

2. The pragma-linguistic strategies of BOR and NI are the most frequently used strategies in the selected data. Thus, the second hypothesis is validated.
3. The expressive function of condemnation is the most frequent rather than the regulative function. As such, the third hypothesis is validated.

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realizes the expressive function of condemnation wedded with the act of challenge as in: وهل رأيك إلا فند وأيامك إلا عدد وجمعك إلا بدد.

(ألا لعنة الله على الظالمين).

As for the functions of condemnation, the text analysis has revealed that the types of condemnation used by Lady Zainab serve the expressive function of condemnation.

3.6 Discussion of Findings

The process of text analysis has revealed that the types of condemnation used in the selected data are the expressive and directive types respectively. As such, the analysis also reveals that the pragmatic strategies of BOR and NI are the most frequent in that they their use embody the directive and expressive types of condemnation. Consequently, the use of these types shows that they serve the expressive function of condemnation rather than the regulative function. Moreover, the text analysis has also revealed that the acts of condemnation are not used in isolation of other interrelated acts such as challenging and damning. These two acts are used simultaneously by the condemner (Lady Zainab), alongside the act of condemnation, to add a greater effect or impact on the condemned (The Tyrant Yazid), and hence, sticking a needle in the heart of the tyrant.

And last, but by no means least, Lady Zainab's the ideal use of condemnation gives us and all free nations looking for liberty and justice, the biggest wake –up message ever to not to stay neutral in moral combats no matter what the tyrants are capable of doing, and as Imam Hussein (p.b.u.h) once said “I swear by God I shall not surrender as a Humiliated person, and shall not escape like a slave.”

Section Four

Conclusions

This study arrives at the following points:

1. The directive and expressive types of condemnation are most frequently used in the selected data rather than the attitudinal type. Therefore, this point validates the first hypothesis.

disgusting to speak to him and that she is forced to do so, for Lady Zainab considers him degraded and not worth even to be reprimanded and reproached. Therefore, her expression of disgust realizes the use of the strategy of BOR in that she directly despite the imbalance of power between Lady Zainab (p.b.u.h) and Yazid. she does not hesitate or retreat in condemning him courageously which with no doubt represents the biggest scandal for the Umayyad dynasty ever which in turn signal the expressive function of condemnation.

Situation (4):

فكد كيدك واسع سعيك وناصب جهدك والله لا تمحو ذكرنا ولا تميت وحيانا ولا تدرك
امدنا ولا يرخص عنك عارها وهل رأيك إلا فند وأيامك إلا عدد وجمعك إلا بدد، يوم
ينادي المنادي (ألا لعنة الله على الظالمين)..

(<http://alhusain-sch.org>)

("So scheme whatever you wish to scheme, and carry out your plots, and intensify your efforts, for, by mention, nor will you ever be able to kill the revelation (that was revealed to us), nor will you ever exalt to our position, nor will your shame ever be washed away your view shall be proven futile, your days limited in number, and your wealth wasted on the upon the oppressors.")

(<http://alhusain-sch.org>)

The above mentioned situation shows the great courage of the heroine of Karbala Lady Zainab (p.b.u.h) in challenging, condemning and damning Yazid and all the tyranny of the Umayyad dynasty and hatred towards the prophet and his progeny (p.b.u.t). The directive type of condemnation is highly manifested in her utterance فكد كيدك واسع سعيك وناصب جهدك والله لا تمحو ذكرنا ولا تميت وحيانا ولا تدرك امدنا ولا يرخص عنك عارها. Lady Zainab assures Yazid that he will never achieve his goals in wiping away the memory, message and glory of the prophet's progeny no matter how hard he tries. Moreover, she tells Yazid that what he did is an horrendous shame that will follow him and his forefathers forever. Accordingly, the strategy of BOR is manifested in that the FTA is delivered in a direct way forming a challenge for Yazid and his authority. The second part of Lady Zainab's utterance

Yazid, never be paralyzed". How dare you hit the lips of Abu 'Abdullah (a), the master of the Youths of Paradise? But why should you not do so, since all mercy is removed from your heart, having shed the blood of the offspring of Muhammad, peace and blessing of Allah be upon him and his Progeny, and the stars on earth from among the family of 'Abdul-Muttalib? Then you cite your mentors as if you speak to them. Soon shall you be lodged with them, and soon shall you wish you were paralyzed and muted and never said what you said nor did what you did.)

(<http://alhusain-sch.org>)

In the above situation, Lady Zainab, the heroine of Karbala, despises and degrades Yazid by calling him "يا ابن الطلقاء" reminding him that his forefathers were set free by her grandfather prophet Mohamed (p.b.u.h) in the conquest of Makah, and by calling him so she smashed his pride, and that they entered Islam under the threat of swords. As such, the utilization of the pragma-linguistic strategy of WP is manifested in Lady Zainab's addressing of Yazid, and hence, delivering an FTA damaging his negative face wants. Therefore, the use of the previously mentioned strategies signals how Lady Zainab courageously condemns the brutal actions of Yazid represented by taking the women and children of Ahlul Beit as prisoners, snatching their veils and exposing their faces. The expressive function of condemnation is highly manifested in her speech when she says to Yazid "وكيف ترتجي مراقبة من لفظ فوه أكباد الازكياء ونبت لحمه من دماء الشهداء".

Situation (3):

ولئن جرت علي الدواهي مخاطبتك إني لأستصغر قدرك ، واستعظم تقريعك وأستكثر
توبيخك لكن العيون عبرى والصدور حرى

(<http://alhusain-sch.org>)

("Although calamities have force me to speak to you, I see you trivial in my eye and find your verbal attacks great and I regard your rebuke too much to bear, but the eyes are tearful, and the chests are filled with depression")

(<http://alhusain-sch.org>)

In situation (3) mentioned above, Lady Zainab expresses her condemnation of Yazid's vicious deeds by expressing to him how it is

of NI (see 2.5) realized by her act of reminding the tyrant the he will be punished by the Almighty Allah for shedding the blood of the purified ones through the verse "ولا تحسبن الذين كفروا انما نملي لهم ليزدادوا إثما" (.. ولهم عذاب أليم). Consequently, Lady Zainab achieves the expressive function of condemnation (see 2.5.2)

Situation (2):

أمن العدل يا ابن الطلقاء تحذيرك حرائرك وإمائك وسوقك بنات رسول الله سبايا، قد هتكت ستورهن وأبديت وجوههن تحدو بهن الأعداء من بلد الى بلد ويستشرفهن أهل المناهل والمناقل وتصفح وجوههن القريب والبعيد والدني والشريف ليس معهن من رجالهن ولي ولا من حماتهن حمي؟ وكيف ترتجي مراقبة من لفظ فوه أكباد الازكياء ونبت لحمه من دماء الشهداء، وكيف يستبطأ في بغضنا أهل البيت من نظر إلينا بالشنف والشنان والإحن والاضغان ثم تقول غير متألم ولا مستعظم لأهلوا وأستهلوا فرحا" ثم قالوا يا يزيد لا تشل منحيا" على ثنايا أبي عبد الله سيد شباب أهل الجنة تنكتها بمخصرتك وكيف لا تقول ذلك وقد نكأت القرحة واستأصلت الشأفه بإراقتك دماء ذرية محمد صلى الله عليه وآله ونجوم الأرض من آل عبد المطلب وتهتف بأشياخك زعمت أنك تناديهم، فلتردن وشيكا" موردهم ولتودن أنك شلت وبكمت ولم تكن قلت ما قلت وفعلت ما فعلت.

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("Is it fair, O son of the 'Released ones', that you keep your ladies and Cond maidens in their chambers (under protection), and at the same time you drive the daughters of the Messenger of Allah as captives with their veils removed and faces exposed , taken by their enemies from one land to another, being viewed by those at watering places as well as those who man your forts, with their faces exposed to the looks of everyone -near or distant, lowly or honorable, having none of their men with them nor any of their protectors?"But what can be expected from one descended from those whose mouths chewed the livers of the purified ones¹ and whose flesh grows out of the blood of the martyrs?How can it be expected that one who looks at us with grudge and animosity, with hatred and malice, would not hates us- the Ahlul Bayt?Besides, you, without feeling any guilt or weighing heavily what you say, recite saying "They would have beenverymuch delighted" Then they have said, "May your hands, O

Situation (1):

أظننت يا يزيد حيث أخذت علينا أقطار الأرض وآفاق السماء فأصبحنا نساق كما تساق الأسارى ان بنا على الله هوانا وبك عليه كرامه وان ذلك العظم **خطرك فشمخت بأنفك ونظرت في عطفك جذلان مسرورا** حيث رأيت الدنيا لك مستوثقه والأمور متسقه، وحين صفا لك ملكنا وسلطاننا؟! **فمهلا مهلا**، انسيت قول الله عزوجل ﴿وَلَا يَخْسِنَ الَّذِينَ كَفَرُوا إِنَّمَا تُنَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا تُنَلِّي لَهُمْ لَيْزًا دَاوُوا إِنَّمَا وَلَهُمْ عَذَابٌ مُّهِينٌ﴾ ..

(<http://alhusain-sch.org>)

("Do you, Yazid, think that -when you blocked all the avenues of the earth and the horizons of the heavens before us, so we were driven as captives- that we are worthless in the sight of Allah and that you are respectful in His eyes? Or is it because you enjoy with Him a great status? So, you look down at us and become arrogant, elated, when you see the world submissive to you and things are done and you want them, and when our authority and power became all yours? But wait! Have you forgotten that Allah has said, "Do not regard those who disbelieved that we grant them good for themselves? We only give them a respite so that they may increase their sins, and for them there is a humiliating torment.")

(<http://www.dorar-aliraq.net>)

In the above situation, the expressive type of condemnation (see 2.3.3) is manifested in lady Zainab's speech through addressing Yazid by his first name just like any ordinary person "أظننت يا يزيد" while all his tyrannical supporters call him Ameer Al Mu'mineen (the prince of all believers). Such an act signals Lady Zainab's degrading of the person of Yazid and his claimed victory over the progeny of prophet Mohamed (p.b.u.t). This types is also reinforced by "أخذت علينا أقطار الأرض وآفاق السماء فأصبحنا نساق كما تساق الأسارى ان بنا على الله هوانا وبك عليه كرامة".

Therefore,, Lady Zainab utilizes the pragma-linguistic strategy of B.O.R (see 2.5) to deliver her condemnation in a clear and direct manner in terms of what Yazid wrongfully thinks that he is aided by Allah in his alleged victory over the progeny of prophet Mohamed. Therefore, she also reminds him that he is mistaken by some self-made illusions. On the other hand, Lady Zainab utilizes the strategy

1. Condemnation is an intentional verbal act that comes in response to a faulty and unfortunate behavior committed by the condemned.
2. Condemnation is triggered by a faulty behavior such as insult, wrongdoing, crime, or a vicious sin which signals a shortcoming in the present party's misbehavior or his/her deviation from either the social or conversational norms.
3. Condemnation requires the utilization of pragmatic strategies, namely, the pragma-linguistic strategies, which is considered to be a major factor in the process of achieving the desired ends behind the act of condemnation. Accordingly, the absence of such strategies will be a violation to the successful production of condemnation, and, hence, will not be considered as such.
4. Condemnation is a mixture of hostility and aggression which could be used as a tool for criticizing the target's behavior either directly or indirectly.

3.5 Data Analysis

The text analysis has revealed the use of a mixture of directive and expressive types of condemnation in Lady Zainab's speech to Yazid. The use of such types highlights the expressive function of condemnation. The examples which are chosen from the above mentioned speech represent the most prominent ones, and that they serve as exemplary and illustrative examples showing the bravery and eloquence of Lady Zainab bint Ali (p.b.u.t).

Borhany (2005:1) describes lady Zainab's (p.b.u.h) speech in the court of Yazid as follows:

"When the voice of Zainab thundered and pierced across the nook and corner of the court breaking the hostile atmosphere, a dreadful silence prevailed in the court. Lady Zainab stepped forward and responded to the tyrant of that time Yazid. She added a new chapter to the history of the so-called "Khalifa of Bani Umayyah". She boldly challenged Yazid and established the Dawah of Tawhid".

As such, the following are four illustrative and exemplary situations taken from lady Zainab's speech which constitute the most prominent one that fulfill the aims of the current study.

"Being the ideal daughter that she was, Lady Zainab (p.b.u.h) followed in the footsteps of her mother in so many ways: they were patient in the face of troubles, they supported the divinely appointed leaders of the times, and they kept the message of the true Islam alive.. Even as a child, Lady Zainab's words reflected the fundamental teachings of Islam. Despite the fact that Lady Zainab only had a few years under the wings of her grandfather and mother, she gleaned much knowledge from them. When Lady Fatima (p.b.u.h) delivered the speech about her right to the land of Fadak, Lady Zainab had also heard it and committed it to memory. The eloquence of her mother was apparent even decades later when Lady Zainab gave her famous speech in the court of the tyrant Yazid. Her extraordinary manner of speaking has been said to be reminiscent of Imam Ali's; it is no doubt that the example of the courageous Lady Fatima and her speech of Fadak also gave her strength"(<http://palyand.learn.org>).

3.3 Data Selection

The speech delivered by Lady Zainab in the court of the Umayyad tyrant Yazid is chosen to serve as data for analysis. There are two reasons behind choosing the aforementioned speech. First, Lady Zainab's outstanding manner of speaking and her bravery in challenging and condemning the vicious deeds of the evil Umayyad dynasty match the objectives of this study. Second, Lady Zainab's speech represents the biggest wakeup call ever for all mankind to refuse all sorts of tyranny and unjust no matter what the consequences will be.

3.4 The Criteria for Coding Condemnation

The identification of condemnations requires us to understand what they are, and what makes a certain verbal act a condemnation. Much needs to be said in this matter since "condemning is almost as complex as it is common and crucial to our lives" (Wertheimer, 1998:490). However, the previously mentioned definitions are not strict enough to discriminate condemnation from other related attitudes. Therefore, the researcher believes that mentioning some additional criteria may serve for the purpose of making the process of coding condemnation much more clear cut.

As such, the following criteria are adopted:

Section Three

Data Selection and Text Analysis

3.1 Introduction

This section aims at developing a model that can go hand-in-hand with the aims and hypotheses of this study so as to be used in analyzing the selected data represented by the speech of Lady Zainab (p.b.u.h) in the presence of the tyrant Yazid bin Mua'wiyah .Therefore, it is based on Wertheimer's (1998) classification of types of condemnation (see 2.3), Culpeper's (2011) taxonomy of impoliteness strategies (see 2.4), and Bowden and Rooksby's (2006) functions of condemnation (see 2.5). Moreover, this section provides a description of the data, shedding light on the circumstances in which the speech was made, and also Lady Zainab's eloquence and bravery in condemning the vicious deeds of the Umayyad dynasty.

3.2 Description of the Data: A Historical Outlook

In the aftermath of Karbala, the prophet's progeny including Imam Ali bin Al Hussein, who were not killed in the massacre, were taken captive and paraded in a humiliating and degrading manner from Karbala to Kufa. The womenfolk and children of prophet Mohamed's progeny (p.b.u.h) were bounded and chained. They paraded through the most difficult conditions, underwent the most unbearable pain, and afflicted with greatest of tortures. They were finally brought to Damascus, Syria and presented before the Umayyad tyrant Yazid. It was there, in the very stronghold of Yazid, that the light of truth sparkled through the dark veils of ignorance and thrown over the eyes of the Muslim Ummah (nation). It was there, under the eternally cruel eyes of the tyranny that Lady Zainab (p.b.u.h), the daughter of the ever victorious Lion of Allah, Ali ibn Abi Talib, delivered an unparalleled and fundamental sermon. This awoke the people of Damascus from their deep sleep of negligence and shook the foundation of the Umayyad Dynasty, sending it crumbling to the ground (Borhany, 2005:1).

3.2.1 Lady Zainab's Character and Eloquence

In an attempt to describe Lady Zainab's character and eloquence, the following can be said:

2.5.2 The Expressive Function

Like punishment, condemnation is assaultive, expressing aggressive antipathy, anger, hatred, or disgust, not sheer displeasure or lack of sympathy. It is not a retreat indicating dread, nor a passivity displaying despair or grief. It is akin to declaring war, a holy war (Wertheimer, 1998:493).

Our voicing of moral judgments expresses our expectations of what it is to be a self-in-relation, to go on indomitably expecting that good and not evil will be done to us. Our (norms of) appraisal are part and parcel of our communicative expressions with each other concerning what others are doing; and our standards of individual responsibility and self-control express recognition of the relationship between blamer and blamed. Condemnations express our view that the condemned has not met (the most basic of) these expectations and carries the burden of redressing this wrong)whether or not she is capable of doing so). In blaming others we express our feelings of disappointment, resentment and anger, and our practices of condemnation shape the meaning of these feelings. When we are the objects of blame, we typically find that feelings of being somehow obliged or bound to respond, of reciprocal resentment or anger, of remorse, repentance or shame, or of being misunderstood or unjustly maligned are aroused.

Accordingly, practices of condemnation are important expressions of our moral attitudes, not simply instruments for control and management of interpersonal relations. Intricate in these expressive and guiding functions of condemnation is the shaping, defining and reproducing of shared understandings, of what it means to be a responsible agent, of what the moral purpose of particular relationships and communities might be. Practices of condemnation are not only responsive to established socio-cultural expectations, but also shape our understandings of who is accountable to whom for what, what values are protected, how injury to them might be redressed, and so on. Practices of condemnations divide us into those who are worthy participants and those who are not, those who merit inclusion in communal practices and those who are unable to follow the rules(Bowden & Rooksby, 2006:247).

- **Sarcasm or mock politeness:** this strategy refers to the act of executing an FTA by utilizing politeness strategies that are apparently two-faced, and thus, stay on surface realizations.
- **Withhold politeness:** this strategy refers to an act where the existence of politeness is highly expected, e.g., when the speaker fails to thank to somebody in return of a prior offer may signal deliberate impoliteness.

2.5 Functions of Condemnation

Practices of condemnation, and of blame more generally, can still function so long as human beings can be said to have some, perhaps very weak, form of control over their behavior. Withdrawal from practices of condemnation, imperfect though they may be, is a betrayal both of our own responsiveness to the social relations in which we participate and of the potential responsiveness of those whom we would blame (Bowden & Rooksby, 2006:246).

From this perspective, Bowden and Rooksby (2006:246) see condemnation as not simply a matter of ascriptions and appraisals, but as having a number of more specific functions, and like other moral judgments, condemnation performs a guiding or regulative function and an expressive function.

2.5.1 The Regulative Function

Condemning indicates that we (as individuals and as members of a community) hold others to certain expectations and that they have not lived up to (the most basic of) those expectations. Its carrots and sticks aim to persuade others and ourselves to accept those expectations as the grounds of participation in interpersonal communal engagement. Condemnation is important to resisting the moral drift and excuse-making that undermine the relational expectations that it was meant to protect. Comparison rather than lack of moral responsibility may be the motivation for claims such as "anyone would have done the same in this context". However, the empathy that links a wrongdoer's moral weakness with our fears that we too would not be able to stand up to our moral principles in context of duress, readily becomes an excuse for resistance to seeing that there is anything wrong with what is being done. Failure to hold to the boundaries of moral expectations may be a failure to sustain the basis of social life (ibid.).

something. In this sense, expressive condemning is closer to ordering or requesting someone to do something. But directives need audience-agents, whereas expressive and attitudinal condemning can be done in the heart and completed there (Wertheimer, 1998:491).

2.4 Impoliteness Strategies of Condemnation

Culpeper (2005: 8) provides a taxonomy of impoliteness strategies which comes as an answer to a prior attempt for conducting a comprehensive treatment about the so-called 'face-attack strategies' by Craige et al (1986). However, it has been claimed that Culpeper is not the first in doing so, Brown and Levinson motivated the study of impoliteness through their account of politeness and its strategies, however, both models differ significantly in terms of the theoretical perspective and, hence, in detail (Culpeper, 2011: 4).

The following are Culpeper's (2005) 'superstrategies' and example 'output strategies' (p: 356):

- **Bald-on-record impoliteness:** this strategy refers to the act of performing an FTA in a direct, crystal clear, explicit and concise way in situations where face is neither relevant nor minimized.
- **Positive impoliteness:** this strategy is utilized for the purpose of damaging the face wants of the addressee, e.g., ignoring, snubbing the other – failing to admit the other's presence, or by excluding the other from a certain activity, etc.
- **Negative impoliteness:** this strategy is mainly used of for the sake of damaging the negative face wants of the addressee, e.g., Frightening the other – instilling a belief that something will happen to the addressee, in addition to condescending or ridiculing the addressee.
- **Off-record impoliteness:** the FTA is performed via an implicature but in such a way that one attributable intention clearly outweighs any others.

maintain a condemnatory attitude without performing any specific condemnatory acts, but only harboring a wish that the condemned suffer some ill fate, perhaps unspecified (Wertheimer, 1998:491).

2.3.3. Expressive Condemnation

In a strict sense, only agents can be condemned, for only agents can be punished, and hence, may suffer. But by a further extension, we speak of expressive condemnation which motivates intentions, character traits, situations, relationships, etc., towards an evil and immoral action of behavior. We condemn actions and the rest, as we punish actions and the rest, by condemning and punishing agents (or making them liable to condemnation and punishment) for performing, possessing, or producing the action, motive, situation, and so on. Still, the ultimate objects of condemnations and punishments are agents (ibid.). the definition of punishment must include not only its characteristic hard treatment but also its expressive character. Through the act of punishment, society expresses both a judgment of disapproval and an emotional response of resentment toward the punished. Feinberg labels this fusion of moral judgment "condemnation" (Engen, 2014:299). Because both the characteristic hard treatment and condemnation of punishment harm the punished, both aspects call for philosophical justification (Feinberg, 1970:66).

Directive, attitudinal, and expressive condemnations are sufficiently interlinked and alike to permit speaking generally of condemning. All condemning is a response to and aimed at something judged wrong, evil. Condemning is explained by two judgments presumed to justify it. First, comes a criticism, a finding of wrongfulness, evil, guilt. Atop that comes a second-level judgment that some negative response to that evil is justified. These judgments need not be expressed. Nor need they be valid. Only the condemner must presume them to be valid. Condemnations rests on evaluations but is not reducible judgments, cognitive acts, and propositional attitudes. It is essentially emotional: condemning is hostile attitude or an act motivated by and manifesting that attitude. By contrast, evaluating, criticizing, disparaging, and the like are cognitive (or constative) acts: they need not involve feeling, willing or wishing. Though they may, they do not essentially express an affective attitude that can motivate a directive. There is no such thing as criticizing someone to be something or disparaging her to do

2.2.1 Damning

The root of condemnation is in damning, an act akin to cursing a thing, swearing at it, declaring a wish for a fate which aims at making the condemned suffer of his wrongdoing. But you cannot condemn without giving a damn. Not that you must personally give a damn when you are not personally condemning, when you speak from the office of authority and express it attitudes. Still, there is no condemning by the authority without its giving a damn. So, too, you may unawares be guilty of condemning by association or allegiance with other condemners, just as other acts and attitudes get so attributed (Wertheimer, 1998:491).

In speech act theory, to damn is to condemn morally (propositional content condition) for an offence or a series of offenses judged to "sin" (offenses against a moral law). The penalty, or sentence, is typically part of the damnation and involves the person's being separated from God or the moral law and cast aside (e.g. to Hell) (Vanderveken, 1990 :209).

2.3 Types of Condemnation

Following Wertheimer (Wertheimer, 1998:490), condemnation belongs to one of three distinct but interrelated species: directive, attitudinal, and expressive.

2.3.1. Directive Condemnation

Directive condemnation is the act of sentencing some agent to suffer a punishment. Punishments, in the strict sense, represent a distinct class of penalties, those called for and directed by the act condemnation. Other penalties are not explained by or expressive of condemnation as punishments are. But while condemning may command and cause punishing, it is not itself punishing and is completed without punitive consequences. Directive condemnation is motivated by a hostile attitude that may exist where one lacks the power or intent to punish (ibid : 490-91).

2.3.2. Attitudinal Condemnation

The attitudinal type of condemnation may be realized by the linguistic acts (inner or outward) that do not direct punishments, but rather express and (putatively) justify the hostile condemnatory attitude that motivates directive condemning. Therefore, one may

1.6 Value of the Study

It is hoped that this study of the act of condemnation will be of some value to pragmatists, ethicists and discourse analysts.

Section Two

Literature Review

2.1 Introduction

Wertheimer (1998:489; 1983:23) define Condemnation as "a suspect activity, a nasty business and a dangerous game, fraught with risks and costs of diverse kinds." Therefore, he perspicaciously raises a number of questions about this interesting attitude. First, how to avoid condemning unless we pretend nothing is truly condemnable? How could we stay conscious yet deaf to the wrongs howling round us? And after conceding their reality, how could we abjure condemning them without abandoning all concern for the victims and respect for ourselves?

This Section aims at identifying the speech act of 'condemning' in speech act theory; identifying the interrelated speech acts; differentiating it from other speech acts such as 'criticizing' and 'complaining', and highlighting the types and functions of condemnation in the selected data.

2.2 Condemning in Speech Act Theory

The speech act of 'condemning' is classified as a declarative verb in Austin's speech act theory. Most declarative illocutionary verbs name declarations that require a position of authority of the speaker in an extra-linguistic institution. In general, the mode of achievement of such declarations consists in invoking that institutional position and it determines the preparatory condition that the speaker occupies effectively such a position (Vanderveken, 1990:209).

To condemn is to declare someone to be guilty of some offence (propositional content condition). In some condemnations, there is a penalty to pay (in addition to "suffering the condemnation"). In such cases, the penalty to which the man declared guilty is condemned will be imposed in "sentencing" (in offering a "ruling" or "judgment"). Thus, a sentence presupposes a previous condemnation. In other use of "condemn", it is actions rather than people that are condemned (ibid:209).

1. Identifying the types of condemnation that are used in the selected data.
2. Identifying the pragmatic strategies that are utilized in achieving condemnation.
3. Highlighting the functions of condemnation that are achieved in the selected data.

1.3 Hypotheses

As far as the use of the act of condemnation in the selected data is concerned, it is hypothesized that:

1. The expressive and the directive types of condemnation are most common in the selected data.
2. The Pragma-linguistic strategies of B.O.R and NI are most commonly utilized in the selected data.
3. The expressive function of condemnation is the most frequently used in the selected data.

1.4 Procedures

1. Investigating the act of condemnation to highlight its types, strategies, and functions.
2. Putting forward the criteria by which we can differentiate condemnation from other interrelated speech acts such as of 'damning'.
3. Collecting and describing the selected data.
4. Using a model based on Wertheimer's (1998) classification of the types of condemnation, and Bowden and Rooksby's (2006) dichotomy of the functions of condemnation, and Culpeper's classification of impoliteness strategies for analyzing the selected data.
5. Discussing the findings of data analysis.

1.5 Limits of the Study

This study is limited to the investigation of the act of condemnation as a speech event in Lady Zainab's (p.b.u.h) speech in the court of the tyrant Yazid.

Chapter One

"The hottest place in Hell is reserved for those who remain neutral in times of great moral conflict."

Martin Luther King, Jr.

1.1 Introduction

Werthmeier (1998:494) defines condemnation as "a declaration of a subordination, a degraded social, political status. It rankles, assaults honor and pride. It is not an economic exchange between equals." It enacts some costs that cannot be paid. Condemning is a risky attitude, and by doing so, the condemner puts his/her own life and career into jeopardy. Moreover, the condemner expresses his speech, based on the sense of right and wrong, using the same voice of authority and harkens to voices of guilt and remorse (ibid.).

This study aims at investigating the act of condemnation in Lady Zainab's speech in the court of the tyrant Yazid bin Mua'wiyah from a socio-pragmatic perspective.

To the best of the researchers knowledge, the selected data has not been dealt with thoroughly in terms of the act of condemnation to highlight Lady Zainab's courage in expressing her condemnatory attitudes towards the vicious deeds of the tyrant Yazid represented by the massacre of Prophet Mohamad's (p.b.u.h.) progeny in Karbala.

Consequently, this study seeks to answer the following questions:

1. What types of condemnation are used in the selected data? And which is the most common?
2. What pragmatic strategies are utilized by the condemner to achieve his act of condemnation? And which is the most frequent?
3. What function(s) of condemnation are achieved in Lady Zainab's speech in the court of Yazid? And which is the most common?

1.2 Aims of the Study

This study aims at the following:

Abstract:

Condemnation of anger that stems from hatred, not just sadness, fear or disgust, is a "hostile" arrangement or a desire not only to avoid or prevent opposition, but also to harm, deprive or even destroy the thing or cause it to suffer the same fate.

This study attempts to investigate the act of condemnation in the speech of Sayyid Zeinab J in the court of the tyrant Yazid bin Muawiya from both the deliberative and moral perspectives. According to this study, the study seeks to achieve the specific objectives of the study: the distinction between the verbal act "condemnation" and the related verbal verb "cursing" "deliberative", distinguishing the types of conviction used in the selected sample, identifying the parliamentary deliberative strategies used, In order to achieve the objectives of this study, the research adopts hypotheses such as: This study assumes that expressive and directional condemnation is used more frequently in the selected sample and that deliberative-linguistic strategies are the most widely used in selected samples. To condemn "are the most common of the regulatory function in the selected sample.

Keywords: Sayeda Zeinab, Yazid Ben Maaweya, The act of condemnation, social study, deliberation, verbal action, curse, expressive condemnation, the selected sample.

المخلص:-

تعبّر الإدانة عن الغضب النابع من الكراهية وليس مجرد الحزن أو الخوف أو الإشمئزاز- فهي تعد ترتيب "عدائيا" أو رغبة ليس لتجنب أو منع حدوث معارضة، أو اصلاح فحسب، بل لإلحاق الضرر أو الأذى، حرمان أو حتى تدمير الشيء أو جعله يعاني ذات المصير.

إن هذه الدراسة تحاول تحري فعل الإدانة في خطبة السيدة زينب عليها السلام في محكمة الطاغية يزيد بن معاوية من كلا المنظورين التداولي والأخلاقي. وفقا لذلك، تسعى هذه الدراسة لتحقيق الأهداف محددة منها: تمييز الفعل الكلامي "الإدانة" والفعل الكلامي ذات العلاقة "اللعن" تداوليا"، تمييز أنواع الإدانة المستخدمة في العينة المختارة، والتعرف على الاستراتيجيات التداولية اللغوية المستخدمة، فضلا عن إبراز الوظائف التداولية للإدانة، ولتحقيق أهداف هذه الدراسة يتبنى البحث الفرضيات منها: تفترض هذه الدراسة أن الإدانة التعبيرية والاتجاهية تستخدم بشكل أكبر في العينة المختارة، وأن الاستراتيجيات التداولية - اللغوية تعد الأكثر استخداما في العينات المختارة، وعلى ذلك تعد الوظيفة التعبيرية للفعل الكلامي "الإدانة" هي الأكثر شيوعا من الوظيفة التنظيمية في العينة المختارة.

الكلمات المفتاحية: السيدة زينب - يزيد بن معاوية - فعل الإدانة - دراسة إجتماعية - تداولية - الفعل الكلامي - اللعن - الإدانة التعبيرية - العينة المختارة.

A Socio-pragmatic Study of Condemnation in Lady Zainab's Speech in the Court of Yazid

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المدرس

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