

دراسة تحليلية براغماتية - لغوية لتراكيب (التلازم اللفظي) في خطب السيدة
زينب في دمشق

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جامعة بابل
كلية التربية الأساسية
قسم اللغة الإنجليزية

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Pragma- Linguistic Analytical Study of Collocational Usage in Lady Zaynab's Sermon in Damascus

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المخلص

يُجري هذا البحث تحليلاً لغوياً وبلاغياً للتراكيب اللفظية في خطبة زينب الكبرى الشهيرة في دمشق، مُركزاً على استراتيجيتها في توظيف التراكيب اللغوية والتلازم اللفظي. ثم ستتناول الدراسة الاستراتيجيات اللغوية والبلاغية التي استخدمتها وأثرها على جمهورها، لا سيما في مجالات الجدل والإقناع والبلاغة.

زينب بنت علي، شقيقة الحسين بن علي، وحفيدة النبي محمد (صلى الله عليه وسلم) من ابنته فاطمة، هي من أبرز النساء في التاريخ الإسلامي. لم تكن أفعالها في كربلاء مجرد حزن

سلبى، بل كانت موقفاً واعياً حول المأساة إلى مشهد من الصدق. بلغت بلاغتها ذروتها عندما ألفت هذه الخطبة الشهيرة في بلاط يزيد في دمشق، بعد أن شهدت أحداث كربلاء عن كثب.

Abstract:

The paper shall embark upon a linguistic and rhetorical analysis of collocational structures observed in the famous sermon delivered by Lady Zaynab al-Kubra at Damascus, together with her strategic application of such structures. Therefore, it clearly brings out the linguistic and rhetorical strategies applied by her hence their effects on her audience in particular reference to argumentation or persuasive discourse and eloquence.

One of the most famous women in Islamic history is Zaynab bint Ali, sister of Hussain ibn Ali and granddaughter to Prophet Muhammad through his daughter Fatima. What she did at Karbala was not simply to sit and cry but stand with consciousness turning trial into a display for truth. Her rhetoric reached its highest pitch when delivering that famous sermon within the court of Yazid in Damascus after having experienced all that happened at Karbala.

Introduction

Collocation, as a fundamental linguistic phenomenon, has been extensively theorized since Firth's (1957) seminal work, which defined it as the habitual co-occurrence of words at a frequency exceeding random chance, indicating an intrinsic lexical relationship (e.g., strong tea, powerful engine). This foundational concept was further refined by Halliday and Hasan (1976), who characterized collocation as a cohesive relationship between lexical items conventionally connected within a language system (e.g., make a decision, do homework).

2. Types of Collocation

Approaches to collocational typology have been theoretical delineating them structurally by grammatical structure, degree of semantic transparency, and fixedness. This section contains a summary of the main taxonomic frameworks for an explicit understanding of the diversity in collocations.

Lewis (2000) and Lyons (1977) list seven main structural types based on combinations of parts of speech:

1. Adjective+ noun: Certain adjectives modify specific nouns in very high-frequency collocations with restricted lexical choice (strong coffee, heavy rain, bright sun). Selectional restrictions can be illustrated by the





acceptability of (strong tea) compared to the marked nature of (powerful tea).

2. Noun + Noun: These are the compound-like structures and fixed expressions that the language permits, for example; (coffee shop, traffic jam, water bottle). Some have very transparent compositional meanings while others are more idiomatic-in-a-round of applause, piece of advice.

3. Verb + Noun: Verb-noun collocations reflect institutionalized action-object pairings which vary significantly across languages, for example: (take a decision, give a shower, make homework).

4. Verb + Adverb/Preposition: Verbs combine with adverbs indicating the manner quickly run peacefully sleep or with prepositions to form phrasal verbs of specifically defined meanings: (give up, depend on, and insist on).

5. Adverb + Adjective: Intensifying adverbs combine with adjectives of degree or emphasis like the following: (extremely hot, deeply disappointed, completely unaware). Such combinations become very vital for the subtle expression of academic and formal registers.

6. Noun + Preposition: Some specific prepositions are used with nouns in fixed constructions (in charge of, a solution to). These are grammatically obligatory collocations.

7. Fixed Phrases and Binomials: These range from irreversible binomial expressions (give and take, first and last) to idiomatic phrases (kick the bucket, in the nick of time) that function as lexical units.

This concept is expanded by Ghazala (1993, quoted in Brashi, 2005) to incorporate language-specific patterns such conditional constructions (he who warns is excused), coordinated structures (good and evil), and formulaic phrases for speech activities (oaths: I swear; compliments: well done).

2.2. Functional and Contextual Patterns

O'Dell and McCarthy (2017) emphasize functional contexts in which specific collocational patterns predominate:

a) Business and Professional Contexts: Verb-noun combinations (launch a product, trigger concerns, open opportunities) and verb collocations describing organizational success (the company flourished, the startup expanded, universities collaborated).

b) Emotional and Psychological States: Noun phrases with head nouns from this category (excitement, nostalgia, urgency) and verb phrases expressing emotional consequence (happy, confident) seem more frequent.

c) Manner and Degree Specification: Verb-adverb collocations signifying the manner of careful action plus fully grammatical forms adverb-

adjective intensifiers: (softly spoken, happily married, utterly clueless, completely aware).

2.3. Categories of Collocations

Collocational taxonomy can be classified in several different ways. Some of the scholars state frameworks in grammatical construction and lexical strength, while others use frameworks based frequency and semantic transparency. This section brings together a synthesis of the main taxonomic approaches to highlight a full understanding of collocation typology.

2.3.1. Structural Dichotomy:

Lexical versus Grammatical Collocations Benson et al. (1986) provided the primary differentiation between two types of collocations: lexical and grammatical, by their components and syntactic properties.

Lexical Collocations involve free combinations of content words (nouns, verbs, adjectives, adverbs) with no compulsory grammatical elements:

Verb + Noun: write a report, issue a warning

Adjective + Noun: heavy traffic, accurate prediction

Noun + Verb: lions roar, waves crash

A grammatical collocation includes a content word such as a noun, verb, or adjective together with what is generally considered an element of grammar: a preposition, an infinitive, or a subordinate clause. Some examples follow:

Preposition + Noun: on purpose, under control

Adjective + Preposition: worried about, fond of

Noun + Infinitive: courage to try

2.3.2. Strength-Frequency Matrix: A Multidimensional Classification

Lewis (1997, 2000) and Hill (2000) support complementary frameworks developed independently of each other. The framework runs two parallel continua which eventually intersect: strength (degree of fixedness), and frequency. The dimensions interact to create categories of collocation with pedagogical and processing implications that vary from one another. Collocational strength continuum can be divided into:

1. Unique/Fixed Collocations. These are the strongest associations, in which lexical choice is totally determined (shrug shoulders—not shrug arms or shrug legs). Such collocations function as quasi-lexicalized units allowing minimal substitution possibilities.

2. Strong Collocations. Words combine with a very restricted set of collocates (rancid butter/oil, avid reader, budding author). These display





strong mutual predictability and are normally marked by low substitutability.

3. Medium-Strength Collocations: Most collocations are in this middle range, as argued by Lewis (2000) (magnificent house, significantly different, key person). These combinations are somewhat conventional but allow restricted lexical variation. This particular aspect is difficult for learners who may know the words individually without understanding their collocational behavior.

4. Weak Collocations: These allow wide substitution without breaking the sense (nice/good/lovely day, dark/light/pale green). Single words of weak collocations have wide collocational ranges. They enter into combinations with many other words.

2.3.3. Frequency-Based Classification

Lewis (1997) provides a frequency-based distinction of collocations. **Frequent collocations** are those which appear regularly in natural discourse (fast car, have dinner, get ready) and constitute the core collocational competence required for speaking fluently. On the other hand, **infrequent Collocations** are those which rarely occur in general use (pay heed, sow discord, sparse diet, fleeting hope). They are the hallmark of specialized register or archaic expression.

However, the intersection of strength and frequency produces four distinct categories:

- Strong Frequent (make a decision, break a promise)
- Core collocations (essential for fluency)
- Strong infrequent (pay heed, sow discord, mess up, catch some sleep)
- Weak frequent (have breakfast, get ready) High-frequency but low restriction
- Weak infrequent: (sparse diet, fleeting hope).

This has implications that **strong-frequent** should be the main focus of explicit instruction. Weak-frequent can be picked up through exposure. Strong-infrequent needs the focused attention of advanced or specific instruction.

3.The Collocation-Idiom Continuum

O'Dell and McCarthy (2017) place collocations within a wider phraseological continuum ranging from fully compositional word combinations to opaque idioms. Their approach allows for a gradual interplay between semantic transparency and lexical fixedness.

Collocations make up the bulk of English expressions and retain fully compositional meaning. For example: make a decision, strong coffee.

Such expressions are preferred by native speakers, not because of any degree of semantic opacity, but due to conventional rules of language use. Idioms are the opposite pole, where meaning is not available from individual lexemes (kick the bucket = 'die', break the ice = 'initiate social interaction'). Idioms are a special sub-class of collocations characterized by:

- Semantic non-compositionality
- Syntactic fixedness
- Metaphorical or culturally-specific meanings
- Resistance to literal interpretation

Between these two extremes exist semi-transparent expressions and figurative collocations of different degrees of semantic opacity. This makes it clear that collocations and idioms are not sharply defined categories but, instead, different placements on the scale of phraseological fixedness and semantic transparency.

4. Idioms and Collocations

Though both idioms and collocations appear as multi-word expressions in the speech of native-like speakers, basic differences exist between them in semantic compositionality, fixedness at the syntactic level, and modes of processing.

Idioms are words of whose meanings cannot be taken apart semantically. There is no possibility to arrive at the meaning of the whole idiom by literal interpretation of any constituent lexeme (Grant & Bauer, 2004; Nunberg et al., 1994). The expression (kick the bucket) 'die' is achieved through a metaphorical extension with no transparent relationship between the literal action and figurative meaning. Due to this kind of semantic opacity, learners acquire idioms as holistic lexical units.

Collocations remain semantically transparent while displaying preferred patterns of cooccurrence (Grant & Bauer, 2004; Lewis, 2000). In make a decision or heavy rain, words take their usual senses, and the meaning remains compositional. As McCarthy and O'Dell (2005) put it, "collocations are metaphorically mapping but are more available to the learner through pattern recognition because they are based on lexical preference."

A crucial difference is in the degree of permissible syntactic variation. Idioms are highly fixed; alterations normally result in either a semantically anomalous expression or the loss of the idiomatic reading (spill the beans → *pour the beans). Collocations, though also governed by conventions of usage, allow for some minimal acceptable variation (do/finish/complete homework) (Cowie 1998; Sinclair 1991). The





difference in degrees of flexibility is significant to matters both of processing and acquisition: idioms are ready-made chunks while collocations are semi-productive patterns.

Fernando (1996) provides the summary of the functional dichotomy: idioms depend on culturally embedded figurative meanings and therefore need explicit cultural knowledge to interpret them, while collocations reflect statistically driven usage patterns which are essential for natively like expressions but remain semantically transparent.

5. Proverbs

Proverbs are conventional expressions carried by culture and convey communal intelligence or moral precept or practical advice. According to O'Dell & McCarthy (2010) and Finnegan (1970), for many formulaic utterances:

- Where there's a will, there's a way. (determination enables success)
- A stitch in time saves nine. (a proverb advising prompt action to avoid greater problems later)

Proverbs function as indirect speech acts through which the speaker invokes shared cultural knowledge to sustain an argument, provide advice, or justify an action. Therefore, both metaphorical and culturally specific aspects create difficulties for their transfer across languages.

6. Euphemisms

Euphemisms are socially motivated lexical substitutions defined as the replacement of taboo, offensive, or unpleasant terms with more acceptable alternatives (O'Dell & McCarthy, 2010; Lakoff, 1987; Crystal, 2003). Therefore, euphemisms help save face in terms of politeness theory and allow speakers to address sensitive topics while creating minimal social discomfort. The use of euphemisms across registers and cultures reflects different systems of taboos and norms of politeness. Common domains include:

Death: passed away, no longer with us, not long for this world (instead of died)

Employment termination: let someone go, made redundant (instead of fired)

Bodily functions and sexuality: powder my nose, freshen up, answer the call of nature, take a leak, make love, on my period, ... etc

(ibid)

7. Collocation in Arabic



Collocation in Arabic linguistics has two different terminological frameworks, developing between a classical rhetorical tradition and a modern corpus-based framework. This section gives an account of the main theoretical conceptualizations of collocations in Arabic linguistic scholarship, with specific reference to terminological variation and systems of classification.

Terminological Landscape: Arabic linguistic scholarship employs multiple terms to denote collocational phenomena, each emphasizing different aspects of lexical co-occurrence:

التضام (al-taḍām): Hassan (1973: 217) introduced this term as the superordinate category encompassing habitual co-occurrence of lexical items. He distinguishes between two subtypes:

التلازم (al-talāzum): Inseparable lexical combinations exhibiting high fixedness

التضام (al-taḍām): Mutual compatibility relationships, which may be rhetorical or grammatical in nature

While acknowledging lexical overlap between these terms, Hassan (ibid) employs them as distinct analytical categories, with al-talāzum representing a specific manifestation of the broader al-taḍām phenomenon.

المصاحبة اللغوية (al-muṣāḥabah al-lughawiyyah): Husamaddin (1985: 257) conceptualizes collocation as "linguistic companionship," defining it as the habitual association of specific words with particular lexical partners (المصاحبة الاعتيادية لكلمة ما في اللغة بكلمات أخرى معينة). This perspective positions collocation as a straightforward manifestation of idiomatic expression, emphasizing conventionality over semantic compositionality. Modern scholars have added more details to the above classical notions. Al-Ghawthani (2010:73) highlights both fixed and contextually bound collocations, noting that a lexical change destroys the integrity of meaning. Ahmed (1982:89) brings to light semantic and cultural compatibilities as a basis for the consistency of combinations. Bahiri (2005: 112) emphasizes that the holistic non-compositional nature of collocational meaning, where the holistic sense is above and beyond individual word meanings.

Hassan (1973: 220) talks about two types of collocational expressions, also known as al-talāzum.

المبنى الوجودي (al-mabnā al-wujūdī) , that is , **structural/existential collocations** which comprise grammatically-determined co-occurrences where syntactic structure mandates lexical relationships:





- Relative pronouns and their antecedents
- Genitive constructions (iḍāfah)
- Prepositional phrases
- Conjunctive expressions
- Demonstrative-noun pairings

This category aligns with what Western linguistics terms "grammatical collocations" (cf. Benson et al., 1986), where a content word obligatorily combines with a grammatical element.

2. المبني العدمي (al-mabnā al-‘adamī) which is referred to as **referential collocations**. These involve implicit lexical relationships where one item is explicitly mentioned while its collocate is contextually understood through anaphoric or cataphoric reference. This category emphasizes discourse-level cohesion achieved through collocational expectation.

7.1. Husamaddin's Constraint-Based Framework

Systematic collocational constraints, ḍawābiṭ al-muṣāḥabah, rather than free combination govern lexical co-occurrence. Three basic rules are formulated by Husamaddin(1985):

1. Association Agreement (توافقية المصاحبة - tawāfuqiyyat al-muṣāḥabah): This rule insists on semantic and pragmatic compatibility between collocates, based on linguistic convention and meaning relations. Compatibility constraints explain selectional restrictions:

شاهق (shāhiq – towering/high) + جبل (jabal – mountain) but not شاهق (shāhiq) + رجل (rajul – man)

Although semantic similarity to طويل (ṭawīl – tall), instead we should say:

وسيم (wasīm – handsome) + رجل (rajul – man)

جميلة (jamīlah – beautiful) + امرأة (imra'ah – woman)

These constraints reflect culturally-embedded semantic prosodies and selectional preferences that cannot be predicted solely from denotational meaning.

3. **Collocational Range** (مدى المصاحبة - madā al-muṣāḥabah), it is defined as the combinatorial potential of a lexical item. That is, the number of acceptable collocates with which it can combine (Husamaddin, 1985: 257-259 ; Ahmed, 2000: 74). Words display different collocational ranges;

for example a broad range: مات (māta – to die) used with إنسان (insān – human), حيوان (ḥayawān – animal), نبات (nabāt – plant), shows semantic generality.



A narrow range is specific terms in very restricted collocational possibilities approaching near unique or fixed combinations.

Collocational range is associated with the semantic specificity at the level of particular senses and meanings. Broadly speaking, a semantically general word permits wider collocational possibilities whereas a semantically specific word imposes more restricted selection conditions, (Ahmed, 2000:77).

4.Co-occurrence Frequency (تواترية المصاحبة – tawāuriyyat al-muṣāḥabah) is the statistically regular co-occurrence of certain word pairs by convention, not obligatory by any grammar (Husamaddin, 1985; Hassan, 1998). Such combinations appear instinctively natural to native speakers because of repeated exposure:

جبل (jabal – mountain) + شاهق (shāhiq – towering)

These are not syntactically governed pairings. They have simply been conventionalized through frequent usage. Corpus linguistics would allow this to be described as statistical idiomaticity (Sinclair 1991).

7.2. Categories of Collocations in Arabic

Emery (1991 cited in Deveny) categorizes word combinations into four distinct types:

1. Open Collocations: These are combinations of two or more words that frequently appear together but do not have a specific, fixed relationship. In other words, the words in these collocations can be freely replaced with others, as they retain their literal meanings and are not bound by strict constraints. Emery (ibid) provides the Arabic expressions انتهت الحرب ("war ended") and الحرب بدأت ("war begun") as instances of open collocations.

2. Restricted Collocations: Aisenstadt (1979, cited in Brashi, 2005:43) describes these as word combinations in which two or more words are used in their regular, non-idiomatic meanings while following certain structural patterns. However, their co-occurrence is restricted not just by grammatical and semantic factors but also by conventional usage. Emery (cited in Devenyi et al., 127) illustrates this type with examples such as : معركة طاحنة ("a damaging battle") and تقدمنا احرز ("to make progress").

3. Bound Collocations: These collocations serve as an intermediate category between collocations and idioms. As Cowie (1981: 228) explains, in this type, one lexical item is highly selective of the other, meaning that a specific word is conventionally paired with another and does not freely combine with other words.

Emery (1991, cited in Devenyi et al.) provides examples such as



اطرق الراس ("to bow one's head") and حرب ضروس ("a vicious war"), where the words tend to occur together in a fixed manner.

4. Idioms: According to Brashi (2005:43), idioms differ from the other three categories because their meanings are opaque. This means that the words in an idiom do not retain their usual meanings but instead form a single semantic unit with a figurative meaning. However, Emery (1991, cited in Brashi, 2005: 43) offers examples of idiomatic expressions that have been calqued into Arabic, such as:

الحرب الباردة ("cold war") and حرب النجوم ("star wars").

7.4. Types of Collocations in Arabic

Hafiz classifies Arabic collocations into twelve distinct types based on grammatical structures. As cited in Brashi (2005:44-45), these types include:

1. Verb + Noun: The noun can function as the subject, object, or a state (حال) e.g.:

هدأ المعج ("the waves subsided") – noun as subject.

ضرب الخيمة ("he pitched the tent") – noun as object.

استششاط غضباً ("he was inflamed with rage") – noun as a state.

2. Verb + Prepositional Noun Phrase: In this structure, the verb is followed by a noun phrase introduced by a preposition, e.g.:

استقال من العمل ("he resigned from work").

3. Verb + Prepositional Noun Phrase (acting as an adverbial modifier): Here, the prepositional noun phrase functions as an adverbial phrase modifying the verb e.g.,

نفذ بدقة ("he precisely implemented").

4. Verb + Noun Phrase (adverbial condition): In this type, the noun phrase conveys a condition or circumstance of the action e.g., اتصل هاتفياً ("he made a phone call").

5. Verb + Conjunction + Verb: Two verbs are linked by a conjunction, forming a collocational pair e.g: طار وخلق ("he flew and soared").

6. Noun + Noun: A noun is linked to another noun in a possessive or descriptive relationship e.g.,: مسرح الأحداث ("scene of events").

7. Noun + Conjunction + Noun: Two nouns are connected by a conjunction, forming a collocational unit e.g: عزم وإصرار ("determination and insistence").

8. Noun + Adjective: A noun is modified by an adjective e.g., قوة عظمى ("a supreme, mighty, or ultimate power").

9. Noun + Prepositional Noun Phrase: The noun is followed by a phrase introduced by a preposition e.g., غاية في الأدب ("extremely polite").

10. Noun + Preposition: A noun is directly followed by a preposition, forming a fixed expression e.g., بمقارنة ("in comparison with").
11. Adjective + Noun: An adjective precedes a noun to form a collocational structure e.g: حسن الأخلاق ("having high morals").
12. Adjective + Adverbial Phrase: The adjective is followed by an adverbial phrase that modifies it e.g.: مستنكر بشدة ("strongly condemns").

According to Ryding (2005: 130-132), collocations in Arabic can be categorized into several types, depending on the combination of words:

1. Verb + Noun Collocations

These are the most common types of collocations in Arabic, where verbs are naturally combined with nouns to form meaningful phrases e.g., the verb "qara'a" (قرأ - to read) collocates with "al-kitab" (الكتاب - the book) to form "qara'a al-kitab" (قرأ الكتاب - to read the book). This pattern is common in both spoken and written Arabic.

2. Adjective + Noun Collocations

In this type of collocation, adjectives are combined with nouns to describe or qualify them e.g., "rajul wasiim" (رجل وسيم - a handsome man) or "imra'ah jamiilah" (امرأة جميلة - a beautiful woman). These combinations are widely used and are essential for forming clear and expressive descriptions.

3. Noun + Noun Collocations

Noun + noun combinations are also frequently used in Arabic, particularly when one noun modifies or specifies the other e.g., "ilm al-lughah" (علم اللغة - linguistics), where 'ilm (علم - science) and lughah (لغة - language) are combined to form a set term e.g., "bint al-jama'ah" (بنت الجماعة the girl of the group), where two nouns combine to specify a certain relationship or meaning.

4. Preposition + Noun Collocations

Certain prepositions combine naturally with nouns to form set phrases e.g., "fi al-bayt" (في البيت - in the house) or "ala al-mesa'ah" (على الأرض / السطح - on the surface). These prepositional phrases are used to indicate location, direction, or relationships between objects or actions.

5. Adverb + Verb Collocations

Adverbs often combine with verbs to describe how an action is performed e.g., "yajri bisur'ah" (يجري بسرعة - he runs quickly) combines the verb "yajri" (يجري - to run) with the adverb "bisur'ah" (بسرعة - quickly). These types of collocations help convey more specific meanings in action.

7.5 Functions of Collocation in Arabic



According to Zainab and Hanan (2018:95-96) the primary function of collocation in any language is to distinguish between synonymous and homonymous words.

In Arabic, collocations play a vital role in understanding word meanings. This is especially prominent in the Holy Quran, where the use of collocations helps convey different meanings based on context e.g.:

"إنه لقول فصل" (At-Tariq: 13)

“Verily, it is a decisive word” (Ali, 1988:1841)

These examples illustrate the varying meanings of the word “فصل” (faṣl) depending on the context. Consequently, the same word can have different translations, showcasing its multiple meanings. Collocations also aid in identifying synonymous and homonymous words within the language (ibid).

In Arabic, cohesion holds a significant status in text studies and is one of the main elements in rhetoric (Abdullah, 2018: 48-49). Cohesion is divided into two main types: grammatical and lexical. Grammatical cohesion includes reference, substitution, ellipsis, and conjunction. Lexical cohesion encompasses reiteration and collocation. Collocation refers to the syntagmatic relationship between lexical items that share some semantic features.

According to Zainab & Hanan (2018:97) In Arabic, collocations not only play a syntagmatic role but also serve significant semantic functions. Two types of art are essential for achieving the aesthetic function in writing a text: (Al-muTabaqa) coincidence and (Al-naDhiir) comparison. (Al-muTabaqa) refers to the semantic relation between collocated words, while (Al-naDhiir) refers to words that are not semantically related (Abdul-Majeed, 1998: 109-117).

The semantic relations between collocated words are divided into:

1. Opposition: This relation involves words that are opposite in meaning. Opposition is used to capture attention, such as in Surah Al-Shu'araa where the relation between (السموات والأرض) (the heavens and the earth) creates a cohesive effect in the text:

"قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ" (Ad-Dukhan:7)

“The Lord of heavens and the earth and whatever is between them two, if ye be sure in faith” (Ali, 1988:1474)

2. Relation by a Given Topic: This relation connects words semantically. It is the opposite of opposition as it focuses on the similarities between word meanings, enhancing text cohesion e.g.: (العزیز الرحیم) (the Almighty and the Most Merciful):

"وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ" (Ashu'araa: 9)
"Verily the Lord, certainly is He the Al- Mighty, the All- Merciful" (Ali, 1988:1119)

For more information see Al-Hilali & Khan (1984: 489) and Abdullah (2018: 176).

2. Whole-Part Relation (Hyponymy): This relation involves words that are part of our everyday reality e.g., "السيارة"(whole) and "العجلات"(part) (Ibid).

4. Relation by Mutual Inclusion: This relation connects a specific component to a general one, known technically as inclusion (Al-Hilwa, 2012: 75).

5. Part-Part Relation: This relation involves words that have subdivisions, (1984: 834; and Al-Blooshy, 1998: 67). such as in :

"سَيِّدٌ كَرُّ مَنْ يَخْشَى" (Al-A'la: 10)

"He that feareth (God) will mind the waring" (Ali, 1988: 1844)

6. Relation between Subordinated Words: These words share one superordinate, e.g. the relation between (chair) and (table), both related to furniture (KhuTaby, 2006: 25).

8. Methodology

This paper presents an analysis of the aspects of collocational structures, both linguistic and rhetorical, used in the famous sermon delivered by Lady Zaynab al-Kubra at Damascus. It highlights linguistic and rhetorical strategies and their effects on the audience with particular reference to argumentation or persuasive effect and brilliance or clarity of expression. Lady Zaynab, daughter of Imam Ali and Fatima al-Zahra, granddaughter of Prophet Muhammad stands as one among the most major female icons recorded within Islamic history. Her role at the event of Karbala was not simply based on emotions but steadfastness accompanied by awareness turning affliction into a stand for truth. Therefore, rhetorical ability reached its peak in her famous sermon delivered at the court of Yazid in Damascus after the calamity of Karbala, (al-Qazwīnī, 2017: 407).

Lady Zaynab's sermon in Damascus stands out because of several things:

1. Strength of Argumentation: She started her sermon with praise and glorification to God then she invoked the Qur'an to affirm that the ultimate fate of tyrants is disgrace and defeat. This gave her argument an undisputable religious legitimacy.

2. Bold confrontation: She addressed Yazīd directly and told him, "Do you imagine, Yazīd that when you have tightened the horizons of the earth upon us and narrowed the expanse of the heavens ... that we are





held in contempt by God while you are honored by Him?" This was explicit in exposing his arrogance and reversing the balance of power.

3. Psychological Impact: Historians state that the people present in Yazīd's court were left deeply moved and also include to such an extent that Yazīd could not give any reply, except just reciting a verse of poetry trying to hide his weakness before her strength of eloquence.

4. Rhetorical Imagery: Lady Zaynab used metaphor and simile to paint captivity and oppression but always rhetoric about the dignity of the Prophet's household. She told him that his attempts at erasing their memory would never succeed: "By God, you shall never efface our remembrance nor extinguish our revelation."

However, 20 texts from this famous sermon will be analyzed. The analysis depends on extract collocations from each text in terms of type, function, and structure.

أقطار الأرض وأفاق السماء-1

"The paths of the earth and the horizon of the heavens"

Type: Open Collocation: The combination of "أقطار الأرض" (regions of the earth) and "أفاق السماء" (horizons of the sky) is common but not fixed. The words can be substituted with other related terms.

Structure: Noun + Noun: both اقطار and الأرض are nouns.

Function: This collocation links "أقطار الأرض" (the regions of the earth) with "أفاق السماء" (the horizons of the sky), creating a contrast between the vastness of the earth and the expansiveness of the sky. This pairing is commonly used to emphasize comprehensiveness and totality.

أصبحنا نساق كما تساق الأسراء-2

"driven us similar to the captives"

Type: Restricted Collocation: "نساق" (to be driven) is often used with "الأسراء" (captives) in Arabic, following a specific pattern that is not freely interchangeable with other verbs or nouns.

Structure: Verb + Noun: The verb "نساق" is and the noun is "الأسراء".

Function: The verb "نساق" (to be driven) is frequently collocated with "الأسراء" (captives), reinforcing the meaning of forced movement and humiliation. The phrase conveys oppression and lack of agency, which is a culturally and historically established expression.

شَمَخْتَ بِأَنْفِكَ وَ نَظَرْتَ فِي عِطْفِكَ-3

"So you look down upon us and become arrogant, elated, and you rejoice"

Type: Bound Collocation: "شَمَخَ بِأَنْفِهِ" (to hold one's nose high) and "نظر في عطفه" (to look in one's sleeve) are figurative and fixed expressions symbolizing arrogance and pride, which cannot be easily modified.

Structure: Verb + Prepositional Phrase: verbs are "شَمَخَ" and the prepositional phrases are "في عطفه" and "بأنفه"

Function: "شَمَخَ بِأَنْفِهِ" (to hold one's nose high) is a figurative expression for arrogance, where the nose symbolizes pride. Similarly, "نظر في عطفه" (to look in one's sleeve) metaphorically represents self-importance and vanity. Both are fixed expressions in Arabic rhetoric.

4- رأيت الدنيا لك مستوثقة والأمور متسقة

"you rejoice that the world has turned towards you"

Type: Restricted Collocation: "مستوثقة" (secured) and "متسقة" (harmonious) are adjectives that commonly pair with their respective nouns in Arabic, creating a conventional structure.

Structure: Adjective + Noun: "مستوثقة" is an adjective and "متسقة" is a noun.

Function: "الدنيا مستوثقة" (the world is secured for you) suggests a sense of complete control, while "الأمور متسقة" (matters are harmonious) conveys stability and order. The adjectives here are naturally paired with their respective nouns to emphasize a state of security and organization.

5- صفا لك ملكنا وسلطاننا

"your sovereignty and kingdom pleases you"

Type: Open Collocation: "صفا" (became clear or untroubled) is often used with "الملك" (sovereignty) and "السلطان" (authority), but it is not a rigid pairing and can be substituted with other similar abstract concepts.

Structure: Verb + Noun: The verb is "صفا" and nouns are "الملك" and "السلطان"

Function: The verb "صفا" (became clear or untroubled) commonly collocates with abstract concepts like "الملك" (sovereignty) and "السلطان" (authority) to suggest that power has become firmly established and unchallenged. This metaphor implies an undisputed reign.

6- هَتَكْتَ سُئُورَهُنَّ وَأَبْدَيْتَ وُجُوهَهُنَّ

"you snatch the veils off them and leave them open"

Type: Bound Collocation: "هتك الستر" (to tear away veils) and "أبدى الوجوه" (to reveal faces) are fixed expressions in Arabic with strong metaphorical meanings, symbolizing exposure and dishonor.

Structure: Verb + Noun: Verbs "هتك" and "أبدى" are and nouns are "الستر" and "الوجوه"

Function: "هتك الستر" (to tear away veils) and "أبدى الوجوه" (to reveal faces) are collocations that symbolize dishonor and exposure. The verbs "هتك" and "أبدى" are strongly associated with actions that violate modesty and protection, making them fixed expressions in Arabic.

7- تَحْدُو بِهِنَّ الْأَعْدَاءَ مِنْ بَلَدٍ إِلَى بَلَدٍ



"their enemies parade them from one town to another"

Type: Restricted Collocation: "تَحْدُو" (to lead or drive) is typically used in contexts of forced movement or oppression, and is paired with nouns like "الأعداء" (enemies) in specific, culturally fixed ways.

Structure: Verb + Noun : The verb is "تَحْدُو" and the noun is "الأعداء".

Function: The verb "تَحْدُو" (to lead or drive) is frequently used in the context of guiding or forcing movement, often in a negative or distressing sense when referring to captives or prisoners, reinforcing the imagery of displacement.

8- يَسْتَشْرِفُهُنَّ أَهْلُ الْمَنَاهِلِ وَالْمَنَاقِلِ

"the inhabitants of every stream and town have a glimpse of them"

Type: Restricted Collocation: "يستشرف" (to gaze upon) is usually used in contexts of improper or intrusive looking, making this pairing conventional and not freely interchangeable.

Structure: Verb + Noun: the verb is "يستشرف" and the noun is "النساء".

Function: "يستشرف" (to gaze upon) collocates with "النساء" (women) to indicate improper or intrusive looking. This verb suggests exposure to public scrutiny, reinforcing the theme of dishonor.

9- يَتَصَفَّحُ وُجُوهُنَّ الْقَرِيبُ وَالْبَعِيدُ وَالذَّنِي وَالشَّرِيفُ

"all intimate and non-intimate look at them, as also the mean and noblemen"

Type: Restricted Collocation: "يتصفح الوجوه" (to examine faces) is a fixed collocation used to describe intense scrutiny, often in a context that implies dehumanization or lack of privacy.

Structure: Verb + Noun: the verb "يتصفح" is and the noun is "الوجوه"

Function: "يتصفح الوجوه" (to examine faces) conveys an intense gaze or scrutiny, often in a way that implies lack of privacy or dignity. This verb is commonly used to describe dehumanizing observation

10- نَبَتَ لَحْمُهُ مِنْ دِمَاءِ الشُّهَدَاءِ

"whose flesh has emerged (by consuming) from the blood of martyrs"

Type: Open Collocation: "نبت لحمه" (his flesh grew) is a metaphorical expression that can be used in various contexts, not restricted to a particular set of nouns or ideas.

Structure: Verb + Noun: The verb "نبت" is and the noun is "لحمه"

Function: "نبت لحمه" (his flesh grew) metaphorically represents sustenance, while "من دماء الشهداء" (from the blood of martyrs) signifies exploitation or injustice. This poetic collocation emphasizes an unethical benefit gained at great cost.

11- نَكَاتَ الْقَرْحَةَ وَاسْتَأْصَلَتِ الشَّافَةَ

"You have sent the wound to its bottom, and you have uprooted the origins"

Type: Bound Collocation: "نكأ القرح" (to reopen a wound) and "استأصل الشافة" (to uproot) are fixed idiomatic expressions used to describe deep harm or complete destruction.

Structure: Verb + Noun: The verbs are "نَكَأَتْ" and "اسْتَأْصَلَتْ". The nouns are "الْقَرْحَةُ" and "الشَّافَةُ".

Function: "نكأ القرح" (to reopen a wound) and "استأصل الشافة" (to uproot an enemy completely) are idiomatic collocations that convey causing deep harm and total destruction. These are fixed phrases used in classical Arabic to describe violent consequences.

إِرَاقَتِكَ دِمَاءَ ذُرِّيَّةِ مُحَمَّدٍ -12

"by shedding the blood of the Progeny of Muhammad "

Type: Restricted Collocation: "إِرَاقَةُ الدَّمَاءِ" (shedding blood) is a commonly used phrase in Arabic to indicate violence and is almost always used with "دماء" (blood), not freely substitutable.

Structure: Verb + Noun: The verb is "إِرَاقَتِكَ", and the noun is "دِمَاءَ" (blood).

Function: "إِرَاقَةُ الدَّمَاءِ" (shedding blood) is a common collocation indicating violence and slaughter. The verb "أَرَقَ" is almost exclusively used with "دم" in Arabic, reinforcing its strong association with killing

يَجْمَعُ اللَّهُ شَمْلَهُمْ وَ يَلْمُ شَعَثَهُمْ -13

"where Allah will have united their dispersed ones and increased the quantity of their scattered ones"

Type: Bound Collocation: "جمع الشمل" (to reunite) and "يلم الشعث" (to mend broken affairs) are set expressions with strong cultural and religious significance, often associated with restoration and reconciliation.

Structure: Verb + Noun: The verbs are: "يَجْمَعُ" (He will unite) and "يَلْمُ" (He will mend). The nouns are: "شَمْلَهُمْ" (their gathering) and "شَعَثَهُمْ" (their scattered affairs).

Function: "جمع الشمل" (to reunite) and "يلم الشعث" (to mend broken affairs) are idiomatic phrases expressing restoration and reconciliation. These collocations highlight divine intervention in bringing people together.

لَأَهْلُوا وَ اسْتَهْلُوا فَرَحًا -14

"they would have hailed me with cries and said: O Yazid may your hands never stupefy"

Type: Restricted Collocation: "أهل واستهل فرحًا" (to rejoice openly) uses specific verbs commonly paired with "فرح" (joy) to depict overwhelming happiness, making it a conventional combination.

• Structure: Verb + Noun: The verbs are "لَأَهْلُوا" and "اسْتَهْلُوا" (they would have cried out). The noun is "فَرَحًا".





Function: "أهل واستهل فرحاً" (to rejoice openly) uses verbs that naturally pair with "فرح" (joy) to depict exuberance. This structure is common in Arabic to indicate overwhelming happiness.

15- فَوَ اللَّهِ مَا فَرَيْتَ إِلَّا جِلْدَكَ وَ لَا حَزَزْتَ إِلَّا لَحْمَكَ -

"By Allah! You have torn your own skin and have ripped your own flesh"

Type: Bound Collocation: "فري الجلد" (to tear the skin) and "حز اللحم" (to cut the flesh) are specific, metaphorical expressions tied to the idea of self-inflicted harm and cannot be substituted with other verbs or nouns.

Structure: Verb + Noun : The verbs are "فَرَيْتَ" and "حَزَزْتَ". The nouns are "جِلْدَكَ" (your skin) and "لَحْمَكَ" (your flesh).

Function: "فري الجلد" (to tear the skin) and "حز اللحم" (to cut the flesh) are physical actions metaphorically representing self-inflicted harm. These collocations emphasize the futility of certain actions.

16- فَوَ اللَّهِ لَا تَمْحُو ذِكْرَنَا وَ لَا تُمِيتُ وَحْيَنَا -

"By Allah! You shall never be able to wipe out our remembrance nor oust our inspiration"

Type: Restricted Collocation: "محا الذكر" (to erase remembrance) and "أمات الوحي" (to extinguish revelation) are conventional expressions used to convey the idea of destruction, often used with these specific nouns.

Structure: Verb + Noun: The verbs are "تَمْحُو" and "تُمِيتُ". The nouns are "ذِكْرَنَا" and "وَحْيَنَا".

Function: "محا الذكر" (to erase remembrance) and "أمات الوحي" (to extinguish revelation) use strong verbs denoting destruction, but in this context, they highlight the impossibility of erasing a legacy.

17- وَ لَا تَرْحُضْ عَنْكَ عَارَهَا -

"nor will you be able to wipe off the disgrace of this episode"

Type: Bound Collocation: "ترحض العار" (to wash away shame) is a set expression in Arabic, metaphorically implying the removal of disgrace, and it is not interchangeable with other similar actions.

Structure: Verb + Noun: The verb is "تَرْحُضْ". The noun is "عَارَهَا".

Function: "ترحض العار" (to wash away shame) is a fixed collocation where "ترحض" metaphorically means to remove disgrace, emphasizing the lasting impact of dishonor.

18- وَ هَلْ رَأَيْتَ إِلَّا فَنْدًا وَ أَيَّامَكَ إِلَّا عَدْدًا وَ جَمْعُكَ إِلَّا بَدْدًا -

"Your opinion is erroneous, and your days less, while your group is scattered"

Type: Open Collocation: The pairing of "رأيت" (your opinion) with "فند" (error) and "أيامك" (your days) with "عدد" (a number) is based on a rhetorical structure that can be modified with different nouns or adjectives.

Structure: Noun + Noun: "رأيت" + "فند", and "أيامك" + "عدد"

Function: This rhetorical structure links contrasting nouns (e.g., "رأيتك" with "فند" for foolishness, "أيامك" with "عدد" for limited time) to emphasize the speaker's critique.

كَدْ كَيْدِكَ وَ اسْعَ سَعْيِكَ وَ نَاصِبِ جُهِدِكَ -19

Then you may lay whatever traps you have, and take thou whatever steps you desire, and endeavor as much as you want"

Type: Restricted Collocation: The repetition of verbs like "كيد" (to plot), "سعى" (to strive), and "نصب" (to exert effort) with their respective nouns is a conventional and restricted combination often used to intensify actions.

Structure: Verb + Noun: The verbs are "سعى", "كيد", and "نصب". The noun is جُهِدِكَ.

Function: The repetition of verb-noun pairs strengthens the tone of defiance, with each verb intensifying the idea of effort in vain.

خَتَمَ لِأَوْلَانَا بِالسَّعَادَةِ وَ الْمَغْفِرَةِ وَ لِآخِرِنَا بِالشَّهَادَةِ وَ الرَّحْمَةِ -20

"Who ended felicity upon our beginning with forgiveness, and Who destined martyrdom for our conclusion with blessings"

Type: Bound Collocation: "ختم بالسعادة والمغفرة" (to end in happiness and forgiveness) and "ختم بالشهادة والرحمة" (to end in martyrdom and mercy) are specific and fixed expressions with religious and poetic significance.

Structure: Verb + Noun: The verb "ختم" is and the nouns are "السعادة" و"المغفرة"

Function: "ختم بالسعادة والمغفرة" (to end in happiness and forgiveness) is a religiously significant collocation emphasizing divine justice and reward.

The conclusion

The meaning in Arabic discourse is noticed mostly at the level where rhetorical devices meet psychological impact to produce a coherent and convincing text. For example, expressions like "So plot your plot" (فكد (كيدك) that shows defiance and confrontation; "the horizons of the earth" (أقطار الأرض) which invokes vastness besides spatial dominance; or "you will never erase our remembrance" (لن تمحو ذكرنا) signifying immortality as well as continuity among others show how language works through different levels of meaning 1 These are not formulations by accident but rather deliberate employment for enriching deep semantic content within discourse itself . Her speech has also this dimension first : phonological repetition because recurrence even terms close /your striving fixes rhythm making musical cadence hence embedding meaning into listener consciously.





Second feature is the antithesis and contrast by which the juxtaposition of erase and kill exemplifies *ṭibāq* (antithesis), sharpening semantic distinctions and intensifying the rhetorical effect.

Moreover, Zainab's speech is full of Qur'anic allusion. Such references and expressions like remembrance and revelation invoke the authority of the sacred text, endowing the speech with legitimacy and spiritual resonance.

Finally a speech has psychological effects on an audience because:

- Collocational strength: Familiar collocations, received from the Arabic and Islamic linguistic memory, facilitate in the audience reception and durability with them.
- Persuasive efficacy: They operate as culturally and religiously loaded semantic units to increase persuasive power of discourse and psychological impact of it.

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