحْفَظُ فِي وُلْدِهِ* 'Did my father, the Prophet of Allah (peace be upon him), not say, 'A man is honored through his offspring'?' she implicitly questions the audience's failure to honour her as the Prophet's daughter.

Taking implicit evaluations as an opaque stylistic feature to the

cognitive stylistic level, the cognitive stylistic approach to comprehending and evaluating language places so much focus on implicit judgments as an opaque stylistic feature. The cognitive stylistic approach focuses on how language is processed and understood in the listener's mind. Implicit evaluations are judgements or evaluations that can be detected in a speech but are not explicitly expressed by the speaker. Instead, they are inferred through the use of language, context, and different linguistic strategies. Since listeners have to implicitly infer the speaker's stance or views, implicit evaluations are often part of the reader's cognitive processes. This is consistent with the cognitive stylistic approach, which examines how speakers create meaning and draw conclusions from the speech they hear. To understand the speaker's intended message and the underlying evaluative tone or stance when they receive implicit evaluations, speakers must use their cognitive skills.

Furthermore, the relationship between implicit evaluations and the cognitive stylistic approach may be viewed as a connection between the cognitive processes associated with interpretation and the linguistic characteristics of speech. As they experience difficulty with implicit evaluations, listeners engage in cognitive processes including formulating inferences, using prior information, and determining the speaker's mood or point of view. The cognitive stylistic approach, which aims to understand the mental processes involved in language comprehension and meaning production, depends on these cognitive processes. To sum up, implicit evaluation is an essential factor that the cognitive stylistic approach investigates as an opaque stylistic feature. It provides a starting point for investigating how listeners' cognitive abilities are put to use for figuring out the complex details of evaluative tone and inferred meaning in speech-

es. This method sheds light on how language, cognition, and linguistic interpretation interact in complex ways.

2.4.2. Narrator Reliability

Fatima's reliability as the speaker in this particular case is fundamental. She portrays herself as a reliable guide for information about Islamic history and beliefs since she is the Prophet Muhammad's daughter (God bless him and his Household). Her credibility as a trusted figure enhances the significance of her words.

Considering narrator reliability as a cognitive stylistic characteristic that is opaque, the cognitive stylistic method of language analysis gives a significant frame to narrator reliability as an opaque stylistic standard. The cognitive stylistic approach focuses on how the listener's mind processes and comprehends words. The trustworthiness and reliability of the narrator or speaker within a speech are referred to as narrator reliability, and it has a significant impact on how listeners understand and interact with the subject matter of the speech. Besides, the idea of narrator trustworthiness is essential for grasping how listeners go through the speech's subject matter from a cognitive stylistic perspective. When listeners comply with an issue, they frequently look to the speaker for evidence to determine whether the topic of the speech being delivered is reliable or not. The viewpoint, sincerity, and coherence of the speaker's narrative are all components of the reliability of the narrator. To determine if the speaker can be trusted or whether there are signs of bias, deception, or unreliability, listeners use cognitive processes.

Moreover, the cognitive stylistic approach and narrator reliability have a complex relationship. Investigating how listeners actively interact with a speech by using cognitive processes like perspective-taking, inference-making, and the evaluation of information

trustworthiness begins with examining the reliability of the narrator. To assess the narrator's reliability and, consequently, the relevance and meaning of the narrative in question, listeners use their cognitive resources. Simply put, the investigation of narrator reliability within the framework of cognitive stylistics illuminates the intricate interactions between language, cognition, and interpretation. It demonstrates how the mechanisms of the cognitive system are involved when dealing with questions of truthfulness and credibility in narratives. By taking into account the narrator's perspective, reliability, and the effects of these elements on listeners' overall understanding and engagement with a speech, the cognitive stylistic method provides a perspective through which we may examine how listeners actively construct meaning.

To further explain this section, Fatima's speech (Peace be upon her) has a number of linguistic features that add to its broad reliability and effectiveness in conveying her intended message. These features include:

- (a) Eloquence and formal language: Throughout her speech, Fatima (Peace be upon her) makes use of eloquent and formal language. She expresses reverence and seriousness in her use of language and sentence construction that is appropriate for religious discourse. She uses formal and sacred language, such as *الْحَمْدُ لِلَّهِ* 'Glory be to Allah', *وَلَهُ الشُّكْرُ* 'His great blessings', and *وَسُبُوحٌ آلاءٍ* 'the all-encompassing blessings'.
- (b) Quotations from the Glorious Quran: She cites verses from the Quran to support her arguments and demonstrate their moral and religious foundation. She bases her arguments on verses like *وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ* 'And Muhammad is but a messenger, other messengers have

passed away before him. If he dies or is slain, will you turn back on your heels' these verses support the arguments she makes about inheritance and the position of her father. Her discourse gains power and reliability by using quotations from sacred texts.

(c) Rhetorical devices: Fatima (Peace be upon her) uses rhetorical devices to stress her ideas and draw the listeners into her speech. She makes repeated remarks, such as *أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ* 'I bear witness' also another example of repetition, *أَلَا وَقَدْ قُلْتُ مَا قُلْتُ* 'I have said what I had to say' to stimulate how important her points are. As seen by her query, *أَأَهْضَمُ تَرَاثَ أَبِي وَأَنْتُمْ بِمَرَأَى مِنِّي وَمَسْمَع* 'Will I be deprived of my patrimony while you watch and listen to me?', she also employs questions that stimulate thinking.

(d) Metaphorical language: she puts into action metaphorical language to make her views clear and her message comprehensible. She portrays a striking representation of the profound effect of the Prophet's death when she compares the time following his passing to a time when *وَكُسِفَتِ النُّجُومُ لِصَيِّبِهِ* 'the stars have been eclipsed'. Here the metaphor creates deep emotions and vivid representations.

(e) Appeal to Emotions: She might use emotional aspects to strengthen her persuasive power. She makes emotional appeals to her listeners at different stages of her speech. She draws attention to the difficulties that early Muslims had and contrasts their sacrifices with what she sees as a departure from Islamic teachings. The words she practises gain depth and impact due to their emotional appeal.

(f) Appeals to Religious Principles: She regularly refers to the audience's religious principles and values throughout her speech, highlighting the value of justice, religion, and loyalty to the Quran. This harmonizes her argument with her audience's religious beliefs.

- (g) Religious Terminology: She makes the most of terms like إيمان 'Iman' (faith), صلاة 'Salat' (prayer), and حج 'Hajj' (pilgrimage) that are notable to Islamic beliefs and practices. These words highlight her speech's reliability.
- (h) Historical References: Fatima (Peace be upon her) puts into effect a history reference to provide reliability to her assertions, and through mentioning historical characters and occasions like Sulayman and Dawud. She supports her arguments on inheritance and her family's rights by establishing the historical context for the statement she makes.
- (i) Direct Address: She addresses directly to both the Ansar and others who might be doubtful of her statements. When communicating with her audience, she repeatedly addresses them as 'O People' and 'O Muslims.' This direct interaction makes her point of view more reliable and powerful by keeping the audience's interest and involvement.

2.4.3. Symbolic Resonance

Fatima (Peace be upon her) employs symbolic allusions, using the Qur'an and numerous verses to support her arguments, such as وَخَدَّتْ نيرانُ الكُفْرِ 'the fires of disbelief were stifled, to create an appealing and striking image. These symbols give her narrative depth and help her audience understand and appreciate the significance of her message. The cognitive stylistic technique of comprehending language offers symbolic resonance, an opaque stylistic element, a major role, keeping in mind the cognitive stylistic approach explores how language is understood, processed, and given meaning in listeners' minds. The employment of symbols, themes, or images that provoke profound and commonly culturally shared meanings beyond their literal readings is referred to as symbolic resonance in this context.

What is more, symbolic resonance is an essential feature of the cognitive stylistic approach to understanding how listeners interact cognitively with a speech. People use their cognitive abilities to interpret the layers of meaning hidden inside symbols or images when they come across them in interaction. Mental connections, cultural knowledge, and emotional reactions all play a role in this process, which affects how the speech is interpreted.

The cognitive stylistic approach and symbolic resonance have a complex relationship. The various sections of the sermon are connected to the listeners' cognitive processes through symbolic resonance. Figuring out the symbolic meaning requires listeners to actively participate in the argument by drawing on their knowledge, experiences, and cultural background. This engagement commonly ends in a more thorough comprehension of the speech's themes, purposes, and aesthetic elements. In essence, the cognitive stylistic approach's study of symbolic resonance stresses the dynamic interaction between language, cognition, and interpretation. It highlights the way that listeners actively create meaning by taking in and interpreting symbols and imagery in the topic at hand. Symbolic resonance, an opaque stylistic element, encourages listeners to delve deeper into the meanings hidden behind the words, enhancing their emotional and cognitive engagement with the speech. This method provides a comprehensive examination of how symbols act as cognitive triggers, triggering thought processes that improve speech comprehension and the listening experience as a whole.

2.4.4. Irony and Humour

The irony is present in Fatima's remarks. She touches on the irony of former supporters of her family suddenly abandoning their beliefs. The contrast between their previous behavior and their present lack

of engagement is what motivates this irony. Although the speech is generally serious and passionate, humour can be seen many times when she carefully puts emphasis on her arguments with humour. For instance, she makes humour sense of the idea that people have abandoned the Book of Allah (Glory be to Him) when she says, *أَفَعَلَىٰ عَمَدٍ تَرْكُتُمُ كِتَابَ اللَّهِ، وَبَدَّخْتُمُوهُ وَرَاءَ ظُهُورِكُمْ* 'Have you purposely abandoned the Book of Allah and cast it behind your backs?'

Cognitively, to understand how listeners interact with a speech, the cognitive stylistic approach needs to contain irony and humour. The cognitive stylistic approach to language and literature (considering sermons as a literary genre) places a high value on the opaque stylistic elements of irony and humour. The cognitive stylistic approach is concerned with how listeners perceive, comprehend, and interpret words, keeping in mind that both irony and humour are powerful verbal strategies that interact with the mind in different ways.

From an ironic perspective, to create a sense of inconsistency between appearance and reality, irony requires using language to communicate meanings that are sometimes the complete opposite of what is explicitly stated. Irony encourages listeners to participate in a mental process of recognizing this incongruity and reconciling it with their perception of the speech, according to the cognitive stylistic framework. As people must distinguish between the literal and implied meanings, this cognitive effort deepens interpretation and commonly results in an advanced comprehension of the speech's concerns. On the other hand, humour makes use of language strategies like wit, wordplay, or absurdity to produce delight or amusement. According to the cognitive stylistic approach, humour stimulates the mind's pattern recognition, incongruity resolution, and unexpected connection-finding cognitive processes. Listeners ac-

tively process the verbal signals that indicate humour and produce amusing thoughts. This procedure improves the listener's overall interest in the speech and makes the reading or listening experience more interesting and appealing.

Therefore, irony and humour have a close connection. Both of these style elements require cognitive skills from the listener in order to be fully comprehended. While humour encourages people to actively engage with language creativity and incongruity, irony asks them to figure out hidden meanings and acknowledge complexity. In both cases, listeners get deeper comprehension or satisfaction by actively contributing to the meaning-making process, which focuses on cognitive processes.

2.4.5. Tone

Fatima's speech (Peace be upon her) has a sorrowful and critical tone. Passionately expressing her grievances, she also appeals to the moral and religious beliefs of her listeners. Her tragic tone is more prominent as she speaks. After her father's death, Fatima (Peace be upon her) speaks out about the injustice and betrayal she witnesses in her community. She notes that despite the considerable challenges and sacrifices made during her father's lifetime, there has been a recognizable decline in faith among the believers. Her tone changes to one of sorrow and dissatisfaction as she moves on to talk about the current situation. She criticizes the discord and hypocrisy that arose among people following the Prophet's death. Her statements demonstrate how deeply concerned she is about the situation of the Muslim community and its departure from the right way of thinking. The remarks she makes reflect her profound dissatisfaction and sorrow about the situation. Also, when she confronts the rejection of her inherited rights, her reproach grows

deeper. The verses from the Quran that support her claim to inheritance are brought to light as she questions the community's rejection of the 'Book of Allah'. When she accuses the community of rejecting the Quran's teachings and disrespecting her father's legacy, her righteous frustration is noticeable.

Considering tone as an opaque stylistic element and cognitive stylistics as a cognitive approach, both have a considerable and complex interaction. In linguistic analysis, the term 'tone' refers to the speaker's attitude or emotional expression toward the listener or the topic at hand. In cognitive stylistics, tone becomes an essential factor in understanding how listeners interact with a speech, which activates the mental processes involved in language comprehension. Along with this, the cognitive stylistic approach investigates how listeners understand and interpret tone in an argument. It affirms that the perception of tone depends on the audience's cognitive and emotional responses as well as the speaker's underlying meaning. Thus, it is common for listeners to build their perception of tone using their prior information, life experiences, and cultural context. This illustrates the subjectivity of tone perception by showing how the same speech could trigger various emotional reactions and interpretations depending on the listener.

Besides that, speakers can deliberately employ tone to affect cognitive processes. For instance, a persuasive sermon can use a tone that appeals to the emotions of the audience, increasing the possibility that they will accept the argument being made. By directing the speakers' attention, emotional involvement, and overall perception of the discourse, tone can consequently change their cognitive experience. Additionally, the use of tone in a speech may also be used to express complexity and complicated levels of mean-

ing. It can be used to express humour, ambiguity, irony, or sarcasm; all of which urge listeners to utilize their cognitive abilities to interpret the message being sent. In these situations, cognitive stylistics is essential for revealing the deeper layers of meaning that are concealed in the speech and for comprehending how listeners go through these minor details. In conclusion, there is a connection between the cognitive stylistic approach and tone as an opaque stylistic element. Cognitive stylistics enables us to understand the complex means by which tone shifts the cognitive processes of comprehension, interpretation, and emotional reaction. Tone affects how people perceive and interact with a speech. It highlights how language is dynamic and interactive and how comprehending tone and how it affects a speech's overall meaning depends on both the speaker's intention and the listeners' cognitive processes.

2.4.6. Figurative Meanings

Fatima (Peace be upon her) uses figurative language to express her feelings and beliefs. Figurative terms like *وَأَظْلَمَتِ الْأَرْضُ لِعَيْبَتِهِ* 'The world has become dark by his absence' arouse intense reactions and emotions. The use of figurative language in her address adds a layer of opacity to the discourse. These figurative expressions explain complicated emotions, concepts, and situations by going beyond their literal meanings and instead using appealing imagery.

In the first phrase, the usage of the metaphor 'dark' in 'the world has become dark' produces opacity by encouraging the listener to explore deeper into its meaning. It conveys metaphorical darkness as well as a lack of physical light, signifying a period of distress, conflict, or spiritual difficulty. The lack of light suggests an emotional and moral opacity, forcing listeners to use their cognitive processes to fully comprehend the situation at hand. This metaphor leaves

flexibility for individual interpretation and asks listeners to consider the broader context of darkness implications.

Similarly, the sermon brings to bear a metaphor to depict an important shift or disastrous event when it says, 'the stars have been eclipsed'. The opacity in this situation results from the necessity for decoding the symbolic meaning. Since the stars are frequently linked to brightness, direction, and stability, their eclipse denotes a period of great loss or calamity. To understand the metaphorical meaning and appreciate the seriousness of the situation as well as its emotional impact, listeners must rely on their cognitive abilities. This kind of figurative language strengthens the sermon's rhetorical impact by generating powerful feelings and encouraging in-depth contemplation. It makes the listening experience more immersive and thought-provoking as listeners explore the symbolic meanings underlying these metaphors. As opaque stylistic innovations, these figurative expressions in speech essentially require listeners to actively interact with and comprehend the underlying meanings and emotions, enriching the topic at hand.

From a cognitive stylistic dimension of figurative language, being an opaque element is an integral part of the cognitive stylistic approach since it is an opaque stylistic feature. It serves as a link between the linguistic components of a speech and the listener's cognitive processes. When speakers use figurative language, they add depth and levels of meaning to their work that go beyond the literal meaning of the words. To effectively comprehend the intended message, listeners need to engage all of their cognitive skills, including creativity, emotion, and critical thinking. Figurative language usually enables listeners to draw parallels between the concrete and the abstract, evoking both mental images and emotional reactions. For

instance, when Fatima (Peace be upon her) employs the metaphor 'The world has become dark', she employs the metaphor of darkness to convey the reality or state of the world. This literary strategy encourages listeners to draw a comparison between the notion of darkness and the state of the world in their minds. By motivating individuals to consider the message's complexities and deeper implications, this cognitive process improves the listener's engagement with the speech. This metaphor has several layers of **interpretation**:

- (a) **Literal interpretation:** The expression 'the world has become dark' literally indicates that things are getting darker in the real world, either as a result of the stars setting or because of some other factor. However, in a rhetorical context, we are aware that the speaker is most certainly employing this expression in a metaphorical sense.
- (b) **Figurative interpretation:** This metaphor implies that the world is in a state of instability, doubt, or undesirable. Darkness can represent a number of things, including despair, ignorance, violence, or moral decline. The audience is encouraged to associate this figurative darkness with the complex issues, difficulties, or changes in the world.
- (c) **Cognitive engagement:** This metaphor attracts the listeners' attention to a cognitive level. They are compelled to consider the speaker's possible meaning when they label the world as 'dark'. They could reflect the social, political, or cultural aspects of this darkness, or they might think about the metaphor's emotional or philosophical implications.
- (d) **Deeper implications:** This metaphor leaves room for more in-depth applications and analyses. The speaker's perception of the environment as black may cause listeners to ask: Why? What

effects does this darkness have? How would people or society react to this imagined darkness?

- (e) Complexities of the message: This metaphor gives the message more depth. It goes beyond a simple explanation of the world and urges listeners to consider the speaker's viewpoint and emotions toward the state of the world.

In this regard, the literary device 'the world has become dark' works as an image that encourages the audience to associate darkness with the current status of the world. This cognitive process motivates listeners to reflect on the metaphor's complex implications and meanings in the light of the speaker's entire message, deepening their engagement with the speech. The deeper implications and complexities of the message may be explored by the audience as a result of this cognitive process, which increases their interest in the speech.

Furthermore, figurative language may conjure up clear and unforgettable mental images, heightening the immersion and relevance of the speech. Visualizing the metaphors or symbols used in the speech helps the audience connect with it more deeply, which has a more significant and long-lasting effect. This is consistent with the cognitive stylistic approach's emphasis on how language affects perception and thinking. In the end, figurative language promotes an engaging and thought-provoking reading or listening experience, making it a powerful weapon within the cognitive stylistic approach. Figurative language enhances communication by involving listeners' cognitive processes, making it more fascinating, emotionally resonant, and intellectually challenging. It serves as an illustration of how language expression and cognitive interpretation interact systematically in the area of stylistics.

2. 5 Opacity of Emotional Belief

The concept of the 'Opacity of Emotional Belief' draws attention to the complex interactions between emotions and conscious beliefs as well as the complex aspects of human cognition. It implies that we need to look deeper and look at the underlying ideas that affect our feelings to completely understand our emotional reactions. By doing this, we gain essential knowledge about the complexity of human emotions and how they might differ from our consciously considered beliefs.

Since people are naturally emotional humans, our perception of the world around us is frequently significantly impacted by our emotions. It is natural for us to experience emotional responses to items or objects that we come into contact with regularly. Many factors, including individual sensitivities, social factors, and personal experiences, could trigger these emotional responses. These emotional reactions are thus linked to the individual history and emotional significance associated with the existing object. The way in which our cognitive processes, sensory perceptions, and emotional responses interact can be observed by how we feel about things that already exist. They deepen and complicate our interactions and impressions of the world, enriching our connection with it. The essence of humanity is fundamentally shaped by our emotional attachments to things, which shape both our private and public experiences.

Concerning this matter of emotional reactions and existing objects, Noel Carroll (1990, p. 79) formulates that "emotional response is thought to require belief in the existence of its object". The principle behind Noel Carroll's assertion that an emotional reaction necessitates trust in the real existence of its object has its roots in the philosophy of aesthetics and the investigation of the emotional

impact of art. It implies that for someone to have a true emotional reaction to anything, they need to think that something is real or exists in a specific way. This point of view can be thoroughly analyzed.

Firstly, this viewpoint argues that emotions are directly related to the outside world and are not simply internal or subjective issues. In other words, emotions are not merely experiences that people practice on their own at random; they are also reactions to things that people see as real or believe to be true. Furthermore, Carroll's perspective also emphasizes how beliefs play an essential role in influencing how we feel. In this sense, the term 'belief' refers to the acceptance or comprehension of an object's existence on a cognitive level. It implies that our cognitive processes and judgements have an impact on our emotions, which are not just unconscious reactions. Carroll's perspective has significant implications for our understanding of aesthetics and our appreciation of the creative process. It implies that the ability of art to produce representations that deliberately persuade the audience of the presence or reality of what is shown is what gives art its power to inspire emotions. When audiences interact with art, they suspend their disbelief and briefly believe that the imaginary world exists, which causes real emotional reactions.

Regarding the connection between Carroll's standpoint and the term 'Opacity of Emotional Belief', Carroll's critical viewpoint can be compared to the concept of 'opacity of emotional belief' in that emotional reactions can become opaque when one's belief in the reality of their object is ambiguous or uncertain. In other words, when people are doubtful if the thing that makes them feel a certain way exists, the emotional reaction may become less obvious or harder to understand. This opacity of emotional belief draws attention to the complex relationship that exists between emotions and

beliefs, wherein feelings may occasionally endure even in the face of uncertainty or ambiguity regarding the subject of those feelings. This means that, the 'opacity of emotional belief' idea explores this connection in more detail by pointing out that our emotional reactions can occasionally seem opaque or ambiguous because they may be impacted by hidden or subconscious beliefs. These subconscious ideas may even act in direct opposition to our conscious beliefs. Because of this, our emotional reactions might not always coincide with what we consciously believe.

Taking the representation of the topic in hand into the sermon level, in order to evaluate Carroll's point of view concerning 'emotional reaction' and an 'existence of the object' in Fatima's sermon, we realize that they sought to distort the meaning of 'inheritance' by claiming that Fatima (Peace be upon her) does not have the right to inherit her father. This can be seen when Fatima reveals that they deceived people by claiming that Fatima (Peace be upon her) does not inherit her father. So she asks, 'أُغْلَبُ عَلَىٰ أَرْتِيهِ، 'Will I be denied my inheritance?', وَأَنْتُمْ تَزْعُمُونَ أَلَا آرَثْنَا، 'And now you claim that we have no inheritance', أَفَخَصَّكُمْ اللَّهُ بِآيَةٍ أَخْرَجَ مِنْهَا أَبِي؟ أَمْ هَلْ تَقُولُونَ أَهْلَ مِلَّتَيْنِ لَا يَتَوَارَثَانِ، 'Has Allah revealed a special verse for you from which He excluded my father? Or do you say that people of two separate faiths cannot inherit from one another? Are my father and I not upon the same faith?' to examine how the sermon reflected the idea of 'Opacity of Emotional Belief,' in keeping with Carroll's viewpoint, our perceptions of the existence of the objects which trigger our emotional reactions are frequently correlated with how strongly we feel about them. In other words, our comprehension or belief in the truth of what we are reacting to has a significant impact on how we feel. Our emotional reaction is likely to be more pow-

erful and sincere if we have a firm belief in the object's existence.

Examine Fatima's challenges in her sermon as she ardently defends her right to her father's inheritance, she firmly believes that she has a right to this inheritance based on her knowledge of Islamic law and the Quranic verses that support her claim, which motivates her emotional response. Her emotional reaction in this situation is directly related to her belief that she indeed has the right to her inheritance. She feels it with great passion because she believes she has a legitimate and appropriate claim to the inheritance. From another perspective, Fatima's emotional position is apparent and overt; however, her viewpoint might not be shared by everyone in the audience. They may have hidden reasons or have contrasting ideas, which influence how they feel. There can be disagreements among those present over the claim she makes, leading to a conflict of ideas and feelings. While others' feelings and views might not be as obvious as Fatima's, this creates an opacity in our comprehension of each other's emotional responses. Fatima's views on her inherited rights may not be entirely appreciated or accepted by everyone in attendance, which leads to the opacity of emotional belief. Her claims might be opposed or rejected by a number of people, creating a highly unpredictable emotional situation. The underlying views regarding the validity of Fatima's inheritance are what are driving the gathering's emotional intensity, and these beliefs fluctuate among the attendees. Because of this disparity in beliefs, it is difficult to figure out other people's emotional responses.

In terms of conclusion, Fatima's position might be viewed from Carroll's point of view of how feelings are connected to belief in an object's existence. Her emotional response is a result of her firmly held belief that she has a right to her inheritance. However, the

presence of divergent viewpoints and views among people causes an ambiguity of emotional belief. Not everyone holds the same opinions as Fatima (Peace be upon her), and this disparity in viewpoints on the validity of her inherited rights adds to the complexity and obscurity of their emotional responses to the situation at hand.

Moving forward thoughtfully to identify cognitive stylistic elements in Fatima's questioning, it becomes evident that the foundation of her emotional response is based on her firm belief that she has a right to inherit from her father. She uses a variety of cognitive stylistic elements in her language to make it clear how powerful her feelings are. Repetition, through repeated questions like *أَغْلَبَ عَلَيَّ* 'Will I be denied my inheritance?' and *أَفَخَصَّكُمْ اللهُ بآيَةٍ أُخْرِجَ مِنْهَا أَبِي؟* 'Has Allah revealed a special verse for you from which He excluded my father?', is used as a cognitive stylistic device to draw attention to her deep emotional involvement in the subject at hand, making her questions more than simple ones. She also employs rhetorical questions as a stylistic device to engage her audience in a cognitive sense. She asks questions to stimulate her audience to think about the effects of their point of view. In addition to expressing her personal dissatisfaction, these questions are also used to argue with and convince others who disagree with her.

In addition, repetition and rhetorical questions are two cognitive style elements that Fatima (Peace be upon her) implies to increase the emotional impact of her speech. Her feelings are closely related to her belief that she has inherited rights. She passionately speaks and acts because she completely believes that these rights are undeniable and real. Also, when we take into account other attendees' reactions, however, the opacity of emotional belief becomes apparent. Fatima's point of view is not shared by everyone since the

facts are distorted. Some people could understand Islamic doctrine differently than she does, or they might have cultural or ideological influences or even personal interests that are different from her own. As a result, people can find it difficult to completely understand or comprehend her emotional intensity and firm beliefs. The emotional landscape becomes complicated and opaque when there are a variety of viewpoints present. In essence, Fatima's feelings are deeply rooted in her belief that she has inheritance rights, yet this conviction is not held by everyone. Despite the cognitive stylistic strategies, she makes use of to enhance her emotional discourse, the audience's diversity of viewpoints adds a layer of opacity to the group's emotional interactions.

Conclusion

Chapter Two investigates how language and communication use transparency and opacity, laying out the structure for an examination of Fatima's speech (Peace be upon her). It shows that opacity necessitates a greater level of interpretation, which stimulates creative cognitive processes, whereas transparency facilitates comprehension through plain language. The differences between opacity and transparency in language styles made by Leech and Short are discussed, with a focus on their importance for comprehending communication. Moreover, it expands on Frege's theory of meaning, arguing that an expression's significance depends on how its components interact inside the statement rather than just being the sum of its parts alone. The link between ambiguity and creativity is also explained, emphasizing how opacity may foster creative thinking and a variety of viewpoints throughout cognitive processes.

Then, the discussion delves into the referential transparency and opacity in Fatima's discourse. It notes when Fatima practises straight-

forward language (referential transparency) and when her speech gets complicated and requires interpretation (referential opacity). The topic of discussion looks at how Fatima (Peace be upon her) utilizes rhetorical strategies and symbolic language to discreetly express her point while being straightforward in delivering her argument and containing underlying tensions and emotions. Besides, the chapter stresses how Fatima (Peace be upon her) exercises cognitive stylistic techniques like metaphors, emotional appeals, and religious references to support her claim to inheritance. Fatima's speech (Peace be upon her) illustrates a careful balance between transparency and opacity. But under all of that seeming clarity, there remain conflicts, difficult issues, and different interpretations, which highlights how hidden her speech is. It becomes clear that Fatima's discourse is full of beautiful patterns and linguistic richness that goes beyond words. By delving into the many levels of opacity in her speech, we can figure out purposeful stylistic choices and a language harmony that manipulates metaphor, cognitive engagement, and emotional resonance. She invites the listener to explore the deeper meanings of her words by using opacity and indeterminate terminology, which function as more than just literary techniques in her discourse.

What is more, Fatima (peace be upon her) goes beyond straightforward description in her deliberate use of words, as seen from a cognitive stylistic standpoint. Her words create a rich narrative in which metaphorical landscapes highlight the complexities of the human experience. It becomes clear that her goal is to provoke thought rather than just deliver precise facts when she refers to Muslims as the bearers of divine instructions and then shows her susceptibility to temptation. Through the contrast between pas-

sionate descriptions and metaphorical images, listeners are given an objective view through which to see the spiritual challenges that come with having faith. Furthermore, the notion of lexical opacity as formulated in Fatima's sermon is consistent with Lamarque's perspective, illuminating the complex nature of language. Beyond its referential role, language may be strategically used to highlight deeper meanings, symbolic connotations, and metaphorical implications. Fatima's speech (Peace be upon her) goes beyond a straightforward depiction to promote critical thought, emotional response, and reflection on spiritual and moral lessons.

In this chapter, cognitive opacity, a complex theory of human cognition is revealed by exploring the complexities of cognitive opacity through Fatima's sermon. Cognitive opacity clarifies the complex and multifaceted nature of human cognition and clarifies the difference between entertaining ideas and forming them into beliefs. It highlights people's ability to interact with ideas without necessarily accepting them as true. This investigation reveals the complexity of human thought by showing how people may engage with different points of view even in religious or ideological situations without having to fully adopt those positions. Cognitive opacity seems like a colorful canvas on which Fatima's passionate speech is painted. Her remarks have theological and historical significance and cause listeners to engage in complex thought processes. Her speech's cognitive stylistic implications highlight the interaction of language, culture, and belief systems. Listeners move through a cognitive landscape in which moral judgment, cultural familiarity, emotional resonance, and language analysis all meet. Fatima's use of metaphorical ambiguities invites listeners to reconcile their understanding of spiritual principles with observable behaviors by demanding introspection

and causing cognitive dissonance. Additionally, the cognitive stylistic effects indicate discourse's persuasive power and clarify the complex nature of listener participation. Fatima's sermon evoked both emotional and cognitive reactions, demonstrating the depth of human intellect in deciphering complex language and rhetorical choices. To fully understand the discourse's creative and emotional influence, listeners must overcome conflicts of conviction and momentarily set aside judgment. This highlights the complex relationship between language, cognition, and persuasion.

In opaque stylistic features, when investigating the complex linguistic aspects that result from the theory of opacity, the notion of opaque stylistic features emerges as a crucial investigation in the field of language. These characteristics capture specific language devices that speakers or writers purposefully employ to hide or make direct understanding difficult for their listeners. These stylistic choices, which are meant to create a sense of depth, complexity, and ambiguity in the text, force readers to actively participate in a multi-layered understanding that necessitates analysis and contemplation to completely understand the intended meaning. By design, opaque stylistic elements conceal some parts of the discourse to accomplish a variety of goals, such as arousing interest and encouraging close listening or expressing complex themes or feelings that are not readily apparent from a brief examination. These elements essentially give speech several meanings, demonstrating the speaker's skill at combining language and story to create a discourse that evokes reflection and thinking.

In Fatima's passionate discourse, a variety of these opaque stylistic features significantly add depth and resonance. Implicit Evaluations is a good example, where Fatima (peace be upon her) adopts subconscious signals to convey her feelings and critiques, leaving

it up to the listener to interpret what she meant to say. This characteristic functions on a cognitive stylistic level, requiring listeners to actively participate as they negotiate implicit judgments woven throughout her speech, illuminating the cognitive processes essential to the creation of meaning. Another opaque aspect, narrator reliability, becomes crucial, especially in Fatima's situation. Because of her status and heritage, she is presented as a reliable source, which raises the legitimacy of her argument. Through the lens of cognitive stylistic analysis, this component highlights how listeners rely on cognitive processes to evaluate the truthfulness of the speaker's story, therefore eliciting insights about the speaker's viewpoint, coherence, and sincerity. Furthermore, Fatima's speech (Peace be upon her) is made more convincing by the linguistic aspects that support her reliability as a speaker—from formal language usage to religious terms and historical allusions. Through the Perception of Opaque Stylistic Features, these linguistic details demonstrate the complicated relationship between language, cognition, and interpretation, clarifying how listeners actively create meaning and interact with highly sophisticated stories.

Another aspect of Fatima's speech (Peace be upon her) that engages listeners cognitively by evoking deep meanings that go beyond literal interpretation is symbolic resonance. When analyzed in terms of cognitive stylistics, this ambiguous stylistic aspect highlights the complex mental processes required to interpret symbols or images, making it necessary to use cultural knowledge, personal experiences, and emotional reactions to understand the speech's underlying themes. In addition, the irony and humor that are covered throughout Fatima's passionate words function as extra-ambiguous stylistic elements. Irony causes reflection on the seeming

discrepancy between stated and implied meanings, while humor stimulates the interest of listeners by promoting mental processes linked to pattern recognition and incongruity resolution, which enhances understanding of the discourse.

Fatima's passionate defense of her inheritance rights sheds light on the idea of the 'opacity of emotional belief' which offers an insight into the complex relationship between emotions, thoughts, and cognition. It highlights the intricate relationship between conscious beliefs and affective responses, illustrating how different perspectives and beliefs create a foundation of ambiguity in the understanding of affective responses. Although Fatima's belief firmly grounds her feelings about her rights, the audience's diverse beliefs create a cloud of uncertainty over the emotional scene, highlighting the complexities involved in interpreting emotions and differences in beliefs. In essence, by analyzing the opaque stylistic features of Fatima's sermon, the complex interplay between language, cognition, and interpretation is generally highlighted. These are intentional language techniques that highlight the cognitive processes involved in meaning creation and the multi-layered depth found in complex narratives. They also force the listener to actively engage with the discourse. After conducting this analysis, the discourse becomes evident as proof of the complex relationship between language choices, cognitive activity, and the complexity of human understanding.

Chapter Three



Fatima's Sermon: The
Role of Mental Spaces



Introduction

The concept of mental spaces is a conceptual framework used in cognitive linguistics to explain how humans cognitively arrange and process information. These mental spaces are mental structures that enable us to maintain track of various perspectives, points of view, or frames of reference as we move through intricate ideas, situations, and language expressions. We can organize and combine different pieces of information from our experiences, knowledge, and interactions using mental spaces. With this in mind, Fauconnier (1994) proposes:

The theory of mental spaces was developed in reaction to mainstream views of meaning. It recognized the importance of phenomena such as quantifier scope, presupposition projection, and counterfactuals singled out by logicians, philosophers, and linguists while placing in doubt the semantic foundations, analytical tools, and empirical methods that had been routinely assumed in the investigation of such phenomena (p. xix).

The conventional beliefs about how meaning is created in language are called to be challenged by Fauconnier's perspective on mental spaces. Although it acknowledges that some linguistic elements need to be carefully considered, it reframes how linguists approach and examine these aspects. With this theory, the emphasis is shifted from a more conventional framework to one that places an emphasis on the cognitive processes involved in meaning-making. Mental spaces are cognitive constructs that provide people with the ability to organize and interpret information, according to Fauconnier's theory. To handle many viewpoints, perspectives, or frames of reference when decoding complicated verbal statements, we need these mental spaces, which are dynamic containers. This approach highlights the flexible and dynamic characteristics of cog-

nitive processes during comprehension and interpretation, rather than depending only on fixed language structures or formal semantics. Fauconnier's theory makes use of mental spaces to explain the richness and adaptability of human cognition when it comes to language. It provides a different perspective on how linguistic phenomena affect the meaning of sentences.

In the light of this, Croft and Cruse (2004, P. 33) focus on the idea that Fauconnier "proposes an alternative model of representing the status of knowledge that is metaphysically more attractive and allows for elegant solutions to several problems in semantic and pragmatic analysis. Fauconnier replaces the notion of a possible world with that of a mental space and argues that the mental space is a cognitive structure." In their analysis of Fauconnier's claim, Croft and Cruse propose an innovative technique for comprehending how information is encoded and how it affects our language comprehension. Fauconnier's idea is seen as an appealing alternative to conventional models of knowledge representation and offers potential answers to several problems in the semantics and pragmatics domains.

According to Croft and Cruse, the central notion of Fauconnier is to replace the idea of a 'possible world' with that of a 'mental space.' This conceptual change has several effects. First of all, it provides a more inspiring philosophical framework for outlining how we conceptualize and classify information. A theoretical concept known as a 'possible world' is frequently used to describe a variety of situations or events that may occur independently. But Fauconnier's 'mental space' idea is more in line with how our brains work and how we mentally arrange information. In this context, the concept of 'mental space' refers to a cognitive framework that enables us to develop and maintain several viewpoints, perspectives,

or mental frames while decoding language or taking into account different situations. A 'mental space' is more instinctive and rooted in how our brains work, as opposed to a 'possible world,' which could appear abstract and unconnected to our cognitive processes. The potential for Fauconnier's idea to solve issues in the semantics and pragmatics domains makes it particularly appealing. Understanding the meaning of words, phrases, and language use in context is necessary for these areas. Fauconnier offers a cognitive mechanism for how people negotiate the complexity of language and meaning by proposing the idea of 'mental spaces.' This approach may provide effective solutions to issues involving ambiguity, context-dependent inferences, meaning interpretation, and other language phenomena. In conclusion, Croft and Cruse's perspective recognizes the importance of Fauconnier's argument as a tool to reexamine conventional models of knowledge representation. Fauconnier's idea provides a more intuitive, cognitive, and potentially potent framework for comprehending how language and meaning are inextricably intertwined by introducing the concept of 'mental spaces' and highlighting the cognitive characteristics of these structures.

Extending further to investigate the connection between cognitive stylistics and mental spaces, we begin with Semino and Culpeper's hypothesis (2002, p. ix), considering that traditional stylistics examines literary texts using linguistic means. Cognitive stylistics combines this with an organized and theoretically supported investigation of the cognitive patterns and mechanisms that underlie language creation and comprehension. Both the concept of cognitive stylistics formulated by Semino and Culpeper and Fauconnier's idea of mental spaces are complementary. Here are how these two ideas relate to one another:

First, Semino and Culpeper argue that a thorough linguistic investigation of literary texts is a necessary component of cognitive stylistics. This entails carefully analyzing the text's language characteristics, choices, and patterns. This approach can be expanded to examine how specific language components produce unique mental spaces or cognitive structures within the framework of Fauconnier's theory of mental spaces. For instance, many language messages may lead listeners to create mental pictures of people, surroundings, events, and points of view. Second, investigating the cognitive foundations of language reception and production is the primary objective of cognitive stylistics. By proposing the idea of mental spaces as cognitive structures, Fauconnier's theory of mental spaces supports this idea. The use of language in a text may cause the formation and exploration of multiple mental spaces, enabling listeners to create meaning and interact cognitively with the subject matter of the text. Third, the focus of both Fauconnier's theory and cognitive stylistics is on how language is created by authors and interpreted by readers. Understanding the cognitive mechanisms behind language usage can help researchers better understand how authors construct their messages and how readers take them in. This is complemented by Fauconnier's Mental Spaces Theory, which offers a framework to explain how readers create and link these spaces in their minds as they interact with the text, enhancing their understanding and interpretation. Fourth, according to Semino and Culpeper, cognitive stylistics entails an organized examination of the cognitive foundations of language. A theoretical framework for comprehending how mental spaces are created, linked, and used during language comprehension is offered by Fauconnier's theory of mental spaces. By proposing a theoretical framework to direct the investigation of cognitive

processes in literary language, this organized strategy is consistent with the cognitive stylistics methodology.

To put it concisely, there is a relationship between Semino and Culpeper's description of cognitive stylistics and Fauconnier's theory of mental spaces since both theories place equal emphasis on the cognitive mechanisms, structural patterns, and linguistic elements involved in language production and comprehension. While Fauconnier's theory offers a theoretical framework for comprehending how mental spaces contribute to meaning production, cognitive stylistics adopts explicit language analysis to identify cognitive aspects. Together, they present a thorough technique for examining how language, cognition, and literature interact.

Now let us see how Fauconnier's Mental Spaces Theory applies to Fatima al-Zahra's religious sermon. First, considering the mental spaces as the main perspective, the primary themes of her religious speech seem to be an appeal for justice, a reminder of the responsibilities of the Muslim community, and a request for support and acknowledgement of her inherited rights. She praises Allah (Glory be to Him) for His bounties, stresses the value of faith and following Allah's instructions, and condemns the conduct of those who have turned away from Islamic teachings. She encourages people to fulfill their religious obligations, stand up for the truth, and oppose oppression. To criticize people who are disobeying their commitments, she quotes verses from the Glorious Quran and presents ethical and religious justifications. She argues against the idea that her father's inheritance should be taken away and emphasizes the importance of inheritance rights. She addresses the Ansar, the founding members of the Muslim community, focusing on both their past contributions to the religion and their duty to defend justice. She stresses

the need for persistence and solidarity by reminding them of the Prophet's sayings and deeds. She mentions her father and emphasizes how crucial it is to follow his instructions and apply the lessons he teaches. She declares her dissatisfaction with the acts of the community and the betrayal she sees with passion and conviction. Her discourse acts as a powerful appeal for justice, a call to action, and a reminder of the significance of complying with Islamic beliefs. In essence, it is important to note that the speech is full of religious allusions, quotations from the Quran, and references to Islamic principles. The language used by Fatima Al-Zahra is designed to convince and inspire the audience to support her argument and defend the basic principles of their faith.

Second, the discourse creates mental spaces based on gratitude and adoration for Allah (Glory be to Him). There are several major themes and ideas which center around gratitude and devotion to Allah (Glory be to Him) that are mentioned throughout the sermon. Allah (Glory be to Him) is described in metaphorical terms, such as *الْمُتَنَعُّ مِنَ الْإِبْصَارِ رُؤْيَتْهُ، وَمِنَ الْأَلْسَنِ صِفَتْهُ* 'He cannot be perceived by sight, described by words or depicted by imaginations', These symbols capture the listener's attention, inspire them to consider Allah's magnificence and transcendence, and arouse astonishment in them. Al-Zahra's adoration of Allah (Glory be to Him) for His favours, inspirations, and provisions creates mental space in the listener. The phrase employed highlights the various benefits that Muslims get from Allah (Glory be to Him), which are impossible to count. A further point she made in the figurative language she used is that He cannot be fully comprehended by human imagination. He reveals Himself as the Creator of all things, without any precedents or scenarios. The purpose behind creation is that it serves as an

indication of Allah's knowledge, power, and desire for worship and obedience from those who are created. Mental spaces portray the ideas of obedience, reward, and punishment, drawing attention to the need to adhere to His commands. In a word, mental spaces are stimulated in the audience's minds that reaffirm Allah's unlimited power, wisdom, and reason for creation as the sermon concludes by describing Allah's attributes and deeds.

From a cognitive stylistic way of thinking, this sermon reinforces the themes of gratitude and adoration of Allah (Glory be to Him) through a range of cognitive stylistic aspects that serve as a frame of mind. These components help to shape the discourse, give prominence to certain themes, and stimulate the audience's interest and emotions in advance. To further assert the expressions of gratitude and adoration for Allah (Glory be to Him), the sermon uses repetition of important phrases and ideas. As cognitive choices for these representations, repeated words and phrases like *الْحَمْدُ لِلَّهِ* 'Praise to Allah' are used; the speech employs rhetorical questions to draw in listeners and encourage thought on Allah's actions and purposes. The question, *أَرَعَبْتَهُ عَنْهُ تُرِيدُونَ* 'Do you wish to turn away from it out of aversion?' for instance, tests the audience's comprehension of and commitment to Allah's instructions; the contrast between the believers' conditions before and after the arrival of the Prophet Muhammad (God bless him and his Household) helps to highlight the transformational power of religion and the necessity of showing appreciation for this guidance; the need and significance of the expressions of gratitude and adoration are communicated by Fatima's passionate and emotional tone. Her use of emotion can lead the listener to sympathize more deeply with these themes. As a whole, from the perspective of cognitive stylistics, this sermon ef-

fectively transfers images of adoration and gratitude to Allah (Glory be to Him) through the use of repetitions, metaphors, rhetorical questions, and emotional tones. To promote thoughts and a better comprehension of these spiritual ideas, it activates the audience's cognitive processes.

Third, her discourse reveals mental spaces about the role of the prophet Muhammad (God bless him and his Household) for several reasons. Her message acquires credibility and power by mentioning the Prophet Muhammad (God bless him and his Household). What she says would be taken seriously and seen favorably by the audience since she is the Prophet's daughter; she makes a connection with her audience's beliefs and morals by mentioning her father and his teachings. Invoking the Prophet Muhammad (God bless him and his Household) and his teachings would be highly effective because he is regarded as the supreme prophet of Islam; she makes a point of highlighting her status as the Prophet's daughter to draw attention to her particular connection to the prophetic heritage and Islam's fundamental principles. Her case is strengthened by this relationship, which also makes her argument more persuasive. To strengthen her arguments and refute anyone who could be ignoring or misinterpreting these lessons, Fatima (Peace be upon her) focuses on the teachings of the Quran and the role model of the Prophet Muhammad (God bless him and his Household). She justifies her claims with allusions to the Glorious Quran and her father's behavior; she addresses perceived misconduct and betrayals that have taken place since the Prophet's passing. She is deliberately condemning people who do not follow her father's teachings and do not maintain justice and fairness by bringing up her father and his beliefs. She may have been attempting to elicit sympathy from

the audience by bringing up her father. Fatima (Peace be upon her) wants to provoke empathy and comprehension from her audience by portraying herself as a daughter grieving the death of her father.

From a cognitive stylistic viewpoint, she employs a range of rhetorical devices and linguistic strategies to highlight Muhammad's significant role (God bless him and his Household) in religious history. The sermon uses powerful imagery, repetition, metaphors, and emotional appeal to emphasize the prophet's chosen status, his responsibility to guide humanity, and the consequences of ignoring his teachings. The contrast in language highlights how Muhammad's revelation (God bless him and his Household) liberates people from oppression and changes them from ignorance to knowledge. To emphasize the importance of Muhammad to demand justice and the acknowledgment of her rightful inheritance, she utilizes allusions to both historical incidents and Quranic verses. By merging these artistic elements, the speech effectively communicates the Prophet Muhammad's teachings (God bless him and his Household) and impacts on the religious narrative. Overall, the numerous references to the Prophet Muhammad (God bless him and his Household) in her speech help to support her speech, show her affiliation with the prophetic heritage, and reinforce his authority as a messenger, conveying a significant message to the Muslim world.

Fourth, her sermon stimulates mental spaces about unity and obedience. She then turns to the responsibilities of the Muslim community, urging people to maintain their unity, obey Allah (Glory be to Him), and carry out their responsibilities. This makes mental spaces emphasize obedience and loyalty to Islamic principles. She makes it clear that knowledge of Allah (Glory be to Him) and obedience to Him are essential to human existence. Fatima (Peace be

upon her) speaks about the magnificence of Allah (Glory be to Him), Who is beyond the reach of the senses and Who makes everything from nothing to show His powerfulness and wisdom. She discusses the benefits of obedience and the negative consequences of disobedience, highlighting how crucial it is to follow Allah's instructions to keep out His anger and find redemption. She stresses the importance of the most sacred book as a source of guidance and illumination. She discusses several religious duties, including prayer, fasting, almsgiving, and pilgrimage, and how these support leading a productive and moral life. She condemns polytheism as a type of disobedience and stresses the value of sincere adoration of Allah (Glory be to Him).

As a frame of mind, this sermon has a variety of cognitive stylistic elements that support the themes of unity and obedience. These elements contribute to discourse shaping, stress particular points, and arouse the understanding and feelings of the audience. Through repetition and emphasis, repetition is used to draw attention to significant concepts during the discourse. The speaker repeatedly uses phrases like *يَا مَعَاشِرَ الْفِتْيَةِ* 'O people of intellect' to draw the audience's attention and emphasize her points. By addressing the whole audience, this repetition promotes a sense of unity. Through the use of rhetorical questions, she emphasizes her ideas by asking rhetorical questions to get the audience to think critically. Questions such as *أَفِي كِتَابِ اللَّهِ أَنْ تَرِثَ أَبَاكَ، وَلَا أَرِثَ أَبِي* 'is it in the Book of Allah that you may inherit from your father yet I cannot inherit from mine?' is an example that encourages those who listen to reflect on their behavior and beliefs. Such questions create an appropriate mental atmosphere, self-reflection, and introspection. In advance of the appeal to religious authority, the speech makes extensive use

of religious teachings and texts that reinforce its claims. References to prophetic narratives and verses from the Holy Quran give the speech credibility and construct a mental framework in which the listener may connect their beliefs with the accepted practices of religion. In all directions of identity and value assertion, she identifies herself as Muhammad's daughter (God bless him and his Household) and claims her rightful inheritance. By emphasizing the value of upholding the Prophet's history and teachings, this declaration of identity and values aligns with the ideas of unity and obedience. Through contrast and repudiation, she compares the audience's behavior with the Prophet's teachings and actions. This contrast plays a role in highlighting the significance of adhering to Islamic values and establishing a cognitive space where the audience can think about their actions and beliefs. Through the use of challenge and encouragement, she encourages the audience to behave in accordance with their religion while challenging them to maintain their responsibilities and commitments. This challenge motivates the audience to actively work to advance harmony and compliance within the community as a whole. To come to the point, the cognitive stylistic elements used in the sermon support the ideas of unity and obedience by creating an atmosphere among the audience that is mindful, empathetic, and emotionally invested in the message. The speech invites the audience to reflect on their beliefs and behavior through repetition, rhetorical questions, allusions to religious authority and history, emotional appeals, and more. This promotes a sense of community and a call to obedience among the audience.

Fifth, her speech constructs mental spaces about her inheritance. When Fatima (Peace be upon her) discusses the subject of inheritance, the sermon shares a more intimate and sentimental tone. She

claims that, due to the Glorious Quran, she has the right to inherit from him. She bases her argument on several Quranic texts as well as narratives from the lives of earlier prophets. She shows her dissatisfaction and annoyance with those who have disputed her inherited claims, especially those inside the early Muslim community. She accuses those who have abandoned her family since the Prophet's passing of leaving behind the morals and lessons he taught. She expresses her dissatisfaction with the lack of support for her legitimate claim to inheritance from the community and its unwillingness to preserve justice. In brief, the sermon is a passionate call for justice and a reminder of the value of inheritance rights within the Islamic system. It also clarifies the historical background and difficulties Fatima (Peace be upon her) and her family faced after the Prophet Muhammad (God bless him and his Household) passed away.

In the representation of creating mental spaces concerning her heritage, cognitive stylistic aspects may be observed from a cognitive stylistic standpoint. The text establishes an unambiguous tone of intimacy and affection right away. Fatima (Peace be upon her), the speaker, discusses inheritance, which is a sensitive and intimate subject. The audience can instantly relate to this choice of topic because they understand the value of emotional and interpersonal relationships. Her speech places a high value on religious authority, specifically the verses of the Quran. In support of her claim to inherit from her father, she quotes verses from the Quran. By using religious texts as the basis for her argument, she appeals to the respect that the audience has for religious teachings and establishes a cognitive atmosphere within which the audience can assess her assertions in the context of a sacred text. Along with this, to support her argument, the discourse also includes narratives from

the lives of prior prophets. The audience are encouraged to make comparisons between Fatima's predicament and similar situations in the past due to these historical and authoritative sources. She strengthens the trustworthiness of her argument by relating it to well-known religious narratives and cultivates an atmosphere in the audience's minds where patterns and lessons can be seen.

The factors of expressing dissatisfaction, critique of the community, passionate call for justice, and historical background have a cognitive representation in her discourse. In expressing dissatisfaction, Fatima (Peace be upon her) expresses her dissatisfaction and displeasure with individuals who have raised questions about her rights to an inheritance throughout the speech. Her diction (word choice), tone, and argumentative techniques reinforce this emotive attitude. She draws the audience's sympathies and cultivates mental spaces where they can empathize with her difficulties by sharing her emotional response to the current situation. In a critique of the community, the cognitive approach is also influenced by Fatima's criticism of the early Muslim community for rejecting her family's teachings after Prophet Muhammad's death (God bless him and his Household). She criticizes the lack of support for her rightful inheritance claim and what she sees as the community's apparent unwillingness to enforce justice. The audience are encouraged to assess their conduct and principles through this critique, which cultivates a place in their minds for introspection. In a passionate call for justice, the argument serves as a forceful plea for justice within the Islamic context. Fatima (Peace be upon her) stimulates a feeling of moral responsibility and accountability in the audience by underscoring the importance of inheritance rights and the repercussions of disregarding them. This demand for fairness generates a

place in the mind for moral reflection. In the historical background, the discourse clarifies the historical context and difficulties Fatima (Peace be upon her) and her family encountered following the Prophet's death. The listener is better able to understand the challenges the speaker and her family are facing and to appreciate the significance of their struggle owing to this contextualization, which cultivates a mental space of empathy. In conclusion, the cognitive stylistic elements of the text operate in harmony to create mental spaces that stress the subject's closeness, make a strong case for religious authority, draw on well-known stories, communicate emotions, criticize the community, demand justice, and offer historical background. Through these elements, the discourse effectively conveys the speaker's message and engages the listeners' empathy and comprehension on emotional, moral, and intellectual levels.

Sixth, Fatima's discourse builds mental spaces about emotional intensity and empathy. Emotional intensity can be detected through strong feelings, from grief and sorrow to dissatisfaction and protest. She conveys her pain and sadness about her father's passing and the events that followed. Her remarks emphasize the darkness that has overtaken the earth since his passing away, communicating the emotional weight of his absence. Phrases like، *أَظْلَمَتِ الْأَرْضُ لِعَيْبَتِهِ، وَكُسِفَتِ النُّجُومُ لِمُصِيبَتِهِ، وَأَكْدَتِ الْأَمَالَ، وَخَشَعَتِ الْجِبَالَ، وَأَضْيَعَ الْحَرِيمَ، وَأَزِيلَتِ الْحُرْمَةَ عِنْدَ مَمَاتِهِ* 'The world has become dark by his absence; the stars have been eclipsed because of his loss, hopes have been dashed, mountains have crumbled, sanctities have been violated and all that is sacred has been disregarded upon his death.' و (emphasis added), offer an unambiguous indication of the emotional atmosphere she is addressing. Her tone grows more emotional as she discusses the betrayal and neglect she feels from the community. She wonders

why her father's principles have been abandoned, why her rightful inheritance has been disregarded, and why people who previously supported them seem to have betrayed them.

What is more, to engage the empathy of her audience, she creates mental spaces of empathy with them by using rhetorical questions. She urges them to contemplate the results of their acts and to think about the moral ramifications of their decisions by posing questions like *أَأُغْلَبُ عَلَىٰ أَرْثِي* 'Will I be denied my inheritance?' and *أَفَعَلَىٰ عَمْدٍ تَرَكْتُم كِتَابَ اللَّهِ* 'Have you purposely abandoned the Book of Allah?'. In addition, by highlighting their family-related relationship and discussing personal stories, she positions her father and herself as relatable people. She emphasizes the bond between her father and her husband to highlight their importance as moral and spiritual role models. The audience and her family all enter into a shared understanding and empathetic effect as a result. In brief, her religious speech serves as a perfect representation of the complex relationship between emotional intensity and empathy-inducing mental spaces. Her attempts to relate to her audience's common history and experiences are woven within her emotional feelings of sadness, annoyance, and astonishment. This speech offers an effective representation of how language may be employed in a religious and community setting to express strong emotions and establish sympathetic connections.

Cognitive stylistic perspectives highlight characteristics that are prominent in the representation of empathy and emotional intensity. The text uses a variety of linguistic and rhetorical techniques to manipulate words to elicit particular cognitive and emotional reactions from the listener. The utilization of these qualities contributes to the shaping of the listeners' mental spaces, resulting in a com-

plex and persuasive message. Besides, lexical choice is a significant cognitive stylistic element that affects the emotional impact of the discourse. To raise the emotional intensity and empathy, carefully selected words and phrases like 'disobedience', 'death', 'pain', 'grieves', 'betrayal', and 'neglect' are used. These highly emotive words evoke vivid mental images that accurately reflect the speaker's emotional state. Metaphorical language is another noteworthy aspect. In addition to being descriptive, the phrases 'world has become dark', 'hopes have been dashed', and 'sanctities have been violated' are also symbolic, illuminating feelings and events through striking images. Metaphors like 'dashed hopes' and 'darkened world' evoke strong emotional responses in the listener, heightening the emotional effect of the discourse. In conjunction with the rhetorical questions mentioned above, which drive listeners to contemplate the seriousness of the issue and the ethical ramifications of their behavior, narratives from her family and personal tales add a realistic and sympathetic depth to the discussion. The speaker and the audience are brought together by the mention of her father and husband as spiritual guides and role models. By creating a common basis, this encourages empathy and a sense of understanding among people. In short, the text effectively makes use of cognitive stylistic elements to shape audiences' minds, elicit strong feelings, and establish sympathetic bonds. A multi-dimensional discourse that appeals to the listeners' hearts and minds is produced by the deliberate use of lexical choice, metaphorical language, rhetorical questions, and personal tales. The discourse's persuasion in a religious and community setting is strengthened by this skilled use of language.

To sum up how cognitive stylistics and mental spaces relate to one another, the concept of mental spaces emphasizes the dynamic and open-minded character of human cognition in both cognitive linguistics and cognitive stylistics, highlighting the ability to process and understand complicated information through the arrangement and interaction of mental spaces. It enhances our understanding of language, literature, and communication by offering a framework for examining the complex interplay between many points of view.

3.1 Content Words and Mental Spaces

Content words (open-class words) are the lexical components of language that convey the most significant information. They communicate concrete or abstract ideas and provide the main meaning of a statement. They serve as the foundation for sentences, adding the necessary information and a part of the larger message that language is intended to express. On the other hand, linguists and cognitive scientists refer to mental spaces when describing how humans represent and process information when understanding language. Mental spaces are changing mental constructs which help comprehending difficult spoken or written phrases, particularly those with abstract or creative content. Content words play an essential role in creating and modifying mental spaces in the context of language processing. They serve as the basic building blocks that provide these cognitive structures with the information they require to emerge.

In harmony with this, Dirven (2005, p. 33) affirms that “each content word, in discourse reflects and evokes a mental representation of some situation”. In agreement with Dirven, language is a tool that creates and reflects our mental representations of the world rather than just being a system of meaningless signals. This view is the foundation of his perspective on the function of content words in reflecting and

evoking mental spaces. Dirven specifies that these words are dynamic symbols that actively engage the cognitive processes of speakers and listeners, rather than static ones. Each content word has a meaning, and that meaning is not limited to an established meaning in a dictionary; rather, it arouses a mental space—a conceptual framework—in the minds of the speaker and the listener. The word ‘reflects’ emphasizes how content words act as reflections of our mental images. When a word is used in a sentence, it offers an access point to a certain mental space, and when it is used in conversation, it triggers this mental representation in the minds of both the speaker and the listener. Also, the verb ‘evokes’ implies that content words actively initiate or awaken mental spaces, as well as actively mirroring them. For instance, when we come across a given word in a sentence, it does not simply represent our comprehension of its concept; it also awakens memories of our individual experiences, beliefs, and feelings associated with it. Language is an effective means of communication and persuasion because of this triggering process. Besides, it is made clear by Dirven’s use of the word ‘situation’ that these mental spaces are commonly connected to specific contexts or situations rather than being abstract ideas. Depending on the context in which it is used, a content word might have multiple meanings. Furthermore, the use of the phrase ‘in discourse’ indicates how highly significant and apparent the process of reflecting and evoking mental spaces is when it occurs in the context of real communication. It draws attention to how flexible language is as a means of expressing meaning and comprehension. The cognitive processes involved in creating and gaining access to mental spaces are activated during the use of content words in speech.

In examining the extent to which content words in Fatima's discourse evoke and reflect mental places, in her expression, *ثُمَّ جَعَلَ الثَّوَابَ عَلَى طَاعَتِهِ، وَوَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، ذِيَادَةً لِعِبَادِهِ عَنْ نِقْمَتِهِ، وَحِيَاشَةَ مِنْهُ إِلَى جَنَّتِهِ* 'Then He placed reward in obedience and punishment in disobedience to Him, to turn His servants away from His chastisement and urge them towards His Paradise', the deliberate and thoughtful choice of content words such as 'reward,' 'obedience,' 'punishment,' 'disobedience,' 'turn away,' 'chastisement,' 'urge,' and 'paradise' reflects and evokes different mental spaces. First, in the context of her speech, the content word 'reward' evokes a mental space connected to favorable outcomes. Often, when people hear the term 'reward,' they think of receiving something they want as a reward for accomplishing something. In this situation, the mental space that is generated is one of desire and aspiration for achieving righteousness and obedience in anticipation of obtaining these benefits. Second, conversely, the content sense 'punishment' evokes a different mental space. It makes one think about the consequences of mistakes or disobedience. People often connect punishment with suffering and undesirable things happening to them. This word underlines the value of refraining from disobedience in the context of Fatima's speech (Peace be upon her) in order to avoid the consequences that come along with it. Third, the concepts of 'disobedience' and 'chastisement' are interrelated, creating a mental space that conveys the severe consequences of ignoring Allah's instructions. The word 'disobedience' signifies a turning point on the path of righteousness, while 'chastisement' depicts a severe punishment, creating mental spaces filled with stress and a sense of the consequences of deviating from the faith. Fourth, in creating a mental space based on the concept of seeking escape from Allah's punishment, the word

'turn away' is essential. It emphasizes the idea of repentance and the desire to stay away from spiritual destruction, thus creating the necessity of returning to obedience in the mind. Fifth, the meaning of 'urge' creates an atmosphere of inspiration, motivation, or persuasion. It represents the heavenly will to guide people in a certain path, in this example, 'Paradise.' Finally, 'Paradise' creates an inspiring mental space that symbolizes the most valuable benefit of faithful obedience. It acts as a powerful motivator in Fatima's discourse (Peace be upon her) by conjuring up visions of peace and eternal happiness. In conclusion, Fatima's extensive usage of terms in her language is consistent with René Dirven's viewpoint on content words. Each phrase acts as a building stone for creating mental spaces related to obedience, consequences, divine direction, and the desire for a happy afterlife. In order to receive spiritual blessings and avoid punishment, Fatima's message emphasizes the significance of faith, morality, and obedience to Allah's instructions.

In parallel with this, from a cognitive stylistic dimension, the intentional selection of content words like 'reward', 'obedience', 'punishment', 'disobedience', 'turn away', 'chastisement', 'urge', and 'paradise' functions within the framework of cognitive stylistics to produce a rich and resonant analogy that engages the audience at multiple cognitive levels. First, the word 'reward' functions as a motivating reference in the analogy. It brings about beliefs of satisfaction, accomplishment, and anticipation. When associated with 'obedience,' it creates a mental link between adhering to ethical standards and anticipating satisfactory outcomes. This cognitive connection appeals to the audience's sense of causality and persuades them to consider conformity as a means of obtaining the promised reward. Second, on the other hand, the term 'punish-

ment' adds a contrasting emotional component. It evokes the idea of consequences for actions, associating disobedience with negative consequences. The dichotomy of contrast between 'reward' and 'punishment' causes cognitive dissonance and leads the audience to question their decisions and beliefs. Third, the concepts of 'disobedience' and 'chastisement' are used to emphasize this disparity even further. 'Disobedience' denotes a departure from the path that has been established, but 'chastisement' connotes pain and transformation. A compelling mental space established by the fear of deviating from obedience is created by the cognitive association between these terms. Fourth, the phrase 'turn away' is important to the analogy. It causes a shift in thinking by implying divine intervention and guidance. With the use of this linguistic choice, the audience is encouraged to imagine a divine force intervening to direct them away from the road of punishment toward the promised 'paradise.' 'Turn away' represents hope, trust, and faith in divine care in the cognitive sphere. Fifth, the use of the term 'urge' conveys the notion of heavenly guidance. It functions cognitively by creating a positive mental space with a higher force. This word gives the analogy more depth by giving it a feeling of divine compassion and guidance. As a result, it has an impact on the audience's beliefs and emotions. Sixth, as the ultimate cognitive endpoint in the analogy, 'paradise' acts as the ultimate conclusion. It brings to mind visions of grace, peace, quiet, and eternal happiness. The conclusion of analogy, a point of ultimate desire and ambition, is represented by the cognitive space linked with the word 'paradise.'

In essence, the result of applying cognitive stylistics to this sermon is essentially the creation of an interconnected set of related connections and mental spaces. The cognitive journey that the audience are taken on ends with the cognitive space of paradise as the final destination and oscillates between hope and fear, obedience and disobedience, and reward and punishment. The audience's emotions and beliefs are shaped by this complicated web of words and their cognitive connections, which transforms the text into an effective persuasive tool that has a strong emotional impact on its audience.

3.2 Time, Space, Domain and Hypothetical Spaces

Stockwell (2002, p. 96) proposes four main types of mental spaces as follows:

1. time spaces – current space or displacement into past or future, typically indicated by temporal adverbials, tense and aspect;
2. space spaces – geographical spaces, typically indicated by locative adverbials, and verbs of movement;
3. domain spaces – an area of activity, such as work, games, scientific experiment, and so on;
4. hypothetical spaces – conditional situations, hypothetical and unrealized possibilities, suggestions for plans and speculation.

Stockwell emphasizes the adaptability and application of the Mental Space Theory across a range of language and cognitive domains. He highlights the ability of Mental Space Theory to bridge the gaps between various types of discourse, from actual events to hypothetical situations, by pointing out that it offers a unified and consistent framework for comprehending reference, co-reference, and comprehension across a spectrum of narrative contexts. This shows that regardless of whether the material being processed is

based on truth, history, imagination, or supposition, Mental Space Theory offers a useful tool for linguists and cognitive scientists to investigate the complicated ways in which language and mind interact. In brief, it shows how this theory provides a thorough perspective through which one can investigate the cognitive foundations of language and the ability of humans to successfully negotiate challenging mental spaces.

A thorough framework for comprehending how language and thinking interact across many cognitive domains is provided by Stockwell's classification of mental spaces into four primary categories. The study of time spaces highlights our inherent ability to comprehend and control temporal elements by smoothly integrating the present with the past and the future. These mental temporal spaces are the basis of our knowledge and narration of narratives, and they are carefully formed by temporal adverbs, tense, and aspect. Regarding space spaces, the cognitive mapping of geographic places and movement within them are explored in space spaces. Our internal images of the physical world are formed by locative adverbs and verbs of motion. These places go beyond simple physical orientation to include the conceptual mapping of relationships and concepts onto spatial metaphors, illuminating the fundamental interaction between language and our spatial cognition. Concerning domain spaces, our ability to categorize information and activities into separate domains or mental spaces is highlighted by domain spaces. Our minds build and maintain these mental boundaries for work, play, or scientific studies to promote effective processing and communication. These gaps are essential for interaction that is domain-specific because they help us adapt language to different specialized situations. Finally, with respect to hypothetical spaces, our

potential for creative thought and situational creation is displayed in hypothetical spaces. We investigate conditional situations, speculative possibilities, and unfulfilled intentions inside these places. Here, imagination and speculation are encouraged, demonstrating how language may be used to create and explore fictional worlds in addition to describing the real one.

In a broader sense, Stockwell's classification of mental spaces sheds light on the variety and adaptability of human cognition. Our capacity to move through and make sense of the world around us, whether in temporal, geographical, domain-specific, or hypothetical dimensions, is supported by these spaces, which are not isolated but rather interrelated. They highlight the close connection between language and cognition and provide a stimulating sphere through which to examine the complex processes underlying the human mind. The richness of mental spaces and their essential role in forming our linguistic and cognitive experiences in a wide range of situations, from storytelling to scientific discourse, is highlighted by Stockwell's taxonomy.

In Fatima's sermon, the four mental spaces that Stockwell describes—time, place, domain, and hypothetical—are all present. Understanding the context and rhetorical devices used in her discourse depends considerably on these mental spaces.

1. Time Spaces: The temporal aspect of language is referred to as time space. Her speech takes place over a number of time periods. Through her allusions to the life and teachings of the Prophet Muhammad (God bless him and his Household), she invokes the past while reflecting historical events. Words like 'my father, the Prophet of Allah' and *فَرَأَى الْأُمَّمَ فَرَقًا فِي أَدْيَانِهَا* 'He found the people divided in their beliefs' take us back to a specific moment in the past. These

expressions denote past occurrences of historical events and circumstances. Additionally, Fatima (Peace be upon her) says 'after his death' which firmly establishes the significant occurrences that have taken place in the past and illustrates how time intervals may conjure up a feeling of historical context. Also, she speaks directly to her audience while making references to the present. Besides, by mentioning the potential effects of rejecting her inheritance rights, she also alluded to future consequences.

To elaborate more on the impact of Fatima's use of mental spaces, her effective use of mental spaces, particularly in relation to the past, present, and future, has a significant cognitive impact on how she engages and persuades her audience. The temporal aspect of language, also known as time spaces, enables her to move harmoniously between many historical events due to her thematic objectives of mixing several temporal spaces to create a multilayered story that engages her audience. The audience are satisfactorily immersed in the historical context she wants to depict owing to these language cues that signify previous events. Furthermore, Fatima (Peace be upon her) practises contemporary examples to engage her audience more directly. She creates a link between the past and the present by speaking directly to her audience and employing the present tense, which makes the historical accounts seem current and alive. Her audience is better able to comprehend the historical events and moral lessons she addresses because of this careful merging of time frame dimensions. Moreover, another cognitive strategy that increases the effect of Fatima's speech (Peace be upon her) is the employment of future implications in her discourse. When she says 'after his death,' she makes it clear that the events took place in the past while also alluding to the effects they may

have in the future. The technique encourages the audience to use their cognitive abilities to consider and speculate on the possible outcomes of historical events. Fatima (Peace be upon her) asks her audience to contemplate how these events will continue to shape their current and future lives by making references to the future in her words. As a result of her creative use of time spaces, her audience are given access to a multidimensional story that connects the past, present, and future. This cognitive technique not only helps the audience understand historical events, but it also encourages a deeper level of emotional and intellectual involvement with the subject matter. It emphasizes how closely linked language, cognition, and the transmission of historical narratives are.

From a philosophical and cognitive perspective, time is a controversial and debatable concept in philosophy, with several theories about how it works. By engaging across multiple time dimensions, Fatima's use of time spaces, as observed through the perspective of time philosophy, offers a deep cognitive effect on her audience. Fatima's effective use of time frame spaces in her discourse generates a philosophical dimension of time that connects with her audience. With phrases like *رَسُولُ اللَّهِ ﷺ* 'my father, the Prophet of Allah' and *فَرَأَى الْأُمَمَ فَرَقًا فِي أَدْيَانِهَا*, 'He found the people divided in their beliefs,' Fatima (Peace be upon her) invokes the past and creates a link to historical events. This language use is consistent with several philosophical hypotheses about time, such as the hypothesis that the past continues to influence the present and the future. It implies that historical characters' deeds and teachings have a long-lasting impact on decisions and events in the present. The audience of Fatima (Peace be upon her) are therefore persuaded to view the past as a live reality that shapes their thinking and behavior. Also, her use

of 'after his death' conveys a feeling of chronological space and the passing of time. There are a number of viewpoints on the nature of the past, present, and future in philosophical discussions of time. Some philosophical ideas contend that the past is unchangeable, while others believe that the future is still unpredictable and affected by the choices we make. Fatima (Peace be upon her) encourages her audience to consider the outcomes of their current actions and the shifting nature of time by making references to expected future impacts in order to reinforce this second point of view. Furthermore, her speech has a feeling of immediate communication since she speaks directly to her listeners in the present. This is in agreement with the philosophical arguments on the 'specious present', which proposes that time is seen as a sequence of present moments that develop across time. Her audience is pulled into the discourse's current moment, where they take part actively in the cognitive and ethical deliberations of her message as well as being active consumers of historical events. In summary, her argument highlights the complex interactions between language, cognition, and philosophical notions of time. She handles the concept of time through her careful usage of time spaces to immerse her audience in a multidimensional temporal experience. Her audience will be able to understand the past as having a live impact on the present and future due to her engagement with multiple temporal aspects, which is in line with diverse philosophical perspectives on time, bearing in mind that time spaces encourage reflection on the dynamic nature of time and its ethical consequences.

2. Space Spaces: There are direct and indirect aspects of space, even though Fatima's discourse mostly focuses on temporal concerns. She addresses her audience, implying a real-world meeting, by conveying her message in a geographical mental space that is represented by the 'gathering' itself. The sermon makes references to expressions like *أَنْتُمْ عِبَادِ اللَّهِ* 'you are the servants of Allah,' which indirectly relates to the audience's spatial position as they had come to hear her address, even if it does not directly name any specific place. Though not geographically clear, the spatial spaces in this context indicate the audience's actual place. Besides this example, there are several references to and illustrations of the idea of 'space' or expansiveness in Fatima's discourse, explicitly and metaphorically. Although the word 'space' is not used directly, we can infer these concepts from the content, which is crucial to notice:

- (a) Expansive Grace and Blessings: Allah's blessings and grace are described by Fatima (Peace be upon her) in terms of 'all-encompassing' and 'ever-expansive', in *الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ، وَلَهُ الشُّكْرُ عَلَى مَا آهَمَ، وَالشَّانُ بِمَا قَدَّمَ، مِنْ عُمُومِ نِعَمِ ابْتَدَأَهَا، وَسُبُوحِ آلاءِ أَسَدَّهَا، وَتَمَامِ مَنَنِ وَالْإِهَا* 'Glory be to Allah for His great blessings, and gratitude to Him for that which He has inspired, and praise be to Him for what He has brought to pass. From the all-encompassing blessings that He grants to the ever-expansive grace that He bestows and all the bounties that He continuously confers'.

From a philosophical perspective, the connection between the scope of blessings and the idea of space may be identified as a representation of the divine existence and limitlessness of divine attributes. When she refers to Allah's blessings as 'all-encompassing' and 'ever-expansive', she is implying that they are not constrained by the boundaries of limited places or earthly dimensions, instead,

they cross all borders and occupy all available places. This is consistent with the idea of divine omnipresence, which holds that Allah's blessings are available to everyone and are not constrained by time or space.

- (b) **The Hereafter:** The belief in the Hereafter, which is a space beyond our world's physical spaces and dimensions, is mentioned by her. Although she doesn't mention physical space directly, she unveils the concept of several levels of existence or worlds that exist outside of our natural space.
- (c) **The Straight Path:** She talks about the instructions from Allah (Glory be to Him) to take the straight path. The idea of a path suggests a journey through space even if it is not directly stated as a physical place. It symbolizes a path of action and a direction for an individual's life.
- (d) **The World Darkened by the Prophet's Absence:** She reflects her sorrow at the passing of her father, and says publicly that his absence has made the world seem darker. This metaphorical usage of darkness implies a lack of illumination or direction, which is connected to the idea of space as a metaphorical world where illumination and direction are required. In the metaphor 'The world has become dark by his absence,' Fatima (Peace be upon her) puts into effect a conceptual metaphor to express the emotional and symbolic consequences of the Prophet Muhammad's absence (God bless him and his Household). This metaphor is based on the cross-cultural metaphorical mapping known as 'absence is darkness' which is a conceptual metaphor. This metaphor links the idea of 'absence' with the idea of 'darkness'. In this context, the metaphor implies that the absence of Prophet Muhammad (God bless him and his Household) is not only an

emotional and metaphorical darkness but also a physical absence (mental space). Light is commonly linked with Direction, Wisdom, and Enlightenment, whereas Darkness is frequently associated with the Absence of light. She is conveying the concept that while the Prophet's presence offered the world light, guidance, and enlightenment, his departure has subsequently resulted in darkness, which stands for a lack of guidance and a sense of loss. With the use of this metaphor, she is able to convey a deep sense of loss and longing for the Prophet's presence and the huge influence he had on the world. By using a widely accepted metaphorical mapping that connects absence to darkness, it serves to communicate the emotional depth of the situation and emphasizes the spiritual and intellectual gap left in what follows his departure.

- (e) Patience and Waiting: Patience implies practicing the passing of time without being impatient. However, the sense of 'space' that comes with waiting emphasizes the spatial aspect of this concept. Waiting denotes a place where one stays until a specific event or situation takes place, physically or figuratively. Thus, although having the ability to endure anything over time is important, waiting includes remaining in a given place until a certain condition is fulfilled.

3. Domain Spaces: Areas of activity are known as domain spaces. The sermon focuses mainly on the domain space of faith and religion. Fatima (Peace be upon her) talks about the fundamental principles of Islam, the heritage of the Prophet Muhammad (God bless him and his Household), and Ahl al-Bayt's argument (Peace be upon them) that they inherit. This domain space, which focuses on morality, justice, and religious values, is one of the most import-

ant aspects of her argument. What is more, this sermon has more than one instance of domain spaces. Through a cognitive stylistics analysis, we can evaluate how the domain of space is symbolically used in Fatima's discourse. For example, the phrases *فَبَلِّغِ الرِّسَالَةَ ابْتِغَاءَ اللَّهِ تَعَالَى إِيْتَاماً لِأَمْرِهِ*, 'He propagated the message', *صَادِعاً بِالْبَيِّنَاتِ* 'Allah sent him in order to complete His mission, establish His order and execute His mercy' (emphasis added), emphasize certain areas of religious and prophetic activity while highlighting how important they are in the framework of Islam. In the phrase 'propagated the message', the word 'message' is figuratively connected to a geographical domain, and the word 'propagate' suggests the act of spreading something widely. In this sense, the 'message' of Islam is viewed as something that takes up space, indicating its extensive reach and power. The concept that the word 'Islam' spread and reached people all over the world, transcending geographical limits, is conveyed by this metaphorical usage of space. Also, it is clear from the term 'established' that 'establish His order' is being used metaphorically. In this instance, the metaphor implies that the Prophet Muhammad (God bless him and his Household) was influential in establishing a regulated and disciplined culture in both the religious and social spaces. This spatial metaphor emphasizes the principle of giving coherence and order to a certain domain, the world of religious practice and belief, while the word 'mercy' in 'Executed His mercy' is used as a metaphor for the concept of space. To 'execute' mercy means to put it into action or apply it to a specific situation. This metaphor highlights how important a role the Prophet Muhammad (God bless him and his Household) played in developing and implementing the idea of divine mercy in the context of human experience. Here, the

geographical component enhances the idea that compassion is not merely a conceptual construct but rather something that is actively realized and revealed in a particular area of human existence. In brief, the use of spatial metaphors to communicate abstract and difficult ideas about the Prophet's role in spreading the word of Allah (Glory be to Him), establishing order, and executing divine kindness is shown entirely by the cognitive stylistic analysis of these phrases. By enhancing the discourse with striking imagery and promoting a greater comprehension of the Prophet's meaning, these metaphors help the audience understand these ideas in a more concrete and comprehensible way.

4. Hypothetical Spaces: Hypothetical spaces are concerned with conditional situations, possible outcomes, and speculations. Fatima (Peace be upon her) questions the audience's stance on her inherited rights; she makes use of hypothetical spaces when she asks, *أما، 'كان رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبِي يَقُولُ: الْمَرْءُ يُحْفَظُ فِي وُلْدِهِ؟'* 'Did my father, the Prophet of Allah, not say: 'A man is honored through his offspring?'' By doing this, she creates a hypothetical space in which she challenges the audience to imagine a conversation between her and the Prophet Muhammad (God bless him and his Household), even though he is no longer alive. She reveals that they have deviated from the virtuous path by challenging their acts and beliefs. Here, the hypothetical space is one of potential consequences, urging her listeners to reevaluate their stance and bring it into line with what she believes to be the actual teachings of Islam. This stresses the significance of her legal situation and her claim to an inheritance.

Examining it from the cognitive stylistic dimension, hypothetical spaces are conditional situations that provide a more thorough investigation of concepts in the field of cognitive stylistics. The use of

hypothetical spaces becomes explicit in Fatima's speech (Peace be upon her) when she questions the audience's opinion on her inherited rights. By establishing an atmosphere in the audience's mind where imaginary occurrences and conversations might take place, this rhetorical technique aims to capture the audience's interest. Fatima (Peace be upon her) uses a hypothetical space when she refers to the consequences of the Ansars' new stance and seeming hesitation to help her. She does this by raising the questions, *فَأَنَّى جُرْتُمْ، بَعْدَ الْبَيَانِ، وَأَسْرَرْتُمْ بَعْدَ الْإِعْلَانِ، وَنَكَصْتُمْ بَعْدَ الْإِقْدَامِ، وَأَشْرَكْتُمْ بَعْدَ الْإِيمَانِ؟* 'Why have you become confused after your clear stance? Why have you become secretive after your proclamation? Why have you retreated after being at the forefront? And why have you opted for polytheism after believing?' The Ansars are invited to think about their decisions and actions and are given the opportunity to imagine another scenario in which they continued to stand by her. Fatima (Peace be upon her) also challenges the rejection of her inheritance rights by referring to a fictional space. Are my father and I not on the same faith? She inquires to find out whether Allah (Glory be to Him) has revealed a specific sacred text disallowing her from inheriting from her father. The audience are challenged to think about the implications of their viewpoint and to contemplate the Quran's instructions on inheritance rights through this hypothetical situation. In short, Fatima (Peace be upon her) intentionally applies hypothetical spaces throughout her speech to capture the attention of her listeners, promote introspection, and highlight the seriousness of the concerns she is raising. Her message is made more appealing and thought-provoking for her audience due to these rhetorical strategies.

To conclude, Fatima's speech (Peace be upon her) represents a complicated interaction of the four primary mental spaces Stock-

well described, each of which served a different rhetorical target. She constructs a convincing argument within the field of religion by drawing on past events, speaking directly to her audience in the present, and making suggestions about potential future results. She engages her audience's beliefs, emotions, and moral principles through speech that is not limited to temporal or geographical spaces but also explores the domain of hypothetical spaces. Her speech is more effectively organized by these cognitive spaces, which also appeal to the mind and feelings of the listener.

Conclusion

A detailed examination of Fauconnier's idea of mental spaces within the data of Fatima Al-Zahra's religious sermon is provided in Chapter Two. It breaks down the ideas and elements of the discourse and clarifies how they are appropriate within Fauconnier's theoretical framework. The analysis highlights the close connection between mental spaces and cognitive stylistics, revealing the ways in which these theories work together to interpret the language and cognitive aspects of the sermon. The discourse explores the several mental spaces that Fatima's speech (Peace be upon her) has created and clarifies their diverse functions. The concepts represented by these mental spaces range from appreciation and worship of Allah (Glory be to Him) to the Prophet Muhammad's central status, obedience and unity, inheritance rights, depth of feeling, and empathy. By carefully selecting words, using rhetorical devices, including religious references, and balancing emotional resonance, each of these areas creates a thought-provoking environment that connects with the audience.

By revealing these mental spaces, the discussion explores their cognitive stylistic components and demonstrates how linguistic details overlap with cognitive functions. Fatima's discourse (Peace be upon her) captures emotional intensity, empathy, and reflection through lexical complexities, metaphorical language, and emotive rhetoric, striking a profound connection with the listener. In addition, the sermon skillfully makes use of rhetorical questions, historical stories, and repetition to elicit feelings from the audience and build relationships, which promotes empathy. The intricate structure of mental spaces and cognitive stylistic components in Fatima's speech (Peace be upon her) highlights the interaction between cognitive stylistics and cognitive linguistics. It provides a deep perspective through which to view the complexity and variety of linguistic and cognitive processes within religious discourses. It clarifies how various theories merge in analyzing the complex link between language, cognition, and emotions. The purpose of both cognitive linguistics and cognitive stylistics is to understand the complex relationships between mental spaces and linguistic elements that shape human cognition and communication. This analysis demonstrates the reciprocal link between both fields.

Also, in this chapter, linguists like Dirven and Stockwell explore the complex relationship between language and cognition by using the concept of mental spaces as a mirror. The fundamental components of language are content words, which are used to create and shift mental situations. The claim made by Dirven that content words both reflect and elicit mental representations has a profound resonance in Fatima's discourse. Words like 'reward,' 'punishment,' 'obedience,' and 'paradise' are carefully chosen by her to intentionally create diverse mental representations in the

minds of her audience, inspiring emotions, convictions, and drives consistent with moral and spiritual values. This is in perfect accordance with Dirven's view of content words as dynamic symbols that activate cognitive processes. Moreover, Stockwell's classification of mental spaces into domains, time, space, and hypothetical domains offers a thorough framework for analyzing Fatima's speech (Peace be upon her). Her speech successfully engages the audience across time frames by addressing the present, implying future ramifications, and making references to the past. In addition, the subtle use of spatial elements—even when they are not explicitly stated—shows Fatima's skill at symbolically using space to communicate expansive blessings, the idea of the Hereafter, the significance of staying on the right path, and a sense of loneliness left by the Prophet Muhammad's passing.

In this chapter, religion, and morality are the major topics of Fatima's discourse, as she effectively conveys complex concepts about the principles of Islam, the creation of divine law, and the application of divine mercy. Her use of spatial metaphors gives these abstract ideas greater weight and helps her audience relate to and understand them better. Furthermore, Fatima (peace be upon her) employs hypothetical spaces for noticeable purposes, which promotes reflection and introspection among her audience. She puts her audience's views and behaviors to the test with rhetorical questions and made-up scenarios, making them reconsider their positions on morality and inheritance rights.

In essence, Fatima's sermon is a skillful manipulation of mental spaces, utilizing language in a way that engages listeners in temporal, geographic, domain-specific, and hypothetical spaces. In addition to communicating her point, this multi-layered discourse



evokes cognitive and emotional reactions, which makes it a powerful and convincing communication technique in the context of religious discourse.



Introduction

Conceptual Blending Theory, also known as Conceptual Integration Theory, Blending Theory, Many Space Model Theory, or Conceptual Integration Theory, is a theory of cognition created by Gilles Fauconnier and Mark Turner (1998). This theory holds that components and major connections from various situations are 'blended' through a subconscious process that is supposed to be common to daily cognitive and linguistic processes. Fauconnier and Turner (1998) states:

Conceptual integration--"blending"--is a general cognitive operation on a par with analogy, recursion, mental modeling, conceptual categorization, and framing. It serves a variety of cognitive purposes. It is dynamic, supple, and active in the moment of thinking. It yields products that frequently become entrenched in conceptual structure and grammar, and it often performs new work on its previously entrenched products as inputs (p. 133).

In the view of Fauconnier and Turner, the ability to mix different mental spaces or concepts to produce new mental constructions is the primary characteristic of conceptual blending. This blending does not exist in isolation; rather, it commonly merges with our larger conceptual framework and even affects how we use language. It is important to note that blending is a continuous process that allows pieces to be continuously reshaped and improved based on fresh inputs or contexts. That is, the cognitive process of 'conceptual blending,' often known as 'blending,' is proposed by Fauconnier and Turner as being essential to human thought. Consistent with them, conceptual blending is an essential cognitive process in line with analogy, recursion, mental modeling, conceptual classification, and framing. The mind performs this mental action for a variety of cognitive functions.

From Fauconnier and Turner's quoted viewpoint, the following are the main aspects of their perspective on conceptual blending: (1) General cognitive operation: Conceptual blending is seen by Fauconnier and Turner as a fundamental and common process of thinking. This indicates that it plays an essential role in all aspects of our cognitive process and is not only restricted to certain forms of thinking or problem-solving; (2) Dynamic and active: They stress how flexible and dynamic the process of blending is. It is not a passive process; rather, it is actively involved at the time of thought. This shows that blending is a mental process that is flexible and adaptable; (3) Diverse cognitive functions: Conceptual blending performs several cognitive tasks; it is not just used for one particular cognitive function. In other words, depending on the situation and the cognitive function at hand, it can be employed in various manners; (4) Impact on grammar and conceptual structure: Blending is not only an abstract or theoretical idea. Fauconnier and Turner argue that it can truly impact our linguistic (grammar) and conceptual frameworks. This indicates that the effects of blending commonly influence the way we communicate and think; (5) Iterative nature: They also mention that blending has an iterative nature and can use previous blended materials as inputs. In other words, it is not a one-time process but may be used again to improve or alter the outcomes of earlier blends. To be brief, Fauconnier and Turner's perspective on conceptual blending emphasizes how important it is as a dynamic, adaptable, and basic cognitive process that affects many areas of human thinking and communication. It is more than simply a theoretical idea; it also affects how we view and engage with the outside world.

In an advanced step in Fauconnier and Turner's perspective, they distinguish four primary categories of conceptual integration (blending):

Simplex, Mirror, Single-Scope, Double-Scope. In Simplexes, one input consists of a frame and the other consists of specific elements. A frame is a conventional and schematic organization of knowledge such as "buying gasoline." In Mirrors, a common organizing frame is shared by all spaces in the network. In Single-Scopes, the organizing frames of the inputs are different, and the blend inherits only one of those frames. In Double-Scopes, essential frame and identity properties are brought in from both inputs (Fauconnier & Turner, 2003, p. 60) (*italics added*).

The four distinctions identified by Fauconnier and Turner play a role in comprehending how various components come together in our minds to produce new ideas. In simplex integration networks, one input is a frame—a broad, schematic framework for organizing knowledge—and the other input is a set of specific elements that are tied to the frame. This broad framework and the specifics are combined throughout the blending stage to produce new thoughts or mental frameworks. In agreement, in mirror integration networks, all of the spaces or inputs share the same organizational framework. This indicates that this common frame connects all the components engaged in the blending process. It seems as though they are all variants or reflections of the same fundamental idea. Because it draws attention to similarities and differences within a single frame, this kind of integration can stimulate original thought. In Single-Scope integration networks, the inputs' organizing frames differ from one another, and the final blend only inherits one of these frames. In the blended notion, one of the input frames becomes dominant, while the other frame(s) may have a lesser im-

pact. It enables the integration of many components while keeping a distinct emphasis on a single frame. In harmony with the three previous categories, in double-scope integration networks, essential frame features and identity components from both inputs are included. This kind of mixing enables a more thorough integration of various frames and the items that go along with them. Complex and diverse conceptual mixes that incorporate different aspects of each input might be produced as a consequence. These four basic kinds of integration networks offer a foundation for comprehending how our thoughts mix various notions to produce fresh and creative mental spaces. They provide insight into the procedures involved in conceptualization and creative thinking, revealing the adaptability and depth of human cognition in merging various components into new thoughts and insights.

We can search for examples of the four primary forms of conceptual blending—Simplex, Mirror, Single-Scope, and Double-Scope—described by Fauconnier and Turner in Fatima’s sermon. These blends necessitate integrating multiple mental spaces and notions in a variety of ways. Let’s now explore different forms of blending in her sermon through the following illustrations:

4.1 Blending with a Simplex

In simplex blending, one input is constructed from a frame (conventional knowledge), and the other is composed of specific components. For instance, when Fatima (Peace be upon her) states: *أَيُّهَا النَّاسُ! اْعَلَمُوا أَنِّي فَاطِمَةُ، وَأَبِي مُحَمَّدٌ* ‘O People, know that I am Fatimah and my father is Muhammad’ she combines their individual identities with the context of their connection as daughter and father. Her identity and her father’s identity are the distinctive aspects of this situation, which has as its frame the conventional notion of a parent-daughter connection.

According to the criteria of cognitive stylistics, there are examples of simplex blending, where one input is constructed of a frame (conventional knowledge), while the other is formed by particular fragments, throughout Fatima's sermon. Using simplex blending in her speech can be seen in the following examples:

(a) Glory and gratitude to Allah (Glory be to Him):

Frame (Conventional Knowledge): A common theme in Islamic discourse is expressing gratitude to Allah (Glory be to Him) for His blessings and praising His magnificence.

Specific Elements: To fit inside this traditional frame, Fatima (Peace be upon her) practises precise language and descriptions. For instance, the phrases 'all-encompassing blessings', *وَتَمَامٍ مِّنَ الْإِلهَا*, 'ever-expansive grace', and 'all the bounties that He continuously confers' are particular components that blend effectively with the overall attitude of gratitude for Allah's bounties.

(b) Description of Prophet Muhammad (God bless him and his Household):

Frame (Conventional Knowledge): The Prophet Muhammad (God bless him and his Household) is considered to have the most honorable respect in Islamic tradition and is regarded as Allah's last prophet.

Specific Elements: Fatima (Peace be upon her) reveals precise information regarding the Prophet's choice, mission, and influence. The phrases *أَخْتَارَهُ وَأَنْتَجِبُهُ قَبْلَ أَنْ أَرْسَلَهُ* 'He chose him even before sending him', *وَبَصَّرَهُمْ* 'saved them from perversion', *وَأَنْقَذَهُمْ مِنَ الْغَوَايَةِ* 'removed their blindness', and *وَهَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَدَعَاهُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ* 'led them to the right faith and called them towards the straight path' are examples of particular features that blend with the accepted view of the Prophet's status.

(c) Inheritance and legal rights:

Frame (Conventional Knowledge): Islamic law consists of rules for wealth distribution and inheritance.

Specific Elements: Fatima (Peace be upon her) quoted verses from the Glorious Quran that specifically refer to inheritance, such as 'Sulayman inherited from Dawud' and *وَمِنْ يَنْقَلِبْ عَلَيَّ عَقْبَيْهِ فَلَنْ يَضُرَّ* 'If any did turn back on his heels not the least harm will he do to Allah' These specific verses fit perfectly into the established framework of inheritance rules.

(d) Addressing the Ansar:

Frame (Conventional Knowledge): The Ansar have an important position in Islamic history as adherents to Islam and the Prophet.

Specific Elements: Fatima (Peace be upon her) speaks to the Ansar and recalls their bravery and loyalty in the past, such as *يَا مَعَاشِرَ الْفِتْيَةِ، وَأَعْضَادَ الْمَلَّةِ، وَأَنْصَارَ الْإِسْلَامِ! مَا هَذِهِ الْغَمِيزَةُ فِي حَقِّي؟ وَالسَّنَةُ عَنْ ظُلَامَتِي؟* 'O people of intellect, supporters of faith, and defenders of Islam, what is this negligence in defending my rights and laxity before the injustice being done to me?' She combines the traditional framework of their support with the specifics of their actions and responsibilities.

(e) Rebuke and reproach:

Frame (Conventional Knowledge): In religious sermons, it is normal to express dissatisfaction and criticize individuals who have deviated from Islamic beliefs.

Specific Elements: Fatima (Peace be upon her) uses expressions like *نَجَوْتُمْ مِنَ الضَّيْقِ بِالسَّعَةِ* 'abandoned the Book of Allah' *تَرَكَتُمْ كِتَابَ اللَّهِ* 'escaped from hardship to abundance', and *فَمَحَجَّتُمْ مَا وَعَيْتُمْ* 'spit out what you had retained' to blend with the conventional framework of rebuke and blame.

To conclude, the examples given above show how Fatima (Peace be upon her) makes efficient use of Simplex Blending by integrating general religious knowledge with specialized information. The specific elements assist in highlighting her ideas and increasing the impact of her speech within the framework of Islamic tradition and teachings.

4.2 Mirror Blending

In mirror blending, each element in the sermon utilizes the same organizational framework. As an illustration, Fatima's frequent allusions to the Book of Allah (Glory be to Him) as a source of instruction and authority serve as a unifying theme in her discourse. This framework is used in many parts of her discourse, leading to the emergence of a coherent conceptual space that is centered on the Book of Allah (Glory be to Him).

The sermon includes a variety of conceptual blending components, including:

- (a) Blending of religious concepts: The sermon integrates Islamic religious thoughts into its explanation of religion. Concepts of faith, inheritance, religious responsibility, and the teachings of the Prophet Muhammad (God bless him and his Household) are all combined in this speech. These ideas are combined to form an argument that supports Fatima (Peace be upon her) having the right to inherit.
- (b) Temporal blending: The text combines many time frames. It talks about past events (the life of the Prophet Muhammad (God bless him and his Household)), current events (the speech Fatima (Peace be upon her) is giving), and future events (allusions to The Day of Resurrection). The speech is given a feeling of continuity and urgency because of this temporal merging.

- (c) Blending of legal and moral arguments: She presents her case for inheritance using both legal and moral justifications. She makes a convincing argument for her position by merging moral qualities like justice and fairness with legal considerations from Islamic law.
- (d) Blending of emotional appeal: She combines her religious and legal arguments with her emotional appeal. She evokes the audience's emotions to win their support by expressing her emotions of betrayal and the suffering she and her family have endured.
- (e) Blending of religious symbolism: The sermon makes use of religious metaphors and symbolism, such as allusions to light and darkness, the Quran's representation as a brilliant light, and Satan's role as a deceitful being. To express a more profound religious and moral message, these symbols are included in the main narrative.

In essence, the sermon combines several cognitive areas, such as ethical standards, legal principles, emotions, and religious beliefs, to create a compelling situation. This blending enables her to produce a complex and multi-layered narrative that appeals to the audience's pre-existing mental representations and beliefs to make a persuasive argument.

4.2.1 Blending with a mirror

Relative to cognitive stylistics, in the sermon offered, Fatima (Peace be upon her) applies a variety of stylistic devices including mirror blending that may be examined from the perspective of cognitive stylistics and Conceptual Blending Theory. Here is a description of how this idea is presented in the speech given along with some examples:

4.2.1.1 Mirror Blending in Religious Themes

Creating a parallel structure in which elements mirror or reflect one another is known as mirror blending. This technique is frequently used for emphasis or profound impact. Fatima (Peace be upon her) employs mirror blending to highlight religious themes and ideas in her discourse. For example,

الْحَمْدُ لِلَّهِ عَلَىٰ مَا أُنْعَمَ، وَلَهُ الشُّكْرُ عَلَىٰ مَا أَلْهَمَ
 ‘Glory be to Allah for His great blessings, and gratitude to Him for that which He has inspired’
 The above example reveals multiple cognitive stylistic implications, particularly about mirror blending (a cognitive process that involves the merging of several conceptual domains or frames). In this example, the blending process includes religious ideas and emotions such as:

- (a) Reflection of notion: When a specific idea reflects or resonates with another, this is a common aspect of mirror blending. The phrase ‘Glory be to Allah’ in this sentence reflects or replicates the phrase ‘Gratitude to Him.’ This gives the statement a symmetrical and appealing form. The praise that is given to Allah (Glory be to Him) is the gratitude that is given to Him.
- (b) Religious imagery: The statement has been greatly influenced by religious symbolism and imagery. The expression ‘Glory be to Allah’ is used to honour and glorify Allah, emphasizing His greatness and dominion. The phrase ‘Gratitude to Him’ stresses the act of gratitude to Allah (Glory be to Him), acknowledging His divine bounties and guidance. This merging of religious ideas contributes to the expression of commitment and admiration.
- (c) Parallelism and repetition: The cognitive stylistic implications of this statement are strengthened by the use of parallelism and

repetition. The preposition 'to Him' is used twice in all phrases, reinforcing the idea that Allah (Glory be to Him) is the source of every blessing and inspiration. The rhythm created by this repetition, which is prevalent in religious speech, highlights how important the message is.

- (d) Divine inspiration: The expression 'that which He has inspired' gives the assertion further depth. It implies that Allah (Glory be to Him) has impacted or led people, whether through divine revelations or spiritual insights. Many religious traditions place a high value on the idea of divine inspiration, which is frequently conveyed with respect and astonishment.
- (e) Elevated language: In religious discourse, expressions like 'Glory be to Allah' and 'His great blessings' commonly employ elevated vocabulary. By using such language, the remark is meant to be more powerful and emotionally resonant by evoking a feeling of reverence and seriousness.
- (f) Community and ritual: In religious contexts, statements like 'Glory be to Allah for His great blessings, and gratitude . . .' are commonly uttered aloud during rituals or sermons. A sense of community and spiritual connection can be enhanced within the audience through the use of Mirror Blending and elevated language.

In conclusion, the excerpt from Fatima's religious speech illustrates the cognitive stylistic effects of mirror blending on religious topics. It conveys a deep sense of commitment, gratitude, and reverence towards Allah (Glory be to Him) and the idea of divine inspiration through a balanced structure, religious imagery, parallelism, repetition, and elevated language. These aesthetic components help the message inside the religious environment have an emotional and spiritual impact.

Examining more thoroughly, one can read, ‘Glory be to Allah for His great blessings . . .’, from another context. Reading it from the perspective of the relationship between cognition on the one hand and Allah’s Tawhid (Oneness) and Shukr (gratitude) on the other offers one to see the relationship as it is revealed. The connection between cognition and the ideas of Tawhid and Shukr had a significant impact on the linguistic choices that Fatima (Peace be upon her) makes with her listeners. These ideas influence their cognitive frameworks, moral standards, emotional states, and behavior, building a more powerful connection with their faith and community and encouraging gratitude and positive behavior.

Fatima (Peace be upon her) draws attention to Tawhid, the cornerstone of Islamic doctrine, to affirm the oneness of Allah (Glory be to Him). From a cognitive standpoint, Tawhid is a crucial pillar that significantly shapes a Muslim’s worldview and mental spaces. It encompasses the deeply held belief that Allah (Glory be to Him) is absolutely One and Alone, successfully carving out its importance in the cognitive structure of religious thinking, ethical reasoning, and social standards. This cognitive effect is reflected in different manners: First, Tawhid builds a cognitive framework that supports a range of attitudes and actions. It intimately directs how the Muslim sees the world, cultivating a lens that sees everything as related under the guidance of Allah’s oneness. Second, Tawhid serves as an indicator of ethical and moral conduct, establishing characteristics and actions within the framework of monotheistic religion. The religious system emphasizes that all moral principles and actions should agree with a single creator, substantially influencing moral judgements and decision-making. Lastly, Tawhid broadens its cognitive influence by influencing one’s identity and worldview. It

provides the framework through which people understand their religious identity, their life's purpose, their ties to others, and how to strengthen their relationship with Allah (Glory be to Him).

In a parallel direction, in the context of Islamic practice, Fatima's use of Shukr (gratitude) establishes an argument between this concept and the cognitive processes. Shukr is the act of expressing thanks and gratitude, usually to Allah (Glory be to Him). From a cognitive standpoint, gratitude is a complex emotion and cognitive process that includes recognizing and appreciating the good things in life. This cognitive interaction with gratitude extends across a number of cognitive dimensions: First, Shukr demands cognitive awareness of the offerings and graces conferred upon individuals. It implies an awareness of these gifts and a thorough comprehension of their intrinsic value. Second, gratitude is an emotional process that combines cognitive thinking with emotions of joy, happiness, satisfaction, and gratitude. The cognitive-emotional connection is strengthened since these feelings are cognitively processed as reactions to positive life experiences. Third, Shukr enhances moral and social cognition in the moral and social domain by motivating people to recognise and react to Allah's mercy. It creates a sense of obligation and responsibility for wisely using one's benefits and dispersing them to others, integrating gratitude into one's moral compass. Finally, from a cognitive perspective, thanking Allah (Glory be to Him) encourages a strong spiritual connection and awareness. It strengthens the belief that all kindness comes from a divine source and stimulates a better comprehension of one's position in the greater scheme of things.

In conclusion, Tawhid and Shukr have deeply intertwined ideas in the Islamic religion, both having significant cognitive effects. Tawhid acts as the foundation of a Muslim's cognitive structure, whereas Shukr involves cognitive processes in acknowledging and expressing thanks for the blessings said to result from Allah's oneness. These interconnected thoughts have a significant impact on how people view and engage with the world, shaping their beliefs, values, and behavior on a profoundly cognitive level.

Explored more deeply, Tawhid and Shukr related arguments have the power to emotionally provoke strong emotions in listeners. The complex relationship that emotions have with cognition, influencing our perceptions, decisions, and general mental states, is the foundation for the relationship between emotion and cognition. Clore and Ortony (2000) drew to attention that one of the four main components of human emotions, which normally exist, is the cognitive component. They remark "The cognitive component is the representation of the emotional meaning or personal significance of some emotionally relevant aspect(s) of the person's perceived world. These representations may be conscious or nonconscious" (p. 24). They point out how our emotions are directly related to how we perceive and understand the world around us, commonly on a highly personal level, and that they are not only about our direct feelings. Whether we are conscious of it or not, our cognitive processes, such as how we perceive, evaluate, and assign meaning to numerous stimuli and situations in our life, have an impact on our emotions. This viewpoint highlights how complicated and linked emotions and cognition are in the human experience.

Regarding Clore and Ortony's viewpoint concerning the relationship between emotion and cognition, the emotional effects of Taw-



hid (oneness) and Shukr (gratitude) have the potential to impact listeners' cognition. Fatima's use of language implies that these speeches have a significant influence on people's cognitive and emotional competencies.

To provide a more thorough explanation of the relationship between cognition and emotion and their representation in her sermon, in Islamic religion, Tawhid is a fundamental principle that stresses the Oneness of Allah (Glory be to Him). Arguments on Tawhid introduce listeners to essential religious concepts that have the potential to significantly affect their cognitive processes. Individuals are inspired to reevaluate their conceptions of the universe by the idea of a single, omnipresent divine presence that challenges preconceived ideas. This mental refreshment can result in a change of viewpoint, fostering a stronger sense of spiritual awareness and connection with the universe as a whole.

In similar terms, Shukr, or gratitude, is essential to the Islamic faith. Listeners are encouraged to consider their blessings and show thanks for them when arguments about Shukr are in progress. As it motivates people to concentrate on the positive parts of their life, this emotional experience has a cognitive impact. Gratitude encourages a more optimistic and grateful mood by redirecting cognitive focus from what might be lacking to what is currently there. This change in cognitive viewpoint may result in a higher state of mind, more empathy, and a sense of overall satisfaction. Furthermore, by strengthening one's ability for self-reflection, the emotional impacts of Tawhid and Shukr arguments could have a cognitive influence. The listeners' deep emotions can lead them to reflect on their own attitudes, principles, and actions. As people work to match their ideas and actions with the values of oneness and gratitude,



they may experience cognitive growth as a result of this self-examination. Increased self-awareness and a better knowledge of one's role in the world might follow from the cognitive growth that comes from such reflection. Moreover, these emotional effects might help listeners experience a feeling of being part of a community. Arguments regarding Tawhid and Shukr frequently take place in religious or spiritual circles. Through group debate and support, the shared emotional experience of examining these ideas may improve interpersonal relationships and foster intellectual growth.

To conclude, topics about Tawhid and Shukr have the power to arouse profound feelings in listeners, which can then have a variety of effects on their cognition. The arguments question preconceived notions, inspire appreciation, self-reflection, and a feeling of community. As a result, listeners could develop cognitively, become more spiritually aware, and have a stronger sense of connectedness to both their faith and the outside world.

Following the concept of conceptual mirror blending that has already been discussed in this section, and with the intention of providing a more thorough understanding regarding the interaction between gratitude and oneness in listeners' cognitive blending processes, particularly the phenomenon known as conceptual mirror blending, the ideas of oneness and gratitude are harmonized within the context of the sermon. First, listeners of this sermon feel a strong connection to a fundamental principle of the Islamic religion, namely, the undeniable and all-encompassing essence of Allah (Glory be to Him), as they begin to understand the significance of Allah's Oneness. This idea creates a sense of oneness and connectivity with the divine and works as a reminder of the listeners' responsibilities and obligations. By encouraging Muslims to think about the

great, beyond-human-understanding oneness of Allah (Glory be to Him), the oneness perspective creates a profound sense of reverence. On the other hand, the idea of gratitude is directly related to expressing thanks and appreciation for the benefits and gifts that Allah (Glory be to Him) grants. It promotes an optimistic mentality by motivating people to recognize and consider the various gifts—both material and immaterial—that they have been given. This perspective encourages emotions of fulfillment and satisfaction, which support the general emotional state. Second, the blend reinforces the notion that all benefits come from one supreme source—Allah’s unity—regardless of their kind or scope. As a result of this insight, listeners are inspired to see how their lives are interwoven with this heavenly source, which fosters a feeling of direction and spiritual connection. It serves as a reminder that everything is an expression of Allah’s oneness; from the air they breathe to the relationships they value. Third, blending encourages a state of awareness by challenging people to think carefully about the motivation behind their thankfulness. This cognitive process can result in a significant shift in perspective that enables people to perceive and value the divine inspiration and direction that governs their lives. To summarise, the listeners’ cognitive and emotional experiences are enriched in a number of ways by the conceptual blending between the Oneness of Allah (Glory be to Him) and gratitude. It stimulates a more meaningful and thoughtful expression of gratitude, increases their feeling of spiritual connection and humility, and eventually helps in their general spiritual development. It is an effective representation of how language and conceptual blending in religious discourse can influence our thoughts and feelings.

Here is another example of how cognitive stylistic implications are represented, particularly with regard to Mirror Blending in her religious themes:

المُتَمَتِّعُ مِنَ الْإِبْصَارِ رُؤْيَيْتُهُ، وَمِنَ الْأَلْسُنِ صِفَتُهُ، وَمِنَ الْأَوْهَامِ كَيْفِيَّتُهُ 'He cannot be perceived by sight, described by words, or depicted by imagination'

Multiple cognitive stylistic implications are shown by the example mentioned above, particularly concerning mirror blending. In this instance, by combining three different cognitive domains or mental spaces, the realms of perception, description, and depiction can be distinguished as the three primary cognitive domains in this assertion. These areas are combined to express a profound religious concept. Below are the cognitive stylistic implications of the given example:

- (a) Negation and absoluteness: By starting with the negative 'cannot,' the statement conveys a feeling of restriction. This linguistic choice highlights the notion that the topic 'Allah' (Glory be to Him) is beyond our capacity for understanding. The word 'cannot' denotes a complete impossibility of experience, description, and imagination, which supports the notion that the divine is indescribable and transcendent.
- (b) Perception by sight: The remark 'perceived by sight' implies that the divine is outside of the domain of the visual and auditory aspects of human experience. It focuses on the concept that Allah's nature cannot be understood by regular sensory perceptions.
- (c) Description by words: The view that the topic cannot be 'described by words' signals the limitations of language in describing the divine. It indicates that attempts to express the essence of the divine in human language, which is intrinsically limited by human experience, fail to fulfill its functions. This feature embodies the idea of a divine entity that is incomprehensible to us.

- (d) Depicted by imaginations: The expression 'depicted by imaginations' broadens the concept of restriction to include human creative thinking and imagination. It implies that the essential essence of the divine cannot be captured or portrayed by even the sharpest and most imaginative human mental representation. This challenges the notion that divine essence can be fully captured in creative or imaginative representations.
- (e) Parallel structure: Parallel structure is used in the sentence, repeating the phrase 'cannot be [verb] by [noun]', e.g. cannot be perceived by sight, described by words, or depicted by imagination. The sentence expands a feeling of harmony and rhythm as a result of the repetition, which also reveals the constraints. It supports the belief that the divine is incomprehensible to human abilities.
- (f) Holistic understanding: The statement provides a holistic viewpoint on the boundaries of human comprehension when it comes to issues about the divine by merging the three aspects of perception, description, and depiction. It implies that these aspects are interrelated and insufficiently considered together to understand the divine.
- (g) Implicit mysticism: The argument reflects a mystical or transcendental viewpoint that is widespread in many religious traditions. It reaffirms the notion that the divine is inaccessible to rational minds and can only be realized through a spiritual connection.

Briefly stated, Fatima's religious statement makes use of negation, sensory language, and parallel construction to highlight the cognitive stylistic implications of the divine as transcendent and incomprehensible. It portrays the emotion of wonder, humility, and reverence that is often a subject in religious and mystical discourse in the face of the indescribable essence of the divine.



What is more, Fatima's sermon excerpt inspires listeners to consider the profound philosophical implications of the characteristics assigned to Allah (Glory be to Him). Before delving into the philosophical implications, it is important to determine the possibility that there is a fundamental link between philosophy and cognitive stylistics. Philosophy and cognitive stylistics are both motivated by the complex aspects of human intellect and language. Philosophy explores the important questions related to cognition, meaning, and the complex connections between language and how we see the world. In this relationship, philosophy offers cognitive stylistics a solid conceptual foundation for understanding the complex relationships between language and mind. In return, cognitive stylistics provides insightful factual information on how these cognitive processes manifest themselves in the context of language. By revealing the complex interactions between language, the mind, and the major basis of reality, this two-way conversation enriches our collective understanding of the human experience.

So, the philosophical implications in this quotation are: First and foremost, it reinforces the idea of ineffability, implying that Allah (Glory be to Him) is beyond human knowledge and language. This suggests, philosophically speaking, that Allah's essence is beyond our comprehension and exceeds the limits of human discourse. It urges us to acknowledge the inherent limitations of our sensory awareness as well as the inadequateness of language to adequately express the divine. Furthermore, the statement emphasizes Allah's transcendence. Transcendence in philosophy refers to the existence or qualities that go beyond the limits of the physical universe and human experience. In this context, it means that Allah (Glory be to Him) resides on a level that is higher than the material world and the range of human awareness. This idea inspires us to consider the



existence of the divine outside of the ordinary and to investigate a reality that goes beyond our immediate sensory experiences. The statement is also consistent with the tradition of a prophetic faith, which stresses the necessity of approaching the divine with humility and a knowledge of our limits in completely comprehending the nature of the divine while also accepting the intrinsic mystery and incomprehensibility of Allah (Glory be to Him). It directs us towards a more modest and more respectful attitude concerning speaking about issues about Allah (Glory be to Him) by acknowledging the limits of human language and perceptions while attempting to comprehend the creator of all things.

Moreover, by arguing that Allah (Glory be to Him) cannot be imagined, it draws attention to the limitations of human imagination. This suggests that any attempt to comprehend or express Allah (Glory be to Him) in a visual way will unavoidably fall short and be fundamentally incorrect. Philosophically, this emphasizes the notion that the human mind is limited in its capacity to comprehend the divine, which makes us in the presence of great hidden truths. This argument stimulates epistemic humility by reminding us of the limitations of human comprehension and language from an epistemological point of view. It motivates us to approach discussions about Allah (Glory be to Him) with respect and awareness of the limits of our comprehension. In conclusion, this sentence challenges us to explore challenging philosophical issues like the nature of the divine, the boundaries of human understanding, and the complex interaction between the transcendent and the immanent. In an attempt to figure out the divine while admitting the inherent limits of human cognition and language, philosophers and theologians have debated these issues for a long time.

To provide additional details, Fatima's sermon captures a remarkable viewpoint on Existential Philosophy. This assertion fundamentally questions how people relate to the idea of existence, particularly when it comes to the divine or ultimate reality. The first argument, 'He cannot be perceived by sight,' explores the boundaries of human sensory perception. It implies that existence, especially the divine, goes beyond what our five senses can perceive. This is consistent with the idea that reality extends beyond what our senses can see in many philosophical traditions, encouraging us to think about other means of perceiving reality, such as through intuition or spiritual awareness. It also raises questions about the validity of our sensory perceptions and their ability to provide us with a complete comprehension of reality.

The second assertion, 'described by words,' covers the constraints of language. This aspect of existence philosophy points out how inadequate human language is for completely conveying the nature of existence. Although they may communicate meanings and ideas, words are symbols that by their very nature simplify and abstract complicated ideas. The conclusion that words can never entirely capture the broadness, complexity, and transcendental aspect of life comes from the knowledge that language frequently falls short in the domain of the divine or the ultimate reality. The nature of human communication, the function of metaphor and symbolism, and the potential of a language or discourse that is more in harmony with the divine are all profoundly affected by this.

The last phrase, 'depicted by imagination,' describes human imagination and abstract thinking. It clarifies the notion that human imagination is insufficient to capture existence, particularly in its most profound and mysterious guises. While imagination is an ef-

fective tool for exploring the unknown and imagining new possibilities, it is nonetheless constrained by human knowledge and experience. This idea challenges our natural inclination to humanize the divine or to construct metaphors and ideas that make it more understandable and relevant. It encourages reflection on the connection between human creativity and the search for the truth.

In essence, Fatima's speech (Peace be upon her) essentially challenges us to reconsider and go beyond the usual ways we interact with the world. It inspires us to acknowledge our sensory perception, linguistic skills, and creative imagination's limits while thinking about the sacred or the ultimate reality. This viewpoint makes it possible to engage in more in-depth philosophical discussions regarding the nature of reality, the function of consciousness, and the potential for a deeper and more direct relationship with existence that extends beyond the boundaries of the material world.

4.2.1.2 Mirror Blending in Rhetorical Devices

Mirror blending can be used in various rhetorical devices to create impact and resonance in the sermon. The following example may clarify this:

وَطَاحَ وَشَيْطُ النَّفَاقِ، وَأَنْحَلَّتْ عُقَدُ الْكُفْرِ وَالشَّقَاقِ

'The servants of hypocrisy perished and the knots of disbelief and schism were undone'

Considering that mirror blending is a type of conceptual blending which includes integrating two thoughts or ideas next to one another to produce a striking mental image, multiple cognitive stylistic implications are shown in the aforementioned example, specifically concerning mirror blending in rhetorical devices. The blending process in this instance entails the following:



(a) Metaphor and conceptual blending: The example mentioned above makes effective use of a rhetorical element known as a metaphor. The expressions 'servants of hypocrisy' and 'knots of disbelief and schism' are metaphors and should not be taken literally. The knots of doubt and schism are metaphorical depictions of the issues or conflicts brought on by disbelief and division, while the servants of hypocrisy are those who engage in hypocrisy. Using metaphors requires conceptual blending, where one domain (hypocrisy) is projected onto another domain (servants), producing a mental image that expresses a more profound meaning. Besides, the phrase 'servants of hypocrisy' evokes an unambiguous representation of those who actively support or submit to hypocrisy. The phrase 'servants of hypocrisy' is a strong and sharp metaphor since it suggests a degree of commitment and adherence to deception. This blending illustrates the idea that hypocrisy is not only a passive characteristic but also one that some people actively advocate. What is more, the blend in this instance is between the ideas of 'servants' and 'hypocrisy.' The speaker creates an image of people who are both linked with and subject to hypocrisy by merging these two concepts. This blend reaffirms the concept that hypocrisy is something to be rejected or opposed and heightens its negative implications.

(b) Knots of disbelief and schism: In this sense, the word 'knots' refers to the complex and entwined ways in which disbelief and schism exist inside a society or belief system. By referring to these ideas as 'knots,' the speaker stresses how complex, challenging, and interrelated they are and how they must be resolved. The mirror blending here gives the impression that these issues are being deconstructed or undone.



- (c) Perished and undone: The simultaneous usage of the words ‘perished’ and ‘undone’ strengthens the mirror blending. The word ‘perished’ conveys a feeling of destruction and finality, implying that the slaves of hypocrisy have been completely eliminated. ‘Undone’ suggests that separation and disbelief’s negative effects can be undone.
- (d) Rhetorical impact: This mirror blending serves rhetorical objectives in addition to producing an effective and memorable mental image. It highlights the speaker’s message that a community or belief system has to be purified of the impact of hypocrisy, skepticism, and division. It depicts a transition and a good shift, which can make a strong argument in a religious sermon.
- (e) Parallelism and repetition: By repeating the phrase the [noun] of [concept] such as ‘servants of hypocrisy,’ ‘knots of disbelief, and schism’, the sentence adopts a type of parallelism. This repetition does not only give the statement rhythm but it also emphasizes some audience’s various moral flaws.

In addition to what has been said, the term ‘hypocrisy’ has a number of negative social and psychological ramifications; some of which are further explained below:

- (a) Trust and integrity: Hypocrisy frequently entails an inconsistency between words and actions. Trust is damaged when people in a society are viewed as hypocrites. Interpersonal interactions degrade as a result of people’s reluctance to trust or depend on what others say. This could produce a tense and uneasy atmosphere.
- (b) Social cohesion: It is implied by the reference to ‘knots of disbelief and schism’ that hypocrisy could lead to social divisions. Ideological divisions and disputes can arise when people’s beliefs and

actions are false or inconsistent. Communities may become fragmented as a result, which may lead to a loss of social harmony.

- (c) Psychological impact on individuals: Hypocrisy can also have a negative psychological impact on people. People who act hypocritically could go through internal struggle and stress as they attempt to make sense of their behavior and their expressed principles. Anxiety, remorse, and even a decline in self-esteem can result from this internal struggle.
- (d) Destruction of moral values: Hypocrisy may cause a society's moral foundation to become unstable. People may develop a feeling of moral relativity when they see others acting hypocritically, which makes them doubt the value of upholding moral standards. The shared conscience of a community could face extensive damage as a result of this moral values degradation.
- (e) Impact on authority: Hypocrisy in positions of authority can have a negative impact on both leadership and authority. The perception of hypocrisy among individuals in positions of authority can result in societal frustration, a decline in obedience to rules and laws, and a loss of trust in leadership. This may have significant effects on a society's capacity to remain stable.
- (f) Social isolation: Individuals who are constantly thought of being hypocrites might experience social isolation. Others may turn away from hypocrites, which can cause isolation and a lack of social interaction. This isolation may make psychological pain worse.
- (g) Empathy decrease: Observing others' hypocrisy could lead empathy to decline. People may be less likely to sympathize with the needs or challenges of others when they believe that others are not sincere in their views or behaviors. Social sympathy and collaboration may be impeded as a result.

In conclusion, Fatima's sermon excerpt emphasizes the potential negative consequences of hypocrisy as a social dilemma. In addition to producing psychological distress for people, it can damage a society's sense of trust, cohesiveness, and moral principles. For a community to preserve valuable social ties and a solid moral base, hypocrisy needs to be confronted and handled.

Another example to confirm the role of mirror blending as one of several rhetorical strategies that can be employed in the sermon to increase impact and appeal is:

حَتَّى تَفَرَّى اللَّيْلُ عَنْ صُبْحِهِ، وَأَسْفَرَ الْحَقُّ عَنْ مَخْضِهِ

'Then night gave way to day and the pure truth shone forth'

In this sentence, there is an example of conceptual blending, more precisely 'Mirror Blending'. With this approach of blending, two distinct conceptual domains or mental spaces are combined, with aspects from one mental space being mapped to the other. The two conceptual domains are:

Domain 1: Night and Day

This domain symbolizes how time naturally progresses from night to day. It is a widely recognized and common idea. The words 'night' and 'day', in the expression 'Then night gave way to day', are contrasted in one mental space. In terms of light, time, and symbolism, these two components stand for opposing ideas. When compared to 'day', which is often associated with light, clarity, and knowledge, 'night' is typically linked with darkness, obscurity, and ignorance. The phrase 'gave way to' highlights a transition or shift from one condition to another. This reflects the progression of the Islamic community from ignorance to knowledge.

Domain 2: Truth and Revelation

The notion of uncovering or disclosing the truth is represented by this domain, which has often connections to light and clarity. The phrase 'the pure truth shone forth' encompasses ideas from both of these mental spaces, suggesting that truth, like daylight, only becomes clear and perceptible after a time of obscurity or darkness. In other words, the concept of truth is initially hidden in mysteriousness, like night, before abruptly becoming obvious and apparent, like day. It is stated that 'the pure truth shone forth' is another opposing pair of components that can be identified. The words 'the pure truth' and 'shone forth' both refer to the act of anything becoming clear, honest, or enlightened, i.e., the 'shining forth' refers to the revelation or manifestation of truth. This represents the transition from a hidden or concealed reality to a truth that has been disclosed.

To discuss the cognitive stylistic process in each domain:

In Domain 1 (Night and Day), we have the ideas of darkness (night) and brightness (day), as well as the notion of shifting from one state to another.

In Domain 2 (Truth and Revelation), the notions of hidden or concealed truth (darkness) and revelation or clarity of truth (brightness) are found.

Blending: (a) The idea of night giving way to day (from Domain 1) and the idea of pure truth emerging (from Domain 2) are connected in this statement; (b) The idea of 'truth shining forth' in the abstract world is combined with the practical act of 'night giving way to day' in the physical world. It establishes a metaphorical link between the two as an outcome. This blending creates a blended structure that is a powerful metaphor. It implies that, metaphorically speaking,

the obscurity or concealment of truth is replaced by the clarity and disclosure of truth, similar to what darkness gives to light in the natural world. Briefly, the listener's creative mind is given a rich and bright image as a result of the domain merging. It conveys the sense that the truth, which may have been concealed or veiled, is now becoming obvious and apparent, similar to how night turns into day and reveals the world in all its glory.

In short, the use of mirror blending in the phrase 'Then night gave way to day and the pure truth shone forth' contributes to the powerful symbolic message of the sermon. The function of rhetorical devices is to reinforce the sermon's message by depicting the search for knowledge and truth as a journey from darkness to light. Since it appeals to their comprehension of contrasting notions and the notion of shift or development, it has an impact on the audience on a cognitive level. By contrasting the shift from night to day with the appearance of pure truth from obscurity, it highlights the shifting nature of knowledge and truth. This cognitive stylistic component appeals to the audience's imagination and comprehension of contrasting ideas to emphasize the sermon's primary theme.

From another perspective, this example, 'Then night gave way to day and the pure truth shone forth' has psychological and philosophical dimensions that unquestionably touch the listeners. It is important to know whether there is a connection between psychology and cognitive stylistics before examining the psychological implications. Psychology and cognitive stylistics are deeply connected by a basic interest in the cognitive mechanisms underlying language comprehension and creation. A thorough investigation of the mental processes involved in literary and common language use is made possible by the wide range of experimental procedures and

theoretical models that psychology has to offer. This relationship helps cognitive stylistics advance its understanding of the complex cognitive processes that underlie linguistic expression. However, by providing a unique perspective on language and literature, cognitive stylistics contributes to the advancement of psychological investigation. This viewpoint guides psychological investigations on a variety of facets of human cognition, such as narrative comprehension, emotional responses to language, and the expressive and creative qualities of language. In this regard, this mutual interaction broadens our comprehension of how language both influences and mirrors the complex interior world of the human mind.

By appealing to both psychological and philosophical aspects, the quotation can be used to persuade those who do not support what is ethically correct. Psychological effects can be detected through different frames of reference, such as:

(a) Metaphorical imagery: Comparing day and night in metaphorical imagery contributes to capturing the listener's attention. It represents a shift from ignorance and darkness to clarity and enlightenment. Humans have a tendency to respond psychologically to narratives that imply personal growth and development; (b) Hope and optimism: A sense of hope and optimism is also implied by a transition from night to day. Those who oppose or do not support what is right could be immersed in negativity. This quote gives hope for a better, more promising future, which can be psychologically appealing; (c) Cognitive dissonance: Hearing about the 'pure truth' might lead to cognitive dissonance in people who do not support what is right. In particular, if they want to align themselves with the good and right, they have to question their own views and actions. They have the choice to change their mind if they feel uncomfortable.

From another stance, a philosophical impact can be realized through several frames of reference, including: (a) Epistemological significance: The phrase 'pure truth' has epistemological significance since it refers to the area of philosophy called epistemology, which is concerned with the nature of knowing and truth. It implies that there is a universal truth that is independent of all prejudices and opinions. This can encourage people to seek out and accept universal truths by philosophically challenging skeptical ideas; (b) Moral implication: Placing value on 'pure truth' is morally significant. It indicates that it is morally required to hold to this truth in both one's ideas and behavior. This remark should serve as a philosophical trigger for people who oppose what is right to think critically about their standpoint; (c) Existential reflection: The shift from night to day can trigger existential introspection. It encourages people to seriously think about their motivations and the significance of their actions. This quote invites a reevaluation of one's principles and how they are compatible with the search for the truth.

In a broader sense, this quotation can be valuable in persuading individuals who oppose or are not a source of strength for justice because it speaks to their psychological need for change, encourages them to confront cognitive dissonance, and interacts with challenging philosophical issues regarding truth and morality. It inspires people to reconsider their beliefs and actions in the context of a greater truth while offering a message of hope and transformation.

4. 2.1.3 Mirror Blending for Persuasion

The persuasive impact of the speaker's message can be strengthened by mirror blending by establishing a feeling of harmony and symmetry. In her speech, Fatima (Peace be upon her) draws attention to religious themes and concepts by using Mirror Blending as

a persuasive approach. For example, 'أَلَا وَقَدْ قُلْتُ مَا قُلْتُ عَلَى مَعْرِفَةِ مَنِّي، وَالْغَدْرَةَ الَّتِي اسْتَشَعَرْتَهَا قُلُوبُكُمْ بِالْخُدْلَةِ الَّتِي خَامَرْتُمْ،' 'I have said what I had to say, being fully aware of your intention to forsake me and of the betrayal that has sprung in your hearts

Conceptual Blending Theory, specifically the concept of mirror blending for persuasion, provides a helpful lens through which we can analyze the persuasive elements embedded within Fatima's statement. Analyzing this line, we can see how it effectively integrates several compelling aspects. First, Fatima (Peace be upon her) brings together her viewpoint with that of her audience within the context of mirror blending. By recognizing their objectives and emotions, she makes a connection between her message and their mental state. This directly stimulates their interest and draws them into the argument since it conveys that they comprehend the underlying ideas and feelings they are experiencing.

Second, Fatima's expression also reflects confidence and independence. She establishes a feeling of finality and firm confidence in her message by saying, 'I have said what I had to say' at the beginning of her statement. The way she speaks has the potential to persuade since it conveys a message that her opinions are final and cannot be negotiated. Furthermore, Fatima (Peace be upon her) focuses on how important it is to comprehend her audience. She expresses empathy and a keen understanding of the audience's viewpoint by saying that she is 'fully aware of your intention to forsake me.' Showing that she is ready to consider the audience's point of view, this not only makes her more understandable but also humanizes her argument. Unquestionably, Fatima's statement draws upon an emotional appeal as a persuasive strategy, especially when she refers to 'the betrayal that has sprung in your hearts.' This expres-

sion is filled with strong feelings, most notably betrayal, which is a strong persuasive force. It suggests that the audience have profoundly negatively impacted her, which appeals to their emotions and may cause them feel guilty or sympathetic. Fatima (Peace be upon her) makes use of pathos, or the persuasive use of emotions, in her references to betrayal and her insistence that she is fully aware in order to trigger strong emotional reactions from her audience. As her message connects with their inner feelings, this emotional connection can raise their willingness to respond to it.

Third, the remark implicitly strengthens Fatima's credibility. It suggests that she has knowledge of the audience's goals, which might increase her credibility. Her audience may perceive her as well-informed and perceptive as a result of this carefully conveyed perceptiveness, which might strengthen the persuasiveness of her argument. In addition, the repeated usage of 'I' throughout the statement emphasizes a connection on a personal level between Fatima (Peace be upon her) and her listeners. Because it feels like she is speaking directly to each person, this personal touch increases the personal appeal and persuasiveness of her argument. The statement is unique for its relatively straightforwardness and directness. Her audience will be able to understand her message since it is uncomplicated and unambiguous. Clarity is crucial to persuasion because it makes sure that the message is delivered without leaving room for misunderstanding.

Lastly, Fatima (Peace be upon her) competently builds suspense by giving hints that she is aware of the audience's motivations and the apparent betrayal. Creating an atmosphere of suspense may be a highly effective persuasion technique because it keeps the audience interested and eager to hear her rationale or explanation,

creating a state of attentiveness. In conclusion, Fatima's statement effectively applies Mirror Blending for persuasion aspects by matching her viewpoint with that of her audience, recognizing their intents and emotions, and making emotional appeals while being empathic and aware of her audience. These components combine to make her message powerfully persuasive and compelling, highlighting the skillful use of rhetoric in persuasive communication.

In addition to what has already been explained, it is essential to give a more thorough explanation of how cognitive stylistic features work. The above example reveals multiple cognitive stylistic implications, particularly with regard to Mirror Blending (a cognitive process that involves the merging of several conceptual domains or frames). In this example, the blending process includes religious ideas. At the beginning, the statement displays a strong sense of self-awareness on the part of the speaker, an essential component of cognitive style. The statement 'I have said what I had to say' not only expresses a message of finality but also demonstrates the speaker's confidence and responsibility in expressing her thoughts. This self-awareness is reflected in the cognitive domain and adds to the sentence's persuasiveness. Also, the way the sentence connects the viewpoints of the speaker and the listener is another example of mirror blending in action. The line precisely reflects the speaker's and the listener's mental and emotional states by admitting the listener's 'intention to forsake me' and attributing it to 'betrayal that has sprung in your hearts.' The two views are aligned by this cognitive blending, which additionally creates a powerful emotional resonance. Furthermore, the statement uses vivid imagery, a characteristic of cognitive stylistics. The sentence's emotional effect is enhanced by the powerful mental images that the term 'betrayal

that has sprung in your hearts' inspires. This imagery heightens overall cognitive and emotional involvement by assisting the listener in completely comprehending the emotions under consideration.

Another striking cognitive stylistic component is the use of indirect communication. The speaker utilizes indirect language to frame their own opinion of the listener's betrayal, rather than making a clear accusation. This use of indirectness is a powerful stylistic move because it encourages the listener to consider their intentions and behavior without getting defensive. Also, it illustrates the speaker's rhetorical talent in sensitively framing the subject. Moreover, the sentence creates a sense of tension and conflict, two elements that are crucial to cognitive stylistics. The narrative experiences direct tension when the speaker acknowledges the listener's desire to ignore her. By keeping the listeners' interest, this tension makes the sentence more convincing by appealing to their curiosity about how the conflict will be resolved.

To summarize the cognitive stylistic features, the statement effectively contains a number of cognitive stylistic meanings. Self-awareness, the mirroring of viewpoints, vivid imagery, indirect communication, and the deliberate exploitation of conflict and tension. The emotional resonance and persuasive force of the statement are enhanced by these stylistic decisions, highlighting the complex interplay of cognitive processes within the field of cognitive stylistics.

Extending further, Fatima's above statement (as a stylistic choice) can reveal various psychological implications. The expression contains psychological aspects that are closely related to cognition, including emotions, awareness, and intended objectives. Emotions, such as the sensation of betrayal or empowerment that Fatima (Peace be upon her) experiences, influence cognitive processes by

affecting how people perceive and understand reality. She presents cognitive awareness of others' mental states, which is essential to social cognition, through knowledge of intentions and empathy. The reasons and decision-making processes of those who betray her, in contrast, are revealed by their intentions. As a result, the psychological components of the statement provide insights into how emotions, awareness, intentions, and cognition interact with one another in the context of interpersonal dynamics and human communication. From her standpoint, we can identify various psychological factors at work. First of all, independence and empowerment are clearly asserted. 'I have said what I had to say', she opens with the statement, demonstrating that she has taken responsibility for the argument and firmly asserted her opinions. This expresses her basic psychological desire for autonomy and self-expression.

In addition, her comment also demonstrates her emotional intelligence and openness. She declares that she is 'fully aware' of the listener's desire to leave her. This shows emotional intelligence and empathy, proving that she is aware of and sensitive to the emotions of other people. Since she is prepared to face possibly painful feelings, her readiness to confront these emotions is another sign of her emotional endurance. What is more, the phrase 'the betrayal that has sprung in your hearts' is another expression that emphasizes her emotional experience. It reflects how she feels about betrayal, an intense feeling that can cause hurt, disappointment, and mistrust. Her allusion to betrayal is a psychological technique for her to communicate her feelings about how she feels about other individuals' conduct or intentions.

On the other hand, the statement implies, but does not specify directly, the psychological state of those who betrayed her. The

phrase 'intention to forsake' implies that they did so after giving it some thought and making a decision. This could be a sign of a variety of psychological moves, such as a need for separation, discord, or a desire for independence. Their aim is a reflection of their own psychological needs and viewpoints, which may include a need for self-determination, a disagreement with standard principles or views, or individual motives for taking the action. The phrase 'Betrayal that has sprung in your hearts' refers to complex psychological processes occurring within the betrayers. The word 'betrayal' makes them have contradictory feelings as a result of their actions or intentions, such as regret or discomfort. In terms of psychology, this could cause internal conflict and cognitive dissonance as individuals suffer from the effects of their decisions. They could have had motivations for what they did, and those motivations would have influenced their emotional reactions.

In psychological terms, the statement captures a complex interaction of emotions, motives, and cognitive processes. It illustrates her emotional intelligence, courage, and empowerment in declaring her views. It also refers to the psychological complexity of those who betray her, implying the possibility of intents, feelings, and maybe inner conflicts. By expressing the complexity of human emotions and intentions, the statement offers an insight into the complex structure of psychological processes occurring in this interpersonal situation.

4.3 Single-Scope Blending

In single-scope blending, (the third type of conceptual blending according to Fauconnier & Turner's viewpoint (2003), we can recognize a type of blending by looking at her discourse. Single-Scope Blending is a concept that entails combining two or more different

input frames to provide a fresh viewpoint or notion. Fatima's discussion (Peace be upon her) of her rights and inheritance in relation to Islamic law and the customs around inheritance is where the mixing in this instance takes place. She addresses her inherited rights in the light of Islamic law and inheritance norms. She combines the idea of inheritance standards (one organizing frame) with her rights and identity (another organizing frame). The final output concentrates on her rights and claims to an inheritance.

Based on the inheritance standards frame, this system for establishing inheritance standards includes all of the dominant Islamic laws and guidelines. It represents a collection of standards and rules that specify how inheritance should be divided among heirs depending on their kinship and relative importance.

From a cognitive stylistic perspective, this can be viewed as a single-scope blending:

Input Spaces:

Space (1): the verses from the Quran and Islamic inheritance rules that outline the rights of heirs.

Space (2): Fatima's claim to her legitimate inheritance as the Prophet Muhammad's daughter (God bless him and his Household).

Generic Space: The cognitive mix combines the Quranic inheritance rules with her unique identity and claim.

Emergent Structure: The blended space represents her viewpoint and assertion of her rights within the context of Islamic inheritance norms. She makes her case by blending the particular situation with the general principle of Islamic inheritance rules. The theory of Fauconnier and Turner explains how Fatima (Peace be upon her) practises already existing Islamic sacred texts and norms

(the generic space) and combines them with her specific situation (the input spaces) to argue for her inheritance rights and express her dissatisfaction.

On the other hand, the frame of rights and identity can be seen in her individual rights and identity. She also asserts her legitimate inheritance as a descendant of the Prophet Muhammad (God bless him and his Household) and her status as the Prophet's daughter. From a cognitive stylistic perspective, the reasoning that she employs may also be interpreted using Single-Scope Blending:

Input Spaces:

Space (1): The history of Islam and Fatima's status as the Prophet Muhammad's

Daughter (God bless him and his Household).

Space (2): The words of the Glorious Quran and the historical context in which the mission

of the Prophet Muhammad (God bless him and his Household) and the early Muslim community were founded.

Generic Space: The cognitive blend connects her identity to her father's

family, highlighting her importance within the context of Islamic history.

Emergent Structure: In this case, Fatima's special status as the Prophet's daughter, her assertion of her rights, and her disapproval of those who do not acknowledge her heritage are all reflected in the integrated space.

To conclude, Fauconnier and Turner's approach sheds light on how people employ blending to create and communicate complex messages that contain both general ideas and specific personal

viewpoints. The blending in her sermon highlights both her rights and the perceived injustice she is combating within the confines of Islamic principles and beliefs. In both examples, she adopts rhetorical devices that combine Islamic sacred text and historical context to support her claims on inheritance rights and her role.

In addition to what has been stated above, the blending occurs when she blends these frameworks together by discussing her inherited rights in the context of Islamic inheritance customs. She makes a case for her rights by highlighting the accepted laws and traditions and relating them to both her own identity and her status as the Prophet's daughter. Her argument is strengthened by the merging of frames. She focuses on the significance of her statements and stresses their legitimacy by relating them to accepted Islamic teachings. By framing her argument for an inheritance within the framework of long-established religious rules and principles, this rhetorical move tries to work on persuading her listeners. She mixes the legislative frames of inheritance rules and her own rights to create an effective argument for her inheritance, which is an example of Single-Scope Blending.

4.4 Double-Scope Blending

The Double-Scope Blending strategy is employed in a number of areas in Fatima's discourse (Peace be upon her) to communicate intricate thoughts and arguments. In order to establish a new, blended frame that promotes a better comprehension of a topic or argument, this strategy entails combining two or more different conceptual frames. To make the concept of Double-Scope Blending more understandable:

(a) Gratitude and blessings: The ideas of 'gratitude' and 'blessings' are combined by Fatima (Peace be upon her) in order to em-

phasize the significance of showing gratitude for Allah's blessings. She blends blessings and gratitude to produce a more complex mental space rather than just discussing them individually. This blending inspires the audience to recognize the connections between benefits and appreciation.

Example: 'الْحَمْدُ لِلَّهِ عَلَى مَا أُنْعَمَ، وَلَهُ الشُّكْرُ عَلَى مَا أَلْهَمَ' 'Glory be to Allah for His great blessings, and gratitude to Him for that which He has inspired...

(b) The Prophet Muhammad's role (God bless him and his Household): She employs double-scoping blending to explain the Prophet Muhammad's dual roles (God bless him and his Household) as a leader and a messenger. She blends the words 'messenger' and 'leader' to stress the significance of his role and to draw attention to the complexity of his mission.

Example: 'فَبَلَّغَ الرِّسَالَةَ صَادِعاً بِالنَّدَاةِ، مَائِلاً عَنِ مَدْرَجَةِ الْمُشْرِكِينَ، ضَارِباً تَبَجُّهْمَ، آخِذاً بِأَكْظَامِهِمْ

'He propagated the message, warned the people openly, and turned against the ways of the polytheists, breaking their backs and strangling their throats'

(c) Patrimony and inheritance: To stress what she says regarding her father's heritage, she combines the terms 'patrimony' and 'inheritance' in her discussion of inheritance. She builds a more compelling argument through this approach by including both legal and emotional arguments.

For instance, 'أَهْضَمُ تَرَاثَ أَبِيهِ وَأَنْتُمْ بِمَرَأَى مَنِّي وَمَسْمَعِ

'Will I be deprived of my patrimony while you watch and listen to me?'

(d) Abandoning of faith: To express the concept of the commu-

nity's abandoning of faith, she uses Double-Scope Blending. She blends the words 'belief' and 'betrayal' to convey her dissatisfaction with the behavior of the community.

Example: سَرَعَانَ مَا أَحَدْتُمْ، وَعَجَلَانَ ذَا إِهَالَةَ:

'How quickly have you changed, and how hastily have you betrayed us...'

(e) The Quranic verses: Throughout her sermon, she mentions verses from the Quran, highlighting their relevance and illustrating the seriousness of the community's actions.

For instance, هَذَا كِتَابُ اللَّهِ حَكَمًا عَدْلًا، وَنَاطِقًا فَضْلًا،

'Here is the Book of Allah, a just adjudicator and a decisive articulator...'

These examples show how Fatima (Peace be upon her) effectively employs double-scope blending to get her point across. By combining diverse conceptual structures, she develops a more complex and convincing argument, relying on the connections between distinct thoughts and feelings to support her viewpoint. She can address difficult themes and emotions thoroughly and appealingly due to her approach.

Advancing to a cognitive stylistic level and its relation to the Double-Scope Blending strategy, bearing in mind that the cognitive stylistic approach examines the cognitive processes involved in comprehending and interpreting language as well as how language is utilized to express meaning, the Double-Scope Blending technique, an aspect of conceptual blending, is applied to the sermon examples to deepen the audience's understanding. To further comprehend the relationship between double-scoping blending and cognitive stylistics:

First, in the expression 'Glory be to Allah (Glory be to Him) for

His great blessings, and gratitude to Him for that which He has inspired,' there is a blending of spiritual and emotional components. The idea of Allah's blessings and the act of showing gratitude go hand in hand. Blending is the process of combining the abstract idea of heavenly benefits with the concrete act of expressing appreciation, strengthening the believers' emotional bond with their religion. The message is more captivating and spiritually resonant owing to this blending approach since it activates both cognitive and emotional processes.

Second, cognitively, a combination of fighting and metaphorical language is used in the sentence, 'He propagated the message, warned the people ...'. The physical activities of warning and confronting polytheists are figuratively connected to the action of spreading the word. By using a blending technique, the message is made clear, and the Prophet Muhammad's efforts (God bless him and his Household) are seen as an ongoing battle against ignorance. Blending abstract ideas (propagating the message) with tangible, tangible images (breaking backs and strangling throats), also gives the narrative more life and passion.

Third, the question *أَأُهْضَمُ تُرَاتَ أَبِيهِ وَأَنْتُمْ بَمَرَأَى مَنِّي وَمَسْمَع* 'Will I be deprived of my patrimony while you watch and listen to me?' has aspects of both accusation and susceptibility. Here, Fatima (Peace be upon her) blends the concepts of deprivation and the act of observing and listening. By drawing attention to the injustice and the audience's responsibility, this blending process generates a feeling of urgency and emotional intensity. The blending invites listeners to reflect on how they were involved in the situation and its ethical implications.

Fourth, time and treachery are combined in the phrase ‘How quickly have you changed, and how hastily have you betrayed us.’ The adjectives ‘quickly’ and ‘hastily’ are associated with the ideas of transformation and betrayal. By appealing to the audience’s emotions and feelings of ethical responsibility, this blending highlights the unexpectedness and severity of the perceived betrayal. Additionally, it conjures up a powerful mental image of a sudden and unexpected change in loyalties.

Finally, there is a blending of justice and articulation in the phrase ‘Here is the Book of Allah (Glory be to Him), a just adjudicator and a decisive articulator.’ The idea of a decisive articulator is related to the idea of a fair adjudicator. This merging reveals the Quran’s function as a clear and authoritative communicator of Allah’s intention as well as a source of divine justice. The combination highlights the Quran’s relevance and emphasizes its status as the final authority, appealing to the audience’s comprehension on both cognitive and moral levels.

In short, in order to generate a more potent and compelling discourse, she used the Double-Scope Blending approach to combine moral dimensions, emotions, and both abstract and tangible notions. As a result, the message is more meaningful and powerful in both religious and moral contexts since it engages the audience’s cognitive and emotional abilities.

Conclusion

The chapter ‘Fatima’s Sermon: Insights through Conceptual Blending Analysis’ examines how Fatima’s discourse connects different mental spaces and concepts by using conceptual blending theory in her sermon. The theory of Fauconnier and Turner gives us an objective lens through which to view the complexity and depth

of Fatima's speech (Peace be upon her). The analysis's conclusion shows how the sermon illustrates several blending techniques, including Simplex, Mirror, Single-Scope, and Double-Scope, demonstrating the dynamic and varied nature of the cognitive processes in action. The analysis of Simplex Blending in the sermon clarifies how Fatima (peace be upon her) reinforces her message by merging specific aspects with traditional Islamic frameworks. She demonstrates the effectiveness of Simplex Blending with her skillful language use and accurate descriptions, all while keeping to traditional frames of gratitude, Prophet Muhammad's descriptions, inheritance rules, addressing the Ansar, and expressions of criticism. These illustrations highlight how particular components blend into larger contexts, increasing the significance of her remarks within the preexisting framework of Islamic doctrine.

Furthermore, Fatima's speech (Peace be upon her) extensively features Mirror Blending, which unifies many parts under a single conceptual framework. Her repeated allusions to the Book of Allah (Glory be to Him) as the supreme source of guidance form a unified theme that combines different theological ideas, historical contexts, moral and legal justifications, emotive appeals, and religious symbols. This mixing strengthens the persuasive power of her discourse by appealing to the audience's pre-existing mental images and beliefs in addition to creating a cohesive narrative. In this chapter, the analysis of conceptual blending theory and cognitive stylistics sheds light on several important insights realized in religious speech. Fatima (peace be upon her) emphasizes religious themes and concepts in her speech by combining many conceptual domains through a cognitive process known as mirror blending. This approach demonstrates the complex cognitive stylistic implications of mirror blending.



Also, the analysis delves into the profound cognitive implications of Shukr (thanks) and Tawhid (Oneness) in the Islamic religion. Being fundamental, tawhid directs a Muslim's vision of the universe and moral reasoning, hence forming their worldview, ethics, and identity. It is firmly ingrained in cognitive frameworks and not only establishes moral behavior but also shapes religious identity and relationships. In contrast, Shukr—expressing gratitude—involves mental processes that go beyond merely appreciating one's benefits. The recognition of the transcendent divine strengthens spiritual relationships and encourages responsibility by merging moral and social cognition. Tawhid and Shukr have a complex connection to the intersection of thought and emotion, as the sermon explains. Emotions and cognition have a significant mutual effect that affects judgments, attitudes, and mental states in general. The community's spiritual bonds, gratitude, and introspection are encouraged by the emotional resonance that the ideas of Tawhid and Shukr evoke. This affects listeners' cognitive and emotional abilities.

Besides, through mirror blending, Fatima's linguistic choices reflect the power and depth of heavenly concepts. A good illustration of the cognitive stylistic implications is 'He cannot be perceived by sight, described by words, or depicted by imagination' which highlights the transcendence and ineffability of the divine. These quotes put human comprehension to the test, evoking humility and emphasizing the limitations of words and imagination when it comes to grasping the divine. Furthermore, the speech explores philosophical topics beyond religious discourse. It raises doubt on the limits of language, sensory awareness, and the human imagination's capacity to comprehend ultimate reality, among other conceptions of existence. Fatima's speech (Peace be upon her) pushes



for deeper philosophical discussions concerning reality, awareness, and the possibility of a deeper connection with life beyond the material sphere, encouraging a reevaluation of traditional connections with the outside world.

In addition, within the context of conceptual blending, the analysis of Fatima's sermon explores the powerful implications of the rhetorical device known as mirror blending. It is clear from illuminating instances and a thorough analysis of the stylistic implications of cognitive stylistics that the employment of mirror blending in rhetorical devices significantly enhances the sermon's cognitive appeal and resonance. The selected examples show how to use metaphorical and symbolic connections to effectively communicate ideas about contrasts, such as day and night and hypocrisy and truth. The analysis indicates that the audience are given a rich mental image by means of mirror blending, which unites these diverse notions and stresses the transitions between deception and truth, as well as ignorance and knowledge. To effectively illustrate the complex nature of societal concerns like hypocrisy and its negative effects on trust, social cohesion, individual psychology, ethical standards, authority, and empathy, the work makes use of metaphors and symbolic connections. This strategy enhances awareness of difficult societal issues in addition to serving rhetorical purposes. Moreover, the analysis goes beyond the stylistic aspects to explore the philosophical and psychological implications of the sermon's teachings. A thorough examination is conducted of the relationships among language, cognition, and psychological reactions. The audience's reaction to the sermon, their feelings, the cognitive dissonance they experienced, and the philosophical ramifications of morality, truth, and existential contemplation are all skillfully expressed.



Chapter Four also focuses on the persuasive techniques Fatima (peace be upon her) employed in her address, illuminating the intricate relationship between psychology, cognitive processes, and rhetoric. The chapter explores the topic of conceptual blending, defining mirror blending, single-scope blending, and double-scope blending, and elucidating how Fatima (peace be upon her) employs each in her argumentative speech. Fatima's skillful use of mirror blending is demonstrated by her ability to skillfully include emotive appeals, acknowledge her audience's goals and feelings with empathy, and connect her points of view with theirs. By creating a strong emotional connection, this strategy increases the persuasive power of her message. Furthermore, the study reveals the details of self-awareness, evocative imagery, indirect communication, and the purposeful use of tension and conflict, as well as the cognitive stylistic elements employed in Fatima's speech (Peace be upon her). These stylistic devices significantly increase her discourse's rhetorical power and encourage audience understanding and emotional involvement.

Also, the chapter elaborates on the single-scope blending that is transparent in Fatima's explanation of Islamic inheritance rights. She skillfully appeals to established religious frameworks to support her assertions, increasing the argument's credibility and emotional impact while merging Quranic verses and Islamic inheritance standards with her own identity. Additionally, the chapter also examines Fatima's use of the double-scope blending approach in different parts of her speech, explaining how she combines several conceptual frames to create a more complex and convincing argument. She is able to communicate the abandonment of faith, highlight the relevance of Quranic passages, underline heritage and inheritance, describe the Prophet Muhammad's varied role, and skillfully





blend gratitude and blessings through the use of this strategy. By using these combinations, Fatima (peace be upon her) enriches her speech and helps her listeners develop a more profound comprehension and emotional bond.



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Appendix (1)

Glory be to Allah for His great blessings, and gratitude to Him for that which He has inspired, and praise be to Him for what He has brought to pass. From the all-encompassing blessings that He grants to the ever-expansive grace that He bestows and all the bounties that He continuously confers. Its magnitude is greater than can be enumerated, its extent is beyond measure and its limit is beyond comprehension. He has invited the people to express their gratitude to seek its increase and continuity, called upon them to praise Him by augmenting it, and followed up by bidding them to ask for more of its like [in the Hereafter].

I bear witness that there is no god but Allah, alone, having no partners - a statement the inner meaning of which has been defined as sincerity, its means have been instilled in the hearts and its meaning gleams in the minds. He cannot be perceived by sight, described by words, or depicted by imagination. He originated everything from nothing that existed before and created everything without following any previous model. He fashioned everything with His power and made it all with His will, without any need for bringing it into being or any possible benefit that could come from forming it; only the affirmation of His wisdom, the proclamation of His obedience, the manifestation of His power, the servility of His subjects and the exaltation of His call. Then He placed reward in obedience and punishment in disobedience to Him, to turn His servants away from His chastisement and urge them towards His Paradise.

I bear witness that my father, Muhammad (God bless him and his Household), is His servant and Prophet. He chose him even before sending him [with the Message], named him before picking him [for prophethood], and selected him before appointing him [as a

Messenger] - at a time when the creation was hidden in the unknown, covered by the curtain of uncertainty and close to the edge of non-existence - out of the knowledge of Allah, the highest, about the outcome of every matter, the complete awareness of events that will transpire and cognizance of the end of all affairs. Allah sent him to complete His mission, establish His order, and execute His mercy. He found the people divided in their beliefs, secluded around their sacred fires, worshipping their idols and denying Allah, despite having intrinsic knowledge about Him.

So, through my father Muhammad (Peace be upon him), Allah illuminated their darkness, removed the ambivalence from their hearts, and illuminated the obscurity of their sight. He rose among the people with guidance, saved them from perversion, removed their [spiritual] blindness, led them to the right faith, and called them towards the straight path. Then Allah took him back with kindness and election, affinity and preference.

Thus Muhammad (Peace be upon him) 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 Allah 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 Allah be upon him.

Then she turned to the people who were present in the gathering and said: You are the servants of Allah, the recipients of His commandments and prohibitions, the bearers of His religion and revelation, and the trustees of Allah over your souls. You are the propagators of His message to all people. His true proxy is present among you, as the legacy that he (the Prophet) bequeathed and left behind

with you, giving it authority over you - the Articulate Book of Allah, the True Qur'an, the Radiant Light, the Effulgent Illumination - with proofs that are manifest and mysteries that are evident. Its apparent message is clear and those who follow it are envied. Those who adhere to it are led to Allah's pleasure and those who heed to it are saved. Through it, the enlightened proofs of Allah, His explicative verdicts, His forewarned prohibitions, His unambiguous statements, His sufficient evidence, His mandated virtues, His bestowed leniency, and His ordained laws, are attained.

Allah made faith (Iman) as a means to purify yourselves from polytheism, prayer (Salat) a means of freeing yourselves from arrogance, the poor-rate (Zakat) a means of cleansing the soul and increasing sustenance, fasting (Siyam) a means of establishing sincerity, pilgrimage (Hajj) a means of upraising the religion, justice a means for maintaining harmony of the hearts, obedience to us (the Ahl al-Bayt) a means of maintaining order in the community, our leadership (Imamah) as a security from disunity, holy struggle (Jihad) as a glory for Islam, patience as an aid in making one deserving of recompense, enjoining good (amr bil-ma'ruf) as a reformation for the masses, honoring parents a means of protection from [divine] wrath, keeping ties with family a means of increasing your numbers, sanctioned retaliation (Qisas) a means of preventing bloodshed, fulfilling promises a means of earning forgiveness, honesty in weighing and measurement a means of avoiding diminution, forbidding the drinking of wine a means of becoming free of filth, eschewing defamation as a screen against imprecation and shunning theft a means of maintaining virtue. He prohibited polytheism to make His Lordship exclusive, "so observe your duty to Allah with the dutifulness due to Him, and do not die except as Muslims." (Qur'an, 3:102) "Obey Allah

in that which He has commanded and forbidden, 'for indeed only those who possess knowledge fear Allah.'" (Qur'an, 35:28).

Then she continued:

O People, know that I am Fatimah and my father is Muhammad (Peace be upon him). I say again to you, and what I am saying is not false and what I am doing is not in transgression. "There has certainly come to you a messenger from among yourselves; grievous to him is your distress; he is full of concern for you, and compassionate and merciful to the believers." (Quran, 9:128) So if you honor him and know him, you will realize that he is my father and not the father of anyone amongst your women. He is the brother of my cousin [and husband], and not of any of your men. How excellent it is to be related to him. He propagated the message, warned the people openly, and turned against the ways of the polytheists, breaking their backs and strangling their throats. He called [them] to the way of his Lord "with wisdom and good advice." (Qur'an, 16:125). He broke the idols and struck the heads until they were defeated and forced to flee. Then night gave way to day and the pure truth shone forth. The leader of faith spoke and the camel-frothings of the devils were silenced. The servants of hypocrisy perished and the knots of disbelief and schism were undone.

You uttered the words of faith in the presence of the bright-faced and empty-of-stomach, while you were on "the brink of a fiery pit." (Quran, 3:103). 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 Allah, the Almighty, rescued you through Muhammad (Peace be upon him), after all these

calamities and after suffering at the hands of barbarians, the wolfish Arabs, and the rebellious People of the Book. "Whenever they ignited the flame of war, Allah extinguished it." (Qur'an, 5:64). Whenever the horn of Satan appeared or the polytheist's maw opened [in defiance], he would dispatch his brother ['Ali (Peace be upon him)] into its midst and he would not return until he had trampled on its ear with the soles of his feet and put out its blaze with his sword. He strove for the sake of Allah and struggled in the way of Allah. He was close to the Prophet of Allah, a leader among the friends of Allah, always prepared and diligent, sincere, earnest, and hard-working -never fearing the reproach of any reproacher. Meanwhile, you were living lives of ease and comfort; relaxed, unperturbed, and secure, awaiting the reversal of our fortunes, keenly waiting for news [of our failures], retreating during conflict and fleeing from battle. "So when Allah chose to take His Prophet to the abode of His Prophets and the dwelling of His sincere servants, the thorny tree of hypocrisy appeared amongst you and the role of religion became ragged. The misguided, who were previously silent, began to speak, the unknown few arose, and the liars came forward, braying [like camels] as they strutted, wagging their tails in your courtyards. Satan raised his head from his hiding place and called out to you. He found you responsive to his call and attentive to his deception. Then he enticed you and found you easy to arouse; he exasperated you and found you easy to anger. So you branded camels that were not yours and proceeded to other than your own watering holes.

This, while the era [of the Prophet] had only just ended, the gash was still wide and the wound still fresh. The Prophet had yet to be buried when you made haste, claiming that you were afraid of dissension; "Lo, they have fallen into dissension! And indeed Hell sur-

rounds the unbelievers.” (Quran, Q9:49) Far be it! What is wrong with you? And where are you heading to while the Book of Allah is in your midst? Its affairs are distinct, its rulings manifest, its signs radiant, its prohibitions evident and its commands are clear. Yet you have cast it behind your backs. Do you wish to turn away from it out of aversion? Or do you wish to judge by another [book]? “Evil would be the exchange for the wrongdoers!” (Qur’an, 18:50) “And whoever seeks a religion other than Islam, then it will not be accepted from him and he will be among the losers in the Hereafter.” (Quran, 3:85) Then you only waited for as long as it took the feral [camel] to calm down and accept a rider taking control of its reins before reigniting its flames and kindling its embers. You have responded to the cries of the misguiding Satan and have attempted to extinguish the lights of the splendid religion and suppress the teachings of the pure Prophet. You secretly drank the milk while pretending to sip the froth and stalked his family and children, hiding in the trees and trenches, yet we endure patiently with you through what feels like the stabbing of daggers and the piercing of [our] sides with spearheads. And now you claim that we have no inheritance! “Do they seek the judgment of [the age of] ignorance? And who is a better judge than Allah for the people who have certainty?” (Qur’an, 5:50) Do you know not? Indeed, it is as obvious as the midday sun that I am his daughter! O Muslims, will I be denied my inheritance?! O Son of Abu Quhafah, is it in the Book of Allah that you may inherit from your father yet I cannot inherit from mine? “You have certainly come up with a strange thing!” (Quran, 19:27) Have you purposely abandoned the Book of Allah and cast it behind your backs? When it says: “And Sulayman inherited from Dawud” (Qur’an, 27:16) and when relating the story of Yahya ibn Zakariyya, where he (Zakari-

yya) said: "So grant me from Yourself an heir who will inherit from me and inherit from the family of Ya'qub" (Quran, 19:5-6) and it further states: "...but blood relatives are more entitled [to inherit] from one another in the Book of Allah" (Qur'an, 8:75) and: "Allah enjoins you concerning your children: for the male shall be the like of the share of two females" (Qur'an, 4:11) and: "...if he leaves behind any property, he should make a bequest for his parents and relatives in kindness, an obligation for the Godwary" (Quran, 2:180) yet you claim that I have no entitlement and inherit nothing from my father?! Has Allah revealed a special verse for you from which He excluded my father? Or do you say that people of two separate faiths cannot inherit from one another? Are my father and I not upon the same faith? Or is it that you have greater knowledge of the particular and general injunctions of the Quran than my father and cousin? So take hold of its reins, muzzled and saddled, for it will surely meet you on the day you are assembled; and Allah 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. "For every tiding, there is an appointed term" (Qur'an, 6:67) "Soon you will know whom a disgraceful punishment will overtake and on whom a lasting punishment will descend." (Quran, 11:39)

Then addressing the Ansar, she said: O people of intellect, supporters of faith and defenders of Islam, what is [the cause of] this negligence in defending my rights and laxity before the injustice being done to me? Did my father, the Prophet of Allah (peace be upon him), not say: "A man is honored through his offspring"? How quickly have you changed, and how hastily have you betrayed us, while you possess the ability to assist me and the strength to support

me in what I seek and pursue?. Do you say: "Muhammad (Peace be upon him) has died"? This is indeed a grave matter whose damage is extensive, its breach is vast and its weavings have been rent apart. The world has become dark by his absence; the sun and moon have been eclipsed and the stars scattered because of his loss, hopes have been dashed, mountains have crumbled, sanctities have been violated and all that is sacred has been disregarded upon his death. This is, by Allah, a great tribulation and a dire calamity, no tribulation can be compared to it and no adversity is as grievous. The Book of Allah – glory be to Him – announced it in your courtyards, in your evenings and mornings, calling and crying out, recited and chanted, that the Prophets of Allah and His Messengers who came before were not able to overcome the definitive verdict and the inescapable decree [of death]. "And Muhammad is but a messenger, other messengers have passed away before him. If he dies or is slain, will you turn back on your heels? If any did turn back on his heels not the least harm will he do to God, and soon Allah will reward the grateful." (Qur'an, 3:144) Far be it, O Children of Qaylah(Al-Ansar)! Will I be deprived of my patrimony while you watch and listen to me? And [while you] are seated and gathered here? You are involved in the claim and are aware of it, and you are numerous and well equipped, you possess means and strength, and own weapons and shields. The case has reached you, yet you do not respond. You hear the cry, yet you do not assist me. Yet you are known for your bravery and have a reputation for being good and righteous; you are an elite group and the best of those who were selected. You fought the [pagan] Arabs and bore pains and hardships. You clashed with the nations and battled the champions. We have not ceased, or is it you, who have ceased? You always

complied; we ordered and you obeyed. Until, through us, Islam was established and the milk of prosperity began to flow, the breach of polytheism was subdued, the ebullition of falsehood subsided, the fires of disbelief were stifled, the call to rebellion was silenced and the religious order was founded. So why have you become confused after your clear stance? Why have you become secretive after your proclamation? Why have you retreated after being at the forefront? And why have you opted for polytheism after believing [in Allah]? “Will you not make war on a people who broke their pledges and resolved to expel the Messenger, while they attacked you first? Do you fear them? But Allah is worthier of being feared by you, should you be faithful.” (Quran, 9:13) Lo, I see you now inclined to a life of ease, having distanced yourselves from the one who is more worthy of giving and withholding. You have withdrawn into comfort and have escaped from hardship to abundance. You have thus spit out what you had retained and vomited out what you had swallowed. “If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised.” (Qur’an, 14:8).

I have said what I had to say, being fully aware of your intention to forsake me and of the betrayal that has sprung in your hearts. But this was the unbosoming of the soul, the outburst of anger, the inability to further endure, the expression of the heart, and the advancing of proof. So, take its reins and saddle it, with its sore back and suppurating hooves, ever disgraceful, branded with the wrath of Allah and eternal dishonor, leading to “the fire, set ablaze by Allah, that roars over the hearts” (Quran, 104:6-7), for what you are doing is witnessed by Allah, “and they who act unjustly shall know to what final place of turning they shall turn back.” (Quran, 26:227). I am the daughter of “a warner unto you, before a severe

chastisement” (34:46). So act, we too shall act, “and wait, we too shall wait.” (Qur’an, 11:122).

She replied:

Praise be to Allah! My father, the Messenger of Allah (peace be upon him), never turned away from the Book of Allah, nor did he oppose its injunctions. Rather, he followed its directives and abided by its lofty teachings. Do you add to your treachery by ascribing falsehood to him? And this [plot] after his death is similar to the pernicious plots that were staged against him during his lifetime. Here is the Book of Allah, a just adjudicator and a decisive articulator, [clearly] saying: “[An heir] who may inherit from me and inherit from the House of Ya‘qub” (Qur’an, 19:6) and “Sulayman inherited from Dawud” (Quran, 27:16) And the Almighty clarified how the shares are to be allotted and legislated the laws of [filial] obligation and inheritance, prescribing the proper share of males and females, thereby removing the excuse of the falsifiers and eliminating suspicions and doubts in those left behind. No, “but your souls have made the matter seem decorous for you; yet patience is beautiful, and Allah is the one whose help is sought against what you allege” (Qur’an, 12:18).

Appendix (٧)

الحمد لله على ما أنعم ، وله الشكر على ما ألهم ، والثناء بما قدّم ، من عموم نعم ابتداها ، وسبوغ آلاء أسداها ، وتمام منن أولها ، جمّ عن الإحصاء عددها ، ونأى عن الجزاء أمدها ، وتفاوت عن الإدراك أبدها ، وندبهم لاستزادتها بالشكر لاتصالها ، واستحمد إلى الخلائق ياجزأها ، وثنى بالندب إلى أمثالها ، وأشهد أن لا إله إلا الله وحده لا شريك له ، كلمة جعل الإخلاص تأويلها ، وضمن القلوب موصولها ، وأنار في التفكر معقولها ، الممتنع من الأبصار رؤيته ، ومن الألسن صفته ، ومن الأوهام كيفيته ، ابتدع الأشياء لا من شيء كان قبلها ، وأنشأها بلا احتذاء أمثلة^(١٧) امتثلها ، كوّنها بقدرته ، وذراها بمشيّته ، من غير حاجة منه إلى تكوينها ، ولا فائدة له في تصويرها ، إلا تبييناً لحكمته ، وتنبهاً على طاعته ، وإظهاراً لقدرته ، وتعبداً لبريّته وإعزازاً لدعوته ، ثم جعل الثواب على طاعته ، ووضع العقاب على معصيته ، زيادة لعباده عن نعمته ، وحياشته^(١٧) لهم إلى جنّته.

وأشهد أنّ أبي ، محمّداً [النبيّ الأُمّي] - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - عبده ورسوله اختاره وانتجبه قبل أن أرسله ، وسماه قبل أن اجتبه ، واصطفاه قبل أن ابتعثه ، إذ الخلائق بالغيب مكنونة ، وبستر الأهاويل مصونة^(١٢) ، وبنهاية العدم مقرونة ،

علماً من الله تعالى بم آيل الأمور ، وإحاطة بمجوادث الدهور ، ومعرفة بمواقع المقدور.

ابتعثه الله إتماماً لأمره ، وعزيمة على إمضاء حكمه ، وإنفاذاً لمقادير حتمه ، فرأى الأمم فرقاً في أديانهم ، عُكِّفاً على نيرانها ، عابدة لأوثانها ، منكرة لله مع عرفانها ، فأثار الله بأبي ، محمّد - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - ظَلَمَها ، وكشف عن القلوب بهمها ^(١٥) ، وجلا عن الأبصار غمها ^(١٦) ، وقام في الناس بالهداية ، فأنقذهم من الغواية ، وبصرهم من العماية ، وهداهم إلى التين القويم ، ودعاهم إلى الصراط المستقيم.

ثم قبضه الله إليه قبض رافة واختيار ، ورغبة وإيثار ، فمحمّد - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - من تعب هذه الدار في راحة ، قد حُفَّ بالملائكة الأبرار ، ورضوان الربِّ الغفار ، ومجاورة الملك الجبار ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، وصفية [في الذِّكْرِ] وخيرته من الخلق ورضيّه ، والسلام عليه ورحمة الله وبركاته.

ثم التفتت - عليها السلام - إلى أهل المجلس وقالت : أنتم عباد الله نصب ^(١٧) أمره ونهيه ، وحملة دينه ووحيه ، وامناء الله على انفسكم ، وبلغاؤه إلى الامم ، وزعمتم حقّ لكم ، لله فيكم عهد ، قدّمه إليكم ، وبقية استخلفها عليكم : كتاب الله الناطق ، والقرآن الصادق ، والنور الساطع ، والضياء اللامع ، بينة بصائره ، منكشفة سرائره ، منجلية ظواهره ، مغتبط به أشياعه ، قائد إلى الرضوان أتباعه ، مؤدّ إلى النجاة استماعه ، به تنال حجج الله المنورة ، وعزائمه المفسرة ، ومحارمه المحذرة ، وبيّناته الجالية ، وبراهينه الكافية ، وفضائله المندوبة ، وخصه الموهوبة ، وشرائعه المكتوبة.

فجعل الله الإيمان تطهيراً لكم من الشرك ، والصلاة تنزيهاً لكم عن الكبر ،
والزكاة تزكية للنفس ونماءً في الرزق ، والصيام تثبيتاً للإخلاص ، والحجّ تشييداً
للدين ، والعدل تنسيقاً للقلوب ، وطاعتنا نظاماً للملّة ، وإمامتنا أماناً من الفرقة ،
والجهاد عزّاً للإسلام [وذلك لأهل الكفر والنفاق] ، والصبر معونة على استيجاب
الأجر ، والأمر بالمعروف مصلحة للعامة ، وبرّ الولدين وقاية من السخط ، وصلة
الأرحام منسأة^(١٨) في العمر ومنامة للعدد ، والقصاص حقناً للدماء ، والوفاء بالندر
تعريضاً للمغفرة ، وتوفية المكييل والموازين تغييراً للبخس ، والنهي عن شرب الخمر
تنزيهاً عن الرجس ، واجتناب القذف حجاباً عن اللعنة ، وترك السرقة إيجاباً للعقة
، وحرّم الله الشرك إخلصاً له بالربوبية ، فاتّقوا الله حقّ تقاته ، ولا تموتنّ إلا وأنتم
مسلمون ، وأطيعوا الله فيما أمركم به و [ما] نهاكم عنه ، فإنه إنّما يخشى الله من
عباده العلماء.

ثمّ قالت : أيّها الناس اعلموا : إنّني فاطمة وأبي محمّد - صلّى الله عليه وآله وسلّم - ،
أقول عوداً وبدواً ولا أقول ما أقول غلطاً ، ولا أفعل ما أفعل شططاً^(١٩) ، لقد
جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف
رحيم. فإن تعزوه^(٢٠) وتعرفوه ، تجدوه أبي دون نساءكم ، وأخا ابن عمّي دون
رجالكم ، ولنعم المعزى إليه - صلّى الله عليه وآله وسلّم - ، فبلغ الرسالة صادعاً
بالندارة ، ماثلاً عن مدرجة المشركين^(٢١) ، ضارباً تّبجهم^(٢٢) ، آخذاً بأكظامهم^(٢٣) ،
داعياً إلى سبيل ربّه بالحكمة والموعظة الحسنة ، يكسر الأصنام ، وينكث الهام ،

حتى انهزم الجمع وولّوا الدبر ، حتى تفرّى^(٢٢) الليل عن صبحه ، وأسفر الحق عن محضه ، ونطق زعيم الدين ، وخرست شقاشق^(٢٣) الشياطين ، وطاح^(٢٤) وشيظ النفاق^(٢٥) ، وانحلت عقد الكفر والشقاق ، وفهّم^(٢٦) بكلمة الإخلاص في نفر من البيض الخماص^(٢٧) (الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيراً) و (كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ) ، مذقة الشارب^(٢٨) ، ونهزة^(٢٩) الطامع وقبسة^(٣٠) العجلان ، وموطى الأقدام ، تشربون الطّرق^(٣١) ، وتقناتون القد^(٣٢) أذلة خاستين [صاغرين] ، تخافون أن يتخطفكم الناس من حولكم ، فأنقذكم الله تبارك وتعالى بأبي محمّد - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - بعد اللّتيآ والّتي ، وبعد أن^(٣٣) مني بهم الرجال وذؤبان العرب ، ومردة أهل الكتاب ، كلّما أوقدوا ناراً للحرب أطفاها الله ، أو نجم قرن الشيطان^(٣٤) أو فغرت فاغرة من المشركين^(٣٥) قذف أخاه في لهواتها^(٣٦) فلا ينكفى حتى يطاء صماخها بأخصه^(٣٧) ، ويحمد لها بسيفه ، مكدوداً في ذات الله ، مجتهداً في أمر الله ، قريباً من رسول الله ، سيّداً في أولياء الله ، مشمراً ناصحاً ، مجدّاً كادحاً ، لا تأخذه في الله لومة لائم ، وأنتم في رفاهية من العيش^(٣٨) وادعون ، فاكهون آمنون ، تتربصون بنا الدوائر، وتتوكّفون الأخبار^(٣٩) ، وتنكصون عند النزال^(٤٠) ، وتفرّون من القتال.

فلما اختار الله لنبيّه دار أنبيائه ، ومأوى أصفياه ، ظهر فيكم حسكة التفاق^(٤١) ، وسمل جلباب الدين^(٤٢) ، ونطق كاظم الغاوين ، ونيغ خامل الأقلين^(٤٣) ، وهدر فنيق المبطلين^(٤٤) ، فخطر^(٤٥) في عرصاتكم ، وأطلع الشيطان رأسه من مغرزه^(٤٦) هاتفاً بكم ، فألفاكم لدعوته مستجيبين ، وللعزة فيه ملاحظين ، ثم استنهضكم

فوجدكم خفافاً، وأحمشكم^(٥٠) فألفاكم غضاباً ، فوسمتم غير إبلکم ووردتم غير مشربکم.

هذا والعهد قريب والكلم رحيب^(٥١) ، والجرح لَمَّا يندمل ، والرسول لَمَّا يُقَيَّر ؛ ابتداراً زعمتم خوف الفتنة ، ألا في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين ، فهيهات منكم ، وكيف بكم ، وأتَى توفكون ! وكتاب الله بين أظهركم ، أموره ظاهرة وأحكامه زاهرة وأعلامه باهرة ، وزواجه لايحة ، وأوامره واضحة ، [و] قد خلقتموه وراء ظهوركم ، أرغَبَةٌ عنه تريدون ؟ أم بغيره تحكمون ؟ بئس للظالمين بدلاً ، ومن يتبع غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين ، ثم لم تلبثوا إلا ريث^(٥٢) أن تسكن نفرتها^(٥٣) ويسلس قيادها^(٥٤) ثم أخذتم تورون وقدتها^(٥٥) وتهيجون جمرتها ، وتستجيبيون لهتاف^(٥٦) الشيطان الغوي ، وإطفاء أنوار الدين الجلي ، وإهماد^(٥٧) سنن النبي الصفي ، تشربون حسواً في ارتغاء ، وتمشون لأهله وولده في الحمرة والضراء ، ونصبر منكم على مثل حرّ المدى ، ووخز السنان في الحشا^(٥٨) ، وأنتم الآن تزعمون : أن لا إرث لنا ، أفحُكم الجاهليّة تبغون ومن أحسن من الله حكماً لقوم يوقنون ؟!! أفلا تعلمون ؟ بلى ، قد تجلّى لكم كالشمس الضاحية : أتَى ابنته.

أتَها المسلمون ! أأغلبُ على إرثيه ؟ يا ابن أبي قحافة ، أفي كتاب الله أن ترث أباك ولا أرث أبي ؟ لقد جنت شيئاً فرئياً [على الله ورسوله] ! أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم ؟ إذ يقول : (وَوَرِثَ سُلَيْمَانَ دَاوُدَ)^(٥٩) وقال فيما اقتصّ من

خبر يحيى بن زكريا عليهما السلام إذ قال : (فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا * يَرِيئُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ) ^(٦١) ، وقال [أيضاً] : (وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ) ^(٦٢) ، وقال : (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ) ^(٦٣) ، وقال : (إِنَّ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ) ^(٦٤) ، وزعمتم : أن لا حظوة ^(٦٥) لي ولا إرث من أبي ولا رحم بيننا ، أفخصصكم الله بـ آية [من القرآن] أخرج أبي [محمداً - صلى الله عليه وآله وسلم -] منها ؟ أم هل تقولون : إن أهل الملتين لا يتوارثان ؟ أو لست أنا وأبي من أهل ملة واحدة ؟ أم أنتم أعلم بخصوص القرآن وعمومه من أبي وابن عتي ؟ فدونها مخطومة مرحولة ^(٦٦) تلقاك يوم حشرك ، فنعم الحكّم الله ، والزعيم محمّد - صلى الله عليه وآله وسلم - والموعود القيامة ، وعند الساعة يحسر المبطلون ، ولا ينفعكم [ما قلتم] إذ تندمون ، ولكلّ نبأ مستقرّ ، وسوف تعلمون من يأتيه عذاب يخزيه ويحلّ عليه عذاب مقيم .

ثم رمت بطرفها نحو الأنصار فقالت [لهم] : يا معشر النقيبة ^(٦٧) وأعضاء الملة وحضنة الإسلام ، ما هذا الغميمة ^(٦٨) في حقّي والسنة ^(٦٩) عن ظلامتي ؟ أما كان رسول الله - صلى الله عليه وآله وسلم - أبي يقول : « المرء يحفظ في ولده » ؟ سرعان ما أحدثتم ، وعجلان ذا إهالة ولكم طاقة بما أحاول ، وقوة على ما أطلب وأزاول ، أتقولون مات محمّد - صلى الله عليه وآله وسلم - ؟ فخطب جليل ، استوسع و ^(٧٠) ههنا واستنهر ففته ^(٧١) ، وانفتق رتقه ، واظلمت الأرض لغيبته ، وكسفت الشمس

والقمر ، وانتثرت النجوم لمصيبته ، وأكّدت ^(٧١) الآمال ، وخشعت الجبال ، وأضيع الحريم ، وأزيلت الحرمة عند مماته ، فتلك والله النازلة الكبرى ، والمصيبة العظمى ، لا مثلها نازلة ، ولا ^(٧٢) بائقة عاجلة ، أعلن بها كتاب الله جل ثناؤه ، في أفنيتكم ^(٧٣) ، في مماسكم ، ومصبحكم ، [يهتف في أفنيتكم] هتافاً ، وصراخاً ، وتلاوةً وألحاناً ، ولقبله ما حلّ بأنبياء الله ورسله ، حكم فصل وقضاء حتم : (وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ) ^(٧٤) ، إيها بني قبيلة ^(٧٥) ، ءَأَهْضُمُ ^(٧٦) تراث أبي ؟ وأنتم بمرأى مِنِّي ومسمع ؟ ومنتدئ ^(٧٧) ومجمع ؟ تلبسكم الدعوة ، وتشملكم الخبرة ، وأنتم ذوو العدد والعدة ، والأداة والقوة وعندكم السلاح والحجّة ، توافيكم الدعوة فلا تجيبون ، وتأتيكم الصرخة فلا تغيثون ، وأنتم موصوفون بالكفاح ^(٧٨) ، معروفون بالخير والصلاح ، والنخبة التي انتخبت ، والخيرة التي اختيرت لنا أهل البيت.

قاتلتم العرب ، وتحملتم الكد والتعب ، وناطحتم ^(٧٩) الأمم ، وكافحتم البهم ، لا نبرح أو تبرحون ^(٨٠) ، نأمركم فتأتمرون ، حتّى إذا دارت بنا رحي الإسلام ، ودرّ حلب الأيام ، وخضعت ثغرة ^(٨١) الشرك ، وسكتت فورة الإفك ، وخدمت نيران الكفر ، وهذأت ^(٨٢) دعوة الهرج [والمرج] ، واستوسق ^(٨٣) نظام الدين ، فأثى حرتم بعد البيان ؟ وأسررتهم بعد الإعلان ؟ ونكصتم ^(٨٤) بعد الإقدام ؟ وأشركتم بعد



الإيمان؟ بؤساً لقوم نكثوا إيمانهم من بعد عهدهم ، وهموا بإخراج الرسول ، وهم بدأوكم أول مرّة ، أتخشونهم فالله أحق أن تخشوه إن كنتم مؤمنين.

ألا وقد أرى أن قد أخذتم^(٨٥) إلى الخفض^(٨٦) وأبعدتم من هو أحق بالبسط والقبض ، وخلوتم بالدعة^(٨٧) ونحوتم بالضيق من السعة ، فمجمتم^(٨٨) ما وعيتم ، ودسعتم^(٨٩) الذي تسوغتم^(٩٠) فإن تكفروا أنتم ومن في الأرض جميعاً فإنّ الله لغنيّ حميد.

ألا وقد قلت ما قلت هذا على معرفة مّي بالخذلة التي خامرتك^(٩١) والغدرة^(٩٢) التي استشعرتها^(٩٣) قلوبكم ، ولكنتها فيضة النفس ، ونفثة^(٩٤) الغيظ ، وخور^(٩٥) القناة^(٩٦) ، وبثة الصدر^(٩٧) ، وتقدمة الحجّة ، فدونكموها فاحتقبوها دبيرة الظهر ، نقبة الخف^(٩٨) باقية العار ، موسومة بغضب الله وسنار^(٩٩) الأبد ، موصولة بنار الله الموقدة التي تطلع على الأفتدة ، فبعين الله ما تفعلون ، وسيعلم الذين ظلموا أيّ منقلب ينقلبون. وأنا ابنة نذير لكم بين يدي عذاب شديد ، فاعملوا إنّنا عاملون ، وانتظروا إنّنا منتظرون.