

The Pedagogical Role of Hazrat Zainab (AS): Insights from Applied Linguistics

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ABSTRACT

This study examines Hazrat Zainab (as) bint-e-Ali's (as) discourse from an applied linguistics standpoint, emphasizing how her words served as acts of resistance, education, and identity development. Hazrat Zainab (as), the Prophet Muhammad's (PBUH) granddaughter, was significant in upholding the Karbala message with her persuasive speech and moral authority. This study examines her sermons at Kufa and Yazid's court using frameworks from sociolinguistic views, rhetorical and pragmatic analysis, and Critical Discourse Analysis (Fairclough, 1995; Van Dijk; 1998). Results demonstrate how she challenged tyranny, consoled mourners, and educated audiences by using interrogatives, Qur'anic illusions, metaphor, and pragmatic purposes, including warning, comforting, and persuading. She demonstrates language as spiritual resistance and pedagogy in her words, "I see nothing but the beauty of God." According to the study's findings, Hazrat Zainab is a prime example of how language may be used to promote moral education, leadership, and societal change.

Keywords: *Applied Linguistics, Critical Discourse Analysis, Sociolinguistic Perspectives, Qur'anic Illusions*

INTRODUCTION

The study and application of linguistic concepts, ideas, and methods to actual language-based problems is known as applied linguistics. Addressing communication issues and enhancing language instruction, policy, and practice involves research and effective strategies. (Haling, 2024). One important area within applied linguistics is the analysis of discourse and its role in shaping identity, power relations, and the construction of knowledge.

Pragmatics Role in Human Communication

The art of using suitable syntax in different cultural and social settings is known as pragmatic proficiency. It includes elements like context suitability, informal impact, and implied meaning, which help narrators to execute discourse actions, comprehend indirect inquiries, control conversational changes, and adhere to customs of civility (Coulmas, 2013). This is essential to social interaction, and desire undoubtedly guarantees contextual appropriateness, grammatical correctness, and interpersonal rapport (Irmawati, 2019). Speech acts are linguistic exchanges that occur in the actual world, according to Mey (2001). According to Cutting (2002), the speech acts hypothesis explains threats for the future, excuses, and

promises. Searle (1979) developed speech actions and expanded on Austin's work. Some of the questions focus on the main problems of writing, typing, or conversing with each other. When a speaker delivers a statement that has a particular effect on the audience and other persons, it is known as a perlocutionary act (Hurford et al., 2007). Perlocutionary acts are those in which the speaker's words impact the listener. Activities that are perlocutionary have an effect. The speaker makes an effort to influence the listener to do what he pleases (Kumalasari, 2011). According to Austin (1962), illocutionary communicative acts are appropriately analogous to creating particular expressions that possess equally sense then reference as well as conventional meaning. An illocutionary act is what is said (Cutting, 2002). Making meaningful utterances is the primary goal of illocutionary actions (Yule, 1996).

Critical Discourse Analysis

The linguistically oriented critical approach to the analysis of discourse known as critical linguistics (CL) was first proposed by Fowler et al. in 1979. Through a careful examination of the language, critical linguistics explores the connections among the meanings, imagery, and social perspectives that control the discourse's structure. Critical discourse analysis (CDA) is a research method that examines ideology, domination, societal authority manipulation, and discrimination in political and social situations. According to McKenna (2004), it is a vital tool for analyzing written and verbal communications.

According to Fairclough (1993), critical discourse analysis comprises the following:

Relationships of interconnection and willpower between

- Texts, events, and practices of discourse.
- Broader social and cultural structures, relationships, and processes, to examine how these practices, events, and texts emerge from and are ideologically shaped by power relations and struggles; and to examine how the opacity of these relationships between discourse and society is itself a factor securing domination and authority.

Experts of critical discourse concentrate on morphology, semantics, grammar and syntax, and pragmatics as they investigate the connection between language and its function. They seek to clarify the reasons for the preference for some patterns over others, emphasizing the significance of comprehending the structure and function of language (Hlail, 2023).

Persuasion, according to Miller (1980), refers generally to the use of language by one party to encourage another one to accept an argument. It is the capability to affect people's opinions, feelings, and behaviors via the use of arguments. In certain ways, any use of language may be considered persuasive. Yet, in this context, persuasion may be defined as either strengthening the recipients' opinions or altering their thoughts or ideas. Nevertheless, the application of persuasion is enhanced by the audiences, whether they are actual or implicitly observable or indistinguishable, and observers.

This paper applies such perspectives to the life and teachings of Hazrat Zainab (as) bint e Ali (as), granddaughter of Hazrat Muhammad (PBUH) is the daughter of Ali Ibne Abi Talib, Ibne Abdul-Mutleb, Ibne Hashem Bin Abdul Manaf ibne Qusi. Fatima (A.S), the daughter of our Prophet (PBUH), is her mother. On the fifth day of Jamady-al-awal, in the fifth or sixth year of Hijrah, she was born. According to some (Al-Shaykh Ali Al-Nemazi al-Sharoodi, 1997), she was born on the first day of the month of Shaban, while others claim that she was born during Ramadan. (Page 100 of Ibn Hajar, 1994; page 66 of Khair al-din al-Zargali, 1980). Zainab Bint Ali (SA), as a pious person with a unique moral and behavioral characteristic, not only was the model for pure nature people in her time but also became the eternal pattern, by lapse of days and centuries, for those who seek the truth (Mahallati, 2025). Hazrat Zainab (as) is the sister of Imam Hassan (as) and Imam Hussain (as) and the daughter of Hazrat Ali (as) and Hazrat Fatima (as). Hazrat Zainab (as) was instrumental in the Karbala catastrophe. She was her

Brother Hussein's pillar of support. Along with her children, brothers, and sisters, she began her journey from Madina, but it never concluded in Karbala. Hazrat Zainab's fine parting with her brother Hussain (as), her family's sacrifice, and her helplessness on the day of Ashura demonstrated her dignity and forbearance; she was attempting to uphold the truth at every turn. Hazrat Zainab (as) is the perfect example of perseverance and patience. At the most agonizing setting, where all of her loved ones were mercifully martyred at Karbala, she demonstrated her bravery and forbearance. She patiently endured all the injustice and tyranny following the martyrdom of her brother Imam Hussain (as) (Ali, 2024).

Without Hazrat Zainab (as), the Ashura rebellion is unquestionably one of the greatest human occurrences. Without her, Karbala would have remained only a location, and those who were hungry for Hussaini's knowledge and truth would not have had access to that shining wellspring of liberation and the component of genuine service (Mariji, 2023).

Several scholars have analyzed Hazrat Zainab's discourse through linguistic perspectives. Ibrahim (2022) studied her speeches under critical discourse analysis (CDA), identifying linguistic traits that reflect authority, resistance, and spiritual guidance. Ali and Kiran (2021) examined her sermon in Yazid's court using Van Dijk's ideological square, showing how she contrasted justice and oppression, truth and falsehood, through strategic use of language. Manganahar, Gadhie, and Shah (2020) highlighted the effects of her sermons in shaping collective identity and moral consciousness among Muslims.

These studies demonstrate that Hazrat Zainab (as)'s discourse is rich in rhetorical and pragmatic features, making it a valuable subject for applied linguistics. However, fewer studies explicitly position her as a "teacher" in linguistic terms. This study addresses that gap by analyzing her discourse as a form of teaching through language and example.

METHODOLOGY

This paper adopts qualitative approach using applied linguistics frameworks, particularly:

- Critical Discourse Analysis (CDA): Illustration on Fairclough (1995) and Van Dijk (1998), the study examines how Hazrat Zainab (as)'s discourses challenged power structures and conveyed ideological resistance.
- Rhetorical and Pragmatic analysis: The paper identifies rhetorical devices (repetition, metaphor, rhetorical questions) and pragmatic functions (warning, consoling, persuading) in her speeches.
- Sociolinguistics Perspective: Attention is given to her audience awareness and adaptation of language to different social contexts (e.g., public addresses vs. Yazid's court).

Data is based on historical records of Hazrat Zainab's sermons, which are widely preserved in Islamic historiography and analyzed in previous linguistic research.

ANALYSIS

A moment of disgrace in Yazid's court had been transformed into one of moral resilience by Hazrat Zainab (as). She talked bravely and clearly in captivity rather than keeping quiet, transforming a stage of oppression, she asked.

"Do you believe, Yazid, that you have gained power by murdering the Prophet's sons?"

Her remarks openly questioned the validity of his reign. Yazid's claim of power was textually challenged by the interrogative form, while the audience was reminded of sacred ancestry by calling "the sons of the Prophet."

"Do you believe...?" Yazid is positioned on the vessel in the entrance. It creates the expression of being challenged by questioning rather than declaring. Hazrat Zainab (as) erodes the air of authority he attempts

to uphold by making him play the part of someone who has to defend himself. The expression conveys skepticism, as though his own conviction in his triumph is shaky and dubious.

The name is spoken simply, without designations: “.... Yazid ...” Neither “Amir” nor “Khalifa” is present. He loses his titles, becoming only a man and a guilty one instead of a monarch. He is exposed in front of the people by this forthright speech in front of his court, which takes away the appearance of respect he sought.

“...That you have gained power...” Power is presented as something he believes he has achieved. The word choice implies that it is transient, external, and not genuinely innate. Instead of legality, power is depicted here as acquired as though he just took it by force. The word “by murdering...” conveys censure. Violence is associated with power rather than leadership, justice, or government. The statement makes it very evident that his monarchy is based on violence rather than morality by directly linking his dominion to murder. It turns his alleged triumph into a criminal charge. “...The sons of the prophet..?” The strongest moral blow is delivered in the end. By mentioning the Prophet, the remark reminds the audience of the holiness of their Prophet and sets Yazid’s deed in a theological and spiritual context. She emphasizes connection, innocence and legitimate successors by using the word “sons”. This highlights Yazid’s offense against familial bonds and identifies his conflict as being against the Prophet himself. For expressing uncertainty to labeling, revealing illegitimacy, pointing out the crime, and lastly invoking divine ancestry, each part of the query increases the pressure. Yazid is ethically and rhetorically trapped by the trend, leaving no room for defense.

According to the Fairclough’s CDA, the speech changed the course of events: it revealed tyranny at the textual level, changed the communicative context from one of celebration to condemnation at the discourse practice level, and established a counter- ideology wherein sacrifice and truth took the place of political might as the real test of power (Ali & Kiran, 2021; Ibrahim, 2022).

Her well-known declaration that,

“I see nothing but the beauty of God.”

Had a lot of weight in the same court. Geographically, it explained her perspective; elocutionary, it comforted the mourning, refuted Yazidi’s story of triumph, and imparted the lesson that it is a privilege to suffer for God’s cause. It had a remarkable elocutionary effect, inspiring the audience with awe, turning anguish into spiritual power, and preventing Yazid from degrading the Prophet’s family (Al Majlisi, 1983). This single statement demonstrated how language itself can be an action by performing several acts, including comfort, defiance, and pedagogy.

In Yazid’s court, the phrase “I see nothing but the beauty of God” has a power that transcends its literal interpretation. It completely changes the plot by redefining the tragedy of Karbala in that adverse setting as a spiritual expression rather than defeat. By acting as a kind of resistance, the words transform humiliation into spiritual triumph. By using this language, Hazrat Zainab (as) did more than just express her opinion; she simultaneously took many actions: she reassured the downtrodden, denied Yazid’s assertions, and reaffirmed her unshakeable confidence in God’s destiny.

Hazrat Zainab (as) spoke in Kufa to the same people who had invited Imam Hussain (as) and then turned on him.

“O people of Kufa!” she exclaimed. O people of betrayal and deceit! Are you a weepy person? May you always be crying and always be weeping. (Ibn Al-Tawoos, 2006; Tabari, 1990).

Here she clearly has adapted. She appealed to their common identity by speaking directly to the Kufans as a group. She also used imagery from the Qur’an.

“Evil are the people who broke their covenant with Allah after its confirmation” (Qur’an 3:77)

She made sure her message struck a deep chord in their socio-religious environment by trying to expose their dishonesty to Quranic censure through the use of religious illusions. The sociolinguistic potency of contextualized speech was demonstrated by the widespread tears and regret that resulted from this adaptation. According to sociolinguistic theory, the salutation “O people of Kufa!” directly invokes collective identification. By specifically identifying them, Hazrat Zainab (as) positioned the Kufans as a group united by common history, accountability, and treachery rather than as individuals. The social significance of this communal form of address serves as a reminder of their common involvement in the Karbala tragedies. Social identities that damage their moral standing in the culture of the time are activated when they are referred to be “people of betrayal and deceit”. The use of such epithets positioned them as transgressors of religious and communal ideals, which were important indicators of identity in Arab Tribal culture. The insult exploited traditional ideas of respect and shame to disgrace the whole community, making it communal rather than personal. The sociolinguistic impact was further amplified by her Qur’anic quotation. Citing the passage about breaching the covenant characterized the Kufans’ acts as both a spiritual and political betrayal in a setting where social values were governed by Qur’anic authority. Her discourse had profound resonance because of this adjustment to their socio-religious environment, which prevented listeners from denying Qur’anic vision without also abandoning their specific religious beliefs. The emotion the phrase elicited, widespread remorse and tears, amplified its sociolinguistic potency. In addition to being emotional, the tears were socially performative, demonstrating how words may elicit public expressions of regret and shame in a group context. The speech exposed the Kufans as a group that had betrayed the Prophet’s family and the divine bond by rearranging the social implications of their behavior through the combination of immediate speech, socially charged labels, and Qur’anic contextualization.

CONCLUSION

According to the research, Hazrat Zainab (as) demonstrated the role of a teacher by using language in her interactions. According to applied linguistics, she taught others morality, patience, and faith through language. She used speech as resistance, demonstrating the power of speech to subvert repressive ideologies. She was flexible in her message to suit various audiences. Her instruction reflected multimodal communication and went beyond words to include presence, quiet, and character. These results demonstrate how applied linguistics can shed light on the educational potential of historical religious leaders by relating earlier rhetoric to contemporary ideas of resistance, education, and identity.

Hazrat Zainab (as) is a magnificent example of how language may be used as a vehicle for social change, education, and leadership. Her sermons demonstrate the use of language in forming identities, opposing oppression, and teaching communities from the standpoint of applied linguistics. She is not just a spiritually strong person but also an excellent linguist, whose legacy offers insightful perspectives on the power of communication.

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