

Language, Ideology, Power, and Persuasion: A Case in Arabic

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Abstract—The present paper handles the intricate relationship between language, power, ideology, and persuasion. The study tackles this important aspect of people's daily lives and focuses on religious discourse that aims at changing people's lives that could lead to subversive consequences. The researchers selected a well-known Arabic speech delivered to the inhabitants of Mecca (in Saudi Arabia) by a member of dissidents (Khawarij) and analyzed it within two frameworks, one proposed by Fairclough (2001) and the other proposed by Aristotle. The purpose of selecting these two models is to put the two to robust testing to find out which can successfully handle the chosen text well. After applying the former model, it was found that the chosen text has met all the points proposed by Fairclough in being so tightly woven as to be called a coherent and unified text. However, when the latter model was applied, it was found the speech failed to meet the three elements proposed by Aristotle, namely, *logos*, *ethos*, and *pathos*. The authors have found that the framework proposed by Fairclough is appropriate for texts that could be analyzed socio-linguistically, while the model proposed by Aristotle is more appropriate for religious and political speeches. It is hoped that this study and similar others underpin the relevant ongoing research and accentuate the intriguing and profound relationship between language, power, ideology, and persuasion. However, the speaker is unlikely to achieve what he intends if all or at least one of the Aristotelian rhetorical triangle's components are missing.

Index Terms—language, power, ideology, persuasion, religious

I. INTRODUCTION

Language plays a considerable and vital role in the lives of its speakers. Language can influence people's beliefs, conduct, and perception in various ways (see, for instance, the Sapir/Whorf Hypothesis, sometimes called 'Linguistic Relativity') (Whorf, 1964). Language has also become an increasingly main tool of social change and power. What is more crucial is to say that the forms of language are so imbued with assumptions that are solely ideological. Thus "the ideological nature of language should be one of the major themes of modern science" (Fairclough, 2000, p. 2).

Many other theorists try to draw this intimate relationship between society and language. Mackey (1973) tries to account for the power of language by calling his model a geo-linguistic adequacy. He states that the functions of language include three variables: language power, language attraction, and language pressure. Foucault (1980) describes the power of language by saying, "Power is an organ of repression." Kachru (1986) tries to elaborate on Foucault's model by raising a number of questions and points, some of which are how the power of language is manifested in society and whether language is really an organ or tool of oppression. To Foucault, language functions in circles or sometimes takes the form of a chain. Based on the whole model proposed by Kachru (1986), which describes the power of language in terms of parameters, the present writers believe that the power of Arabic can also be perceived in various parameters, a topic that lies outside the scope of this paper. De Kadt (1993) believes that language has two facets: overt and covert. The overt facet refers to the level language can play as a means of communication. The covert facet, on the other hand, refers to the level of effect language can have on its speakers. Sauer (1989) views ideology as harmful to the languages spoken in Holland when he talks about the situation of this country when it was occupied by the Nazi army. Woolard et al. (1994, p. 55) discuss language ideologies, a subject that has already been discussed but requires further clarification. In their introduction, they say that there is as much variation in ideas about speech as there is in speech itself.

Crystal (1997) talks about the power of English when it spread in various domains in vast areas of the globe. In the same vein, we can talk about Arabic, which spread even faster than English in less than one hundred years to cover a vast area that extends from the Wall of China to the Danube River in Europe. However, one has to add that language per se does not possess the power that we know about it; it is the speakers of the language that provide that language with this type of power (Wodak, 1989). Weber (1914) was probably the first to talk about the power of governments and their institutions. He said that power can be obtained through dominance or by consent of the people.

Furthermore, Robin believes that power falls into two traditions: one is the mainstream in the form of governments and religious foundations, and the other is the second-stream, which is interested in the significance of its persuasive influence (see also Gramsci, 1971). Simpson and Mayor (2010) state that power needs to be legitimized, and this can be achieved

through language and other systems of communication. They also add that power can be obtained through vital social resources such as education, knowledge, and wealth.

The crux of this paper discusses the complex relationship between language, ideology, power, and persuasion. Ideology and persuasion are probably inveterate, as we see in various events and stories in the current world. The three above elements (i.e., language, ideology, and power) will never work alone unless persuasion is reached. The dramatic roles of these three factors in changing the feelings, attitudes, and beliefs of people are based on a host of techniques, tactics, and strategies. This piques our interest in what we witness in the status quo in the Middle East, where some leaders of various religious groups address their followers and are capable of convincing them to obey and carry out their orders, even if they are asked to bomb themselves or kill their close relatives.

It stands to reason to inquire about the great impact of eloquent speech and its effect on the audience. One example mentioned by Mahmoud (1979) is Father Jim Jones, a religious reformer and leader of a Protestant sect in California. At the beginning of his movement, this man called his followers to virtue and good deeds, but behind his eloquence and good fluency of speech, he hid the ugly face of a man of drugs, sex, and crimes. Despite the blessings he received from various well-known figures, such as President Carter, the man's ugly face was uncovered when he called his followers to group suicide, and in a limited time, about nine hundred of his followers, including Jones himself, committed suicide. The ugliest phase of this crime is that whole families, including children, men, women, and old and young people, committed suicide. It is only through the orders of Jones that those people killed themselves. It is indeed the power of language and the stunning power of the leader's words that could make the leader's speech part of one's beliefs or creed. In the same vein, we have witnessed similar actions of people blowing themselves up in mosques or churches or obituary gatherings.

One really wonders which miraculous forms of language one leader may use to convince his followers to commit suicide or blow themselves up among a group of innocent people or soldiers. What happens to the minds of followers when they hear the stunning words combined with the wonderful tone of their leader? What type of mental state do followers reach under the great effect of the leader's words and expressions? It is indeed an impressive and stirring form of language that a leader enjoys and employs to persuade his followers of the intended message.

The approach that is adopted here views language as something dynamic in the sense that it is a tool that could change the social structure, relations, and identities. It is also a tool of producing and reproducing (Simpson & Mayor, 2010, p. 50). According to Aristotle, there are three tools that help language or speech to be persuasive: a) personal character; b) evocative speech that stirs emotions and brings vivid images; and c) persuasive argumentation to prove a truth. Despite the attributes of the speech, Al-Shari failed to convince the people of Mecca to accept what he alleged to be true, simply because his speech was not persuasive.

II. PERSUASION AND SPEECH

According to Simone (1976, p. 21), persuasion is "a human communication that is designed to influence others by modifying their beliefs, values, or attitudes." For a speech to be convincing, the speaker must come across as trustworthy and knowledgeable about the topic he discusses. He can earn the audience's trust if:

1. He knows a lot about the topic.
2. He prepares well for how to defeat or refute counterarguments.
3. He could come to his points before the audience got bored.
4. He could estimate who the audience is.
5. He considers the audience's age, gender, cultural and religious background, shared attitudes, shared beliefs and hopes, and baseline attitudes: are they hostile, neutral, or open to change?

Thus, "persuasion is not a matter of coercion or accident, but it is inherently communicational" (Dainton, 2004). According to Petty and Cacioppo (1986), persuasion is essentially seen as a cognitive event, meaning that the recipients of the persuasive message employ reasoning and motivational processes in their minds. To them, for the message to be persuasive, it depends on two points: (1) The target must be highly motivated to process all the information being given, and (2) must be able to process the message cognitively. According to Miller et al. (1976) and Smith and Shaffer (1995), persuasion is linked to speech rate. When the message is rejected, something called a boomerang happens, and this is the case with the speech of Abu Hamzat-l-Shari.

III. METHODOLOGY

Data of the Study

This study addresses Al Shari's speech delivered to the people of Hijaz, instigating them to rise against the rule of the Umayyad leader. The paper focuses on several artistic images, such as metaphoric and idiomatic expressions, which are derived from the surrounding environment and ancient Arab life. Such expressions are obviously employed by the speaker to express intense emotions and ideas that create powerful connections. This is obvious in the way he used verbs, adjectives, and passive voice, to mention a few. The layout of the paper is based on the framework proposed by Fairclough (2001).

The argument starts by analyzing the text (see the appendix) through looking at the selection of patterns of vocabulary, the structures employed by the speaker, and textual tools of cohesion, unity, and coherence as indicated in the following section.

Data Analysis

This study analyzes a masterpiece of speech attributed to a leader of a religious group named the Dissidents (Khawarij). He is called Abu Hamzata-l-Shari. This piece was written in prose but was delivered as a speech to a group of the inhabitants of Mecca, Saudi Arabia.

The speaker wanted the people of Mecca to join him in his revolution against the Umayyad rulers at that time. His speech is filled with a lot of religious words and expressions. For instance, he claimed that he and his followers were faithful to Islam and that they were true followers of Prophet Mohammad (PBUH). They pray at night and fast in the daytime. When it is the time of fighting, one can see them in the vanguard of any battlement. So, some of them died in the battle while their bodies were attacked by birds and wild animals in the battlefield.

The speaker appears to be so eloquent and effective and shows sheer chutzpah. In this speech, the speaker put himself squarely in the middle of great competitions that ignited at that time. This appears crystal clear in the selection of words, phrases, clauses, and other structures. His sermon has been preserved in collections of early Arabic rhetoric and was admired for its eloquence and moral flavor. But the crucial question is: Could this speaker convince the people of Mecca of his message?

IV. DISCUSSIONS

Dimensions of Analyzing the Target Language

The speaker employed a number of metaphors and idioms. Some of these metaphors are:

As if the breath of Hellfire was in their ears

as if there was extremely hot air in their ears

He was terrified by the strikes of death.

The ground consumed their foreheads,

and their knees went yellow from persistent praying and fasting.

They prostrate according to the orders of the Holy Quran.

The battlement litters (i.e., the beginning of a battle).

Analysis of this sample shows that the selected vocabulary for this occasion is ideologically contested. The speaker claims that his followers are similar to those of the Prophet's companions in that they pray and worship Allah regularly; they perform night prayers to the extent that their bodies are exhausted and their faces turned pale. The selected vocabulary is formal, drawn from Standard Arabic, which is used merely for this occasion and similar other purposes. The words carry expressive values in the sense that they are evaluative in nature. The leader was describing his followers as if they were the companions of the Prophet (PBUH); they were committed to the faith of Islam.

As far as verbs are concerned, they are used as dynamic rather than stative. This is justified on the ground that the speaker wanted the inhabitants of Mecca to believe that his followers are real men, committed to the faith of Islam, pious, brave, and ascetic.

As for adjectives, there are many adjectives used by the speaker to describe his followers, such as people who stay late at night (to pray to Allah, in the middle of the night); Allah observed them reciting the Noble Quran and praying; when they read an ayah discussing paradise, they would cry out longing for paradise; see glowing faces covered in blood; wild birds swoop in and beasts hurry to eat their corpses after death; many others had deep cuts from iron bars on their cheeks.

The speaker here uses adjectives in this spiritual speech to enhance understanding, evoke emotions, and paint vivid pictures for his audience. He intends to add details and nuance to descriptions, making the message more relatable and impactful. He also intends to convey his attitude and perspective, guiding the audience to interpret the message.

At another level, many other sentences in the speech are passive, describing the followers as pious, young, and shrewd, with weak bodies and pale faces due to constant praying and fasting. The purpose of using the passive voice is to demonstrate interest in the individuals who experience the activity rather than those who merely carry it out.

In this manner, the most significant item serves as the sentence's main focus and subject:

Examples are:

Faces covered with blood

Palm hands are cut from their wrists.

The swords were pulled.

They were worn out from worshipping and weak and emaciated.

Their backs were bent down because of the frequent prostration to Allah.

The tone of all the sentences is saturated or imbued with certainty, and they are direct. The speaker is certain of what his followers are really like. It seems as if he envisages that there are no people similar to them at his time. They are really ideal or unique in their type. Thus, there is no single word that expresses possibility or probability, but the words themselves are obvious and express certainty.

A. Demonstratives

Spiritual speakers use demonstratives (words like "this," "that," "here," and "there") to point to specific concepts, ideas, or experiences that are central to their message, often to make them more tangible or relatable to the audience. This can involve drawing attention to a particular feeling, a past event, or a spiritual principle, helping listeners connect with the speaker's message on a deeper level.

B. *The Definite Article*

The definite article in Arabic, namely (al) 'the,' is so frequent and common. Thus, in the present Arabic text, it has been repeated nineteen times. The definite article is used with prominent words such as the Holy Quran, Hellfire, and earth. It is used here for emphasis. This emphasis often highlights the uniqueness or particular importance of the noun being referred to.

C. *Pronouns*

All the employed pronouns appear annexed to either nouns or prepositions. They appear annexed to nouns thirty-two times while to prepositions six times. The reason is that nouns carry a 'heavier' meaning than pronouns. Nouns are typically preferred by readers or listeners over pronouns because they convey more precise meanings. The pronouns used in the text are 'you' and 'they.' The former pronoun refers to the inhabitants of Mecca, while the latter refers to the speaker's followers. There is, however, one single pronoun that refers to the speaker himself, which is 'me.' This appears at the beginning of the text but disappears later.

D. *Comparatives*

The text does not include any comparatives, but the used words all indicate that the speaker's followers are better than those who do not join them. Furthermore, there is no single euphoric word in the text due to the possibility of misunderstanding, abuse or perceived lack of sincerity. The speaker's concern was to emphasize reverence, wisdom, and moral guidance.

E. *Ellipsis*

There is no single example of ellipsis. Given the speech is religious, the speaker is so willing to avoid any form of ellipsis because his speech is motivational, which aims to inspire and encourage individuals to take action. The speaker's intention is to evoke strong emotions and create a sense of motivation and determination in the listeners. They allow for more nuanced communication, enabling speakers to express subtle differences, evaluations, and even social meanings. Martin (2001) refers to demonstratives, pronouns, comparatives, adverbs (i.e., here, there, now, then), and definite articles as references. The speaker tends to use them very often for precision and expressiveness.

F. *Substitution*

There is no single example of substitution, whether it be verbal, nominal, or clausal. While substitution aims to help link the parts of the text to each other and maintain consistency, the speaker here avoids any kind of substitution in this speech. As a religious discourse, the speech is centered on Almighty God and devotion to Him. It is realistic and symbolic, aiming to have a bearing on the audience reaction. For this reason, he avoids substitution and repetition that is boring and tedious.

G. *Conjunctions*

Here one looks at how strings and chains of utterances interact. In Arabic, the most common conjunction is *wa*, meaning 'and'. This has been repeated sixteen times. However, '*wa*' has been used either to conjoin sentences or phrases. The latter outnumbers the former. This is due to the succession of short descriptions given regarding the followers of the speaker. Indeed, this string of descriptions has created a beautiful line of cohesive harmony. The use of *wa* in this speech is meant to provide more information and give reasons for the actions performed by the companions of the Prophet to arouse interest in what they were doing and motivate people of Mecca to follow in their steps.

H. *Lexical Cohesion*

This sort of cohesion refers to the repetition of certain words, synonyms, antonyms, and collocations. The present text includes the words: Allah, *shabab* ('the youth'), *?ard* ('the earth'), *kam min* ('how many'), *Jannah* ('paradise'), and *sibaaC* ('beasts'). The speaker also used some synonyms, such as *sharr and baTil*, 'evil and vice.' When we consider collocations, we find more examples, such as *Jannan and nar* 'paradise and hellfire,' *Qiyam and Siyam* 'prayer and fasting,' *shabab and kahl* 'young and old,' *Cahd and waCd* 'commitment and promise,' and in *Salatat* 'swords pulled.' Lexical cohesion is used to connect ideas and create a sense of unity.

Martin (2001, p. 31) states that 'the relationship between a cohesive item and the item it presupposed in a text is referred to as a cohesive tie.' In the present text, the speaker depends on lexical cohesion, as he selected a number of lexical items that fit well with the description he gave regarding his followers. By all means, the analysis of a certain text is based on one's register.

All of these items discussed above make a text cohesive. In the words of Halliday and Hasan (1976, p. 23), 'The concept of cohesion can therefore be usefully supplemented by register, since the two together effectively define a text. A text is

a passage of discourse that is coherent in these two regards: it is coherent with respect to the context of the situation and therefore consistent in register, and it is coherent with respect to itself and hence cohesive.'

V. DISCUSSION BASED ON FAIRCLOUGH'S FRAMEWORK

The nature of the text in question is religious, one important parameter behind the dissemination of Arabic in the world, as it describes a certain religious sect called *Al-Khawarij* (the Dissidents). The speech was actually reproduced many times and sometimes surreptitiously in some areas as a masterpiece of literature. Thus, it spread from one area to another, from Mecca in the Arabian Peninsula to countries like Syria, Iraq, and Egypt, till it reached our place of living. The type of parameter involved in this type of spread is the demographic parameter. People usually quote this speech as an example of an eloquent piece of work that is unified and coherent with well-organized structures and well-chosen vocabulary and metaphors. The researchers like to call this the functional parameter.

As opposed to functional parameters, social practice underlines the intimate relationship between power and ideology. This relationship is represented and advanced by the use of discourses that (re)produce, challenge, or transform in one way or another. What one can emphasize is that discourse is employed to convince followers to accept certain cultural, political, and ethical values associated with the leader, speaker, group, or party (i.e., hegemony). This view is well considered in Fairclough's model, which views society in terms of ideological processes of change in hegemony. To him, power can generally be obtained through coercion or consent. The former can be obtained militarily or politically, while the latter can generally be obtained by the language of a certain thread of thought. He identified a number of hegemonic processes, which he sees as indicative of wider changes in discourse practice or in orders of discourse in society.

Fairclough (1992, 1995) refers to any discourse as a text, which is a three-dimensional phenomenon that includes text, discourse practice, and social practice. To him, discourse is a text that includes certain vocabulary, grammar, cohesion (i.e., the use of conjunctions, synonyms, and antonyms), and text structure (e.g., turn-taking). Discourse is a discourse practice when we pay attention to the process of producing a text, its distribution, and its consumption. The producer of this text is a religious leader of an Islamic sect called the dissidents (*Khawarij*). He produced this text to show and disseminate the beliefs of his sect. Despite the high level of eloquence of the man, we have not heard of the great effect of his speech, as not many followers joined his sect. However, his speech is still quoted as a highly intertwined text, and the vocabulary is well-chosen to the extent that many of the used words are not familiar to even modern educated Arabic speakers, such as *andaa'u Cibaada*, *aTlaaHu Sahar*, *wa-Siyufuhum qad in Salat*, and *ramilat mahsinu wajhihi*.

The speaker employed a number of conjunctions in his speech. These conjunctions are so common in Arabic, such as (*wa*) 'and', (*?itha*) 'if', and (*kam min*) 'how many...'. The speaker also used a question that triggers a positive answer when he said, 'The companions of the Prophet were not young?!' The sequence of descriptions the speaker gave regarding his followers was so impressive. This sequence makes his speech so eloquent and effective. Some of these descriptions are metaphoric, such as (*ka?aan zafir Jahannam fi?uthanayh*), 'as if the breath of Hellfire is in his ears,' and (*qad?akalt?al?ard jibahuhum w-aydihim w=aarjuluhum*), 'earth had eaten their foreheads, hands, and legs.' This is a common use of metaphors to express or embody ideology. The researcher could coin this as 'body metaphors' on the analogy of Fairclough's (1989, p. 20) term 'discourse metaphor'.

All the words used by the speaker include very harsh and strong sounds saturated and loaded with 'heavy' meanings relevant to exerting a lot of effort, whether in worshiping Allah, the Almighty, or in fighting the enemy. These sounds include [k], [q], [f], [h], [C], and [h]. All such sounds require a lot of effort in production and can easily impress the audience. Thus, the words that include these sounds seem so effective and persuasive. As a result, the speech sounds so aesthetically pleasing, and the yielded words include well-thought-out forms. This finding aligns with Robert Tennyson Stevens' (2003, 2004) belief that "our choice of language can either hamper or enhance our ability to create the experience of our choice." We also perceive here how the concept of power is productive and enhances the textual tools such as cohesion, unity, and coherence (Foucault, 1980).

Halliday (1994, p. 309) defines cohesion as 'a set of resources for constructing relations in discourse that transcend grammatical structures.' One cannot talk about cohesion apart from texture. The latter is defined as 'the process whereby a reading position is naturalized by texts for listeners/readers.' (Martin, 2001, p. 35) According to Halliday and Hasan (1976), the inventory of cohesion includes the following resources: reference, ellipsis, substitution, conjunctions, and lexical cohesion.

VI. DISCUSSION BASED ON ARISTOTLE'S FRAMEWORK

Aristotle believes that if a certain speaker or writer plans his speech or text to be convincing, he has to meet three conditions, or his speech/text has to include three elements: logos, ethos, and pathos as the figure shows below:

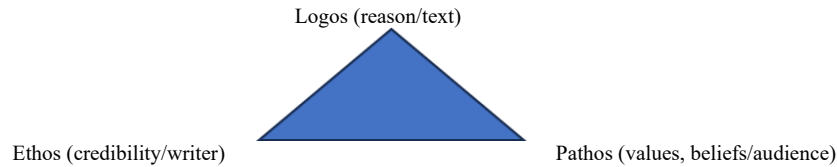


Figure 1.

In other words, if a speaker or writer wants to convince or persuade his audience, his argument has to be reasonable enough. His speech or text has to be logical and based on real things or evidence that the audience believes to be true and cannot be denied. On the other hand, the acceptability of speech and text is very closely related to the character of the speaker or the writer. This time it is the type of personality and identity of the speaker/writer that plays a vital role. The audience has to trust the speaker/writer regarding what he says or writes as undeniably true. This is Ethos.

For a certain text to be pathos, it must include values and beliefs that the audience takes for granted and form part of their beliefs and probably creed. Now if we apply the three elements of Aristotle to the speech delivered by Al-Shari, we can conclude the following: First, the people of Mecca believed all the features he cited regarding the companions of the Prophet (PBUH) but were doubtful about all the features or characteristics he mentioned regarding his troops or fighters. He did not crystallize the real and true characteristics of his followers. It seems that the people of Mecca felt that the knights and other followers that joined Al-Shari were by no means similar to the companions of the Prophet (PBUH). Thus, the first element fails to help Al-Shari convince those people of his argument.

If we apply the second element, namely ethos, we find that the people of Mecca did not even know Al-Shari himself or even his followers. Thus, Al-Shari could not appeal to his status or authority. Lastly, the audience's emotions are not evoked by the third component, pathos. This shows that the speaker's argument failed to persuade the audience by evoking feelings or emotions or being sympathetic with him. Unfortunately, Al-Shari failed to evoke any sort of feeling or perception in the audience to accept his words or believe him, even though part of his ideas were true when he talked about the traits of the companions of the Prophet. Therefore, according to Aristotle's rhetorical triangle, Al-Shari could not be an eloquent speaker, as his speech did not conform with the elements of the triangle. In fact, the people of Mecca killed him as a result of this.

VII. CONCLUSION

This paper has adopted two different frameworks, one by Fairclough and the other by Aristotle. The former model seems more like a linguistic one, while the latter is more logical and philosophical. It seems crystal clear that if the speech of a person is well-woven and shows the skills of its speaker, this does not guarantee that it will be convincing and logical. There must be other mental processes that accompany these well-woven structures to render the speech convincing and motivating. Thus, the authors of this paper agree with Petty and Cacioppo (1986) that persuasion is primarily viewed as a cognitive event, which means the target of the persuasive message utilizes logic and motivational processes to decide whether to accept or reject the message.

Fairclough fails to meet some points or conditions of a persuasive speech, mentioned above. For instance, his framework fails to include the speaker having to estimate who the audience is. Also, Fairclough's framework did not take into account the age, gender, and cultural background and the shared attitudes of the audience. Since the speech of Al-Shari is devoid of these conditions, his speech will lead, according to Miller et al. (1976), to a boomerang (i.e., rejection). Categorically, the speech given by Abu Hamza al-Shari has proven to be unique as an example of the intimate relationship between language, power, and ideology but is deprived of the important factors of persuasion that Aristotle talked about, despite the fact that he was so careful to tout his own words.

The speech is shaped by power as it is imbued with ideological expressions. The man seems so careful in his selection of words, expressions, and clauses, which are all drawn from Standard Arabic, a form of Arabic that was easily understood by the Arabs at that time. He enjoyed advantages of power over maladroits or amateurs of his time. In the words of Althusser (1971), this power is a discursive phenomenon. Despite all these assets of his speech, Al-Shari was later shunned, assaulted, and killed by the people of Mecca because his speech did not rise to meet all the challenges of his time. Given that the speaker belonged to a religious sect that is distinct from the overwhelming Sunni population in Mecca, his remarks lacked credibility.

APPENDIX A. THE ARABIC TEXT

يا اهل مكة أتعبيروني باصحابي وتزعمون انهم شباب، وهل كان اصحاب رسول الله (صلى) الا شباب؟ نعم شباب مكتهلون، عميه عن الشر اعينهم، ناكبه عن الباطل ارجلهم، انضاء عبادته واطلاح سهر، قد نظر الله اليهم في جوف الليل منتنيه اصلايهم بمثاني القران، اذا مر احدهم بابيه فيها ذكر الجنه، بكى شوقا اليها، واذا مر بابيه فيها ذكر النار، شهق شهقه كان زفير جهنم في اذنيه، وصلوا كلال لياليهم بكلال نهارهم انضاء عبادته قد اكلت الارض جباههم وايديهم وركبهم مصفره، الوانهم ناحله اجسادهم من طول قيام وكثره صيام، يستقلون ذلك في جنب الله موفون بعهده منجزون لوعده، اذا راوا سهام العدو قد فوقت ورماحهم قد شرعت وسيوفهم قد انصلتت وابرقت الكتيبه وارعدت بصواعق الموت، استهانوا بوعد الكتيبه لوعد الله، فمضى الشاب منهم قدما حتى اختلفت رجلاه على عنق فرسه، وتخصبت بالدم محاسن وجهه، وعفر جبينه التراب، واسرعت اليه سباع الأرض، وانحطت عليه طير السماء فكم من عين في منقار طير طالما

بكي صاحبها من خشية الله؟! وكم من كف بانة من معصمها طالما اعتمد عليها صاحبها في جوف الليل في ركوعه وسجوده، وكم من خد عتيق رقيق قد فلق بعمد الحديد- رحمت الله على تلك الابدان وادخلهم بفضلهم في الجنان، ثم قال- الناس منا ونحن منهم الا عابد وثن وكفره الكتاب وامام جائر

APPENDIX B. THE ENGLISH TRANSLATION OF THE SPEECH

Oh, Meccan populace! Do you criticize me for hanging out with young people? The companions of the Prophet were not young? They were, in fact, youthful yet wise in that they were not drawn to evil. They turn away from dishonesty. Because they were often praying, they were weak and emaciated. The night prayers had left them exhausted. In the middle of the night, Allah observed them reciting the Noble Quran and praying.

At this point, when they read an ayah discussing paradise, they would cry out longing for it, but when they read an ayah about hellfire, they would inhale as if there was extremely hot air in their ears. Worshiping Allah day and night had worn them out. They felt as though they had accomplished nothing in comparison to Allah's bounties. The ground consumed their foreheads, and their knees went yellow from persistent praying and fasting. They fulfilled their duties and commitment to Allah. They quickly fulfilled their duty and dedication to their Lord as their opponents shot arrows over their heads, spears rose in the air, swords were pulled, and the battalion roared and flashed their swords. For this reason, these young men were eager to answer the call for the sake of Allah's promise whenever the enemy launched arrows, placed spears above their heads, or flashed their swords in a roar.

You would witness young men fighting until they died on horses, see glowing faces covered in blood, and see dust on their foreheads because Allah had promised them heaven.

Wild birds swoop in, and beasts hurry to eat their corpses after death. These birds often have eyes of the dead on their beaks. The handwritings that their owners used to bow and kneel in prayer were also lost by a great number of young men. Many others had deep cuts from iron bars on their cheeks. May Allah have pity on those people's bodies and let them go to heaven. Then he declared, except for atheists, idolaters, adherents of certain religions, and followers of tyrants, all people are part of us, and we are part of them.

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