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## **Forms of the image in the speech of slander according to Imam Ali in Nahj al-Balaghah (stylistic study).**

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### **Abstract:**

This study represents a serious attempt to reveal the characteristics of the image in the speech of slander in Nahj al-Balaghah from a stylistic point of view, and to search for the effect of simile, metaphor, and metonymy methods in this type of discourse, and the wisdom of Imam's choice of these methods in specific places, and their impact on the recipient. This study was also supported by statistical tables. In order to be more objective, closer to the requirements of scientific research, and to identify the stylistic stimulus. The study was also keen to reveal the extent to which Imam invested the energies of these methods in the speech of slander, and to search for the impact of his choice of them on the level of the deep structure.

**Key word: image formations; analogy; metaphor; metonymy defamation letter; Nahj al-Balaghah; stylistics.**

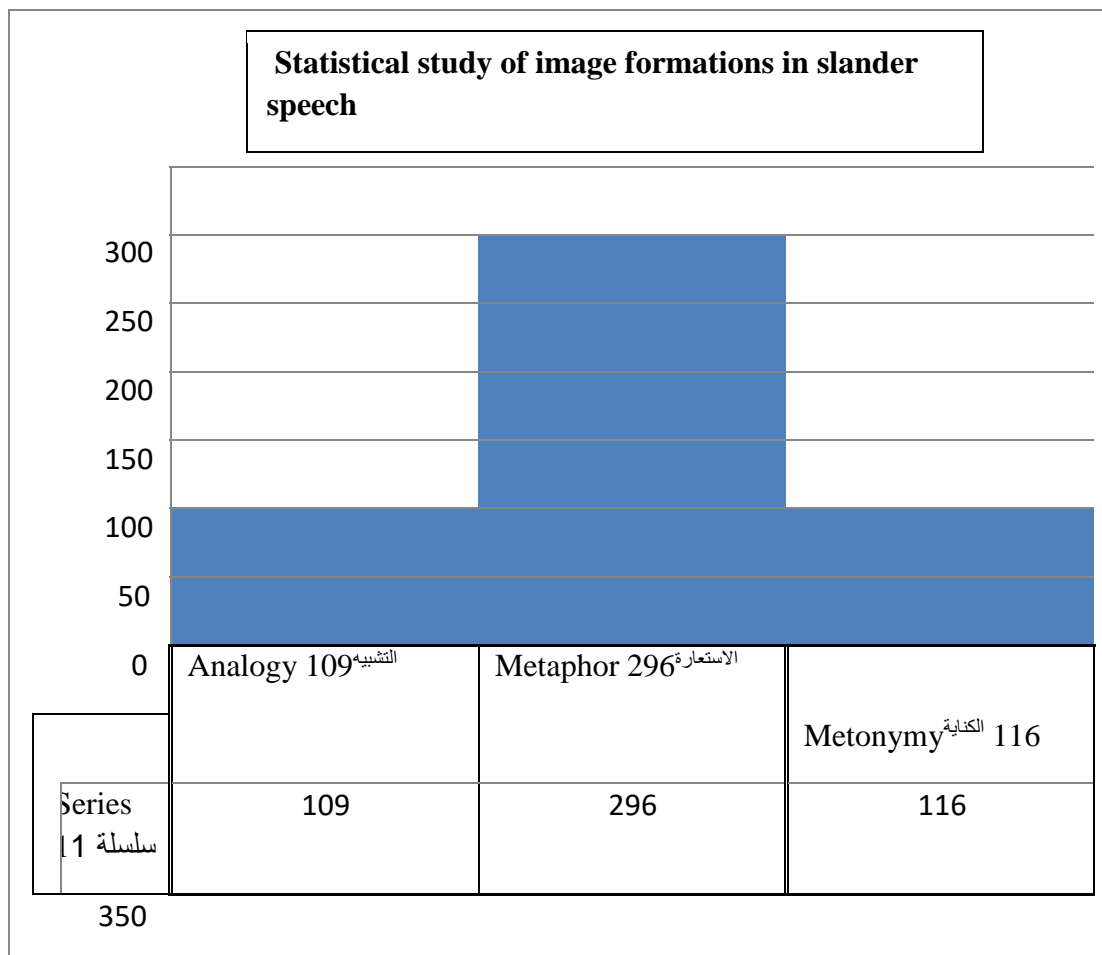
Introduction:

The image is of great importance in the discourse, and in its simplest connotations it refers to the embodiment<sup>1</sup>, and the things that can be seen. The graphic image<sup>2</sup>, which leads to clarity of significance, and revealing the meaning in the best way<sup>3</sup>. The image in its stylistic sense is a "representation of a linguistic relationship between two things"<sup>4</sup>, and it also includes an element external to the subject at hand<sup>5</sup>.

On the other hand, each of the languages has a vocabulary of limited number; However, the meanings that a person wants to express have no limits. No matter how many vocabulary words are, they will remain insufficient to express all human meanings. Therefore, the language must devise alternative means to compensate for this shortcoming that characterizes it. Therefore, the metaphor was a way to bridge this shortcoming, and express the meaning in the best possible way<sup>6</sup>. It is - that is, the metaphor - and the similes, metaphors, and metonymy that fall within it, not only conveying the meaning and intent, and limiting itself to the process of ordinary communication; Rather, he seeks to elevate the process of expression to the technical perfection possible.<sup>7</sup>

The different methods of metaphor, such as simile, metaphor, and euphemism had an important impact on the discourse of slander in Nahj al-Balaghah, so they conveyed the meaning and the intent in the

best possible way, the most concise, the most profound, and the effect on the recipient, and this is what explains to us its frequent occurrence in the slander discourse. The imam changes from conveying the meaning in the ordinary way, to the methods of metaphor; A warning to the recipient, and an exaggeration of slander. These three methods also varied in the percentage of their occurrence in the speech of defamation, and this is evident through the following scheme:



#### First, the analogy:

It is one of the oldest means of imagination<sup>8</sup>, and images of eloquence, and the closest to understanding and minds, and it is a measure by which rhetoric is known<sup>9</sup>. Block the other in sense or mind. The analogy is not free from being in the speech or in the soul<sup>10</sup>.” Abu Hilal Al-Askari defined it by saying:<sup>11</sup> “The analogy is; The description is that one of the descriptors is deputizing the other with an analogy.” It has four pillars: the suspect, the suspect, the simile, and the likeness.<sup>12</sup> The simile tools are divided into: Nouns: towards: like, like, like, like, like, and others. And verbs: towards: according,<sup>13</sup> uncle, thought, similar, similar, and others. And letters: towards: kaf, and (as if). The rhetoricians divide the analogy according to its tool into:<sup>14</sup>

1. Mursal: This is what the simile is mentioned in.
2. Confirmed: This is what the tool has been omitted.
3. The analogy of representation: It is what has the similarities and a description that is stripped of several.

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As for the similarity, it is “the common description between the suspect and the suspect, either as an investigation or as an illusion. The realist is like comparing poetry to the night in blackness<sup>15</sup>, and the imaginative is like comparing the biography to musk, and morals to amber.” Detailed: This is what the similarity is mentioned in. The most eloquent type of simile is the one from which the resemblance and the tool have been omitted, and it is called (eloquent simile).<sup>16</sup>

The analogy was mentioned (106) times in the speech of slander, which constitutes (21%) compared to metaphor and metonymy. It seems that the shift of the imam (peace be upon him) to the analogy to this extent in the speech of slander is due to what the analogy carries from the clarification of the intent, and to highlight the significance; “And that is by harnessing the supernatural ability of simile in coloring the figure with innovative shades and various costumes, which did not fall into a sense before the simile, nor did the habit experience it, and it is not known a priori, except by noticing the group of artistic relations in the simile, and when some of them are combined with each other, they appear to be tangible and wellknown with a distinct descriptive power. And here lies the creative ability of simile in adapting the image.”<sup>17</sup>This contributes to the argument and proof of the recipient, and the delivery of the idea to him in the best possible way. We also do not lose sight of the rhetorical value of the analogy, as it is transmitted by words.

Among the places in which the analogy is mentioned is His saying, in warning of sedition: <sup>18</sup>“It begins in hidden stages, and turns into a clear horror, its youth are like youths.” The Imam describes fitnah in secret, its stages at the beginning<sup>19</sup>, and then it appears with a terrible appearance. He borrowed for her the word (the youth); <sup>20</sup>To do it, and to appear in people. It came in the language standards: “Sin and baa are one and the same root, indicating the growth of a thing, and its strength in the heat in which it is exposed.”<sup>21</sup>The youth is the activity and strength, so he likened the rise of sedition and its appearance to the youth of the boy in strength and activity, and this is what makes the image in their minds closer, the intent clearer, the meaning deeper, and the speech more eloquent. Then he likened the effects of sedition to the effects of peace. It is the hard stone<sup>22</sup> also said: “O you who are heedless, who are not forgotten, and who leave what is taken from them, what I see in you is that which is not forgotten by God! It is as if you were a pilgrim who went to pasture and me, and a resonant drink, but it is like fodder for the faraway range! If the best to calculate the day Dahrha, and Hbaha her », <sup>23</sup>heedless of his companions blessings that went by the shepherd to pasture a lot of the epidemic, many of the disease, (Konkm yes relieved by Saim to pasture lobby and bar Doi), a metaphor of representation, The analogy to representation is more eloquent than others. “Because of the detail on his face that needs careful consideration.” He raises her status, and doubles her powers in moving souls to her, so if it was praise, it was worse, or slander was more painful, or proof was brighter.” Then he likened them to livestock. Because of their care for the pleasures of the world, and their preoccupation with its restaurants and drinks, they resembled the cattle for which fodder was provided and cared for, for the sake of slaughter.<sup>24</sup>

In his will to his son Hassan is also likened to acting as saying «Like the deceived by people who were like the home of a fertile, Vnba them to the house Agdib, it is not something I hate them and they have the most terrible paradox of what they were in it, to what it. And they become to Him.” He likened the one who was deceived by this world and forgot the Hereafter, as if he was in a fertile house and moved to a fertile house. The imam brought out the meaning of what is meant by feeling and seeing, “and this is the benefit of representation in all things.”

The sciences, because the example must be clearer than the representative, so the purpose of its use is to clarify the meaning and clarify it.” Kaf came in (example) plus for emphasis, and the emphasis here makes speech more effective in the soul, stronger in impact, more good, and wonderful. For this good, and wonderful reasons; “Among them is what happens to the soul from the human being by bringing it out from the hidden to the obvious, or by taking it out of what it is not familiar with to what it is familiar with, and from what it knows to what it is more knowledgeable about, such as moving from the intelligible to the perceptible, including the extravagance.” So the image became clearer in their minds, and the significance deeper.

He in describing the people of this world: «for he people dogs Aaoah, lions fierce, smuggled each other, eat Azizha Zlilha, and invincible big small», people of this world described as dogs Aaoah, referring to those who follow his strength Alshahuah, and likens them to Basba fierce, pointing To the one who followed his power of anger, and gave it its requisite, so Imam referred in these two analogies “to dividing the people of the world first into two parts according to the consideration of their powers of anger and lust and their followers of them.” They spur each other, their lover devours their servile, and the elder subdues their younger. What makes the text more beautiful is that he combined metaphor and simile, so he mixed one into the other, so they formed a very beautiful metaphor, the highest level of rhetoric, and the most influential in the same addressee. So as to dispute them.

What appears as a stylistic advantage in the discourse of slander in Nahj al-Balaghah is; It is the analogy that occurs with the absolute object, and it is stronger than others, and it has a bell verbal function that captivates the addressee, as this form of analogy was mentioned in many places in the speech of slander, including his saying: Al-Darb, you have relieved Ibn Abi Talib, the woman’s liberation from before her,” where the imam describes, through the eloquent analogy, their weakness, and their failure to reveal the woman’s liberation from before her, which is the goal of Sam’s disobedience to his commands, through the eloquent metaphor Birth; However, they expose their nakedness, not for the sake of a new born, nor for the sake of a lofty purpose; But reluctance, negligence,

The infinitive structure of the simile (infinite) added more clarity and suggestion, making the addressee discover more common traits. And from it also his saying: “So you came to me, as the omnipotent sanctuary came to her children. She is the she-camel that has given birth, and after she gives birth for days, until her son is strong. It is the she-camel with its kind. The speech of slander in the text was abundant in meaning, precise in structure, and broad in significance, through several matters:

1. The method of simile with what it carries of clarification of the intent, and clarity of it, transferring the intelligible to the sensible, and what is not seen to what is seen.
2. Deleting the analogy tool, which makes the analogy more emphatic, and an exaggeration in the proximity of the two sides of the analogy to each other.
3. The source structure of the analogy (Iqbal - Iqbal), which increases the clarity of the meaning, and confirms it.

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4. The narration of their condition by saying: (You say: the pledge of allegiance), and he reminds them of what they said, and they affirmed it earlier; reprimanding them, and reprimanding them for breaking their covenants, and violating their words.

As you find elsewhere in the analogy derived source than done, and him saying in known Balhghqih his speech: «But God has Tqmsa so and so, and he knows that the local ones pole place of R'ha, descended Me Torrent, does not amount to a bird», note the use of the source In his saying : (Mahali - the place of the pole). Among the eloquence of this simile is that it collected the types of simile found in the speech of the Arabs, and they are three:

1. Comparing the reasonable to the reasonable, by comparing its place to the place of the pole from the mill, because the place of the pole is that it is the system of the conditions of the mill, and that is a reasonable matter.
2. Resemblance to the sensible to the sensible, which is to liken himself to the pole.
3. Resemblance to the sensible with the sensible, which is to compare the caliphate to a millstone. Since the need of the millstone to the pole is necessary, and its benefit appears only with it, it is understood from the analogy of his place to his place that he intended that others do not take his place in the matter of the imamate.

The simile has been crowned, beautified, and added to a sign, meaning by the two metaphors, and the metaphor after it. (The torrent descends from me), and (The bird does not ascend to me), the first being a metaphor for its height and honor, as it is like a mountain, or a high place from which a torrent descends. He borrowed the term torrent to refer to those sciences, political measures, and the wisdom that descends from him and flows from him. Then it was about another goal of height, so the depth of the meaning increased, because not every place that rises, rises, and the torrent descends from it must not be visited by birds; Unless that place is so high, so far, so high.

The analogy to animals - including birds, and insects - appeared as another stylistic feature in the discourse of slander in Nahj al-Balaghah. Among the animals that the imam likened to blameworthy ones are: The wolf, the lion, the goat, the dog, the camel, the hyena, the bird, the spider, the snake, and the scorpion. It is noted in the shift of the imam to the analogy of animals in the speech of slander by overflowing with slander, exaggeration in it, and contempt for the blameworthy, so there is nothing more despicable than comparing the blamed to an animal, and drawing a close approach between his behavior and the behavior of the animal, and showing similarities between them, which they share, and they come close to in their work, that is The best deterrent, the most powerful deterrent, the strongest prohibition, and deterrent, deters a person from his wrongdoing, and brings him back to his senses, so that his crookedness will be corrected by him, and he will guide him from his misguidance and deviation. Among these similes is his saying: «When Omkntek distress in the betrayal of the nation, rushed the ball, and addressed the jump, and kidnapped what it was estimated from their money protected for widows and orphans, the abduction of the wolf everlasting bloody Comforter Alxeirp», a book of his to some of his workers, Ioboukh on his infidelity, and almost kidnapped kidnapping wolf for goats; Because the wolf is known for its treachery and malice, and in which the Arabs struck parables, saying: more treacherous than a wolf, deceitful, wicked, treacherous,

rude, bolder, and others. The wolf singled out the immortal; “Because the lightness of the hips helps him to quickly jump and snatch.” He singled out Damia, the broken goat. «Because it was possible to kidnap for lack of objection», so look at the accuracy of the analogy, and its eloquence!

The comforter also has a beautiful form of simile, which was mentioned in his saying, addressing his companions: “I will show you the truth when you turn away from it, the repulsion of the comforter and the comforter!” And his saying (You are the best) i.e. I sympathize with you, as if the Imam when he said: (I will prevail over you over the truth), he wants to sympathize with you, and it is not your way, nor your path that you are taking, so you find in it exaggeration in slander, and therefore they resent it, and the thing is not alienated from its kind; Rather, he is attracted to him, so he likened their aversion to the truth with the aversion of the goat from the lion’s voice, and the analogy was the intensity of their aversion to the truth, and their desire to follow falsehood, so they are closer to it, and it is more desirable.

The source (you kidnapped - the kidnapping of the wolf) and (they repel the goat) increases the analogy in strength, and makes it close to the soul, affecting whatever effect it has on the addressee, as it brings the image closer to the mind, and transfers the sensible to the intelligible, in the best way, and the most beautiful composition.

An analogy is also his saying in his disparagement of his companions: «How often manage you as the chief virgins, and the crumbling clothes! The more you tremble from one side to the other, the more well-known means will appear on you. The people of Syria closed every man of you door, and Anjehr Anjuhar Dhabba in its hole, and the hyena in her neighbor », as it received several metaphors in the text, Fbdoha likening orbits them Bmadarah Bakkar the mayor, then the semi-politeness itself Bmadarah clothes crumbling, Those two Chbhen, find beyond Two other analogies for hiding them in their homes, and closing their doors during jihad. He compared them once to the ravaging of a lizard in its hole, and again to the hyena strangling in its neighbour. These are four similes in a short text, showing us the importance of the simile in the speech of slander by Imam, and its adoption as a basic pillar in the discourse. Through it, he achieves what he wanted in the most concise manner, the best picture, and the most eloquent speech.

In the first analogy, you feel the accuracy of the analogy, and the eloquence of photography by comparing its companions to virgins. She is the young camel, and he was not satisfied with that, but described her as the mayor. And she is the one who has grown pregnant, so her humps have become corrupted and split open. These camels - and they are in this state - need a lot of politeness, and this is a summary of a lot of talk; To show the extent of the Imam’s consideration for them, giving advice, and warning about the misguidance they are straying into, and the guidance they leave behind. Also, in their fleeing from the truth, and their failure to wage jihad with him, they are like the virgin virgins, who are fleeing from the pregnancy again, and do not wish to return to him. Comparing them to dilapidated clothes bears a jolting graphic image, which shakes ears, and souls identify with it.

Questioner: What are these crumbling clothes like? Then the continuation of his words comes to reveal the similarity, so says: (The more it is divided from one side, it is violated from another), the more the Imam fixes one of them, the more one side becomes corrupted, and the choice of the analogy increases the eloquence of the speech, and the more powerful the speech is, and its impact on the conscience of the addressees.

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Then he likened their fear, and their cowardice, when they heard the approaching army of the Levant armies, to the cheese of a dabba and a hyena. (The hyena is killed in its den, and the hyena is in its den), and he chooses the females; Accuracy, And eloquence, and proficiency in depicting the meaning to be conveyed, for females are more cowardly than males, and what the Arabs knew about the lizard is that it “dies in its lap, emaciated from the oppression of the children of Adam,” and its nature is forgetfulness, and lack of guidance. And between scorpions affection; “Therefore he shelters it in his hole to bite the one who harassed him if he puts his hand in to take him.” As for the hyena, it is the female, and the male is two hyenas, and one of its characteristics is that it is fond of digging up graves. Because of her great desire for the meat of the sons of Adam, as she It is described as immorality, and the Arabs use it as an example of corruption, so no animal of its kind passes through it but it is superior to it, “and it is amazing that it is like a rabbit, it is a male year and a female year, so it fertilizes in the case of masculinity and gives birth in the case of femininity,” as it is described as foolish, “and that is because its hunters say On a door and its neighbor are words that they hunt it with.” And the Arabs say: A fool is a hyena. So look at the accuracy of Imam ’s choice of the suspect, for he created the expression, intensified the meaning, and expanded the significance, with good choice, and quality of wording.

### **Second: the metaphor:**

It is in its simplest form; An analogy omitted one of its ends, the similarity, and the tool; However, it is more eloquent than him, and Al-

Sakaki defines it by saying: “It is to mention one of the two sides of the analogy and you want the other party with it, claiming that the suspect is in the sex of the suspect, indicating that you prove to the suspect what belongs to the suspect,” and its pillars are: borrowed from him; He is the suspect, and his alias; He is the suspect, and the alias; It is the transmitted word. It is divided into two parts: authorized; It is called (declarative), and I have enabled it; It is called (Maknia), and what is meant by the first:

“is that what is meant by the aforementioned party from the two sides of the analogy is the suspect,” and what is meant by the second: “that the aforementioned is the suspect.” The metaphor may be divided into other divisions according to the side from which it is viewed; So, it may be divided into: original and dependent, and what is meant by originality: that the meaning of the simile is included in the metaphor as an initial entry. What is meant by dependency is that it should not be a preliminary entry; And perhaps abstraction followed, so it was called: abstract; Or tarnishing, so it was called a candidate.”

In speaking to his companions, says in one of the epic sermons: “A banner of misguidance has risen on its poles, and it has dispersed with its people. awakening them from their transgression by means of slander and reprimand; To warn them of the affliction of the Umayyads that beset them, and he borrowed the word (measure) in his saying: By remembrance of (Al-Saa’), it increased beauty and eloquence. He also borrowed the term (knock) in his saying: (and floundering you with its sale) due to the impact of the sword, injustice, and unjust rulings on them without a just cause, and no justice system, and it is a metaphor that is also nominated, so the word (sold) increased the meaning in

clarification, and elevated the connotation to the maximum. its ranges, and its highest levels, where the banging of camels is associated with the floundering of what you see in a state of aversion.

The interweaving of styles, and their overlapping with each other, constitutes a rare artistic painting. Among the methods that met in the above text, we mention:

1. The text began by deleting the subject of the subject (the banner of misguidance), and appreciation: this is the banner of misguidance, which increases care and attention to the news, shortening the speech, and brevity with benefit.
2. The parallelism that adorned the text, and made it beautiful in repeating the syntactic pattern: (verb + predetermined subject + object + semisentence) in his saying: (And it dispersed with its people, it slandered you with its sings, and it confuses you); However, the first sentence did not need an object, so it replaced it with the feminine (split), and thus preserved the rhythm, and its tonal flow.
3. The repetitive rhyme with parallelism in the sound of an explosive baa in the first position; (Qutbha - its people), and the clear and clear sound of the eye in the other place; (Basaaha - Bsaaha).

What appears as a stylistic advantage in the discourse of vilification is the large number of metaphors in general, and their abundance in slandering the world in particular, because the world, and deception in it, is the cause of every misguidance, and the cause of every temptation, the interest in it came clearly. During it - i.e. metaphor - the imam tried to warn them, convey his voice to them in the fullest way, and eloquently speak, so he portrayed the meaning in tactile images, to make it present in front of them, they see it and they understand it, and they feel It is also saying : «After I warn the world, it is a sweet vegetable, surrounded with desires, and Thabt Bagelh, and liked the little, and demonstrated the hopes, and spruced up with conceit, not last Habrtha, and do not believe in Fjatha, Gharara Dhararh, Hailh ephemeral, it enforceable extinct , corrosive Gualh, no more than if brought to the people of the desire for security and satisfaction with them to be as God Almighty said: kme sent down from heaven, he saw the earth became a plant Hishama windy and it was God on everything Not Imru them in petechia only followed after a lesson, did not receive from Sraihra Batna only granted from Dharaiha at noon, and did not Ttalh where Dima prosperity only Htant it Muzna scourge », where there were many metaphors, was the text as a land of good Neptha, beautiful thrones, generously paid off, It was good for her student, happy for her desire, its seed was ripe, its ripened well, its water ran, and its spring was good. We can count more than ten of them in the aforementioned text; Among them are: (sweet), (khadra), (grained), (gharara), (dharara), (eagle), (ghala), (flat), and (dhuhr) , (Muznah), and others.

where he borrowed the words (sweet) and (green); Because of their attachment to the senses of taste and sight, through them he clarified the nature of pleasure in this world, but he chose these two senses because they give a person the feeling of pleasure more than the other senses. Also, this life resembled the beloved woman with her money and beauty, so he borrowed the term (endearment) for her. He also borrowed for her the words (Gharrara) and (Dharara) from the fraudulent woman, and from the seven he borrowed the words (corrosive) and (Ghawalah) for her, meaning: a murderer and a killer, and the similarity between them is annihilation by death.



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Among the beautiful metaphors are the words (noon) and (belly), and in both of them there is a pun intended, and combining the two meanings of both of them is intended. Her reception of them, and the back is a metaphor for her turning away from them, and this is the apparent near face; However, the speech carries another intended face as well. One of the well-known fighting habits is that the fighter turns the back of the shield against his enemies; The shields are the gears and shields, as for the ladder, it is thrown to the one who is coming in the stomach, so he borrowed the word (belly) to endear it to them, and to deny it to them, and to animate it with the word (back), and the Imam mentioned this in one of his books to some of his workers when he said: “You turned For your cousin backs, Vvargueth with Mufargin, and let him down with Alkhazlin, and Khanth with traitors », these words strike, for example, who was accompanied by the affection, or take care of and if it changed, and that was the purpose of the book, reaching - Borrowing - amount, and led his goal. And in a further meaning mentioned by Ibn Abi Al-Hadid in his explanation, which is that the belly means walking in the stomachs of the valleys, and the back means walking heights and hills, and the first is easier and easier than the last.

He also borrowed the words (Tatal), (Dima), (Hatnet), and (Muznah) from rain, as rain is the best rain, the smallest in diameter, and the firmest in the earth, and the best is dew. i.e. it is poured, and the meznah is one of the clouds, or a piece of it, so these metaphors reach a distant meaning that can only be conveyed by a lot of words and verbiage, where prosperity is combined with death, and affliction with affliction, no matter how long a person enjoys in this world, he is not safe from the affliction that comes to him suddenly Like a piece of cloud, in addition to the beauty and goodness of the meaning, I always point out, and praise the great role of the methods of metaphor - especially metaphor - in the brevity of speech and its attainment in the least of words and the best of meanings.

And he said in the same sermon: “Has it reached you that the world has given them a life for a ransom? Or did you help them? Or did you make good company for them? But weary Balfoadh, and Oohunthm Balqguara, and Dedathm Balnoaib, and Lthm of Mnachr, and Otithm Mounasm, and helped them (certainly Almnon), it has seen its denial of those who condemned her, and their impact and went to it, when Zanoa them for parting forever », Fastar for a minimum set of words, namely: (

Exhaustion, humiliation, humiliation, intercourse, and aid, as they are like the bulging camel that tired them, humiliated them, and stuck their noses to the afar, which is dust.

The denial question in the text takes an important aspect in the formation of the semantics: (Did it reach you that the world gave them a soul at a ransom?), and after repeating the question several times, he moves to the adjectives of the question that begin after his strike He gives him the argument, and exaggerates in advice and guidance.

It is so vilified the world also saying: «Here's me, O minimum, Vhablk on Garbak, may Anslt from Mkhbak, and escaped Hbailk, and avoided going in Mdahoudk», Fastar her word (Talons) analogy with Assad in power to pull him to his prey, It is with its adornment, and its ornamentation, that attracts a person to it. Then he borrowed the term (the ropes) for her, making her like a fisherman who throws his ropes; To hunt with it his hunting, for the person who was deceived by the arrogance of the world fell into its nets, and it became its prey, then he borrowed the term (Al-Madhadh) for it;

And they are the slips on which no foot can be established, considering the world as slippery slopes of the feet of minds through God, and a wrestler for it.

This text was adorned with a set of methods chosen by Imam to raise it to the highest levels of eloquence and eloquence, among which we mention:

1. Addressing the world is a speech of the wise, so the speech will have more impact and greater danger, and it will strike the soul due to its strangeness.
2. The style of parallelism that adorned some of the sentences, and combined the two contexts with a link of beauty of formulation and good eloquence, such as: (I slipped from your claws, and escaped from your ropes), as the two sentences were structurally equal; (Past verb + subject (t) + preposition (from) + genitive noun + plural (k)).
3. The rhyme that appears with the letter Kaf in (Gharibak, your claws, your ropes, your maddahs).

He said to describe sedition, and warning: «Then you O Arabs for Playa has approached, so fear agonies of grace, and beware Bwaiq indignation, and stand in the blackness of Ashoh, and warp sedition when rising fetus, and the emergence Kminha, erection Pole, and over the raging. It begins in hidden stages, and turns into a clear horror, its youth as the youth of a lad, and its effects are many! The first of them leads to the last of them, and the last of them follows the example of the first. Darkness inherits it by covenants! The first of them the commander of the last of them, and the last of them Mguetd Boolhm, competing in the world Dnah, and Atkalbon on carrion comfortable, and few disowned the from followed by, and the leader of the steering wheel, Wiczelon Balbgdhae, and Ilaanon at the meeting », Pelagia text outlines several metaphors, in saying (You The Arabs, the purposes of affliction have approached, so he borrowed the word (purpose) for them, and it is the goal against which the arrows are shot. you are Nabeul's object, Returning to the beginning, after he borrowed for them the word “purposes,” he borrowed for the negligence in which they were referring to the word “intoxicants,” and he commanded them to be avoided. Because heedlessness is the biggest reason that keeps a person away from the remembrance of God, making him immersed in the pleasures of this world and its evils. Then he borrowed the term (darkness) in his saying : (And be steadfast in the darkness of darkness), so he borrowed that for the matters that suspect them, and he commanded them to prove and become clear about them, and darkness is black dust, and darkness is darkness, for doubt is not seen, as it is not seen in it. The Qa'im sees the light in the darkness of the slum. And the words (its pole) and (the orbit of its winds) are metaphors in His saying : (and the erection of its poles, and its orbit).

Then he borrowed the word (leader) for the first of them; To prepare him for the causes of ownership for those who come after him, and for the later to follow the precedent, then he borrowed the word (al-takalub); A description of the attraction of each other over it, as dogs gravitate over the dead, and he borrowed the word “comfortable” for it; That is: stinking.

### **Third: The metaphorical image:**

A rhetorical style characterized by depth and accuracy, which shows you a meaning, and hides another between its folds, so it expresses, conceals, reveals, conceals, clarifies, and hints. It is only revealed

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by a gentle nature, a pure heart, and an open mind. Abd al-Qaher defined it by saying: "The metonymy is that the speaker wants to prove one of the meanings, and does not mention it with the wording that is placed for him in the language. But it comes to a meaning that is next to it, and it is parallel to it in existence, so he gestures with it to it and makes it a proof of it." Al-Sakaki said about her: "It is to leave the statement by mentioning something to mentioning what is obligatory in order to move from the mentioned to the abandoned."

The metaphor is divided according to the meaning it refers to, into three sections:

1. A metaphor for an adjective: It is known by mentioning the described, verbally, or noticeably, as you say: He is the stepson of the Sphinx.
2. A metaphor for what is described: as you say: He is a guard over his money, a metaphor for a miser who collects his money and does not benefit from it.
3. A metaphor for attribution: It is intended to refer to one thing for another, in evidence or negation, so that what is referred to is an ascription.

said: «What is the only Kufa, Oqdina and simplest, if you're not only you, blowing Oasirk, Vqubg God», from being able to Fkiny them and control them by saying (Oqdina and simplest), it is a metaphor for the status of capacity, And the aspects of dealing with it, and it is the subject of slander and contempt, its matter is easy for him in relation to the rest of the country, and his saying this is similar to the saying of a man in his hand a little money in which he wants a great thing: it is this world, so what may I inform him of the purpose.

What gave this text the status of rhetoric, and raised it in its ranks, in addition to the metonymy we mentioned:

1. The separate pronoun in (it is nothing but Kufa), which led to the expansion of the meaning, and the openness of the parsing, to two possibilities. Either the use of the pronoun here is a departure from the grammatical rule, as it is no longer late, so Kufa was not mentioned in the pronunciation; However, he was bored by her family, and engaged in her management repeatedly, and her presence in the mind was the course of the previous mention of her. It is possible that (she) is the pronoun of the story, and the sentence (catch her) is news to him.
2. The form of emphasis in the short, in the manner of negation, and the empty exception that was mentioned twice: (it is only Kufa), and (if you are only you), which is what the meaning requires; He slandered his companions who were sluggish about jihad, and humiliated them, bringing down the evil of what he says.
3. The method of incoming displacement, where he moved away from backbiting to the discourse in addressing Kufa, and this is evident in his saying first: (It is nothing but Kufa), and then saying after that: (If you are nothing but you), where he addressed her at first with ( Her, then address her as (you).
4. The term (Al-Aasir), which made oscillates between reality and metaphor, for Kufa is known for its hurricanes, and it can be a metaphor for what comes from the people of Kufa of temptation,

and difference in opinions, about the source of harm and inconvenience for the imam , and that is The similarities.

Metonymy also repeated more than once as saying , a siren, people to the Levant, and offers them advice and guidance: «God that something can be the enemy of himself perspiring flesh, and smashed its skull bone and Livery skin, a great disability, weak that included the wings chest His saying, : (sweats his flesh) he referred to the enemy's victory, and his need for money, and killing, and his saying : (and he smashes his bone) also referred to him about killing and other methods of destruction, and his saying : (and smashing his bones). Great is his inability) a metaphor for the attribute of weakness, as weakness makes the enemy capable of them, and he does reprehensible actions to them, and that “does not be Except for great incapacity, weakness in the heart, and weakness of the heart of a person who empowers his enemy against himself.” So he spoke about that by saying: That is: the weak-hearted, so describe to them their ugly and reprehensible actions in the most ugliest, ugliest, and most hateful forms for the human heart, so it becomes harsher in their punishment, and more severe in reprimanding them.

He said to describe strife: «lost in the dust Wuhdaan, and perish on the way stirrups, given BMR judiciary, exudation unwitnessed blood, and notching Manar religion, and denounce the contract certainty, escape them bags, and hatched Alorjas, Mraad Mbrac, revealing a leg! His saying: (Wahda al-Wahda is lost in its dust) is a metaphor for its greatness, and al-Wahdane is the plural of one, and he reinforced this meaning with the other metaphor for greatness, which came as a complement to the first metaphor, which is: (And destruction is in its greatness). The lonely ones, not the riders, are delivered from it, so they get lost in its darkness, and perish in its darkness. And he was about killing, and capturing.

After reciting the Almighty's verse, said: “Have you been distracted by reproduction, until you visited the cemeteries?” and falsely what he has overlooked! And what a terrible danger! They took away from them any masculine, and quarreled with them from afar! Will they be proud of their fathers' wrestling? Or will they multiply by the perishing?” The living are proud of the dead, and each one is proud of his father and his tribe, and they are the farthest from him after death. The phrase implies inclusion with the Noble Qur'an in the Almighty's saying: “And how can they quarrel from a distant place”? And in the way of exclamation

Metonymy as contained in his book to Kamil ibn Ziyad Nakha'i: «I have become a bridge for those who wanted to raid your enemies on the companions of, it is very Almunecar, nor the majestic side, and there was a loophole, nor breaker enemy fork, and a singer for the people of the sphincter, And there is no compensation for his Emir.” He used several metaphors for his weakness. They are: (not severely shouldered), and alMankib; It is a combination of the humerus and the shoulder, and the denial of its severity is proof of its weakness, and (and does not dignify the side), and (and does not fill a gap), and (and does not break an enemy with a thorn; it has a different thorn; To show his heinous act, and his bad deed, his side has no prestige, does not fill a gap, and does not defeat an enemy, and he borrowed the word for it.

He said in slandering the world: «The minimum Kasefh light, the phenomenon of vanity, while yellowing of leaves, and climacteric of its fruit, and Agorar of its water, have studied the flags of Huda, featured the flags of death the, they are sullen to her family, frown in the face of the applicant»,

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Fkiny With (the light of the world) about the existence of the prophets, and what they brought of the laws, and those who are guided by them after them, and the world tries to hide their light, and he expressed that with the eclipse, likening them to the sun. He was nicknamed “Dorst” about their death, or not following their example, and he was nicknamed “The Flags of Corruption” on the authority of the imams of misguidance.

And the text increased its elegance, beauty, and eloquence of metaphors in it, such as the metaphor of the word (yellow) due to its change, and the word (fruit) for its adornment and enjoyment, as well as the word (water) for itself, and the word (Aghwar) due to the absence and loss of those pleasures, and the word (the lower self) also borrowed the word ( carrion); to turn it off; Because it is forbidden, from malice, theft, and corruption. You find that the imam in this text ugliness the world, and alienates it at the addressee by portraying it in ugly images, which the soul despises, and alienates from it, as it is (grimacing) to its people at one time, and (frowning) in the faces of its students at another time, and as for its paper it is yellowish, and as for its water It is deceptive, and as for its fruit, it is temptation, and as for its essence, it is rotten.

### **The most important results:**

1. The method of Imam in the speech of slander depends on the intensification of the speech, by choosing the different methods of statement such as simile, metaphor, and metonymy; To be more effective and impactful. The interweaving of styles, and their overlapping with each other, constitutes an artistic painting, and a stylistic feature in the discourse of slander.
2. The large number of similes in the speech of slander by Imam refers to the conscious choice of this method in order to clarify the intent, and to highlight the significance with similes taken from the addressees’ environment, which makes its effect on the soul stronger, contributes to making the argument to the recipient, and conveying the idea to him in the best possible way, It also reveals the common characteristics between the suspect, and the suspect.
3. The metaphor appeared clearly in the speech of slander by Imam in Nahj al-Balaghah, especially in the censure of the world, because deception in it is the cause of all misguidance, and metaphor leads to meaning in the best possible way, in addition to its great impact on the recipient, as it transcends the text. To the top rungs of rhetoric.
4. The metonymy style in the speech of slander is given special importance. When the imam wants to exaggerate the slander, and belittle he adjusts his speech to the metonymy; To indicate that the aforementioned does not deserve to be authorized; To his wretchedness, and his lowness. At other times, the metonymy is the imam’s method of depicting the meaning with reprehensible images, so at that time it is harsher in reprimanding, and more eloquent in reprimanding, as did when he portrayed his companions with their ugly deeds and their behavior with those reprehensible images.

### **Search margins**

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- 5 . See: same source: 18.
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- 7 . See: Arabic rhetoric between pleasure and persuasion, d. Masoud Boudokha, Dar al-Kutub al-Ilmiyya - Beirut, 2018, i:: 5.
- 8 . See: Rhetorical Arts, Ahmed Matlab: 27.
- 9 . Miftah al-Ulum, al-Sakaki: 157.
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- 11 . The two industries, Abu Hilal Al-Askari: 229, and see: Rhetorical Arts, Ahmed Matlab: 32.
- 12 . See: Rhetorical Arts, Ahmed Matlab: 36.
- 13 . See: same source: 47-48.
- 14 . See: Same source: 49, Jawaher al-Balagha, Ahmad al-Hashimi: 280.
- 15 . Same source: 49.
- 16 . See: Same source: 67.
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18. Nahj al-Balaghah: 334.
- 19 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 510.
- 20 . Language standards, Ibn Faris: Article (Shab), 3/177.
- 21 . See: Refinement of Language: Article (Shape) 11/197.
- 22 . Lisan al-Arab, Ibn Manzur: Article (Peace), 12/291.
- 23 . Nahj al-Balaghah: 368
- 24 . Jawaher al-Balagha, Ahmad al-Hashimi: 283.
- 25 . See: Explanation of Nahj al-Balaghah: Kamal al-Din bin Maytham al-Bahrani: 569.

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26 . Nahj al-Balaghah: 601.

27 . See: Graphic performance in war speeches in Nahj al-Balaghah, Naglaa AbdulHussein Aliwi al-Ghazali, Master's Thesis, University of Kufa - College of Arts, 1423 AH - 2002 AD: 52.

28 . The secret of eloquence: 97.

29. See: Al-Sahbi in the jurisprudence of the Arabic language and its issues, 1 / 73.

30 . Rhetorical Arts, Ahmed Matlab: 73.

31 . Nahj al-Balaghah: 605.

32 . Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 844 33 . See: Lisan Al Arab, Ibn Manzur: Article (Harar), 5/261.

34 . See: Language and Connotation, A Dictionary of the Arabic Language and Its Expressive Functions, Dr. Youssef Maroun: 320.

35 . Nahj al-Balaghah: 233.

36 . Same source: 314.

37. See: The End in Gharib Hadith and Athar, Ibn al-Atheer: 3 / 318. Lisan al-Arab, Ibn Manzur: 3 / 500.

38 . See: The psychological foundations of the methods of Arabic rhetoric, d. Majid Abdel Hamid Naji: 191.

39 . Nahj al-Balaghah: 83.

40 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 155.

41 . See: Same source: 155.

42 . Nahj al-Balaghah: 622-623.

43 . See: Hayat Al-Hayyat Al-Kubra, Kamal Al-Din Al-Damiri, Supreme Institute for Publications, Beirut - Lebanon, 1, 1424 AH - 2003 AD: 1 / 451.

44 . Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 868.

45 . Same source: 868.

46 . Nahj al-Balaghah: 305.

47. It came in the margin of Nahj al-Balaghah, quoting from al-Sihah: "It is said: The she-camel appeared, i.e., her affection for her son." I did not find that in the aforementioned source, nor in any other. It was mentioned in the sources, which is better for the meaning, and the best for the significance. (See: The End in Gharib alAthar, Ibn al-Atheer: Article (Zhaar), 3/154. The Crown of the Bride: Article (Zhaar), 12/464. Lisan al-Arab: Article (Zhaar), 4/516).

- 48 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 475.
- 49 . See: Nahj al-Balaghah: 167.
- 50 . See: Lisan al-Arab, Ibn Manzur: Article (Amd), 3/305. The End in Gharib alHadith and Athar, Ibn al-Atheer: 3/297.
- 51 . The Great Animal Life, Kamal al-Din al-Damiri: 2/100.
- 52 . Same source: 2 / 100.
- 53 . Same source: 2 / 104.
- 54 . Same source: 2 / 104.
- 55 . See: same source: 2/104.
- 56 . See: Jawaher al-Balagha, Ahmad al-Hashimi: footnote 324.
- Miftah al-Ulum, al-Sakaki: 174.
- 57 . See: Rhetorical Arts, Ahmed Matlab: 128. Jawaher Al Balagha, Ahmed Al Hashemi: 324.
- 58 . Miftah al-Ulum, al-Sakaki: 373.
- 59 . Same source: 373.
- 60 . Same source: 374. See: Dictionary of Rhetorical Terms and Their Evolution, Ahmed Matlab: 143 and beyond.
- 61 . Nahj al-Balaghah: 255.
- 62 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 426.
- 63 . Nahj al-Balaghah: 265-266.
- 64 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 446.
- 65 . See: Explanation of Nahj al-Balagha, Ibn Abi al-Hadid: Volume: 4, 7/229.
- 66 . See: The End in Gharib Hadith and Athar, Ibn Al-Atheer: Article (Janun), 1/308.
- 67 . Nahj al-Balaghah: 622.
- . Nahj al-Balaghah: 267-268.
- 74 . The scholar Ibn Maytham al-Bahrani sees in his explanation of Nahj al-Balagha (pg. 447) that these words are borrowed from the adorned woman in order to deceive men; However, the text indicates that it is borrowed from the repulsive camel, with the note of his saying □□□: (You swept them to the nostrils, and trampled them with the nose), so its meaning refers to the she-camel, not to the woman.
- 75 . See: Language Standards, Ibn Faris: Article (Afar), 4/63.



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76 . Nahj al-Balaghah: 631.

77 . See: Asas al-Balagha, al-Zamakhshari: Article (Refutation), 1/280.

78 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 879.

79 . See: same source: 879.

80 . Nahj al-Balaghah: 334-335.

81 . See: Crown of the Bride: 18/451.

82 . Nahj al-Balaghah: 97.

83 . Same source: 119.

84 . Same source: 323.

85 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 510.

86 . See: Language Measures, Ibn Faris: Article (Qatam), 5/58.

87. See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Barhani: 510.

88 . See: same source: 510.

89 . Evidence of Miracles, Abdul Qaher Al-Jarjani: 52.

90 . Muftah Al-Ulum, Al-Sakaki: 189.

91 . See: Jawaher al-Balagha, Ahmad al-Hashimi: 363 and beyond.

92 . He said it when it was reported that Muawiyah's companions had taken over the country, and his two agents of Yemen - namely, Ubaid Allah bin Al-Abbas and Saeed bin Nimran - came to him when Bism bin Abi Artatah overcame them. And their opposition to him in the opinion, and stated what we have. (See: Nahj al-Balagha: 113).

93. Nahj al-Balaghah: 113.

94 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 209.

95 . See: Same source: 209.

96 . Nahj al-Balaghah: 133.

97 . See: Explanation of Nahj al-Balagha, Kamal al-Din bin Maytham al-Bahrani: 241.

98 . Nahj al-Balaghah: 335-336.

99 . See: The End in Gharib Al-Hadeeth Al-Athar, Ibn Al-Atheer: Article (Janun), 1/308.

100 . See: Explanation of Nahj al-Balagha, Ibn Abi al-Hadid: Volume: 4, 7/229.

101 . See: Refinement of Language: Article (Deal), 13/203.

- 102 . See: Same source: Article (blood), 14/147.
- 103 . See: Language Standards: Article (Mazn), 5/318.
104. Nahj al-Balaghah: 516.
- 105 . Sheba: 52.
- 106 . And he is his agent on Hit, and he is denied his abandonment of pushing the enemy army that passes with him, asking for a raid. (Nahj al-Balaghah: 676).
- 107 . Nahj al-Balaghah: 677.
- 108 . Mukhtar Al-Sahah: Article (Nakb), 319/1.
- 109 . Explanation of Nahj al-Balagha, Ibn Abi al-Hadid: Volume: 9, 17/150.
- 110 . Nahj al-Balaghah: 201.

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