

# Deliberative Linguistics in the Argumentative Zainab Informational Discourse

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It is recognised that the media represents an authority. The management of this authority needs to be characterised by intelligence and sophistication, because the owners of this authority believe in the power generated by it, and its effectiveness in making changes in the scales of any equation including political, economic, cultural or military. Therefore, the media accompanies any movement that is intended to succeed, especially if the movement is a military. To gain interests and privileges, the media presents its capabilities, and only the supremacy of opponents prevails. This is the media philosophy. The military movement of Imam Hussain, "peace be upon him", was accompanied by a media movement embodied by the Hawra Zainab "peace be upon her". Here, the importance of this research lies in proving the existence of this media movement. In addition to this media movement, this research will provide a reading in the light of proving Islamic identity, and the approach of this movement to the philosophy of media. This will be achieved by explaining its intellectual foundations, and its Qur'anic premises in confronting the intellectual arrogance of counter-media. It is here that it becomes clear about the reason for choosing the search. Today the methods of confrontation have changed and diversified, so the media has become the lethal weapon with which cities are opened and colonised. The research will deal with the most important media themes that formed a semiotic icon in the generation of argumentative deliberative linguistics. This occurs by achieving direct and indirect communication, adopting the ideas presented, defending them in a way that makes the structure of the argumentative dialogue based on semantic loads of the subject of the media news. This is formed in his literature confronting the counter media, in addition to forming an Islamic identity in the language of the Zainab media.

**Keywords:** *Linguistics, Discourse, Information.*

## Introduction

Zainabian media linguistics aims in its general framework to achieve a public opinion, which is the product of the argumentative deliberative dimension, in the worlds of possibility. The references of media linguistics reflect the speaker's self, and their intellectual dependencies towards the nation's fateful issues. The dimensions of these adoptions are in the fundamentals of discourse analysis. Although the discourse in its spatial and temporal framework constitutes a shock in the course of events, and the reversal of the misleading counter-media discourse, which reflects the intellectual and cultural premises of the counterpart self. In addition to revealing the falsehood of their claim against Imam Hussain, "peace be upon him," as a Khariji, seeking ruling, "especially in its semiotic connotations of suggestive dimensions with argumentative in their linguistic deliberative dimensions.

Zainabian media linguistics has been characterised by honesty and truth-telling, but its orbit of truth is looking to fill the intellectual and spiritual void that constitutes the essence of humanity. "The Media Article" carried many news loads of human and Islamic values. Rather, it has become the largest space in its media system, and in its central connotation reflects the faith dimensions in the Zainab speech, in addition to that her "peace be upon her" endeavour to form a public opinion that opposes the values of "ignorance", "rape" and "murder" which are reflected in the media machine. The echoes of this value contradiction, which generated a movement of interrogations that have become liberating movements in their future horizon, derive their foundations from the Qur'anic theory based on deliberative human linguistic discourse, which seeks to establish a "human identity" that defines the correct paths that a person must follow.

Consequently, the Zainabian argumentative linguistics adopted the "Qur'anic lawsuit" adopted by "Al-Hussaini Discourse". This necessitated this from the linguistics of the Zainab media deliberative discourse in presenting its material in light of the principle of "reward and punishment", which constitutes a basic engine in the human movement. In addition, it uses an argumentative employment for the sake of real facts that reflect the depth of the tragedy that they made. The requirements of the speech require the use of realistic argumentative techniques, obliging the recipient to surrender and acquiescence, especially as they represent the focus in the speech, and the component of the argumentative charge in the Zainabi media.

## The First Requirement

### *Intellectual References in the Zainabi Deliberative Linguistic Discourse: A Functional Reading*

The main references of the Zainab media movement are Islamic premises with a basic human theme. This is because this movement revolves around the movement of the Qur'an and

extends along its horizon, which seeks to bring happiness to it and push naughty towards it. The Qur'an is the subject of man () its guidance and function alongside the Zainabian media linguistics demonstrates this through the clarifications that it provides to the recipients of issues related to them. In light of its direct requirement the society in which they live ,constitutes the identity of the sender. This is because the "media message" is nothing but a belief in which self-identity is formed and performs the function of guidance and counselling.

Zainab's media linguistics demonstrates this through the clarifications it provides to the recipients of issues related to the consumer in light of its direct requirement, or the society in which they live and constitutes the identity of the sender. This is because the "media message" is nothing but a belief in which self-identity is formed.

Defining the references in building the argumentative linguistic deliberations at the origin of any media movement requires that we know the goals of this movement. In order to know the goals, the values and principles that underlie it must be defined. Therefore, theories of media have become marked with the principles and values that they believe in, and on the basis of which they work in generating spaces that represent most of their goals. Theories related to the public have a valuable basis specified in psychological or social motives. From these theories, the theory of uses and gratifications, the buildings of this theory is based on the idea that the public uses the media to satisfy its underlying desires, and to fulfill needs (Sadati Al-Shanqeeti, 1986).

In addition to this accreditation theory, which adopts the idea that the media have the ability to change society, especially if the media performs the function of transmitting information in a distinct and intense manner (Abdullah, 2001). In light of media theories, societies are formed. Therefore, Islam adopted its own media theory to consolidate values and create Islamic principles that bring happiness to societies and individuals. This is apparent in the statement regarding the Islamic media that “the art of communicating the truth to people with the intention of embracing it and its commitment, and the art of exposing falsehood and refuting it with the intention of avoiding it” (Arif Al-Daba, 2014).

The linguistics of the Zainabi media discourse adopts these values and principles. In light of the argumentative discourse's deliberations, the researchers invoke the Islamic media, thereby clarifying the natural extension of the Zainabi media in its longitudinal form. This is because it is a media that can be described as a "moral media" that seeks to introduce the human person to the truth and warn them of falsehood, according to the semiotics of the speech. Their intentions were not to achieve worldly benefits, and this is the secret of the survival and permanence of the Zainbi speech, and this can be represented by the following statements:

**First:** Deliberative linguistics in the Zainabi media.

For the recipients of the Zainabi media, although it is known to everyone in its own way, as well as the geography of the place and the specificity of time, it is a public speech. This is because it is a "value discourse" that seeks to establish these values in order to preserve the human identity that guarantees a happy life.

This socialisation represents echoes in the human movement in its complementary dimensions. This is evident in her so she statement "peace be upon her":

O people of Kufa, O people of disorder, treachery and lethargy, the lamenting did not rise and the exhalation did not subside, but just as you are the same as the one whose spinning has been broken after it's been fixed strongly. You takes your faith as an income between you Do you have anything but harshness, wonder, sorcery, lying, hypocrisy of the slaves, winking at enemies, or as pasture over bloodshed, or as silver over soldering. How miserable that you presented to yourselves. God's wrath against you and in torment you are immortal (Arif Al-Daba, 2014).

The semiotics of the place have a suggestive significance in the media discourse, especially since the place represents the first existence that includes "deliberations of dialogue". The streets of Kufa and its alleys became full of gatherings and surrounded her, she "Peace be upon her" started speech in order to generate a public opinion that refuses injustice and persecution that has fallen upon humanity by killing the son of the Messenger of God (may God's prayers and peace be upon him and his family), and holding the Kofis responsibility for this heinous crime (Samir, 1984).

The speech was full of reprehensible qualities including disorder, betrayal, disappointment, wondrousness, lying, maliciousness, winking. This reflects the ugliness of these people, their loss of their humanity in this work, announcing the refusal of these qualities, and providing them to the masses with all objectivity, evidence of the mentality of the masses whether they were considered by private or public consideration. This is because the Zainabian speech is universal speech. This can be felt in the light of the Qur'anic implications apparent in the statement "Like you, like the one whose spin has been revoked after being fixed, you will take your oaths among you." . Reflecting on the Qur'anic contents reveals the qualities of the people who were in the state of a woman whose spin has been revoked after she tried to spin it, and she is a foolish woman from Quraysh.

It is also said that it is an example given by Almighty God to show the contradictory covenants as being "revoking". This refers to spinning of wool and hair then revoking it and to be spun and revoked again and again. This is evident in the statement "you take your faith as income between you". That is, income, betrayal and cunning, so its estimated meaning is: do not renounce your faith, taking it as a bastard, treachery and deceitful to well-treat people

who are more numerous than those you swore to and due to your weakness and abundance, but you must fulfill what you swore and preserve what you have promised (Samir, 1984).

This employment and inclusion reflect the universality of Zainabic media discourse, which informs about the descending human values that took place in the Qur'anic universal cosmic discourse. This is intended by the sender in her media message in order to generate a general public opinion, rejecting these values that deny a person's humanity, especially since this act is reprehensible which results in "God's wrath against you and in the suffering you are immortal". This "socialisation" that provides recipients with a set of Islamic knowledge of value dimensions that constitute the Islamic cultural identity of the true adherent (Tayseer, 2003).

Upon the request of a man from the people of the Levant to give Yazid "may God curse him" to give Fatima bint Al-Hussein to him. Being slave-woman, according to the misleading media, practiced by the ruling authority towards the Husseini reformist revolution. The result of which was the killing of Hussein "peace be upon him" by the oppressors. He said "It is mine and if I wanted to do I would."

**Zainab said:** No, You lied and blamed. God did not make that for you, except that you leave our religion and judge out of our religion.

**Yazid said:** Rather, your father and your brother came out of religion.

**Zainab said:** By God's religion, my father's religion, and my brother's religion, you were guided if you were a Muslim.

**Yazid said:** You lied, O God's enemy.

**Zainab said:** You are a prince who curses unjustly, and defeats with your authority (Samir, 1984).

A dialogue in its communicative, deliberative, linguistic dimension represented in "She said/He said", which represents a basic icon in the deliberations of the Zainabic media, especially if the dialogue is direct. It reveals the media semiotics that the parties to the conflict are invoking. These semiotics are, in turn, revealing media values. The power tool represented by the ruler to increase the values of "ignorance" has explored the significance of the man from the people of the Levant request, who perceived that they were Kharijis, and the women are slave-women? The semiotics becomes clear in the statement "That is for me, and if I wanted to do, I would have done." In response to the Hawra, Zainab "peace be upon her" said to him: "You lied and blamed, and God did not make that for you." She reveals this authority by saying, "peace be upon her," "You are a prince who curses unjustly, and defeats using your authority." Here other values appear, including "injustice" and "unfairness", as well as the value of "denial", by saying "You lied, O enemy of God". This contrasting encounter between the two sides of the speech reflects the self-identity of both parties. The

self-identity of the Zainabic media belongs to human values, which preserve humanity, and in which humanity focuses through the cognitive dimensions that it sends through the communicative system, which is the Islamic system, and is a global system. This is because it tells values that are related to mankind, and it does not relinquish it. Rather, its related to mankind, and this is what was represented by her speech “peace be upon her.” Moreover, they are Qur’anic values:

“Except that you leave our religion and judge out of our religion.”

“Rather, your father and your brother came out of religion.”

“By God’s religion, my father’s religion, and my brother’s religion, you were guided if you were a Muslim.”

In light of these Qur’anic values, the Zainabic religious media discourse is formed. It reveals the false religious discourse used by the counterparty, which took from religion a cover in the marketing their military media material against Imam Hussain, “peace be upon him,” with political dimensions. This aims at the control of the “caliphate” and Imam Husayn, "peace be upon him," was, in his military movement against the oppressors, a media movement represented in the information of the Zainabic speech, represented in the heavenly values.

### **Second:** Argumentative Linguistics in the Zainabi Media

The primary function of the media is to inform the true information of the masses in order to increase knowledge, awareness, and the perception of the recipients of the media discourse. This contributes to informing the public opinion of the problems raised (Ghazi, 1995). The linguistics of the Zainabic media in its advocacy function confirmed this by saying “peace be upon her”:

“Crying? Yes, by God, cry, for you are more crying, crying a lot, laugh a little, you have been disgraced, you are blameless, and you will never refuse it, and you incite the killing of the descendant of the Seal of Prophethood, the essence of the message, and the master of the youth of Heaven, the sanctuary of your war, the refuge of your party, the seat of your peace, the sadness of your words, the dismay of your coming down, and the reference you relay to when you fight, the essence of your arguments, and the lighthouse of your excuse, unless yourselves misfortune presented you. What a waste that you gained for yourselves and how bad is that you keep for the day of your resurrection”(Ghazi, 1995).

Determining the truth of the act and informing it and the method of denial questioning had its effect in the hearts of the recipients of the speech, especially since they were the ones who carried out this act. So Imam Ali bin Al-Hussein said, "peace be upon him" “These people

cry and weep for us, so who killed us?” (Nagy, 2005). Then, she decided, in astonishment, that this slain is my brother, and the semiotics of the speech here necessitate keeping his household if you regret your actions, but you do not regret. So it came "Cry, for you are more crying. Cry a lot and laugh a little." The speech explains the reason for this crying, and you are more crying because you “have been afflicted with disgrace” and “you have blown away with its wickedness,” then the news that this disgrace will never be washed, and this eternity is justified:

#### Killing The descendant of the Seal of Prophethood

The essence of the message  
And the master of youth of Paradise  
And the haven of your war  
And the forbid of your party  
The seat of your peace  
And the support for your word  
And the assistance for your coming down  
And your reference when you fight

The multiplicity of this news, its centre and essence was Imam Al-Hussein “peace be upon him,” and linking his movement “peace be upon him” to the movement of prophecy and the message, and his call is heavenly, and his call is related to the call of the Prophet (may God’s prayers and peace be upon him and his family). This argumentative discussion is based on proofs and truths in order to reinforce the claim. The Zainabic media approach is based on education and supplementation of the honest information that flow into the minds of the individuals and their awareness raising their level of knowledge, and pushing them to work, and creating among them a suitable climate that enables them to harmony, adaptation and movement, then the interaction occurs in building the Islamic society (Ghazi, 1995). This argumentative approach is a Qur’anic one. The Qur’anic media announces its opinion on social issues, in addition to disseminating the teachings of the new religion, affirming the foundations of Islam and completing the building of society. Therefore, the Qur'anic media did not leave knowledge, virtue, or truth except to mention it, because of the benefit to people in their knowledge and morals, and it is in harmony with the mind (Fawaz, 2011).

The movement of interrogations in Zinabian media linguistics determines facts and tells about events, so she “peace be upon her” says “Do you know, God damn you, which liver of Muhammad “may God’s prayers and peace be upon him? You smashed? The heavens break with it, the earth is split, and the mountains fall quietly?” (Fawaz, 2011).

Interrogative semiotics provokes in the language of the media a series of ideas and visions in the mind of the recipient of the speech, especially if the discourse carries with it high human

values that are formed in the light of the recipient's humanity, and these interrogations are so related to the issue presented ([16]). The answers to these questions are present in the mind of the recipient, and their effects constitute an evocative feelings about the wrong behaviour, which supports this stimulus in the Zainbic media and is the announcement of the ugliness of their actions. The speech used the verb "almost", which is one of the actions of the approach. Their actions approach the sky that it breaks, and the land to split, and the mountains to fall due to this. The Zainbi speech, in its implicit discourse, generates a claim to atone their sin which they have committed, and to correct the path that they have followed. This is apparent in its general framework. It calls for championing the truth, and rejecting falsehood in all its forms. This lawsuit has become loud in all parts of the earth because its premises are Qura'nic principles that hold the truth and separate from falsehood. So, it was said, "Religion's existence is Mohammedi while its survival is Hosseini".

Among the argumentative stimuli that generate stimuli in the Zainabic media is the principle of "reward and punishment". This principle is a class of the Qur'anic media, which was strongly present in the modification of the behaviour of individuals and adapting them in Islamic societies, especially in Qur'anic stories and it tells the behaviours of individuals who have been blessed with obedience. The behaviours of individuals who were annoyed with God's anger, and the argumentative linguists took this approach in evaluating the behaviour of individuals, so she "Peace be upon her" said: "You miserable and unfortunate? Reluctance and relapse? The pursuit was disappointed, hands were repented, the deal was lost, you were sworn in anger from God, and humiliation and tranquillity was struck upon you"(Al Sayidah, 2013).

argumentative media linguistics is based on the philosophy of repetition in confirming news, facts, and events in the minds of media recipients in order to gain support and conviction of the content of the news. This method, which is one of the most important methods of advocating for changing the behaviour of individuals, and generating sound opinions that contribute to socialisation (Abu Ali, 2009). This method was present in the Zainabic media linguistics and is observable in the quote "miserable and miserable? And setback and relapse?". The semiotics of loss that the nation has suffered in all its suggestive meanings are evident, and they follow the false media, and this is an alert and warning to the recipient of the global discourse that is intended by the language of the Zainabic speech. This is because it is a discourse with human values.

## **The Second Requirement**

### ***Argumentative Deliberative Strategies in the Zainabic Media: Semiotic Approaches***

The Islamic media approach is based in its media and advertising platforms on "filling the void" in the value knowledge system of individuals and societies. This indicates the power of the media in directing the movement of individuals within their societies, and this represented

a motive for the emergence of the Islamic media, in addition to that confronting deviant thought and imported culture, so that this needs to address the other in the language that he understands (Abu Ali, 2009). The movement of the media between the constants of values and principles, the heterogeneity of time and place, in addition to that heterogeneity between the two sides of the discourse, as the constant of the values and principles is “the function of the media calling to God”. This necessitates giving advice with its two parts, “enticement and intimidation”. These two methods have a profound effect on the recipient of the discourse, other than the advocacy strategies vary with time and space.

These summonses required by the external environment require diversification in strategies, and this diversification of strategies is dependent on the diversity of the images of the Zainabic media speech that reflects, in its merits, the Qur’anic media that seeks to "establish the correct belief" in the souls, and "create social harmony" among Muslims, and "fortify and develop society" against cultures that are strange from Muslim societies (Wedad, 2013).

**First:** The ideological media strategies in the Zainabic media

In order for the building of the human being, the ideological media must provide the person with knowledge that base and reform their cognitive system that is the basis for generating external social behaviours. Belief in the existence of “Almighty God” and acknowledgment of him to Godhead and oneness, and belief that he sent the “messengers” and that this requires accepting their claims and adhering to them, and believing in “the last day” as the day of reckoning that requires action and preparation for it. Hence the beliefs that explain human behaviour, as well as the ideological media adopts a statement of falsehoods of false beliefs and delinquent suspicions. Hence, beliefs that explain human behaviour are built. In addition to that, the ideological media adopts a falsehood of false beliefs and misrepresentations. This statement represents an argument and proof for the deniers and hypocrites (Wedad, 2013).

The goals of doctrinal media Zainabi did not deviate from the circle of doctrinal Quranic media in correcting doctrines and building new concepts that fit the Qur’anic knowledge system. This explains to us the presence of the Qur’anic discourse in the Zainabic speech, so she “Peace be upon her” said:

Do you think, O Yazid, when you took the diagonals of the earth upon us (surrounded us) and the horizons of the sky narrowed upon us, so we became your prisoners, and have been taken to you in a line of camels, and you have the power upon us as we have shame from God and you have dignity and gratitude from him, and that this is to the greatness of your danger and the majesty of your ability, so you raised your nose and looked in dignity, beating your chest with joy, and shedding your ideals with joy,

when you saw the world for you as consistent, and the things you have are consistent, and when you gained our belongings, and our authority was saved for you, so do you not be overwhelmed by ignorance? Have you forgotten the words of Almighty God “and do not count those who disbelieve but supply them with good for themselves, we supply them to increase sin and have to let the gain humiliating torture. (Hassan, 2013)

The Zainabic doctrinal media creates through the window of denial questioning a corresponding characteristic, which reflects the movement of behaviour, especially that the Zainabic speech speaks out in the private address - Yazid - "God damn him". This is what the geography required of the place, but it did not adhere to time, as it addresses individuals at all times. It wants to explain the corruption of beliefs that generated external behaviour, represented by the killing of Imam Hussain, "peace be upon him", and the plundering of the revelation silences and their captivity to Kufa and then the Levant with their orphans. They were tied with ropes, carried by camels without a hood, and the army trumpets were played, and their flags were fluttered. It was a chilling sight, and hearts flared (Hassan, 2013). Imam Al-Hussein, "peace be upon him" today, is still being killed, and his family, "peace be upon them", are still captive in the history movement. This is because beliefs are still corrupt. Those that were represented in its own form by a person - Yazid - "may God curse him", and whoever followed him in his march through history, and the Zainabic media address only reveals its falsehood and its invalidity:

You took the diameters of the earth, and we became yours in captivity.

The horizons of heaven are narrowed upon us, and we were taken to you by a line of camels. Zainabic doctrinal media linguistics proves in its suggestive indication of "surrounding" that Yazid believed in and that things hold his hands, and this indicative dimension that is represented by the pronouns in "took" and "narrowed", in addition to that the pronouns of the discourse in "so we became for you" and "taken to you".

The linguistics of Zainabic doctrinal media discourse wants to bring us to the peak of the corrupt belief that is born from the phenomena of previous matters:

You have power on us  
We are insulted by God  
And you have dignity and gratitude from him  
And that is the greatest danger of you and Your Majesty.

This contrast between the pronouns reflecting the intersection of visions and beliefs, has generated felt and perceived external behaviours from the private and public recipient point. This is evident in the statement “so you raised your nose and looked in dignity, beating your

chest with joy, and shedding your ideals with joy, when you saw the world for you as consistent, and the things you have are consistent, and when you gained our belongings, and our authority was saved for you”.

The answer comes to reveal the falsehood of these beliefs in the form of prohibition "do not overlook ignorance". Moreover, the linguistics of the speech determine a truth by questioning "have you forgotten" of the reasoning of the Qur'anic discourse, which represents the natural extension of the deliberations of the Zainabic speech. The Almighty said “And those who disbelieve do not reckon because we supply good for them to themselves but rather supply to them to increase sin and to have a humiliating punishment”.

This argumentative employment in the Qur'an reflects the corrupt belief that is centred in the hearts of those who disbelieve. The Almighty said "Do not count", meaning that he does not think that prolonging their lives, and giving them our time, is better for them than killing for the sake of Allah. The killing of the martyrs led them to heaven, and the survival of those in disbelief leads to punishment, that is, prolonging their life, and we leave the treatment to their punishment to increase sin (Fawaz, 2011).

The philosophies of Zainabi's media discourse achieved the Qur'anic goals that he was calling for on the ideological side in this way, and among other images she said “peace be upon her.”:

Is it fair, son of Tulaqa (the released), that you keep at home your women and slave-women and driving the daughters of the messenger of God captive, whose veins are destroyed, and they are shown to the people of bad desires, looked at their faces, those who come from near and far, the absentees and the presentees, the honourables and the humbles, the low ranked and high ranked persons. With no one of their men or protectors as a high assault from you towards God. This ungratefulness from you towards the messenger of God, leaving out all that he brought from God. There is no wonder about you, and no wonder of what you did, and how can I expect good from a person who ate the livers of the martyrs, and his flesh was built upon their bloods. that who made war against the master of the prophets gather the parties, and declared the war, and shook the swords in the face of the Messenger of God, "may God bless him and his family and grant him peace". The most ungrateful among the Arabs, with the greatest hatred towards him, and the worst disbelieving and tyranny against the Lord. And a boy scuffs in the chest for the dead on Badr, so that who looked at us with tenderness, compassion and adoration, shows his disbelief in the Messenger of God, and expresses that with his tongue (Fawaz, 2011).

By listing the linguistics of the Zainabi media, real facts occurred through the denial question, whose indicative significance intensified the method of appeal by metonymy in “O Ibn al-

Talaqa”. This strategy in determining the facts contains a kind of exclamation, then this exclamation pushes, from the external behaviour that embodied the facts and events from before - Yazid -; Being "an aggression from you against God" and "an effort against the Messenger of God" and "a defense of what he brought from God". These arguments and proofs reveal the falsehood of the beliefs of the people who ran on the people of the House of Prophecy, which the Qur’anic media recommended them to "follow and love". Then the Zainabi media prove the disbelief of these people by intensifying arguments and proofs. This is because the context of the situation required this because he increased "may God curse him" “He started to shake his eaves gently, wishing the presence of the dead from his household to show them, he took their revenge on the Prophet "may God bless him and his family and grant them peace" in his descendants, and he used to recite the verses of Ibn Al-Zabari saying in front of the public with a voice that everyone can hear:

I wish my brothers in Badr had witnessed Al-Khazraj’s alarm  
For the people, they started with joy, then they said: O Yazid, do not cripple  
The Crimeans killed us from their masters, and they modified them with Badr  
Hashem played the king, no news came, nor a revelation came down)).

Zainabi's doctrinal media abounds with arguments and proofs, and it thus wants to correct intellectual and ideological paths, and to redraw concepts again in the light of Qur’anic knowledge. Therefore, we find the Zainabi discourse confirming the references of the Qur’anic “setting the war for the master of the prophets”, “gathering parties”, “declaring the war”, “shaking swords in the face of the Messenger of God, may God’s prayers and peace be upon him and his family,” and “denying the messenger”, and “He showed them aggression”, “He inflicted upon them on the Lord disbelief and tyranny”, “He does not slow down with the hatred of the people of the house”, “His disbelief appears against the Messenger of God”, and “He expresses that with his tongue.”

## **Second:** Political media strategies in the Zainabi media

Politics in the norms of the people of politics is the art of managing human societies (AlSayidah, 2013). In order for the administration to manage the human societies, it must have information that helps it in administration, and the features of the Qur’anic political media lie in reforming the management of society through education .The Right Leadership and the goals that the Qur’anic media seeks to establish in the minds of individuals ruling is for God , in addition to that affirming the unity of the Islamic nation and revealing the divine Sunnahs in empowerment and introducing the provisions of governance. Qur’anic semiotics appeared in the media of Zainabi and she “Peace be upon her” said:

And you eradicated mercy by shedding the blood of the young master of the people of Paradise, Ibn Yassoub of the religion of the Arabs, and the sun of Abdul-Muttalbi,

you called your sheikhs, and approached his blood to the infidels from your ancestors, and for my life you would have called them if they saw you. It is imminent that you will witness them and they will not testify you. Would you like your hand, as you claimed, it crippled you from its elbow, and you will loved that your mother did not carry you and you did not give birth, or when you become to the wrath of God and your opponent, the Messenger of God, may God's prayers and peace be upon him and his family. And he killed our protector, and uncovered our veil) (AlSayidah, 2013).

The linguistics of the Zainabi political media raises an extremely important issue, which is the "caliphate" and was usurped from the people of the prophethood. The essence of the message, and this injustice and persecution suffered by the people of the house. Ibn Yassoub, the religion of the Arabs, and Shams Al Abdul Muttalib ", and these arguments and proofs of the true rape were represented by the caliphate which appeared in the semiotics of the Zainbi media. This is observed in the statement "when it becomes to the wrath of God and and the antagonism of the Messenger of God, may God bless him and his family and peace be upon him". Then the speech took another direction, which is "innocence" from the usurpers, obstinators, and infidels by saying "peace be upon her" "Oh God, take our right, take revenge on our oppressors, and analyze your anger on those who shed our blood and shake off our fruits, killed our mother-in-law, and defeated our seals", and here a new picture becomes clear. Among the images of political media, which is "enjoining what is good and forbidding what is wrong," and by this it carries with it a case to refer to God's ruling on disagreement "the Prophet and his household" "peace be upon them", in addition to confronting rapists and infidels, and this was embodied by words and behaviour in the Zainab "peace be upon her".

In her statement, "peace be upon her":

It is all wonder that killing the pious, the tribes of the prophets, the descendants of the guardians, in the hands of malignant freemen, and the offspring of the dawn swingers sputter their palms from our blood, and their mouths are exuded from our flesh, those fine corpses on the suburban pockets are afflicted by the spirits, the mothers of the perpetrators, If you take a spoil to find us imminent in love, when you only find what you have given your hands and what God has in darkness for the servants, to God the complainant and the dependent, and to him the refuge and the hope, then harden your hand, and strive your effort, for God, who honoured us with revelation and the book, and the prophecy and election, do not realise our time, Do not reach your goal, and do not erase our remembrance, and our shame does not abstain from you, and does your opinion only refute, and your days are only a number and your collection is only dispersed, when the caller calls for God not to curse the ordinary unjust.

The linguistics of the Zainabi political media show the lack of harmony in the Islamic societies led by tyrants, and marvel at it and say "peace be upon her" "wonder all the wonder,

and it is surprising killing the pious and the tribes of the prophets and descendants of the guardians”. This is because it does not protect the sanctity of the oppressors, and this repetition in the statement of the behaviour of the tyrants affects the hearts of the recipients, especially since the linguistics of the Zainabi political media speech presents a divine thesis in punishing the oppressors. This is evident in her statement “peace be upon her”: “and that God is not aggressive against his worshipers, and this is pure justice of God in restraint the aggressors against the "caliphate", which is a divine position, God alone has the right to assign to whomever he wants from worship”. Moreover, the linguistics of the Zainabi political media presented other Qur’anic toxicities represented in "trust" against God in the calamities and difficulties. She said, "peace be upon her" “To God the Complainant,” and “To Him is the refuge and hope.” Then the Zainabi speech asserts through the oath that God “honoured us with revelation and Scripture” and “prophecy and election,” and this necessitates that you “do not realise our time” and “do not reach our goal” and “no erasure of our remembrance” .The report of these facts requires that your plot and your effort are of no value before the will of God - the Great Majesty. Therefore, the media people see it necessary to implement the "principle of justice", and the humanitarian care that contributes to creating the appropriate atmosphere (Hassan, 2013).

She "peace be upon her" said: “Praise be to God, who ruled his family with happiness, and concluded with his martyrs with testimony, by attaining the will, taking them to mercy and compassion, and being pleased and forgiving, and no one else besides them, and he afflicted you with nothing but you, and we ask you the reward, and we ask you good end, and beautiful reproduction, he is merciful and friendly”.

The linguistics of the Zainabi media adopt one of the most important strategies for communication with the public. This is the state of "acceptance and satisfaction" of the sender, and this self-confidence, confidence in the cause for which they went out, and the state of reassurance that their souls achieve, the future communication goal that the sender seeks, which represents the needs and desires of people, which represents the needs and desires of people This is what she said by saying "peace be upon her":

Praise be to God, who ruled for his saints happily.  
He was stamped with his testimony.  
Take them to mercy and compassion.  
Ridwan and forgiveness.  
And none other than you.

The target audience is a global audience with the intention of influencing them, and changing their thinking and behavior in order to attract happiness by adopting a policy of "fair" values in confrontation, as well as demonstrating love to others by calling them "happiness",

"mercy", "radwan" and "forgiveness", and this lawsuit is reversed. In its contents, the people do and their behavior in the acquisition of power by a policy of prioritizing narrow personal interests over those of worshipers

## Conclusion

The position of truth has become a platform for the Zainabi media, especially as she embodies the deliberative and argumentative dimensions in its heavenly dimensions, which were represented by the heavenly values that reject human humiliation, and revealed the falsehood of the leaders taking the media as a way to do so. Therefore, the research concludes the following:

- 1- The research proved that media linguistics represents the authority to change and generate public opinion according to semiotics, especially cultural ethics, which provides society and individuals with moral information that guarantees happiness.
- 2- The research charted the value path for the deliberations of the Zainabi media, which was linked to the Qur'anic principles, so the Zainabi media became an argumentative dimension based on building argumentation on the Qur'anic media, which revolves around the human concerns.
- 3- Zainabi media linguists seek in their job to socialize the Qur'an, believe in sound beliefs, and follow the concepts of cultivating human values that are capable of creating social harmony.
- 4- The linguistics of the Zainabi media revealed the rumours of beliefs that the other side believes in through the semiotics of rhetoric, which generated behaviours that all humanity calls for, and this revelation is a claim to reform souls, in addition to the injustice that the Islamic nation has endured by killing the people of the House of Prophethood.
- 5- The linguistics of the Zainabi media has drawn the political image, and the point of contention between the true and false teams, namely the "caliphate", and revealed through the semiotics of the speech that it is a divine position.
- 6- The linguistics of political media represented in the Zainabian discourse represented the political theory of Islam in "Al Hakami" by providing "ideal leadership" that believes in justice in the management of society, and provides it with happiness in fulfilling its needs and desires.
- 7- The research revealed that the argumentative deliberative linguistics in the Zainabi media can be a theory based on and based on the Qur'an, especially as it mimics the Qur'anic "values and principles," and this theory can be called an ethical theory.

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## Margins

[1] - See: The basic principles for understanding the Qur'an: For Mawdudi: 16

[2] -See: Media theories: Dr. Mahmoud Hassan Ismail: 59.

[3] -ibid: 59

[4] -Islamic media, concept and characteristics: Dr. Syed Muhammad Sadati Al-Shanqeeti: 76.

[5] -Protest: for Tabarsi: 2:27.

[6] -See: Mrs. Zainab, a pioneer of jihad in Islam: Written by Baqer Sharif Al-Qurashi: 313

[7] -See: Majmaa Al-Bayan in the interpretation of the Qur'an: For Tabarsi: 6: 164.

[8] -See: The sociology of the mass media: Dr. Fawaz Mansour Al-Hakim: 173-174.

[9] -Protest: 2:34.

[10] -See: Media, communication with the masses, and public opinion: Dr. Samir Muhammad Hussein: 22.

[11] - Protest: for Tabarsi: 2:27.



- [12] -The worlds of science, knowledge and conditions: Sheikh Abdullah Al-Bahrani Al-Isfahani: 17: 373.
- [13] - See: Quranic perspective of the functions of communication science: Dr. Widad Ghazi: 65.
- [14] -See: Media and Society: Dr. Ghazi Zain Awadallah: 111
- [15] - Protest: 2:27.
- [16] -See: Advertising a new vision: Dr. Naji Fawzi Khashaba: 61.
- [17] - Protest: 2:27.
- [18] -See: Theoretical foundations and applied models: d. Atef Adly Al-Abed: 23-25.
- [19] - See: From the highlights on the Islamic media: d. Abdelkader Tash: 3 - 7.
- [20] -See: Islamic media versus contemporary media: 39-42.
- [21] -See: Media in Islam: Dr. Aref El-Dabaa: 20 - 26.
- [22] - Surah Al-Imran: Verse: 178.
- [23] -Protest: 2:32.
- [24] -See: Mrs. Zainab, a pioneer of jihad in Islam: 311.
- [25] - Surah: Al-Imran: Verse: 178.
- [26] -See: Majmaa Al-Bayan in Interpretation of the Qur'an: 2: 407.
- [27] -Protest: 2:32.
- [28] -Al-Sayida. Zainab, the pioneer of jihad in Islam: 337.
- [29] -Encyclopedia of Political Science: Collection of Authors: 102.
- [30] -Protest: 2: 32-33.
- [31] - Protest: 2:33.
- [32] -See: Arab media and culture: Dr. Tayseer Abu Arja: 36.
- [33] -Protest: 2:34.
- [34] -See : Human contact and its role in social interaction: 150.