هدى الثقلين

تصدر عن دار القرآن الكريم في العتبة الحسينية المقدسة

مجازة من وزارة التعليم العالي والبحث العلمي

معتمدة لأغراض الترقية العلمية

السنة الثانية/ المجلد الثاني/ شهر صفر ١٤٤٧هـ - آب ٢٠٢٥م

عدد خاص ببحوث اللغة الإنجليزية لمؤتمر الإمام الحسين عليه السلام الدولي السادس

جُمهُورِيَّةُ العِرَاقِ
دِيوَانُ الوَقْفِ الشِّيعِيِّ
الأَمَانَةُ العَامَّةُ لِلْعَتَبَةِ الحُسَيْنِيَّةِ المُقَدَّسَةِ
هَــدْيُ الثَّقَلَــيْنِ
مَجَلَّةٌ عِلْميَّةٌ نِصْفُ سَنويَّةٍ مُـحَكَّمَةٌ
تُعْنَى بِتَفْسِيرِ النَّبِيِّ وَأَهْلِ بَيتِهِ (صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَيْهِم) لِلْقُرْآنِ الكَرِيـــــم
تَصْدُرُ عَنْ دَارِ القُرْآنِ الكَرِيمِ فِي العَتَبَةِ الحُسَيْنِيَّةِ المُقَدَّسَــةِ
مُجَازَةٌ مِن وِزَارَةِ التَّعْلِيمِ العَالِي وَالبَحْثِ العِلْمِيِّ
مُعْتَمَدَةٌ لِأَغْرَاضِ التَّرَقِيَةِ العِلْمِيَّةِ
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تَسْتَقْبِلُ مَجَلَّةُ (هَدْيُ الثَّقَلَيْنِ) البُحُوثَ الأَكَادِيمِيَّةَ الرَّصِينَةَ غَيرِ المَنْشُورَةِ، بِاللُّغَتَينِ العَرَبِيَّةِ والإِنْكِلِيزِيَّةِ.

بطاقة الفهرسة

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هَــدِي الثقلين: مجلَّة علميَّة نصف سنويَّة محكَّمة تُعنى بتفسير النبي وأهل بيته (صلوات اللَّه عليهم) للقرآن الكريم/ تصدر عن دار القرآن الكريم في العتبة الحسينيَّة المقدَّسة – كربلاء، العراق: العتبة الحسينيَّة المقدَّسة، دار القرآن الكريم، ٢٠٢٥م/ ١٤٤٦للهجرة.

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٢ .القرآن تفاسير مأثورة (الشيعة الإماميَّة)– دوريات.أ.العنوان.

تمَّت الفهرسة قبل النشر في شعبة نظم المعلومات التابعة لقسم الشؤون الفكريَّة والثقافيَّة في العتبة الحسينيَّة المقدَّسة.

تَنْويهٌ:

الأَفْكَارُ وَالآرَاءُ الوَارِدَةُ فِي أَبْحَاثِ هَذِهِ المَجَلَّةِ تُعَبِّرُ عَن وِجْهَةِ نَظَرِ كُتَّابِهَا وَلَا تُعَبِّرُ بِالضَّرُورَةِ عَن وِجْهَةِ نَظَرِ العَتَبَةِ الحُسَيْنِيَّةِ المُقَدَّسَةِ.

قصيدة تؤرخ فيها مجلة هدي الثقلين وهي مجلة علمية
نصف سنوية محكمة تعنى بتفسير النبي وأهل بيته
صلوات الله عليهم للقرآن الكريم، صدرت عن دار القرآن
الكريم في العتبة الحسينية المقدسة

سفر جميل وربت مثل السنا ... عند الحسين في الطفوف صدرت
في طيها كل تفاسير الهنا ... وهي بقول الآل حقا هدرت
آراؤها مزبورة فيها الغنى ... سلسلها العلم ومنه انتشرت
ميدانها الآي ومنها قدنا ... واستبقت باب الهدى إذ شمرت
من دار قرآن كريم نجونا ... بالخير والقول الجميل قد سرت
والليل ولى بل أصيب بالفنا ... أستاره قد مزقت وانثرت
يا حسنها كل إليها أذعنا ... حين إليها كل عين نظرت
ها قد أناخت ركبها الغالي هنا ... فازدهرت أبوابها بل أثمرت
فاليوم عند السبط إذا أقصى المنى ... أرخ: هدى الثقلين صدرت

علي الصفار الكربلائي

١٤٤٤هـ

عَددٌ خاصٌّ ببحوث اللغةِ الإنجليزيَّة

لمؤتمر الإمام الحسين عليه السلام الدَّولي السَّادس لعام ٢٠٢٥م

Special Issue Researches in the English Language for Imam Hussein(AS) Sixth International Conference 2025

إشراف ومراجعة أ.د. عبد علي حمود السعيدي

Supervised and reviewed by Professor Dr. Abdali Hammood Shihan Al-Saidi

Republic of Iraq
Ministry of Higher Education & Scientific Research
Research & Development Department

وزارة التعليم العالي والبحث العلمي
دائرة البحث والتطوير
قسم الشؤون العلمية

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Date

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ديوان الوقف الشيعي / الامانة العامة للعتبة الحسينية المقدسة

م/ مجلة هدى الثقلين

السلام عليكم ورحمة الله وبركاته

اشارة الى كتابكم ذي الرقم ح٢٥١٤٩/٣٩ بتاريخ ٢٠٢٤/٤/٢٧ بشأن أستحداث واعتماد مجلتكم لاغراض النشر والترقيات العلمية وتسجيلها ضمن موقع المجلات الاكاديمية العلمية العراقية وبعد استكمال الملاحظات الخاصة بضوابط الاستحداث بموجب كتابكم المرقم ح٤٧٧١٢/٣٩ في ٢٠٢٤/٨/٢٧، حصلت الموافقة بتاريخ ٢٠٢٤/٩/٨ على أعتماد المجلة المذكورة في الترقيات العلمية والنشاطات العلمية المختلفة الاخرى واعتباراً من المجلد الاول - العدد الاول - كانون الثاني لسنة ٢٠٢٤ لتسجيل المجلة في موقع المجلات الاكاديمية العلمية العراقية.

للتفضل بالاطلاع وابلاغ مخول المجلة لمراجعة دائرتنا لتزويده بأسم المستخدم وكلمة المرور ليتسنى له تسجيل المجلة ضمن موقع المجلات الاكاديمية العلمية العراقية وفهرسة اعدادها ، ويعتبر ذلك شرطاً اساسياً في اعتمادها بموجب الفقرة (٣١) من ضوابط الاستحداث وأصدار المجلات العلمية في وزارتنا.

...مع وافر التقدير

ا.د. لبنى خميس مهدي
المدير العام لدائرة البحث والتطوير
٢٠٢٤/٩/١٢

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- قسم الشؤون العلمية/ شعبة التأليف والترجمة و النشر.... مع الاوليات
- الصادره

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Publication Guidelines for the Journal

Huda Al-Thaqalayn welcomes rigorous research and studies in accordance with the following guidelines:

1. The research must be written according to the methodology of scientific research and its globally recognized steps.

2. The research must align with the journal's field of interest, focusing on publishing studies related to the interpretations of Prophet Mohammed and Ahlulbayt (peace be upon them) of the Holy Quran.

3. The research should not be previously published in any journal, submitted to any other publication platform, extracted from a book or academic thesis, or uploaded on the internet.

4. The research should be original in its subject and address significant interpretive issues that meet contemporary knowledge needs.

5. The research should be presented in printed form on A4 paper and an electronic copy on a CD, or sent via email. The word count should adhere to scientific norms within the range of (5000-10000)

words, typed in Simplified Arabic font, with the researcher retaining the original copy.

6.The research should include an abstract in Arabic and another in English, each on a separate page. The abstract should contain the research title and be approximately (350) words, with an introduction, discussions, results, and a detailed list of sources.

7. The first page of the research should contain the name(s) of the researcher(s), their address(es), place of employment, job title, phone number, and email. The researcher's name or any reference to it should not be mentioned within the main text.

8. The research should be accompanied by a list of sources and references, separate from the footnotes. If foreign sources and references are included, a separate list for them should be provided, with both lists organized alphabetically by book or journal article titles.

9. Tables, images, and charts should be printed on separate pages, with their sources indicated below, specifying their placement in the main text.

10. A copy of the academic CV must be attached if the researcher is publishing in the journal for

the first time, and any organization, academic or otherwise, that funded or assisted in preparing the research must be mentioned.

11. Research submitted for publication will be subject to plagiarism verification using approved software and systems endorsed by the Iraqi Ministry of Education.

12. The editorial board reserves the right to withhold publication of any research that does not align with the journal's policy of exclusively publishing interpretations of the Prophet and the Ahlulbayt (peace be upon them) of the Holy Quran, or that does not conform to scientific or objective research methodologies, or that violates the essence of Islamic beliefs and their intellectual and religious symbols.

13. The opinions published in the journal represent the views of the authors and do not necessarily reflect the views of the issuing entity. The arrangement of published research follows purely technical considerations.

14. Submitted research will undergo a confidential review process to determine its eligibility for publication, and it will not be returned to the authors whether accepted for publication or not, following these procedures:

a. The researcher is informed upon the receipt of the material submitted for publication.

b. Authors of research accepted for publication will be notified of the editorial board's approval after undergoing confidential review by experts in the field.

c. Research requiring amendments or additions, as suggested by reviewers before publication, will be returned to the authors with specified notes for revision, after which it will be sent for publication.

d. Authors of rejected research will be informed without the necessity of providing reasons for the rejection.

e. Acceptance for publication requires the approval of expert reviewers.

15. Research should be sent to the journal's email:

1. hudaalalthaqalein@gmail.com

2. or delivered directly to the journal's office at the following address:

Holy Karbala – Imam Hussain Holy Shrine - Quranic House

Journal Activity

The Quranic House at Imam Hussein Holy Shrine has worked on caring for the Holy Quran, in various aspects, making great efforts to strengthen the connection between it and society in all its segments. As a result, numerous projects emerged, but there were too many to list. Among these projects was the study of the interpretations of the Prophet and his Household (peace be upon them) of the Holy Quran. The Quranic House began this work several years ago, resulting in numerous projects, the most significant being the production of the Encyclopedia of the Quranic Teachings of the Ahlulbayt, reaching sixty volumes. In its entirety and details, this effort has not been highlighted or extensively studied, resulting in a pristine outcome that the House completed in a unique format. It is time to channel these efforts into scientific pathways so that this valuable knowledge enters academic institutions and scientific centers, taking its rightful place according to academically recognized methods and systematically agreed-upon methodologies. From here, the Quranic House began establishing tools to meet knowledge needs that align with contemporary insights, among them the initiation of the peer-reviewed journal

Huda Al-Thaqalayn, providing researchers with scientific material to raise awareness and build a comprehensive knowledge framework for launching the first unprecedented project in the Islamic world: a peer-reviewed scientific journal dedicated to the interpretations of the Prophet and his Household (peace be upon them).

Why Huda Al-Thaqalayn?

This name is derived from the Hadith of Thaqalayn, whose meaning is unanimously agreed upon by the Islamic nation. It is the saying of the Messenger of Allah (peace be upon him and his family): "I am leaving among you two weighty things: the Book of Allah and my Progeny." From here, the journal was intended to practically embody the Prophet's recommendation to hold onto the Holy Quran and the Pure Progeny, which safeguards against misguidance and protects from deviation, thus the name *Huda Al-Thaqalayn* (The Guidance of the Two Weighty Things).

Ibn Faris (d. 395 AH) states regarding the word *Huda* in Arabic that it has "two origins: one is guidance, and the other a gentle sending forth. The first is when they say: 'I showed him the path as a guide,' meaning I led him forward to guide him."

Huda Al Thaqalayn is a semi-annual peer-reviewed scientific journal

Every leader in this sense is a guide. What we mean by the term *Huda* in the title is the meaning of “guidance for direction," and the Prophet (peace be upon him) presented the Thaqalayn as guides for the nation, making them protectors from deviation: “I am leaving among you that which, if you hold onto it, you will never go astray after me." As for the meaning of the Thaqalayn in this hadith, linguists have explained it, among them Muhammad ibn Ahmad ibn Al-Azhari (d. 370 AH) in his work *Tahdheeb*, who states: “The Prophet (peace be upon him) interpreted the Thaqalayn as the Book of Allah and his Progeny, while the original meaning of *Thaqal* is that the Arabs refer to every precious, protected thing as a weight." Sheikh Al-Saduq (d. 381 AH) explains the reason for calling them the Thaqalayn in his work *Ma'ani Al-Akhbar*, saying: “Because holding onto them is a heavy responsibility." Ahmad ibn Muhammad Al-Harawi (d. 401 AH) in his *Ghareeb* mentions another reason, saying: “Due to the greatness of their stature and importance." Ibn Al-Atheer (d. 606 AH) in his *Ghareeb*, Al-San'ani (d. 650 AH) in his *Takmilah*, Ibn Manzoor (d. 711 AH) in his *Lisan*, and Murtada Al-Zabidi (d. 1205 AH) in his *Taj* concur with this view. As for the reason for their veneration, Jamal Al-Din Al-Kajari (d. 986 AH)

explains in his *Majma'*: "Religion is reformed by them and is maintained, just as the world is upheld by weighty matters." This is the intent behind naming it *Huda Al-Thaqalayn*, that is, following their guidance and direction. Al-Sharif Al-Radhi (d. 406 AH) in his *Majazat* provides another reason, saying: "They were called this because they are the two assets relied upon in religion and on which the world's order stands."

Why Specialization in the Interpretation of the Prophet and His Household (peace be upon them)?

The specialization arises from the inseparable bond between the Quran and the Progeny, established by the Prophet (peace be upon him) to safeguard the nation from misguidance. He showed the way to guidance, protected from deviation, with a will we cannot dismiss as miraculous in its preservation and systematic care, as the Islamic nation in its diversity agrees upon its transmission and authenticity, and its content is widely and continuously narrated. This is the recommendation of the Messenger of Allah (peace be upon him) to adhere to the Thaqalayn, for they are the protectors from deviation and will not separate until they meet him in Heaven.

In light of the above, it is clear that the Holy Quran and the Noble Prophet (peace be upon him) alongside his Household (peace be upon them) are the two pathways safeguarded from deviation, and no one can be closer to the Word of Allah than them, as evidenced by the Prophet's explicit text. From here, they are the foundation for understanding the Quran and grasping its content and meanings.

They are the point of convergence for all Muslims, as there is no disagreement regarding their virtue, exalted status, knowledge, and the acquisition of religion from them, as well as the love and loyalty toward them. This is evidenced by the inclusion of their narrations, sayings, and biographies in the books of Muslims from various sects, demonstrating a consensus on their veneration and honor.

Moreover, this field of knowledge (the interpretation of the Prophet and his Household) has not been spotlighted in a manner befitting its importance, nor has a peer-reviewed scientific journal been dedicated to tracking and studying it.

Journal Scope and Focus

Huda Al-Thaqalayn journal is dedicated to studying the interpretation of the Noble Prophet and his Household (peace be upon them) regarding

the Holy Quran. It does not limit itself to specific records but rather monitors their traces wherever found, based on the standard they (peace be upon them) established—evaluating narrations attributed to them against the Quran, accepting what aligns, and rejecting what does not. Based on this principle, the journal welcomes studies focused on their interpretation of the Quran without specifying or categorizing sources, as our observation of the Prophet's and his Household's interpretations revealed it to be branching from the Quran's comprehensiveness and vastness, serving as guidance for humanity in life and the afterlife.

Vision:

The interpretation of the Prophet and his Household (peace be upon them) is a religious necessity and a knowledge-based need, due to their inherent religious and cognitive connection as counterparts to the Holy Quran.

Mission:

The journal strives to study the interpretation of the Prophet and his Household (peace be upon them) regarding the Quran according to rigorous academic standards in scientific methodology, aligned with Islamic principles and intellectual

foundations. It also aims to meet contemporary knowledge needs and anticipate future intellectual demands, providing proactive answers to major questions of knowledge.

Objectives:

1. Actively contribute to building a knowledge-based society and correcting its course by publishing rigorous, peer-reviewed scientific research by specialized experts.

2. Meet the needs of researchers in Quranic interpretation at local, regional, and global levels.

3. Add a specialized scholarly resource to serve researchers and enrich knowledge in the field of Quranic interpretation.

4. Strengthen intellectual connections and establish bridges of cooperation between research centers and academic universities to advance interpretive knowledge in a manner that aligns with contemporary requirements.

5. Present the perspective of the Prophet and his Household (peace be upon them) on Quranic discourse, methods of analysis, the foundations of understanding, and criteria for interpretation for those addressing the Quran.

6. Showcase the interpretation of the Prophet and his Household (peace be upon them) regarding the Quran, positioning it as a compass guiding other interpretations, as they are counterparts to the Quran by the Prophet's (peace be upon him) words.

7. Highlight the Quranic knowledge expounded by the Prophet and his Household (peace be upon them), including their contributions to preserving the Quran, protecting its language from error, and ensuring its continuity and preservation.

8. Uncover and study the contributions of the Household (peace be upon them) and their impact on the records of Muslims and others through a specialized scholarly perspective.

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The Rhetorics of Social Rehabilitation in Imam Ali's 'Nahj Al-Balagha'

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بلاغة التربية الاجتماعية في«نهج البلاغة» للإمام علي عليه السلام

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Abstract:

The study addresses the concept of social rehabilitation in Imam Ali's (AS) Nahj Al-Balagha. It adopts a rhetorical-linguistic approach, in particular the rhetorical persuasion theory, to examine the reflections of the teachings of the Holy Quran and the Pophet's traditions in the Imam's approach for social rehabilitation. To achieve this objective, the study utilizes the content analysis method to highlight the linguistic and rhetorical devices which made Imam Ali's discourse highly influential in providing advice for social rehabilitation in his will to his son Imam Hasan (AS). Hence, data for analysis are mostly collated from this will in addition to other excerpts in Nahj Al-Balagha. The most important findings of the study indicate that Imam Ali adopts an educational intimate approach for social rehabilitation. This has been reflected in his unique selection of words which has been very fruitful in this regard. The analysis has shown that Imam Ali (AS) has utilized various linguistic and rhetorical devices in this will. The most commonly used linguistic devices include emphasis, praise

and dispraise, imperatives, prohibitions and warnings, and vocatives, whereas the rhetorical derives include simile, metaphor, antithesis, and quotations. It can be concluded that Imam Ali's approach for social rehabilitation reflects his accurate understanding of the teachings of the Holy Quran and the Prophet traditions, and that his approach should be adopted in educational institutions for pedagogical purposes.

Keywords: rhetorics, social rehabilitation, will, Nahj Al-Balagha, Imam Ali.

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المستخلص:

تبحث الدراسة مفهوم التربية الاجتماعيَّة في نهج البلاغة للإمام علي عليه السلام، وتعتمد على المنهج البلاغي اللغوي، وعلى وجه الخصوص نظريَّة الإقناع البلاغي، لدراسة انعكاس تعاليم القرآن الكريم والأحاديث النبويَّة الشريفة في نهج الإمام علي عليه السلام في التربية الاجتماعيَّة. ولتحقيق هذا الهدف، تستعمل الدراسة أسلوب تحليل المحتوى لتسليط الضوء على الوسائل اللغويَّة والبلاغيَّة التي جعلت خطاب الإمام علي عليه السلام مؤثِّرًا للغاية في تقديم المشورة في التربية الاجتماعيَّة في وصيَّته لابنه الإمام الحسن عليه السلام. وقد تمَّ جمع بيانات التحليل مستمدَّة في معظمها من هذه الوصية إضافة إلى مقتطفات أخرى من كتاب نهج البلاغة. وتشير أهم نتائج الدراسة إلى أنَّ الإمام علي عليه السلام يتبنَّى نهجًا تربويًّا حميمًا في التربية الاجتماعيَّة، وقد انعكس ذلك في اختياره الفريد للألفاظ التي كانت مثمرة للغاية في هذا الصدد. وقد أظهر التحليل أيضًا أنَّ الإمام علي عليه السلام استعمل وسائل لغويَّة وبلاغيَّة مختلفة في هذه الوصيَّة. ومن أكثر الوسائل اللغويَّة استعمالاً هي التوكيد والمدح والذم والأمر والنهي والتحذير والنداء، أمَّا الأساليب البلاغيَّة فتشمل التشبيه والاستعارة والتضاد والاقتباس. ومن هنا يمكن الاستنتاج أنَّ منهج الإمام علي في التربية الاجتماعية يعكس فهمه الدقيق لتعاليم القرآن الكريم والأحاديث النبويَّة الشريفة، وأنَّ منهجه ينبغي اعتماده في المؤسَّسات التعليميَّة لأغراض تربويَّة.

الكلمات المفتاحيَّة: البلاغة، التربية الاجتماعيَّة، الوصيَّة، نهج البلاغة، الإمام علي عليه السلام.

Introduction

Nahj Al-Balagha is an elegant collection of the unique sermons, supplications, wills, epistles and aphorisms composed by Amir Al-Mu'minin (AS), Imam Ali Bin Abi Talib and collected by Sayyid al-Sharif ar-Radi almost one thousand years ago (Mutahhari, 2009). There is no doubt that Imam Ali was very eloquent and he delivered a large number of speeches that are still influential and are full of philosophical wisdom. Imam Ali wrote numerous letters, particularly during the days of his caliphate, which were recorded and preserved by his admirers with great interest and enthusiasm. He delivered more than 480 sermons on various occasions (Mutahhari, 2009). There is consensus amongst scholars that Imam Ali's (AS) discourse is characterized mainly by literary elegance and eloquence among other things. These two qualities have made his speeches invaluable and miraculous. Supporting this point of view, Sheikh Muhammad Abda (1375, p. 5) argues that the Imam's speech is "the most noble and eloquent after the speech of Allah and the speech of His Prophet (PBUH),

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the most abundant in material, the most sublime in style, and the most comprehensive of sublime meanings". The value of his book 'Nahj Al-Balagha' stems from its elegance, intrinsic beauty, subtlety, and depth of meaning.

Fourteen centuries since Al-Sharif Ar-Radi compiled Nahj Al-Balagha, yet the book still maintains the same attractiveness, charm, beauty and influence for the present-day readers. The great power of Imam Ali's (AS) words can still be seen in moving the hearts and infusing them with the feeling of wonder, and drawing tears from the eyes. Imam Ali (AS) was the pioneering Islamic figure of eloquence, and other orators and preachers tried to learn from him the principles of eloquence and imitate his style of oration and preaching. However, despite their continuous attempts, they failed to bring something similar.

Being the closest companion to Prophet Mohammed (PBUH), Imam Ali (AS) has definitely infused his sermons, supplications, wills, epistles and aphorisms with the teachings of Islam, whether from the Holy Quran or Prophet Mohammed's

traditions. This has been specifically reflected in his teachings and the advices he provided to his sons, the governors he appoints on the Islamic states or the Muslim community at large during his caliphate. According to Mutahhari (2009, p. 15), Imam Ali's "speech (alone) bears the imprint of divine Wisdom and the fragrance of the Prophet's eloquence".

Bearing these facts in mind, the significance of the present study stems from its attempt to carry out a rhetorical and linguistic analysis of some of devices that Imam Ali utilizes in his will to his son Imam Hasan (AS) which made this will highly influential.

Literature Review

Imam Ali's Nahj al-Balagha has attracted the attention of orators, scholars, linguists and rhetoricians. They have approached this precious masterpiece from different perspectives. For instance, Hoseini & Feqhizadeh (2017), analyzed the extent to which Imam Ali has reflected the teachings of Islam in his discourse. The most important finding

of the study shows that Imam Ali's (AS) concepts and intellectual bases are derived from the teachings of the Holy Quran and the Prophet traditions. Hence, his words are considered as reflections of the Qur'an and its worldview and culture.

From a cognitive sociolinguistic standpoint, Pourebrahim (2017) conducted a study on the role of animal (camel) metaphors in the construction and perception of the existing social system in Nahj al-Balagha. The results of the study show that Imam Ali (AS) used the camel metaphor and its association with the people at that time to create a social system by providing a coherent and harmonious moral proposition and a prevailing political system.

Taking a peace building orientation, Nasiri (2021) presents Nahj al-Balagha as a "media" that communicates numerous messages to the audience with the aim of building a religious Islamic culture. The author examined the emotional, moral, cognitive, and aesthetic dimensions which represent the foundations of media literacy, focusing specifically on the moral dimension in the peaceful orientation

and tolerance of Amir al-Muminin (AS). The most important conclusion the author has arrived at was that Imam Ali's (AS) instructive words being the religious leader, provided a clear path to the audience to be more tolerant and positive in social peace building.

Moreover, Zare's (2023) study takes a linguistic approach and uses cognitive metaphor theory to examine the metaphors embodied in Nahj Al-Balagha. The findings of the study indicate that Imam Ali has aptly conceived metaphorical conceptualization in transferring Islamic teachings and correcting human opinions and thoughts. Thus, the audience is enabled to understand the abstract concepts of the target domain with the help of the source domain. This indicates that the efficiency of cognitive metaphor in the sacred texts is multifaceted.

Rhetorical Persuasion Theory

Rhetorical theory mostly explains how we understand methods of creating meaning and interpretation through persuasion. Persuasion is

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commonly linked to past norms involving giving and crafting speech. This is why rhetorical theory is frequently referred to as the "art of persuasion" or the "art of speechmaking". Persuasion tactics involve changing beliefs through communication, social pressure, and authority. Understanding the mechanisms of persuasion helps us delve into the complex world of human interaction and decision-making processes. Persuasion manifests itself in changing minds and actions through clever communication. It's a powerful tool utilized by relying on particular strategies opted for to make an impact, but it comes with an ethical baggage. Effective persuasion involves crafting messages that resonate with the intended audience.

The word rhetoric is Greek in origin. It is derived from 'techne', which means art or skill, and rhetor, i.e., speaker. Aristotle (1954) defines rhetoric as "the faculty of observing the available means of persuasion, in any given situation." It is the active organization of discourse; a way of organizing speech to correct or realign a point of view. Rhetoric is the art of speaking well.

Rhetoric consists of humanistic, literary, and political principles that analyze how language inspires human behavior and envisions potential outcomes. The theory explains how communication, portrayal, and authority are tools based on perceptions of influence and the recipients they are directed towards. Persuasion is essential in rhetoric as it is the focus of study for rhetoricians and the goal of rhetorical scholarship. According to James “how one argues [is] more important than … what one argues".(2013, p.4)

The primary constructs in rhetoric are ethos, pathos, and logos. These are the elements of persuasion that speakers normally employ.

Ethos, the appeal to authority. These are the ethical proofs derived from the moral character of the speaker.

Pathos, the appeal to emotions. The objective of pathos is to put the recipients into a certain frame of mind using what the speaker already knows about their recipients.

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Logos, the use of reason, logic, and language as a persuasive tool. The proof presented within a speech to show a genuine or seeming truth. Aristotle discusses two types of logical proof: induction and deduction. Induction starts from the bottom, while deduction involves applying principles from the top.

Aristotle also describes three genres of rhetoric, which correspond to different "tenses" in which a speech may be made. These include the forensic, the epideictic, and the deliberative. In each of these genres, rhetoric handles some uncertainty. For instance, the forensic genre of rhetoric is about matters of fact, what is and is not, what did or did not happen in the past. On the other hand, the epideictic genre of rhetoric is about matters of praise or blame. It corresponds to the present, the place between past and future. Finally, the deliberative genre of rhetoric is about policy; what should or should not be done. It corresponds to the future and the course of action that should be taken to attain it.

Methodology

This study adopts the mechanisms of rhetorical persuasion theory in analyzing Imam Ali's (AS) will to

his son Imam Hasan (AS), which was characterized by its high eloquence, which made it a rich material for study and rhetorical analysis.

Approach and data of the study

The study is qualitative in nature and adopts a rhetorical and linguistic approach to analyze some of the devices Imam Ali infused his will to his son Imam Hasan to convey the intended messages and make the will highly influential. Hence, some typical illustrative extracts in the will containing linguistic and rhetorical devices will be selected to represent the data for analysis. These extracts are adopted from the book 'Nahj Al-Balagha' (2010) edited by Al-A'ttar from page 519 to page 539 which summarize the will.

Data collection and analysis

The utilized rhetorical and linguistic devices in the will are going to be hand-picked after meticulously reading it and conducting a discourse analysis on it focusing mainly on the most recurrent types of these devices. The selected extracts containing the linguistic and rhetorical devices which have added eloquence and elegance to the will are discussed

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utilizing the mechanisms of rhetorical persuasion theory. Moreover, for each of the selected extracts, a translation in English is given. These translations are taken from Mutahhari (2009). In addition, for each analyzed extract, an Ayah or Prophet tradition is given to show the degree to which Imam Ali's discourse represents a reflection of the teachings of the Holy Quran and Prophet Mohammed's traditions.

Results and discussion

The results of the analysis show that Imam Ali's approach of social rehabilitation in his will to his son Imam Hasan embodies three dimensions; Imam Ali as a father (the pathos dimension of rhetoric), the Imam as a ruler (the ethos dimension of rhetoric), and the Imam as a preacher (the logos dimension of rhetoric). To that end, numerous linguistic and rhetorical devices are employed to give the will its elegant and highly eloquent texture. The following subsections will be devoted to an analysis of some the linguistics and rhetorical devices infused in the will and made highly effective. The beginning will be with the linguistic devices.

Linguistic Devices

In this subsection, some of the most important linguistic devices employed in the will are going to be discussed. It should emphasized that the will is full of insurmountable devices which are used to add elegance and eloquence to the conveyed assertions, and that it is impossible to discuss them all in a short paper like this one. Moreover, sometimes more than one linguistic device are used in the same assertion to add more significance. This is specifically used when the Imam believes that what is communicated to his son is of fatal significance, hence, it might be that one device might not suffice to achieve that prominence.

Emphasis

The use of emphatic devices is meant to add force to the assertions where they are used in the will. This shows that these assertions are of great importance, this is why they are given more prominence. Certain emphatic devices are employed for that purpose as the following examples illustrate;

The use of 'ina', 'ana', and 'ka'ana'.

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((إِنِّي أُوصِيكَ بِتَقْوَى اللهِ وَلُزُومِ أَمْرِهِ)) (Nahj Al-Balagha' 2010, p. 521)

"I admonish you to fear Allah, O my child, to abide by His commands" (Mutahari, 2009, p. 750).

In the first illustrative example in the will, Imam Ali (AS) begins his advice to his son Imam Hasan (AS) by stressing on the need to fear Almighty Allah and abide by His commands. It is a genuine reflection of the teachings of the Holy Quran and the Prophet traditions. This is specifically reflected in Ayah (70) from Al-Ahzab Surah when Almighty Allah says"

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ (الاحزاب: ٧٠)

Believers, be mindful of God, speak in a direct) fashion and to good purpose), or Ayah (102) from Al-Imran Surah

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (آل عمران: ١٠٢)

(You who believe, be mindful of God, as is His due, and make sure you devote yourselves to Him, to your dying moment.) (Haleem, 2005), and other Ayahs, in which fearing Allah and abiding by His teachings represent the major them in the Holy

Quran. Accordingly, Imam Ali (AS) strongly believes that fearing Allah should be the priority for building a noble Islamic community. More importantly, by addressing his dear son Imam Hasan (AS), Imam Ali (AS) is sending a message to the whole community since the Islamic teachings should be universally acknowledged. This demonstrates the extent to which the father/ruler is keen about his son and his people. This is why he is admonishing his son to fear Allah, although Imam Hasan's faith in Allah is unquestionable. Thus, the intended message contained in the will comes within Imam Ali's approach of social rehabilitation.

In the Arabic version of the will, emphasis in this sentence is achieved by using two devices; 'ina' and the pronoun 'I'. It might be sufficient for Imam Ali to use only the imperative "أُوصِيكَ بِتَقْوَى اللهِ وَلُزُومِ أَمْرِهِ" ,but because the issue he is addressing is of fatal importance, he intensified his assertion with the use of the emphasis particle 'ina'. Not only this, because Imam Ali is addressing his dear son (and by extension the community at large), he embodied the reference

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to himself with the use of the 'hidden' pronoun 'I' to imply that the command here is coming from 'your father, not any other person.

((واعْلَمْ أَنَّ أَمَامَكَ عَقَبَةً كَئُوداً – الْمُخِفُّ فِيهَا أَحْسَنُ حَالاً مِنَ الْمُثْقِلِ – والْمُبْطِئُ عَلَيْهَا أَقْبَحُ حَالاً مِنَ الْمُسْرِعِ – وأَنَّ مَهْبِطَكَ بِهَا لَا مَحَالَةَ – إِمَّا عَلَى جَنَّةٍ أَوْ عَلَى نَارٍ)) (Nahj Al-Balagha' 2010, p. 530)

"Be informed that in front of you lies an impassable valley wherein the light-burdened man will be in a better condition than the heavy-burdened one and the slow-paced will be in a worse condition than the swift-paced. Your terminating point at the other end of this passage will necessarily be either Paradise or Hell." (Mutahari, 2009, p. 754).

In example 2 above, the emphatic particle used this time is 'ana'. In this example from the will, Imam Ali gives advice to his son Imam Hasan (and by default to the whole community) to bear in mind that the path which takes people from this earthly life to the life after is very long and contains great difficulties and hardships. This sentence represents an invitation for the whole community to be prepared for this long journey by doing good

deeds and avoiding bad deeds. This advice implies a warning that unless people abide by the teachings of Almighty Allah, the end would be catastrophic. In the day of judgment, the wrong doers will be sent to hell. In this part of the will, Imam Ali quotes the description of the long journey from life to the day of judgment from the Holy Quran. Almighty Allah in Surah Al_Haj, Ayah (47) says

﴿وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ﴾ (الحج: ٤٧)

(Day with your Lord is like a thousand years by your reckoning.) (Haleem, 2005).

Linguistically speaking, this eloquent demonstration of the long and difficult journey from life passing through death to stand for the day of judgment is achieved by using the emphasis device 'ana', which is repeated twice. Moreover, this part of the will is initiated with the use of the imperative represented by the verb (اعلم) 'be informed'. By so doing, Imam Ali's attention is focused on social rehabilitation for the benefit of the community at large. In other words, if people's main concern is only after earthly interests; such as getting money,

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positions, reputation, etc. and not doing their proper worships, not abiding by the teachings of Islam, killing innocent people, preventing them from their rights, to the extent that they would forget the day of judgment, the loss of the whole community would be great.

((كَأَنَّ شَيْئاً لَوْ أَصَابَكَ أَصَابَنِي، وَكَأَنَّ الْمَوْتَ لَوْ أَتَاكَ أَتَانِي))

(Nahj Al-Balagha' 2010, p. 520)

"if anything befell you, it was as though it befell me, and if death came to you, it was as though it came to me" (Mutahari, 2009, p. 749).

In example 3 above, 'ka'an' is the emphatic device used by Imam Ali in his will to his son Imam Hasan. The device has been used twice to intensify the significance of the embodied assertion. What is amazing in this segment from the will is the representation of the father-son relationship. Although Imam Al (AS) is the ruler of the whole Muslim nation, he does not forget his role and responsibility as a father. He is stressing on the close bonds that should be established between the fathers and the sons in the whole community.

He is telling his son that if anything (disease, death or any bad event) 'befalls on you, definitely it would befall on me'. In this part of the will, Imam Ali sends a message to the fathers to build an intimate relationship with their sons. Accordingly, the use of these two emphatic linguist devices in the same sentence coincides with Imam Ali's approach for social rehabilitation.

Praise and dispraise

((نِعْمَ الْخُلُقُ التَّصَبرُ فِي الْحَقِّ)) ((بِئْسَ الطَّعَامُ الْحَرَامُ)) ((إِنَّ خَيرْ الْقَوْلِ مَا نَفَعَ)) ((أَنَّه لَا خَيرَ فِي عِلْم لَا يَنْفَعُ)) ((مَا أَقْبَحَ الْخُضُوعَ عِنْدَ الْحَاجَةِ)) (Nahj 'Al-Balagha ,2010 ,pp. 520-530))

"The best trait of character is endurance in matters of righteousness." "The worst food is that which is unlawful." "the best saying is that which benefits. Be informed that there is no good in that knowledge which is futile" "How bad it is to bend down at the time of need" (Mutahari, 2009, pp. 750, 56, 58).

Another linguistic tactic employed in the will is the tendency to praise things and traits which are of great benefit to the community, and encourage

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people to do them, or dispraise bad traits and things which are useless and harmful and discourage people from doing them. This has been achieved by utilizing superlative degrees and constructions such as 'the best, the worst, or there is no good'. In each of the illustrative examples listed above, Imam Ali gives a very important moral lesson to the community at large through his pieces of advice to his son Imam Hasan. For instance, in the first example, Imam Ali praises endurance in matters of righteousness, and by default encourages people to be patient when they indulge in matters like these. The implied moral lesson is that whether you seek to achieve the rights of other people or your rights, you need to develop the trait of endurance. The implies message in this example represents a reflection of the teachings of the Holy Quran. For instance, in Surah Al-Asr, Ayah (3), Almighty Allah says

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾
(العصر: ٣)

"except for those who believe, do good deeds, urge one another to the truth, and urge one another to steadfastness" (Haleem, 2005). In the second

example, Imam Ali disparages unlawful food and by extension he disparages all unlawful earnings. In this example, the Imam sends a message to the community at large that unlawful earnings would bring evil and destruction to the community. They would encourage people to commit all types of crimes just to earn money, they would encourage bribery and corruption.

Similarly, in the third and fourth examples, Imam Ali emphasizes the significance of whatever people say. They should say only what is of benefit the community. They should avoid composing any types of discourse that is useless or might cause harm to the community. Even in their search for knowledge, people should do that in ways that are useful to the community, they should not do that only be to gain worldly interests or reputation.

All the above cited and discussed examples show that the will is basically constructed as a code for social rehabilitation. More importantly, to make this code of social rehabilitation more influential, Imam Ali utilizes various linguistic devices.

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Imperative sentences

According to Quirk & Greenbaum (1990, p. 231), imperatives are sentences which do not have a grammatical subject and normally their verb is in the base form. They are primarily used for directive purposes, which means that they are mostly used to instruct somebody to do something. Imperative sentences are so pervasive in the will. In each of these sentences Imam Ali instructs his son to adhere to a good deed or behavior or to avoid doing something which is immoral or might cause problems. The directives embodied in the imperative sentences used in the will demonstrate beyond any doubt the significance of this will in the social rehabilitation process. Although the following illustrative examples are self-explanatory, two examples will be elaborated on for space limitation;

((يَا بُنَيَّ اجْعَلْ نَفْسَكَ مِيزَاناً فِيمَا بَيْنَكَ وبَيْنَ غَيْرِكَ، فَأَحْبِبْ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ، واكْرَه لَه مَا تَكْرَه لَهَا، وأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحسَنَ إِلَيْكَ، واسْتَقْبِحْ مِنْ نَفْسِكَ مَا تَسْتَقْبِحُه مِنْ غَيْرِكَ، وارْضَ مِنَ النَّاسِ بِمَا ترضاه لَهُمْ مِنْ نَفْسِكَ))

(528 .p ,2010 'Nahj Al-Balagha)

"O my child! Make yourself the measure (for

dealings) between you and others. Thus, you should wish for others what you wish for yourself and hate for others what you hate for yourself. Do good to others as you like good to be done to you. Regard as bad for yourself whatever you regard as bad for others. Accept that from others which you like others to accept from you." (Mutahari, 2009, p. 753).

Each of the previously cited imperative sentences from the will represents a code within the social rehabilitation approach. Imam Ali is commanding his son to make a fair and balanced measure in his dealings with other people. He is asking Imam Hasan to wish for others what he wishes for himself and to hate for others what he hates for himself. These things are of fatal importance for the peace building process in the community, thus when they are properly established, the whole community would get benefit. No hatred or envy would prevail in the community, and conflicts and disputes would disappear. Accordingly, Imam Ali constructs these assertions in the imperative form to urge his son and the whole community to observe them carefully. Definitely, Imam Ali in most of these assertions

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is influenced by the teachings of the Holy Quran and the Prophet traditions. For instance, Prophet Mohammed in this regard says "

عن أنس بن مالك خادم رسول اللهﷺ أنَّ النبيَّﷺ قال: ((لا يؤمن أحدكم حتَّى يُحبَّ لأخيهِ ما يُحبُّ لنفسه))، رواه البخاري ومسلم. ((أَخِّرِ الشَّرَّ فَإِنَّكَ إِذَا شِئْتَ تَعَجَّلْتَه، سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ، وعَنِ الْجَارِ قَبْلَ الدَّارِ)) (Nahj Al-Balagha' 2010, p. 538)

"Delay an evil deed because you will be able to hasten it whenever you wish." "Consult the friend before taking a course, the neighbor before buying the house." (Mutahari, 2009, p. 758).

((دَعِ الْقَوْلَ فِيمَا لاَ تَعْرِفُ، وَالْخِطَابَ فِيمَا لَمْ تُكَلَّفْ... وَأْمُرْ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ... وَعَوِّدْ نَفْسَكَ الصَّبْرَ عَلَى الْمَكْرُوهِ)) (Nahj Al-Balagha' 2010, p. 521)

"Give up discussing what you do not know and speaking about what does not concern you." "Ask others to do good; you will thus be among the doers of goodness. Discourage others from evil deeds with your own actions as well as speech" "Habituate yourself to endure hardships" (Mutahari, 2009, p. 750).

Prohibition and Warning

According to Idris (2019, p. 60), "prohibition sentence is a sentence used if the speaker wants to prohibit someone to do something." In Arabic, it is normally achieved with the use of 'no' "alnahyia" to prevent the addressee from doing something that might result in a catastrophe. Warning, on the other hand, implies the use of certain expressions such as (أحذرك)، (إيَّاك) "beware" to warn a person against a danger or a problem. These two linguistic devices are so common in the will. Whenever Imam Ali feels that what he will say is of fatal significance, he uses a prohibition or a warning rather than any of the previously mentioned devices. This approach implies the extent to which the father is so keen about the welfare and safety of his son and by default the whole Muslim community. Consider the following illustrative examples;

((وَلاَ تَبِعْ آخِرَتَكَ بِدُنْيَاكَ))، ((وَلاَ تَقُلْ مَا لاَ تُحِبُّ أَنْ يُقَالَ لَكَ))، ((وَلاَ تُخَاطِرْ بِشَيءٍ رَجَاءَ أَكْثَرَ مِنْهُ))، ((لاَ تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقاً فَتُعَادِيَ صَدِيقَكَ))، ((وَلاَ تُضِيعَنَّ حَقَّ أَخِيكَ اتِّكَالاً عَلَى مَا بَيْنَكَ وَبَيْنَهُ))، ((وَلاَ تَرْغَبَنَّ فِيمَنْ زَهِدَ فِيكَ))، ((وَلاَ يَكُونَنَّ أَخُوكَ أَقْوَى عَلَى قَطِيعَتِكَ مِنْكَ عَلَى صِلَتِهِ))، ((وَلاَ تَكُونَنَّ

عَلَى الْاِسَاءَةِ أَقْوَى مِنْكَ عَلَى الإِحْسَانِ))، ((وَلاَ يَكْبُرَنَّ عَلَيْكَ ظُلْمُ مَنْ ظَلَمَكَ))
(539-519 .pp ,2010 'Nahj Al-Balagha)

"Do not sell your next life for this one", "Do not say to others what you do not like to be said to you.", "Do not put yourself to risk regarding anything in expectation for more.", "Do not take the enemy of your friend as a friend of yours because you will thus antagonize your friend.", "Do not disregard the interests of your brother depending upon your terms with him, Do not lean towards him who turns away from you.", "Your brother should not be more firm in his disregard for kinship than you in paying regard to it", "you should exceed in doing good to him than his doing evil to you.", "Do not feel too much the oppression of a person who oppresses you"

In the first illustrative example, imam Ali urges his son to take utmost care about his next life. He is telling his son to abide by the teachings of Almighty Allah, follow the path of Prophet Mohammed and to avoid being obsessed by worldly things which might make him lose his next life. The implied meaning is that this worldly is short and should be utilized to build the eternal life after death.

This is done by utilizing the prohibition sentence which is initiated by "no" alnahyia. This segment in the will represents a reflection of Ayah (86) from Surah Al Baqara when Almighty Allah says

﴿أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ﴾ (البقرة: ٨٦)

"These are the people who buy the life of this world at the price of the Hereafter" (Haleem, 2005). Hence, Imam Ali does not want his son and the whole Muslim community to be among those who buy their worldly life at the price of the hereafter.

In the second illustrative example, Imam Ali gives his son a moral lesson by telling him not to address other people using words that he himself dislikes to be addressed by. This is done by utilizing the prohibition sentence which is initiated by "no" alnahyia. The implied meaning is that Imam Ali is advising his son to be very careful in his selection of the words to address other people as words might be as harmful as weapons. Sweet words used with the neighbors, with the friends, with employees, etc. are very effective in creating harmony, whereas harmful words can cause dissociation in the community at large. On this basis, this segment in the will is very influential for establishing social rehabilitation.

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((وإيَّاكَ والاتِّكَالَ عَلَى الْمُنَى فَإنَّهَا بَضَائعُ النَّوْكَى)) ((وَإيَّاكَ وَمُشَاوَرَةَ النِّسَاء، فَإنَّ رَأيَهُنَّ إلَى أَفْن)) . ((وإيَّاكَ أَنْ تَغْتَرَّ بِمَا تَرَى مِنْ إخْلَادِ أَهْلِ الدُّنْيَا إلَيْهَا))، ((وإيَّاكَ أَنْ تُوجفَ بِكَ مَطَايَا الطَّمَعِ))، ((إيَّاكَ أَنْ تَذْكُرَ مِنَ الْكَلَامِ مَا يَكُونُ مُضْحِكاً))، ((وإيَّاكَ والتَّغَايُرَ فِي غَيْرِ مَوْضِعِ غَيرَةٍ)) (Nahj Al-Balagha', 2010, pp. 501-538)

«Do not depend upon hopes because hopes are the mainstay of fools.", "Do not consult women because their view is weak", "Beware lest you should become deceived by the leanings of the people towards worldly attractions", "Beware lest bearers of greed should carry you", "Beware lest you should mention in your speech what may cause laughter", "Do not show suspicion out of place"

The first illustrative example in the form of warning is established with the use of the warning particle 'beware', (إيَّاكَ). In this segment in the will, Imam Ali warns his son not to depend only on hopes and neglect working hard in this life to guarantee the next life. Imam Ali is telling him that blind hopes represent the mainstay of fools. Therefore, this is an invitation to all people to work hard, to have solid determination and consequently to secure good life. This part of the will is a manifestation of the Prophet tradition;

عَنْ أبي يَعْلَى شَدَّادِ بْن أَوْسٍ عن النَّبيّ ﷺ قَالَ: ((الكَيِّس مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِما بَعْدَ الْموْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَه هَواهَا، وتمَنَّى عَلَى اللَّهِ))

Vocative

According to Quirk et al (1974, p. 773), vocative is usually a noun phrase denoting one or more persons to whom it is addressed. From a sociolinguistic perspective, Zwicky (1974, pp. 795-96) argues that vocatives can be used to express attitude, politeness, formality, status, intimacy, or role relationship. In addition, most of them signal the speaker characterizing himself/herself to the addressee. In the will, Imam Ali employs 11 forms of vocatives to draw his son's attention to the assertions initiated by each vocative. Two of these forms and their rhetorical functions will be discussed in the following examples;

((أي بنيّ ـ يا بنيّ)) "O my child!"

In the two vocative forms above, Imam Ali uses either the noun phrase 'أي' or 'يا' accompanied by the word 'بنيّ' to attract Imam Hasan's attention to what is going to be said. This vocative approach embodies two main things. First, it comes within

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Imam Ali's approach of social rehabilitation, and it shows the high degree of endearment and intimacy between the father and his son. Also, it shows the father's concern about his son and the extent to which the father is afraid about his son. Second, it signals the high significance of the assertion initiated by the vocative. This is why the vocatives are mainly used at certain turning points in the development of the discourse in the will. Whenever, Imam Ali believes that more attention is required to assimilate the significant assertion made, he uses a vocative form. Whenever he might feel that too much assertion is given in a certain part in the will, and there might be less attention paid, he uses a vocative from to draw Imam Hasan's attention that what follows is of the same significance as the preceding one.

Rhetorical devices

Not only the linguistic devices have been used to give the will its elegance and eloquence, rather rhetorical devices have also been utilized for that end. In the following subsections, some of these rhetorical devices are discussed.

Simile

Childs & Fowler (2006, p. 218), define simile as "a comparison…inwhichthe'like'or'as…as'suggests, from the viewpoint of reason, separateness of the compared items". There are several instances in which Imam Ali uses simile in the will to make the communicatedassertionstohisson moreinfluential. Consider the following illustrative examples;

((كَأَنَّ شَيْئاً لَوْ أَصَابَكَ أَصَابَنِي، وَكَأَنَّ الْمَوْتَ لَوْ أَتَاكَ أَتَانِي)) (Nahj Al-Balagha' 2010, p. 520)

"If anything befell you, it was as though it befell me, and if death came to you, it was as though it came to me." (Mutahari, 2009, p. 749).

In this example, Imam Ali uses simile by employing the particle 'kana' (كَأَنَّ) to compare anything that might befall on his son to be similar to the same thing befalling on himself. The meaning is that the Imam wants to emphasize the intimate relationship which associates him with his son, as if his son is part of him, or more appropriately, as himself. To reiterate, if something hurts the son, it definitely will hurt the father.

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((يَسْبِقَنِي إِلَيْكَ بَعْضُ غَلَبَاتِ الْهَوَى وَفِتَنِ الدُّنْيَا، فَتَكُونَ كَالصَّعْبِ النَّفُورِ))
(Nahj Al-Balagha' 2010, p. 523)

«The forces of passions or the mischiefs of the world overtake you making you like a stubborn camel.» (Mutahari, 2009, p. 750).

In this example, Imam Ali once more wants to express his deep concern about the welfare of his dear son. He emphasizes the fact that he is fighting with the forces of passion and the mischiefs of the world that try to overtake his son. He tries to be the first to communicate with his son and get close to him, but the vicissitudes of life and the prevalence of passion become complicated and difficult. The Imam is afraid that the impact of these forces might psychologically affect his son's behavior, i.e. make him revolt against his father's teachings. For that end, Imam Ali use simile with the word 'like' (كا), to compare this state of affairs with a stubborn camel which is difficult to be tamed.

((إِنَّمَا قَلْبُ الْحَدَثِ كَالْأَرْضِ الْخَالِيَةِ مَا أُلْقِيَ فِيهَا مِنْ شَيْءٍ قَبِلَتْهُ)) (Nahj Al-Balagha' 2010, p. 523)

"Certainly, the heart of a young man is like an uncultivated land." (Mutahari, 2009, p. 750).

In this example, Imam Ali use simile with the word 'like' (کا) to compare between the heart of a young child and the empty land. he says that young children are like an empty land that has not been cultivated before, it grows everything. This shows the fatal role of the parents in raising children and endowing them with the best values, morals and religious knowledge. This good upbringing and purposeful education for children is a reserve which suffices them from undergoing difficult experiences to acquire these values and morals. Sometimes experiences yield hardship and psychological or physical pains.

Metaphor

Childs & Fowler (2006, p. 139) argue that "metaphor ascribes to some thing or action X a property Y which it could not literally possess in that context. . . ., the hearer or reader infers that what is meant is that X is Z, where Z is some property suggested by Y, X or the interaction of the two, that can be literally true of X in some context.". In the will, Imam Ali utilizes metaphor as a rhetorical device to add more elegance and eloquence to his

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approach of social rehabilitation. Below are some illustrative examples;

((انْظُرْ فِيمَا فَسَّرتُ لَكَ، وَإِنْ أَنْتَ لَمْ يَجْتَمِعْ لَكَ مَا تُحِبُّ مِنْ نَفْسِكَ... فَاعْلَمْ أَنَّكَ إِنَّمَا تَخْبِطُ الْعَشْوَاءَ وَتَتَوَرَّطُ الظَّلْمَاءَ)) (Nahj Al-Balagha', 2010, p. 525).

"be informed that you are only stamping the ground like a blind she-camel and falling into darkness" (Mutahari, 2009, p. 752).

In this illustrative example, Imam Ali urges his son to carefully consider the teachings and pieces of advice embodied in the will. He urges him to be confined to performing the obligatory religious duties, and to follow the path of Ahl-Al-bait (AS), for they did not restrict themselves to blind imitation, rather they examined the evidence, then eventually embraced what they knew, and refrained from what they were not required to do. (Ibn Abi Al-Hadeed, 1987, p. 71). Imam Ali uses the metaphor of a blind camel which vainly stamps the ground to describe the effect of dissociating from this path. The message one can get from this metaphor is that whosoever goes astray from the path established

by Ahl-Al-bait and seeks another path that he himself has initiated would fall into darkness.

((الْمَرْأَةَ رَيحَانَةٌ، وَلَيْسَتْ بِقَهْرَمَانَة)) ('Nahj Al-Balagha, 2010, p. 538))

"A woman is a flower not an administrator" (Mutahari, 2009, p. 758).

In this example, Imam Ali use metaphor to emphasize the status the woman should entertain in the community. This status is entrusted to the woman through the teachings of the Holy Quran and the Prophet traditions. For instance, Almighty Allah says ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ (النساء:١٩) "Live with them in accordance with what is fair and kind:" (Haleem, 2005) and Prophet Mohammed (PBUH) says (إنَّما النِّساء شقائق الرِّجال، ما أكرمهنَّ إلَّا كريم، وما أهانهنَّ إلَّا لئيم). On this basis, the woman should have the same rights the man has; she should be respected because she is the mother, the wife, the daughter and the aunt. She is not to be recruited only the house keeping duties. This great status for the woman is depicted in the will when Imam Ali compares between her with the sweet fragrance of the beautiful flower, namely the basil.

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((إِنَّمَا أَهْلُهَا كِلَابٌ عَاوِيَةٌ، وَسِبَاعٌ ضَارِيَةٌ، يَهِرُّ بَعْضُهَا بَعْضاً)) (Nahj Al-Balagha' 2010, p. 532)

"Surely, those (who go) after it are like barking dogs or devouring carnivore who hate each other." (Mutahari, 2009, p. 755).

((أَلْجِىءْ نَفْسَكَ فِي الْأُمُورِ كُلِّهَا إِلَى إِلهِكَ، فَإِنَّكَ تُلجِئُهَا إِلَى كَهْف حَرِيز)) (Nahj Al-Balagha' 2010, p. 521)

"resign yourself to your Lord because you will thus be resigning yourself to a secure shelter and a strong protector." (Mutahari, 2009, p. 750).

Antithesis

Antithesis, which is Greek in origin, means opposition. It is "a stylistic pair figure in the text used for expressive-visual, humorous, ironic, evaluative and other purposes." (Ruzibaeva, 2019, p. 149). Antithesis is normally used to create juxtaposition by focusing attention on the differences of qualities using parallel structures. This yields a clever contrast that highlights dramatic qualities and creates a rhythm that is interesting and memorable to the reader. It is one of the rhetorical devices used in the will to make more elegant and eloquent.

Consider the following illustrative examples;

((اعْلَمْ أَنَّ مَالِكَ الْمَوْتِ هُوَمَالِكُ الحَيَاةِ، وَأَنَّ الْخَالِقَ هُوَ الْمُمِيتُ، وَأَنَّ الْمُفْنِيَ هُوَ الْمُعِيدُ، وَأَنَّ الْمُبْتَلِيَ هُوَ الْمُعَافِي)). (Nahj Al-Balagha' 2010, p. 526)

"Be admonished that Whoever is the master of death is also the master of life, that the Creator causes death as well as gives life, that Whoever destroys is also the restorer of life, and that Whoever inflicts disease is also the one Who cures." (Mutahari, 2009, p. 752).

In this example, Imam Ali skillfully creates juxtapositions between death and life, the creator and the cause of death, the destroyer and the restorer, and the inflictor of disease and the curer. These clever contrasts between two extremes in each time attract the attention of the audience to different qualities each of these opposites has. More importantly, in all these oppositions the embodied reference is to same thing, i.e., Almighty Allah is the doer of all these things. The moral lesson Imam Ali wants to stress is that all human beings should fear and worship only Almighty Allah since He is the doer of all aforementioned things. This is a social

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rehabilitation message that has been skillfully reflected though the use of antithesis which adds more eloquence to the will.

((أَنَّكَ إِنَّمَا خُلِقْتَ لِلآخِرَةِ لاَ لِلدُّنْيَا – ولِلْفَنَاءِ لاَ لِلْبَقَاءِ ولِلْمَوْتِ لاَ لِلْحَيَاةِ))
('Nahj Al-Balagha, 2010 ,p. 532)

"Be informed that you have been created for the next world, not for this one, for extinction (in this world), not for lasting, and for dying, not for living." (Mutahari, 2009, p. 755).

What has been said about the use of antithesis in the previous example can be said about this example. However, this time Imam Ali creates juxtapositions between the next world and this life, between extinction and immortality and between death and life. The embodied moral lesson is that all human beings were created to eternally remain in this life. Accordingly, they should do what is of benefit for them the next world. The use of antithesis has been very shocking to the audiences by reminding them of their definite fate.

((لاَ تَكُنْ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللهُ حُرّاً))

Quotation

The use of quotations is another very effective rhetorical device utilized by Imam Ali to make his will more elegant and eloquent. As has been repeatedly mentioned in the discussion of the previous examples, any part in the will represents a reflection of the impact of the teachings of the Holy Quran and the Prophet traditions on Imam Ali. Consider the following examples;

((أَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ)) . من قوله تعالى : ﴿وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ﴾ (القصص: ٧٧)

“Do good to others as you like good to be done to you". (Mutahari, 2009, p. 753).

“Do good to others as God has done good to you". (Haleem, 2005)

In the first example, Imam Ali is quoting his will from Ayah 77 from Al-Qasis Surah. This part of the will represents an invitation to Imam Hasan to treat people properly in the same ways he wishes other people to treat him. This is a moral lesson within Imam Al's approach of social rehabilitation.

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((قد أذن اللّه لك بالدعاء وتكفّل لك بالإجابة)). إشارة إلى قوله تعالى : ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ (غافر: ٦٠)

"Has permitted you to pray to Him and has promised you acceptance of the prayer."

"Your Lord says, 'Call on Me and I will answer you". (Haleem, 2005)

The second example is a reflection from Ayah 60 from Ghafer Surah. Hence, Imam Ali is quoting this part of the will from this Ayah which emphasizes the need for all human being to supplicate and pray to Almighty Allah Who definitely will answer them.

((أَمَرَكَ أَنْ تَسْأَلَهُ لِيُعْطِيَكَ)) إشارة إلى قوله تعالى : ﴿وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾ (النساء: ٣٢)

"He has commanded you to beg from Him in order that He may give you."

"You should rather ask God for some of His bounty" (Haleem, 2005)

Conclusion

The study has aimed to identify and analyze some of the rhetorical and linguistic devices

employed in Imam Ali's will to his son Imam Hasan which aimed for social rehabilitation. It has adopted a rhetorical-linguistic approach to examine the reflections of the teachings of the Holy Quran and the Prophet traditions in the Imam's approach for social rehabilitation. The analysis has shown that Imam Ali utilizes several linguistic and rhetorical devices to make the will highly influential. The discussed linguistic devices include emphasis, praise and dispraise, the use of imperative sentences, and prohibition and warning. On the other hand, the discussed rhetorical devices include simile, metaphor, antithesis, and quotations. These devices have added more elegance and eloquence to the will making it more appealing and highly influential. Moreover, the analysis has revealed that every segment in the will represents a reflection of the teachings of the Holy Quran and Prophet Mohammed's traditions. Hence, in every discussed illustrative example, at least one Ayah has been cited to show that the Imam in his social rehabilitation approach has been inspired by these teachings.

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The Quranic Reflection of the Concept of Social Integration in Imam Ali's Nahj al-Balagha: A Discursive Analysis

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الانعكاس القرآني لمفهوم التكامل الاجتماعي في نهج البلاغة للإمام علي عليه السلام دراسة خطابيَّة

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Abstract

The present study is conducted discursively on the reflection of the Holy Quran in the philosophy of Imam Ali in regard to the concept of social integration as it is argued in Nahj al balagha. Such a concept has been tackled from different perspectives: literary, linguistic, cultural, historical, rhetorical, philosophical, and political. However, it is still a subject of ongoing polemic debates. It has rarely been analyzed through a linguistic lens of Western theoretical insights. Hence, this study is an attempt to bridge the gap between discursive strategies, from a Western theoretical perspective, and selected texts from Nahj al balagha. Discursive strategies are adopted in this study to spell out how language could shape meaning and social interactions. This study is qualitative in nature describing, interpreting, and explaining a variety of discursive strategies concerning the act of social integration. Selected texts from Imam Ali's Nahj al balagha are the primary data of the current study which employs Wodak's (2005) taxonomy of discursive strategies to investigate the intricate

network of social integration by means of which individuals can be incorporated into a larger community. Via the given discursive strategies, the study has arrived at certain conclusions: a) western theoretical foundations could be helpful enough to deal with non-western philosophical and texts, b) based on various linguistic devices and discursive strategies, Imam Ali endeavors to make individuals feel a sense of belongingness which can elaborate overall well-being, economic stability, social cohesion or inclusion, and cultural exchange, and C) there is interdiscusivity between the Holy Quran and Nahj al belagha, both texts are immersed in a variety of profound themes on all aspects of life.

Key Words: Imam Ali , Nahj al Balagha, Social Integration, Discursive Strategies

المستخلص:

تمَّ إجراء هذه الدراسة بشكل خطابي حول انعكاس القرآن الكريم في فلسفة الإمام علي عليه السلام فيما يتعلَّق بمفهوم التكامل الاجتماعي كما هو مذكور في نهج البلاغة. لقد تمَّ دراسة هذا المفهوم من زوايا متعدِّدة: الأدبيَّة، اللغويَّة، الثقافيَّة، التاريخيَّة، البلاغيَّة، الفلسفيَّة، والسياسيَّة. ومع ذلك، لا يزال هذا الموضوع محور نقاشات جدليَّة مستمرَّة. نادراً ما تمَّ تحليل نهج البلاغة من طريق عدسة لغويَّة تستند إلى الرؤى النظريَّة الغربيَّة. وبالتالي، تهدف هذه الدراسة إلى سدِّ الفجوة بين الاستراتيجيات التداوليَّة بوصفها منظورًا نظريًّا غربيًّا والنصوص المختارة من نهج البلاغة. تمَّ تبنِّي الاستراتيجيات التداوليَّة في هذه الدراسة لتوضيح كيف يمكن للغة من تشكيل المعاني والتفاعلات الاجتماعيَّة.

تعدُّ هذه الدِّراسة نوعيَّة في طبيعتها؛ إذ تصف، تفسر، وتشرح مجموعة متنوعة من الاستراتيجيَّات التداوليَّة فيما يتعلَّق بفعل التكامل الاجتماعي. النصوص المختارة من نهج البلاغة للإمام علي عليه السلام هي البيانات الرئيسيَّة لهذه الدِّراسة التي تستعمل تصنيف ووداك (٢٠٠٥) للاستراتيجيات التداوليَّة للتحقيق في الشبكة المعقدة للتكامل الاجتماعي التي من طريقها يمكن دمج الأفراد في مجتمع أوسع. وبالنظر إلى الاستراتيجيات التداولية المعطاة، توصَّلت الدِّراسة إلى استنتاجات رئيسية معيَّنة: أ) يمكن أن تكون الأسس النظريَّة الغربيَّة مفيدة بما فيه الكفاية للتعامل مع النصوص الفلسفية غير الغربية. ب) بناءً على تنوع الأدوات اللغويَّة والاستراتيجيات التداوليَّة، يسعى الإمام علي إلى جعل الأفراد يشعرون بالإحساس بالانتماء، ممَّا يمكن أن يُسهم في تعزيز الرفاه العام والاستقرار الاقتصادي، والتماسك أو الشمول الاجتماعي والتبادل الثقافي. ج) هناك تداخل خطابيًّا بين القرآن الكريم ونهج البلاغة في كثيرٍ من الأفكار حول جوانب مختلفة في حياة الإنسان.

الكلمات المفتاحيَّة: الإمام علي عليه السلام، نهج البلاغة، التكامل الاجتماعي، الاستراتيجيات الخطابيَّة .

1. Introduction

Imam Ali's views on justice and leadership are a point analysis and discussion by the French philosopher Roger Garaudy who accentuates that Imam Ali is unprecedented in his vision of fairness, society construction, and governance (Garaudy, 1986). Being revolutionary for his time, he had a unique concept of freedom as he went beyond the basic opposition to slavery to start on more profound issues such as the freedom of speech and thought, and the right to live with full dignity (Momen, 1985). During his reign, he was a leader who not only called for justice but he also practiced it. People were treated evenly, whether they were friends, enemies, Muslims, or non-Muslims (Nasr, 2006). Compared to the high standards of Arabic literature, his rhetoric remains unmatched. That he had remarkably eloquent, persuasive, and rational discourse made him one of the most influential speakers of his time because his discourse (Leaman, 2002).

Nahj al Balagha, or the "Peak of Eloquence," as it is translated, can be defined as a collection of sermons, letters, and sayings attributed to Imam

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Ali ibn Abi Talib. In Islamic thought, the significance of this collection is due to its rhetorical grace, wisdom, and depth of content (Amir-Moezzi, 2011). The book was compiled by Sharif Razi in the 10th century (Khalidi, 2009). Ever since, it has been thought of as a masterpiece of Arabic literature. It involves three main components: sermons (covering topics like justice, governance, faith, and spirituality), letters (texts that are addressed to individuals such as governors and friends, providing varied and broad insights on leadership,integrity, ethics, and conduct), and wisdom (a representation of Imam Ali's perspectives on governance, life, and human nature) (Momen, 1985). By and large, Nahj al Balagha has been a key source for scholars and devotees alike; this is due to its profound insights into philosophy, ethics, state governance, and politics (Esposito, 2003).

2. Research Questions

The current study endeavours to answer the following questions:

What are the discursive strategies and linguistic

devices employed by Imam Ali in Nahj al balagha to promote the concept of social integration?

In what ways can Wodak's taxonomy of discursive strategies be applied to non-western philosophical texts, namely Imam Ali's Nahj al balagha?

3. Research Objectives

This study attempts to arrive at the following objectives:

To identify the discursive strategies and linguistic devices used by Imam Ali in Nahj al balagha to advocate the principles of social integration.

To examine the applicability of Wodak's taxonomy (as western theoretical foundation) in analyzing non-Western philosophical text.

Statement of the Problem

Although the concept of social integration has been studied from various perspectives, it has rarely been highlighted through a western linguistic lens by using Western theoretical framework. This gap creates a challenge in

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understanding how western theoretical moves, as Wodak's discursive strategies, could be helpful in analyzing non-western philosophical text , such as the discourse of Imam Ali, to understand how language can shape the public mind and public perception concerning concepts, such as the concept of social cohesion and integration.

Theoretical Perspectives:

Discursivity, as a term, is used by Wodak(2005) to refers to the modes of thinking, speaking, and writing which are structured and produced through discourse. Based on such perspective, she proposes five strategies:

Nomination: How social actors, groups, or events are named and categorized is the target of this strategy. For instance, the use of labels such as warriors, hypocrites, tyrants, dictators, terrorists, persecutors, democrats, and republicans are just a few examples (Reisigl & Wodak, 2001). Against such a background, it is worth mentioning that naming entities has the power to shape public perception (Van Leeuwen, 2008). Calling someone a dictator

could invoke a negative connotation, whereas calling him/her a democrat may evoke sympathy or support (Wodak, 2009).

Prediction: This strategy involves attributing qualities, traits, or characteristics to social actors, objects, or events (Fairclough, 1992). Describing a social actor as powerful, truthful, lazy, indifferent, or dangerous are examples of this strategy, which has the effect of shaping public perception by emphasizing certain aspects of an actor while downplaying others (Van Dijk, 2008).

Argumentation: This discursive strategy is employed to legitimize claims, actions, or policies (Fairclough & Wodak, 1997). It incorporates arguments to support a position or refute an opposition. An example of this strategy is arguing that eco-pollution laws are essential for global security or human safety (Reisigl & Wodak, 2009). Such arguments influence an audience's understanding of a particular issue and legitimize a certain course of action (Toulmin, 2003).

Mitigation and Intensification: The objective of

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this strategy is either to downplay or exaggerate the significance, consequences, or urgency of an issue or event (Wodak, 2009). For example, when climate change is mitigated by a politician calling it a natural fluctuation, or intensified by labeling it a global crisis, this strategy influences public perception by prompting the audience to prioritize certain issues (Van Leeuwen, 2008). Speakers use this strategy to minimize or amplify concerns about specific topics (Van Dijk, 2008).

Constructing National Identity: Speakers utilize this strategy to construct a sense of national belongingness by creating in-groups or out-groups (Anderson, 1991). Terms like “brave people" or “true people" are employed by politicians, for example, to delineate who belongs to the nation and who does not (Reisigl & Wodak, 2001). By differentiating between groups, national identity can be solidified (Van Dijk, 1998). These strategies were adopted in analyzing certain texts from Nahj al Balagha to understand the underlying ideologies and power dynamics (Wodak, 2005)

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Related Studies

Amir-Moezzi (2011) conducted his study entitled The Spirituality of Shi'i Islam: Belief and Practices whereby he examined Nahj al belagha in the context of Shi'i spirituality, highlighting its philosophical and ethical dimentions. The study showed that a variety of discursive strategies and linguistic devices were manipulated by Imam to encourage ethical leadership and social justice.

The development of Islamic thought with a focus on Imam Ali's views about leadership as it was argued in Nahj al belagha was examined by Jafri, S. H. M in his study The Origins and Early Development of Shi'a Islam in (1979). Historical and political overview on the discourse of Imam Ali was presented in this study. The findings revealed that Imam Ali put forward concrete theoretical foundations for leadership and state governance.

Khalidi, T. (2009) provided an analysis on the literary and rhetorical significance of Nahj al belagha in his study Classical Arabic Literature: A Library of Arabic Literature Anthropology. The study came up

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with the account that diverse discursive startegies and linguistic devises were employed by Imam Ali to accentuate his views of the guiding principles of social justice, state governance, and human rights.

By the same token, Modarressi, H. (2003), in his study Tradition and Survival: A Bibliographical Survey of Early Shi'ite Literature investigated the early Islamic literature involving Nahj al belagha and its impact on Islamic jurisprudence and governance. The findings of the study demonstrated that ideologies of justice, peace, and social inclusion shaped, reshaped, produced, and reproduced in Imam Ali's discourse have got universal appeal, that is in addition to their being rooted in the Quranic discourse, they are also aligned with the secular theories of the contemporary legal system.

7. Data Analysis and Discussion

Extract 1.

– ((وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَالْمَحَبَّةَ لَهُمْ، وَاللُّطْفَ بِهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبُعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ...)) ((نهج البلاغة، ج ٣، الرسالة رقم ٥٣، ص ٥٧٦))

"Let your heart be filled with mercy, love, and kindness for your people. Do not be like a ravenous beast over them, seizing the chance to devour them. For they are of two types: either your brothers in faith or your equals in humanity…"(al-Jibouri, 2016, vol. 3, p. 161)

It can be realized that Imam Ali, via the discursive strategy of argumentation, attempts to accentuate the immense values of education. He echoes the Quranic emphasis on the pursuit of knowledge and education. Below are two examples of verses that underscore the value of education in human life:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۞ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۞ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۞ الَّذِي عَلَّمَ بِالْقَلَمِ ۞ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ (العلق:١ – ٥)

"Read in the name of your Lord who created, created man from a clinging substance. Read! Your Lord is the Most Bountiful one who taught by the pen, who taught man what he did not know."(Quran, 96:1–5, Abdel-Haleem, 2004)

﴿يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ (المجادلة:١١)

"God will raise those of you who believe and those

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who have been given knowledge in-rank."(Qur'an, 58:11, Abdel-Haleem, 2004).

Imam Ali stresses the significance of education as it can shape individuals and societies in multiple ways. Educating people means enabling people to expand their knowledge, fostering their critical thinking, promoting their personal growth, gaining a deeper understanding of the world. It can also empower people as it grants them the knowledge and confidence that equip them to make decisions and take control over their affairs. By education, societies can foster innovation, equality, economic growth, and the sense of understanding among diverse groups. When people are educated, they can enhance their moral compass and promote values of empathy, justice, and respect for others.

By means of the strategy of argumentation, Imam Ali argues the significance of the social act of equality. Such significance is obvious through the use of the verb "educate" which falls under the directive speech act of command. An act which emphasizes the Islamic principle that seeking knowledge is an obligation upon every

Muslim. He sees that people are equally the same regardless of their social, religious, ethnic, or racial backgrounds. He presents logical reasoning to persuade his recipients via the two nominal phrases " your brothers in religion" or "your brothers in creation". He attempts to establish the thesis of "anti-discrimination" in that individuals are to be treated equally and fairly without being judged by religion or race. These two phrases represent a rhetorical strategy used by him to appeal to the audience's logic, ethics, and emotions.

Imam Ai is fully aware of the catastrophic consequences of discrimination which are mental and emotional harm, social inequality, economic disparities, social tension and division. He looked forward to having inclusive society where people from different racial and religious backgrounds could have equal access to life opportunities. Such a view of Imam Ali on human rights makes him be seen as a timeless figure in Islamic history and thought whose teachings and values transcend specific eras making him relevant to all ages. His principles of courage, justice, integrity, compassion, and

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humility are universal values that resonate across different generations. It is worth mentioning that Imam Ali's views, which are globally applicable, are timeless and can guide individuals of any era. His wisdom, courage, justice, and humility are values that resonate across different generations. It is worth mentioning that the concept of 'ingroupness' and 'outgroupness'-that is, the construction of Us and Them- is broken down in his discourse. Imam Ali's employment of the word "people" in " people are of two types….. creation" accentuates the view that he tends to be a member of the 'human community' rather than a member of the 'Islamic community.

Extract 2.

((أَيُّهَا النَّاسُ، إِنَّهُ لَا يَسْتَغْنِي الرَّجُلُ وَإِنْ كَانَ ذَا مَالٍ عَنْ عَشِيرَتِهِ، وَدِفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَأَلْسِنَتِهِمْ... ثُمَّ إِنَّهُ يُكْثِرُ الْمُدَافِعِينَ عَنْهُ بِرِفْقِهِ بِهِمْ، وَيَلْزَمُهُمُ الْحُكْمُ بِالْعَدْلِ فِيمَا لَهُمْ وَعَلَيْهِمْ...)) (نهج البلاغة، ج٣، الرسالة ٥٣، ص٥٧٦–٥٧٨)

"O people, no one—even if he be rich—can do without his tribe and their support with their hands and tongues. He secures their support through kindness to them… and justice in their dealings with him and with others."(Nahj al-Balagha, vol. 3,

Letter no. 53, pp. 576–578,, al-Jibouri, 2016)

By means of the discursive strategy of predication, Imam Ali tackles the social concepts of social cohesion whose means 'good conduct and just rule' is attributed as the strongest. Imam Ali sees that social cohesion cannot be constructed without the affiliation of 'good conduct' and 'just rule'. That social cohesion is the adherence to the 'good conduct' and 'just rule' indicates that establishing social cohesion is a dynamic process that cannot be shaped without the availability of these two layers: 'good conduct' and 'justice'. It can be realized that Imam Ali's perspective on 'social cohesion' is rooted in the Holy Quran as in

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾(الأنبياء: ٩٢)

"Indeed,thiscommunityofyoursisonecommunity, and I am your Lord, so worship Me."(Qur'an, 21:92, Abdel-Haleem, 2004)

It is a perspective that can be absorbed through his views on self-awareness, morality, and character. Such views emphasize that social identity, according to Imam Ali, is constructed

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primarily through an individual's inner virtues, ethical behavior, and his relationship with Allah.

He puts forward key strategies to the establishing of 'identity construction'. Corbin(1963, p. 57) identifies them as: 1. self-knowledge: Imam Ali famously said, " He who knows himself, knows his lord." This highlights the importance of self-awareness and introspection. Understanding one's inner-self, strengths, weaknesses, and moral responsibilities appears to be the foundation of the social act of identity construction in his discourse, 2. moral character: he places great emphasis on building a virtuous character. Qualities like justice, truthfulness, and kindness are cornerstones of a person's identity. He sees that the individual's moral conducts are the real access to defining who he is, not the external factors like wealth, power, or social status. 3. spirituality: he stresses that it is the relationship with Allah which plays a central role in shaping one's identity. Through devotion, sincerity, and reliance on Allah, a person can transcend worldly influences and focus on developing an identity that is rooted in faith and righteousness, and

4. social responsibility: according to him, identity is a by-product of one's actions within a society in that individuals have a duty to uphold justice, help the oppressed, and contribute positively to their communities. This sense of responsibility towards others would shape a person's public and social identity. By and large, identity is seen by him as something that is deeply connected to inner virtues, ethical behavior, and one's relationship with Allah, rather than to merely external roles or labels.

Extract 3.

((أَصْحِحْ قَلْبَكَ بِالْمَوْعِظَةِ، وَأَمِتْهُ بِالزُّهْدِ، وَقَوِّهِ بِالْيَقِينِ، وَنَوِّرْهُ بِالْحِكْمَةِ، وَذَلِّلْهُ بِذِكْرِ الْمَوْتِ...)) (نهج البلاغة، الرسالة ٥٣، ج ٣، ص ٥٧٧)

"Revive your heart with the lifegiving counsel, let it die to worldly indulgence, strengthen it with certainty, illuminate it with wisdom, and subjugate it with the constant remembrance of death..." (Nahj al-Balagha, vol. 3, Letter 53, p. 577, al-Jibouri, 2016)

The strategy of 'intensification' is employed by Imam Ali in this sermon to intensify the significance of 'learning' as a base of 'holistic consciousness'

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in establishing the social act of "social harmony". The ruler, according to Imam Ali should have a sense of 'holistic consciousness' which is a state of awareness that integrates all aspects of existence. Such aspects, which are mind,body, spirit, and the external world, are to be integrated into a unified perception of reality. Such a sense, that a ruler should have, emphasizes interconnectedness, self-awareness, and a deep understanding of one's relationship with the universe (Corbin, 1963, 57). The verbs "revive" "strengthen" and "ignite", the nominal phrase "sincere counsel", the nouns "certainity" and "wisdom" are the discourse markers of the strategy of 'intensification' employed by Imam Ali to mark the importance of 'holistic consciousness' which is supposed to be the main characteristic of a ruler. A characteristic via which public peace and social order can be achieved. It is noteworthy that the state of 'holistic consciousness', based on learning, as seen by him, is fundamental to a peaceful, cooperative, and productive society.

In essence, social harmony, as a process based on the 'holistic consciousness'of the ruler, is critical

for creating a society where people can coexist peacefully, work together, and enjoy a better quality of life. It is the foundation for progress, peace, and stability as it reduces conflicts and tensions within communities. It could encourage cooperation as it prompts people to work together towards common goals, strengthen societies by building strong communities where individuals support one another, improve quality of life, encourage tolerance and diversity as it promotes willingness to accept and respect differences of views, beliefs, and characteristics, and boots economic and social development which make individuals more likely to be engaged in productive activities and economic growth. The Holy Quran, from which Imam Ali inspires his views on life, emphasizes the significance of learning- the foundation of 'hoistic consciousness'- in promoting the act of social harmony whereby people can lead a just and peaceful life. A view that can be found in the following quranic text:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

(الزمر: ٩)

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"Say, 'Are those who know equal to those who do not know?' Only those with understanding will take heed." (Qur'an, 39:9, Abdel-Haleem, 2004)

Extract 4.

((وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَمِنْ خَاصَّةِ أَهْلِكَ... فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمْ)) (نهج البلاغة، الرسالة ٥٣، ص ٥٧٩ ، ص ٤٣٢)

"Be just with the people—even with yourself and those close to you—because if you do not, you will be among the unjust." (Nahj al-Balagha, Letter 53 to Malik al-Ashtar, p. 427–432, al-Jibouri, 2016)

The imperative verb "treat" in the sentence "Treat people fairly and justly" suggests the significance of the social act of fair and just treatment, which is a foundation of trust, peace, cooperation, and progress in a society. By means of such treatment, as seen by Imam Ali, a strong, harmonious, and prosperous society can be established since social justice can promote social security , confidence, and integration. Equally enough, fair and just treatment can reduce conflict and tensions because resentment and anger would be minimized when

people are treated equitably. Fair social system encourages mutual respect and trust between individuals and their governors and make them all feel empowered and motivated. Meanwhile, social justice brings communities together under the umbrella of inclusivity, cohesion, and harmony. In this sermon, Imam Ali argues that “fairness" and “justice" are the cornerstones of social cohesion and integration. Via the discursive strategy of argumentation whereby leaders, as social actors, are addressed, Imam Ali talks about the social act of “equality" as being crucial for social integration. It is the inherent equality that is based on the premise that all humans are created from a single origin ;henceforth, no one is superior by birth, social class, gender, color, or ethnicity. A concept that is highly affirmed in the Holy Quran as in

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

(الحديد: ٢٥)

“We sent Our messengers with clear signs, the Scripture and the Balance, so that people could uphold justice…"(Qur'an, 57:25, Abdel-Haleem, 2004)

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Extract 4.

(وَإِيَّاكَ وَالاسْتِئْثَارَ بِمَا النَّاسُ فِيهِ أُسْوَةٌ، فَإِنَّ الأَخْذَ فِيهِ بِالْهَوَى جُورٌ يُجَرُّ إِلَى الْهَلَكَةِ) (نهج البلاغة، الرسالة ٥٣، ص ٤٣٠)

"Avoid discrimination and favoritism in matters where all people should be equal, for unjust advantage leads to ruin."(Nahj al-Balagha, Letter 53 to Mālik al-Ashtar, ., pp. 427–432, al-Jibouri, 2016)

To emphasize the point that 'discrimination' is a serious social, moral, and illegal act that affects individuals and societies on multible levels, Imam Ali employs the discursive strategy of argumentation accentuated by the imperative verb "avoid" to indicate a directive speech act of command. By means of this strategy, Imam Ali touches upon one of the most serious issues, threatening the life of human beings all over the globe, which are discrimination and favoritism. As an Islamic governor, al-Ashtar was addressed by Imam Ali to shun policies of discrimination and favoritism as they could divide people and tear up their social fabric. A perspective that is stemmed from the Quranic verse

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (الحجرات: ١٣)

"O mankind, We created you from a male and a female, and made you into peoples and tribes so that you may know one another. The most noble of you in God's sight is the one who is most mindful of Him: God is all knowing, all aware."(Qur'an, 49:13, Abdel-Haleem, 2004)

Imam Ali believes that by avoiding discrimination, the social acts of "corruption and division" can be eliminated. By the strategy of argumentation, he tries to bridge the gaps between people whether these gaps are financial, religious, or racial. He sees that part of the ethical leadership of governors is to fight inequity and prejudice as they promote division and segregation, erode trust, fuel social inequality, encourage conflict and hostility, weakens social cohesion, reduce empathy and understanding, and undermine national unity. By combating discrimination, a sense of inclusion and shared identity among diverse communities can be fostered.

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Extract 5.

((وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَالْمَحَبَّةَ لَهُمْ، وَاللُّطْفَ بِهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبُعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ)) (نهج البلاغة، الرسالة ٥٣،، ص ٤٢٧-٤٣٢)

"Let your heart be filled with mercy, kindness, and affection for your subjects. Do not behave towards them like a ravenous beast who feels it is enough to devour them, for they are of two kinds: either your brother in religion or your equal in creation…"(Nahj al-Balāgha, Letter 53 to Mālik al-Ashtar,., pp. 427–432, al-Jibouri, 2016)

By means of the discursive strategy of nomination, Imam Ali analogizes a ruler to a 'caring guardian'. The nominal phrase "caring guardian" is employed by him to spell out that the social act of integration cannot be achieved if a ruler is not a "caring guardian". 'Caring guardian', as social actor, can be realized as a protector who looks after the well-being of others. He is legally in charge of managing the affairs of people and ensuring that their needs are met with compassion and responsibility. He, in such a context, typifies qualities like protection,

care, responsibility, and compassion and can contribute to social integration by assisting those who are under his care to get more smoothly into society. When he is aligned with individuals to navigate diverse social settings, people can practice harmonious and cooperative interactions, and ;therefore, be encouraged to participate in social life as well as be stimulated to adopt promoted dialogue and understanding whereby rationalism and moderation can be the stereotypical mode of thinking. The concept of 'caring guardian' is underscored in the Holy Quran which stresses the importance of compassion and consultation in leadership emphasizing that a good leader is that who should care for the feelings and needs of the people:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (آل عمران: ١٥٩)

"It is by God's mercy that you were gentle with them: had you been harsh or hard-hearted, they would have dispersed from around you. So pardon them, ask forgiveness for them, and consult with

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them in matters. Once you have made a decision, put your trust in God: God loves those who put their trust in Him."(Qur'an, , 3:159, Abdel-Haleem, 2004)

Extract 6.

((وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَمِنْ خَاصَّةِ أَهْلِكَ، وَمَنْ لَكَ فِيهِ هَوًى مِنْ رَعِيَّتِكَ)) (نهج البلاغة، الرسالة ٥٣، ص ٤٣٠)

"Be fair to the people, including your family and those of your subjects with whom you have a special relationship." (Nahj al-Balagha, Letter 53 to Mālik al-Ashtar, ., pp. 427–432, al-Jibouri, 2016)

Throughout the discursive strategy of argumentation, structured by the imperative phrase "Be fair", Imam Ali intends to accentuate the significance of social fairness in establishing a long-term societal well-being and success. He sees that it is a moral imperative which can underpin ethical governance and society building. Fair legal systems, according to Imam Ali, could enhance trust in public institutions. Against such backdrop, it is worth mentioning that societies are more likely to thrive when people believe that institutions work for the common good, not just for the privileged

few. He argues that inequality and unfairness often leads to social unrest, tension, and conflict. Innovation, productivity, and economic growth can be arrived at when all individuals from all cultural backgrounds are treated fairly. Imam Ali stems his intellectual background on social justice from the Holy Quran which stresses that Allah commands fairness in judgment and treatment regardless of an individual's social status or background:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ﴾ (المائدة:٨)

"You who believe, uphold justice, and bear witness to God. Do not let hatred for others lead you away from justice, but adhere to justice: that is nearer to being mindful of God." (Qur'an, 5:8, Abdel-Haleem, 2004)

Extract 8 :

((وَلَا تَكُونَنَّ عَلَيْهِمْ سَبُعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ)) (نهج البلاغة، الرسالة ٥٣، ص ٤٢٨)

"Do not behave towards your subjects like a ravenous beast who feels it is enough to devour

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them."(Nahj al-Balāgha, Letter 53, pp. 427–432, al-Jibouri, 2016)

Via the discursive strategy of prediction, wherein the adjectives “weak" and “strong" are utilized, Imam Ali emphasizes the point that every human being has inherent dignity and worth. Hence, oppressing the weak is a flagrant violation of human rights. When the weak are mistreated by the strong, the social cohesion is undermined, and inequality and instability are increased. Oppression, as seen by Imam Ali, destroys justice and creates a culture of exploitation and tyranny which can harm the weak. Such a stance is stemming from the Quranic principle that oppressing the weak is explicitly prohibited and condemned by Allah:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا﴾ (الأحزاب:٥٨)

“Those who abuse believing men and women unjustifiably will bear the guilt of slander and clear sin."(Qur'an, 33:58, Abdel-Haleem, 2004)

Oppressing the weak, which is unjust and destructive, is a grave sin with terrible consequences

both in this life and the hereafter. Those who have powers ,henceforth, should advocate a responsibility to protect and uplift the weak. Societies thrive when governors weighs ethical responsibility and compassion over domination and exploitation. Imam Ali sees that governors who value compassion over oppression could create societies where kindness and support become a norm.

Extract 9

((العَدلُ ميزانُ اللهِ سُبحانهُ الذي وضَعَهُ في الخلقِ، ونَصَبَهُ لإقامةِ الحقِّ، فلا تُخالِفْهُ في ميزانِهِ، ولا تُعارِضْهُ في سُلطانِهِ)) (نهج البلاغة، الرسالة ٥٢، ص ٤٢٥–٤٣٦)

"Justice is the balance of Allah, which He has set among His creation and established for the fulfillment of truth. So do not oppose Him in His balance, and do not challenge His authority."(Nahj al-Balāgha, Letter 52, pp. 425–436, al-Jibouri, 2016)

Employing the discursive strategy of argumentation, echoed by the noun"justice" and the nominal phrase "the balance of Allah", Imam Ali touches upon the crucial role that justice plays

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in social order. When the social act of 'justice' is consolidated by a governor, cooperation and collaboration can be established in a community. Against such backdrop, both the governor and the individuals can trust each other and work together towards common goals. In a society where people and governor trust one another, they are more likely to cooperate and collaborate leading to stronger social bonds and collective success. Such bonds, founded on justice, may strengthen social cohesion by creating a sense of belongingness and shared responsibility. They help to bridge the gaps between different social groups, fostering unity and reducing the likelihood of social fragmentation. They lead to greater compliance with laws and regulations. Not only this but they also maintain social order through persuasion not coercion. They resolve conflicts between people through dialogue and negotiation rather than through violence or unrest. They encourage people to promote positive interactions, cooperation, and adherence to societal norms and laws. Such text is related to the Quranic foundation in

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء: ٥٨)

"God commands you to return things entrusted to you to their rightful owners; and if you judge between people, to do so with justice."(Qur'an, 4:58, Abdel-Haleem, 2004).

This verse emphasizes that rulers are entrusted with authority and have to utilize it justly and fairly.

Extract 10

(إِنَّ مَالَكَ لَمْ يَكُنْ لَكَ إِذَا جَاعَ جِيرَانُكَ) (نهج البلاغة، الرسالة ٥٤، ص ٣٢٧-٣٣٢)

"Your wealth is not truly yours if your neighbors are hungry."
(Nahj al-Balāgha, Letter 54,., pp. 327–332, al-Jibouri, 2016)

Imam Ali, by means of the strategy of argumentation structured through the manipulation of 'conditionality' wherein one event depends on another, looks upon the social act of integration. He touches upon the idea that true wealth and well-being is not only an individual possession but it is also a mutual ethical commitment, that is to care for those who are in need for the basics of living. It emphasizes the moral or ethical obligation to

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help others, particularly those in need, rather than hoarding wealth for oneself. The idea suggests that one's wealth should be shared or used to uplift the community, especially when others are suffering or lacking the basics of life like food. It promotes compassion, generosity, and social responsibility. Such an act can result in the reduction of inequality which can lead to social instability, unrest, and tensions between social groups. In other words, it can reduce gap and shape a more harmonious and stable society. Raising the living standards of the poor can lead to greater overall prosperity. It strengthens the social fabric, where everyone, regardless of their financial status, feels valued and supported. Helping the poor contributes to a more sustainable and secure society.

8. Conclusions

This study has undertaken a discursive analysis in Imam Ali's Nahj al balagha by applying Wodak's (2005) taxonomy of discursive strategies. It successfully applies Western discursive framework, Wodak's approach, to analyze the concept of 'social integration' in Nahj al balagha. As such, it shows

how language can construct identity and social interaction across different cultural contexts. Through strategies such as nomination, prediction, argumentation, mitigation, intensification, and the construction of national identity, Imam Ali produces his vision about a society that could be grounded in fairness, equality, and collective well-being. The study focuses on the fact that the Quranic reflection in Nahj al Balagha serves as a powerful tool to inspire both individual and societal transformation. Imam Ali's discourse not only addresses the moral and ethical responsibilities of leaders but also emphasizes the importance of education, justice, and social cohesion for achieving a stable and prosperous community.

It is worth noting that the notion of 'ingroupness' and 'outgroupness' – the social distinction between 'Them' and 'Us' – is deconstructed and challenged in the discourse of Imam Ali. He interacts across religions and races. His discourse stresses a sense of globalization in that the clear-cut boundaries between groups are less rigid. He appears to be a member of humanity rather than a

member of a specific social group. He advocates inclusion, diversity, social justice, solidarity, and shared humanity. He intends to shape community where markers of nationality and ethnicity are less central. His perspectives still play an important role in shaping societal relations namely in the context of politics, identity construction, and conflict.

The study shows that there is interdiscursivity between the Holy Quran and Nahj al belagha. This interdiscusivity refers to the way wherein these two texts are engaged in a deep interconnected dialogue via themes and linguistic styles. The findings of this study also indicate that Imam Ali's discourse is a reflection of the Quranic principles and it offers interpretations to various aspects of life. Nahj al balagha remains a foundational text in Islamic thought, offering timeless lessons on different aspects of life.

Future research could further explore comparative studies between Western and Islamic rhetorical traditions. This might help enrich our understanding of how language functions as a tool for promoting justice and social harmony across diverse cultural contexts.

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Tolerance in the Qur'an and Its reflections in Imam Ali's Discourse and Practice: A Thematic Interpretation Approach

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مفهوم التسامح في القرآن وتجلياته في خطاب الإمام علي عليه السلام وأفعاله: دراسة في ضوء منهج التفسير الموضوعي

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Abstract

'Tolerance' broadly means sympathy or indulgence for beliefs or practices differing or conflicting with one's own, and its importance stems from the fact that intolerance for difference in thought and behavior is deep-rooted in man's nature - a reality that results in so many atrocities throughout human history. Tolerance signifies a highly civilized, open-minded and morally disciplined society. In Quranic discourse, the concept of 'tolerance' and the related concepts such as 'gentleness', 'forgiveness', 'forbearance', 'pardoning' are highly recommended and strongly emphasized. This study hypothesizes that Imam Ali has not only reflected the Quranic tolerance in his discourse but also profoundly embodied it in his daily life. Thus, this study examines the Quranic concept of tolerance as reflected in Imam Ali's discourse aiming at (1) highlighting the types and meanings of tolerance in the Quran and Nahjulbalagha (2) identifying the importance of 'tolerance' in providing peace, coexistence, healthy social and cultural communication in modern man's life. Data of the

study consist of Quranic verses and extracts of Imam Ali's discourse and practice. Data of the study are analyzed according to at-Tafsīr al-mawḍūʿī li-l-Qurʾān (the thematic interpretation of the Qurʾān) proposed by as-Sayyid Muḥammad-Bāqir aṣ-Ṣadr in his'Quranic School' (2005), which is thoroughly studied in Vol.4 of 'Qurʾānic Hermeneutics in the 19th and 20th Century', (2024) edited by Georges Tamer, in Boston, USA. In addition, content analysis method will be utilized to highlight the linguistic and rhetorical devices of the data in question.

Findings of the study revealed that in the Qur'anic and Imam Ali's discourse, state of peace is highly prioritized and recommended in the sense that war and violence are resorted to only in case of self-defense and when human rights are threatened and violated. In Islam, as represented by the Quran and Imam Ali in this study, tolerance is not just a motto or propagation, but is rather a religious and ethical obligation in Muslims' daily practice.

Key words: Defensive Jihad, Imam Ali, Nahjulbalagha, Qur'an, Thematic-interpretive approach, Tolerance

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المستخلص:

يعني التسامح بمفهومه العام التعاطف أو التساهل مع المعتقدات أو الممارسات التي تختلف أو تتعارض مع معتقدات المرء وممارساته، وتنبع أهميَّته من حقيقة أنَّ اللاتسامح مع المختلف في الفكر والسلوك مترسِّخة في الطبع الإنساني، وهي واقعٌ نتجت عنه كثير من الفضائع عبر التاريخ البشري. ويدلُّ التسامح حين يسود أنَّ المجتمع على درجة عاليه من التحضر والإنفتاح والإنضباط الأخلاقي. ويؤكِّد الخطاب القرآني على مفهوم التسامح والمفاهيم ذات العلاقة كاللين والعفو والصفح والمغفرة ويوصي بها بقوة. وتفترض هذه الدراسة أنَّ الإمام علي عليه السلام لم يبين أهميَّة المفهوم القرآني للتسامح في خطابه فحسب؛ بل جسده بعمق في حياته اليومية. لهذا، تتناول هذه الدراسة مفهوم التسامح من المنظار القرآني وكما ينعكس في خطاب الإمام عليه السلام، وتهدف الدراسة إلى تبيان أنماط التسامح في القرآن ونهج البلاغة ومعانيه، وبيان أهميَّة التسامح في توفير أجواء السلام والتعايش والتواصل الاجتماعي والثقافي السليم في حياة الإنسان المعاصر. وتتألف مادة البحث من آيات القرآن ومقتطفات من خطاب الأمام علي وممارسته الفعلية، وستجري عملية تحليل مادة البحث في ضوء منهج التفسير الموضوعي للقرآن الذي قدَّمه السيِّد محمَّد باقر الصدر في كتابه المدرسة القرآنية طبعة(٢٠٠٥)، الذي قام بدراسته بشكل مستفيض باحثان إيرانيان في الجزء الرابع من موسوعة (التأويل القرآني في القرنين التاسع عشر والعشرين) والصادر عام ٢٠٢٤ م تحرير جورجيس تامر في مدينة بوستن في الولايات المتحدة الأمريكية. فضلاً عن ذلك، توظف الدراسة الحالية منهج تحليل المحتوى لتبيان الأدوات اللغوية والبلاغية في النصوص مادة الدراسة. وتظهر نتائج البحث أنَّ في الخطابين القرآني والعلوي تحضى حالة السلام بالأولويَّة القصوى والتوصية

الأهم بمعنى أنَّ الحرب والعنف يمكن اللجوء اليهما فقط في حالة الدفاع عن النفس وحين تتعرض حقوق الإنسان للتهديد أو الإنتهاك. وفي دين الإسلام، متمثلاً بالقرآن والإمام علي عليه السلام، ليس التسامح مجرد شعار أو دعاية بل هو التزام وواجب ديني وأخلاقي في الحياة اليومية للمسلمين.

الكلمات الأساسية: القرآن، الأمام علي، نهج البلاغة، التفسير الموضوعي، التسامح

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Introduction

1.1.1 Tolerance in the Quran

In Arabic, silm means 'peace' which refers to the religion of Islam meaning 'the love of peace' and it is a synonym for islām (submission to the will of God) (Wehr, 1980, pp.425, 426). Furthermore, samāḥ (tolerance, forbearance. etc.), samḥ (kind, tolerant and open-handed), al-hanifa as-samḥa - the true and tolerant (religion, i.e. Islam) and tasamuḥ (forbearance, tolerance) are all derived from the same Arabic verb samuḥa (to treat kindly or to show tolerance) (ibid. 428). According to Abdulbaqi (1999) the frequency of the following words in the Quran is as follows:

1- silmandslām(peace)arementioned41(pp.360);

2- Ghufrān (forgiving, pardoning) is mentioned 72 times (pp.503-502);

3- Thewordafwandsafḥ(pardoning)arementioned 43 times (pp., 69-13,468-412).

'Tolerance' roughly refers to "the ability or willingness to tolerate the existence of opinions

or behaviour that one dislikes or disagrees with" (Nafisi, 2018, p.5). Similarly, the importance of tolerance in this sense is highly emphasized in Islam (see Rizaei et al., 2023).

Islamic perspective of tolerance is primarily based on the Quranic teachings as well as those of the Prophet (PBUH) and his immaculate progeny-AhlulBayt (AS). However, this doctrine of tolerance may be misunderstood by non-Muslims and even some Muslims due to either the poor knowledge of Islamic teachings or wrong education, as Yazdani (2020, p.151) states: "Human beings' nature is inclined to peace, and 'violence' comes because of how we were educated, not because of our nature". This study attempts to provide a true interpretation of religious teachings by examining the Quranic viewpoint as well as Imam Ali's perspective of tolerance. It is obvious that intolerance becomes increasingly dominant in the world of today simply due to ideology-oriented education that gets people disconnected from their true nature and makes them involved in hatred and violence. In this respect, "Islam is accused of being harsh towards

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non-Muslims, particularly with the emergence of violent and militant groups such as al-Qaeda, the Islamic state of Iraq and al-Sham (ISIS) and Boko Haram. These groups show no mercy for either non-Muslims or Muslims of other sects and fractions." (Nafisi,2018, p.1).

1.1.2 Tolerance in Imam Ali's (AS) brief humanitarian Biography

Imam Ali (AS), as the ruler and responsible for the people's affairs, devoted his whole life, thoughts and deeds to teach them how to be tolerant and humane. Imam Ali always advises Muslims to be responsible for achieving good deeds and preventing the wrong. According to Imam Ali, those who are more powerful and knowledgeable have more responsibility to achieve justice in the society. Imam Ali's (AS) humanitarian biography states that in all the battles he led during the period of Messenger Mohammed (PBUH) 1-11 AH- such as (Khaybar, Fadak, Yemen) and those at the period of his caliphate 35-40 AH- (such as Al-Jamal, Siffin, and Al-Nahrawan) he proved to be an effective political leader and a noble warrior.

His battles were only for the sake of defending freedom of belief and providing security for the society. Abbas and Mohamed (2020, p. 4) state:

The basic principle for him is the state of peace, and war is an exceptional and urgent case, and all his wars were self-defense, a response to aggression and the payment of sedition and corruption. The Imam prevailed in his battles against humanism over the necessities and requirements of war, so love, peace, compassion and mercy were the basis of his personality, and his perseverance was forgiveness and tolerance, even if that led to the loss of victory, as happened in the incident of the law of water in the battle of (Safin).

He never invited any person to fight him, only if they invited him, he would answer. As is shown in his advice to his son Al-Hassan (AS): "Do not call for a duel, and if you are called, then you answer, for the caller is absent and the perpetrator is killed" (Abbas and Mohamed, 2020, p.4). Imam Ali (PBUH) has called for justice and self-sacrifice and treating people justly as he wishes to be treated. "Despite a brief period of governance of Islamic society, Imam

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Ali (AS), compared to other periods, paid special attention to the many variations among races, languages, colors, religions and political parties." (Salehi, 2017, p. 45). During the era of Imam Ali's government, the Jews and the Christians were given the right to live and worship freely. As an example of his conduct was when he was urging the army to jihad he said: "It is reported that the enemy has taken ornaments off the legs and the ears of two Christian women, who were under the Islamic rule". And then he said: "One, who hears this startling news and dies, is not to be blamed." (Salehi, 2017, p. 50).

In this respect, Carlyle in his famous book 'On Heroes, Hero-Worship' (vol.1, p.71-72) states:

As for Ali, one cannot but like him. A noble-minded creature, as he shows himself, this young now and always afterwards; full of affection, of fiery daring. Something chivalrous in him; brave as a loin; yet with a grace, a truth and affection worthy of Christian knighthood. He died by assassination in the Mosque at [Kufa]; a death occasioned by his own generous fairness, confidence in the fairness of others: He said, if the wound proved not unto

death, they must pardon the assassin; but if it did, then they must slay him straightway, that so they two in the same hour might appear before God, and see which side of the quarrel was the just one!

Gibran Khalil Gibran has beautifully described Imam Ali as saying:

In my view, ʿAlī was the first Arab to have contact with and converse with the universal soul. He died a martyr of his greatness, he died while prayer was between his two lips. The Arabs did not realize his value until appeared among their Persian neighbors some who knew the difference between gems and gravels. (Jubran, 1931, no.2, vol.21, p.145)

Taking all this into account, the problem to be stated in this study stems from the fact that after the WW1 to the present time, Islam is unfortunately branded as a religion of intolerance, violence and terror and Muslims are generally labeled as terrorists. Based on the writings of many fanatic orientalists, the Western media tries to present the picture of Muslims as holding the Quran in one hand and the sword in another, thus implying

that wherever Muslims went, they gave only two choices to the conquered people: Islam or death (see Rizvi, 1992; Nafisi, 2018 and Yazdani, 2020). The research questions raised in this context are:

To what extent tolerance is emphasized in Islamic teachings, especially the Qur'an and Imam Ali's Nahjulbalagha?

Are the Quranic teachings of tolerance reflected in Imam Ali's words and actions, as narrated in Nahjulbalagha?

Can the concept of tolerance, as manifested in the Quran and Nahjulbalagha, provide foundations for peaceful coexistence in the world of today?

1.2 Methodology

1.2.1 Approach and data of the study

The study is qualitative in nature and it adopts a descriptive content analysis and thematic interpretive approach. To that end, two types of texts are examined, i.e. verses of the Qur'an and excerpts from Imam Ali's sermons and sayings as in Nahjulbalagha. Data of the study are collected from

the said sources where EIGHT Qura'nic verses and the same number of Imam Ali's sermons and sayings are selected, out of a large number of examples, to be samples for Data analysis. In addition, English translations of both types of examples are taken from reliable popular translations. As for the verses of the Quran and excerpts of Nahjulbalagha, Haleem (2005) and al-Jibouri (2016) are consulted, respectively.

1.2.2 Data selection

The rational for the data selection is that many studies have examined the concept of tolerance in the Quran and Nahjulbalagha in Arabic. However, Academic studies on the same topic in English are quite limited. To the best of the researchers' knowledge, the related studies in English are often incomprehensive and no systematic study of tolerance using the thematic- interpretive method has been conducted yet.

1.2.4 Data analysis

The data in question are examined according two models of analysis, namely descriptive content

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analysis and thematic interpretation model. First, the general meaning of the sample examples will be presented via consulting the major books of tafsir and Shuruh (explanations) of Najulbalagha. Second, the thematic- interpretive method proposed by Sayyid Muhammad Baqir al-Sadr (d.1980, 2005), is adopted to identify the major themes and embedded messages and connotations of the examples under discussion. As for the Qura'nic verses, Tafsir al-Mizan (the English version as al-Mizan.org) by Sayyid Mohammad Hussien al-Tabataba'ai will be the major source for exploring the meanings of the verses under discussion. In the same vein, fidhilal Nahjulbalagha (In the shades of Nahjulbalagha) (1973) by Mohammad Jawad Mughniyya is consulted as for identifying the meanings of Imam Ali's sermons and sayings.

1.3 Theoretical Framework

The thematic interpretation of the Qurʾān (known today as at-Tafsīr al-mawḍūʿī li-l-Qurʾān) is an entirely new method in examining the Qura'n. In this context, Vasfı and Shafı'ei (2024, p.309) state that "undeniably, as-Sayyid Muḥammad-Bāqir

aṣ-Ṣadr (1935–1980/1353–1400) has played an effective and irreplaceable role in the emergence and development of such an interpretive method, at least in the Shiite areas". In his most important interpretive work entitled al-Madrasa al-Qurʾāniyya (The Qurʾānic School, 2005), he has shown his impressive and exceptional ability to perform the thematic interpretation of the Qurʾān. Furthermore, he has provided an independent examination of his viewpoints concerning how the Quran should be interpreted in the recent period (See Sadr, Mawsūʿa, vol. 5/1).

According to aṣ-Ṣadr (2005), there are two main approaches in the Qur'anic interpretation in Islamic thought, namely, the tajzīʾī (fragmentary) interpretation and al-mawḍūʿī (the thematic) one. More specifically, in the fragmentary approach, the interpreter deals with the Qur'an verse by verse according to the traditional sequence of the verses in the Qur'an. The fragmentary approach targets the meaning of the word, since understanding the meaning of the word was initially accessible to a large number of people, then the word began to become

more complex in terms of meaning with the passage of time, the increase in the interval, the accumulation of abilities and experiences, and the development of events and situations (aṣ-Ṣadr, 2005, p.20-21).

Accordingly, the outcome of the fragmentary interpretation of the entire Qur'an is equal, at best, to the set of meanings of the Holy Qur'an observed from a fragmentary view as well, that is, a large number of Qura'nic knowledge and meanings will be obtained. In other words, "according to aṣ-Ṣadr, the fragmentary Qurʾānic interpretation is also fragmentary in terms of purpose, and therefore it is impossible to achieve what he describes as naẓariyya Qurʾāniyya (the Qurʾānic theory), which should be related to the real problems of the objective and concrete human life" (Ṣadr, Mawsūʿa, 19: 22- 27). Developing a Qur'anic theory in the sense referred to is not a target in the fragmentary interpretation approach, although it may happen sometimes, but it is not the target in particular in this interpretation approach (aṣ-Ṣadr, 2005, p.22).

As for the second approach of interpretation, i.e. the thematic interpretation which aṣ-Ṣadr seems

to consider as an idealized model, works counter to the fragmentary one (see Vasfı and Shafı'ei, 2024). It should be noted here that "the Arabic word mawḍūʿī should be translated as "concerning the subject-matter rather than the form.". Anyhow, the best available facility to him [al-Ṣadr] is changing the sequence of the Qurʾānic verses and re-arranging them according to his preferred subject-matter order (see Mallat,1994, "Readings," p.173; Vasfı and Shafı'ei, 2024, p.315). It should be clear that the separation between the two mentioned approaches is not a borderline at the level of practical reality and the actual practice of the interpretation process (ibid. 24). To clarify the differences between these two interpretive methods, Ṣadr states that in the case of fragmentary interpretation, the Qurʾān is the speaker and the interpreter is the listener. However, in the unitary (thematic) interpretation, Ṣadr says, the interpreter can talk to the Qurʾān with a mind full of questions concerning objective life, and ḥiwār (dialogue) takes shape between them, which is parallel to his suggested conception of istinṭāq. Accordingly, the former is negative, while the latter is

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positive (see aṣ-Ṣadr, 2005, p.29; Vasfı and Shafı'ei, 2024, p.316-17, and Ṣadr, Mawsūʿa, 19: 28-34).

More to the point, the fragmentary interpreter is mostly found as having a negative role since he starts from the Qur'anic text specified by a Qur'anic verse or passage without any prior assumptions or propositions, and he tries to determine the Qur'anic meaning in the light of what the word provides him with, along with the connected and separate pieces of evidence available to him. The process, in its general nature, is the process of interpreting a specific text, as if the role of the text in it is that of the speaker and the role of the interpreter is to listen and understand, and this is what is called the passive role (aṣ-Ṣadr, 2005, p.28).

In contrast to this, the thematic interpreter begins a dialogue with the Qur'anic text, in a form of a question and an answer. The interpreter asks and the Qur'an answers. He asks in light of the outcome that he is able to collect through incomplete human experiences, and through the actions of right and wrong that were performed by thinkers on earth. The thematic interpreter must have collected all the

information that is related to a specific topic of life and the universe, and then separates himself from this inventory to come and sit in front of the Qur'an. He does not sit silently to just listen, but he cares in a state of dialogue, he starts asking, inquiring, and contemplating, so he begins a dialogue with the Qur'anic text about a given topic (ibid. p.29). “Seemingly, according aṣ-Ṣadr, the Qurʾānic interpreter has to do a comprehensive inquest to meet that kind of istinṭāq that can be closest to the general spirit of the Qurʾān, which is equal to “the nature of the Qurʾānic laws' nature and its rulings' mood." (Hāshimī-Shāhrūdī, Buḥūth, 7: 333 f.) Here, it seems that the mechanism of istiqrāʾ and istinṭāq as two apparently different parts of Ṣadr's thought system, the former of which is related to logics and the latter to hermeneutics, meaningfully sympathize to provide a steadfast scheme for the thematic interpretation of the Qurʾān. Hence, it is as if this interpretation, albeit as precious as he had in mind and was able to implement it briefly, is a vehicle by which “the conflict between the faculties" converts into the agreement (Vasfı and Shafı'ei, 2024).

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So, here based on thematic approach, the Qur'an is to merge with reality, the Qur'an to merge with life, where the interpretation begins from reality and ends with the Qur'an, not starting from the Qur'an and ending with the Qur'an, whereby the process is isolated from reality and separated from the heritage of human experience. Rather, the process begins from reality and ends with the valuable Qur'an as the source in the light of which the divine directions are determined in relation to that reality (aṣ-Ṣadr, 2005, p.30). Hence, the Qur'an then retains its capacity for permanent value, its capacity for renewed giving, and its capacity for unlimited creativity. The issue here is not a matter of interpreting a word because the capabilities of linguistic interpretation are limited, while the meanings of the Qur'an are infinite. The Qur'an has stated that the words of God are infinite:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ (الكهف:١٠٩)

“Say [Prophet], ‘If the whole oceans were ink for writing the words of my Lord, it would run dry before those words were exhausted’– even if We were to

add another ocean to it"(18: 109, Haleem, 2005).

Therefore, this inexhaustible gift of the Qur'an and these infinite meanings of the Qur'an, which were stated in the Qur'an itself and stated in the hadiths of the Prophet and Ahlulbayit, (PBUT), this state of inexhaustibility lies in this approach, i.e. the thematic approach, because we are interrogating the Qur'an)aṣ-Ṣadr, 2005, pp.31-32).

The fact is that the Ṣadrian scheme for the thematic interpretation of the Qurʾān seems so tempting. It has been claimed that it can be seen along-side with some parts of H. G. Gadamer's (1900–2002) hermeneutical observations such as dialogue, application, fusion of horizons, and the structure of question and answer. In another example, his other Qurʾānic viewpoints are known parallel with J. Wansbrough's (1928–2002) adventuresome opinions. Although these claims may seem extravagant, they implicitly show the high capacity of the scheme proposed by Ṣadr (ibid. (Vasfı and Shafı'ei, 2024, p.316-17)

Metaphorically, it seems that through applying the

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terms tajzīʾī and tawḥīdī, especially when he blames the former and encourages the latter, Ṣadr calls for an open, questioning, and tolerant lifestyle for Muslims, while criticizing the divisive and isolated one. That is why his scheme's general directions can still be describedas"abreathoffreshair."(Mallat,1993,p.188).

1.4 Results and Discussions

Following aṣ-Ṣadr's (2005) thematic interpretation as well as content analysis approach, this section presents the full analysis of tolerance-related Qura'nic verses and Imam Ali's sermons and sayings where some verses, sermons and sayings are examined as samples for the data analysis.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (البقرة:٢٠٨)

"O you who believe! Enter into peace all together, and follow not the footsteps of Satan. Truly he is a manifest enemy unto you". (Q 2:208, Nasr et al, 2015).

In this verse, a clear guidance to all Muslims to preserve religious unity (via total submission to the

will of God) is provided-that is, to limit themselves to the word spoken by God and the deed whose path is shown by God. "By so doing, they declare that religious unity was never disintegrated, nor was the happiness of both worlds turned into misery with disaster visited upon the territory of people, except when they left submission, manipulated the signs of God by altering them and putting them in the wrong place". (almizan.org/ vol 3/ pp.145-156). True believers must remember that no people were destroyed except those who followed their own views and desires, and talked without true knowledge, and all this is metaphorically portrayed in the verse through (steps of Satan). In more detail, Satan distorts truth through furnishing some paths of untruth with signposts of truth "putting into religion what is not from religion". Thus, a believer may be misled into following the Satan without knowing the truth. This verse implies that Islam guarantees that it contains all kind of laws and knowledge which are needed by human beings for their welfare and good.(almizan.org/vol./3/145-156.)

Throughout the Qura'nic discourse, Muslims are

ordered to get into peace altogether in their behavior with their fellow Muslims and with non-Muslims as well. Peace in Islam is the major principle that should be considered in Muslim's daily life since human nature (fitra) tends to be peaceful not violent. Otherwise, s/he will inevitably follow the Satan's footsteps. This verse implies a profoundly amazing connotation, i.e. an embedded moral lesson, which indicates that all that is peaceful or connected to peace is from God and when man becomes violent, he/she follows the Satan's footsteps, which leads to misery in this life and the hereafter (See Qutb, 1992).

The above-mentioned meaning and the miraculous outcome of tolerance are sublimely portrayed in the following verse:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ [فصلت: ٣٤]

- "Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend, (41:34) (Haleem, 2005)

A widely acknowledged divine principle and its immediate result are introduced, that is, "good and

evil are not the same", and Muslims are ordered to respond with what is best. The result is that “your enemy will become as close as an old and valued friend". (41:34). In other words, good and evil are not the same with respect to the effect they have on people's souls. Responding with what is best has a profound positive effect: Here, it is as though the Qur'an is responding to someone who has just encountered an evil act and asked: “So what should I do?' It gives the answer: Respond with what is best … meaning that you should respond to falsehood with truth rather than with another falsehood, with good sense to their immoderation and ignorance, and with forbearance to their misdeeds, and so on". (https://almizan.org/vol/34/212-221)

Soon came the wonderful outcome as in the same verse that he who has enmity towards you will be as though become a close friend: “Here, the Qur'an foretells the effect and outcome that responding with what is best will have. In short, if you respond with what is best, you will be surprised to see that your enemy becomes like a sympathetic friend". (ibid.) The following verse highly emphasizes how

great the reward of those who encounter what is evil with what is best:

﴿وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾ (فصلت:٣٥)

"But only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness". (41:35) (Haleem, 2005).

Then God magnifies the importance of responding with what is best and praises it in the eloquent and laudatory terms: But none is granted it except those who are patient, and none is granted it except the greatly endowed, that is, with human perfection and good character. Moreover, the verse emphasizes that this great endowment belongs exclusively to those who practice patience (ṣabr).

(https://almizan.org/vol/34/212-221).

In this respect, Imam Ali sets a new meaning to 'tolerance' that might have not been known before, as stated in the following saying:

((إذا قَدَرتَ عَلى عدُوِّكَ فاجْعلِ العفو عَنْهُ شُكراً للقُدْرةِ عَلَيْهِ)) (نهج البلاغة، ج٤، حكمة رقم١١ ، ص٤٧٠)

"When you gain over your adversary, pardon

him as your way of expressing thanks [to Allah] for being able to overpower him.) (al-Jibouri, 2016, vol.3, p.31)

The meaning of Imam's saying is that pardon and forgiveness have their real meaning when you have the power to take revenge. But when you lack such power, then the pardon you offer would be just the result of helplessness, for which there is no credit. Further, it is not always guaranteed to win over your enemy, and real triumph would not be possible without God's support. For this gift, you need to thank Allah for bestowing this power, and "the feeling of gratefulness necessitates that man should bow before Allah in humbleness and humiliation by which the feeling of pity and kindness will arise in his heart and the rising flames of rage and anger will cool down after which there will be no urge to take revenge" (see Mughniyah, 1973, vol. 4, p.223). Similarly, Imam Ali stresses the essence of true 'tolerance' more than once in Nuhjulbalagha, as in the following wise sayings:

((أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ)) (نهج البلاغة، ج٤، ح٥٢، ص ٤٧٢)

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"The most capable of pardoning is one who is ablest to punish" (al-Jibouri, 2016, vol.3, p.52)

((أُحصُدِ الشَّرَّ مِن صَدرِ غَيرِكَ بِقَلعِهِ مِن صَدرِكَ)) (النهج،ج٤،ح١٧٨، ص ٥٠١)

"Remove evil from the chest of others by eradicating it from your own" (ibid., p.102),

The last of Imam Ali's saying can be interpreted as follows: if you have evil intentions towards somebody, he often has the same to you, too. Therefore, the best solution to remove the malice from his heart is by removing it from your own, since man's heart is the index of another's heart. That is why one can assess the purity of another's heart by the feeling of his own heart. Thus, one often asks one's friend, "How much do you love me?" and the reply would be: "I love you as much as you love me." Further, if you want evil to disappear from another person's heart, first you should remove it from your own heart. In this way, your advice would have real effect on others, otherwise it will remain ineffective. (https://www.al-islam.org/nahjul-balagha-part-2-letters-and-sayings)

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ (آل عمران: ١٥٩)

- “By an act of mercy from God, you [Prophet] were gentle in your dealings with them– had you been harsh, or hard-hearted, they would have dispersed and left you– so pardon them and ask forgiveness for them. (Q 3:159).(Haleem, 2005)

The relevant context of the said verse is what happens in the battle of Uḥud whereby the believers have put blame on the Prophet for the slaughter of their martyrs. More specifically, they sometimes tend to “find fault with the prophet's actions and accuse him of bringing them to the hazardous eventuality where they were killed and extirpated. That is why God turned away from them and addressed His Prophet directly: thus it is due to mercy from Allah that you are lenient to them…". The implied meaning that can be inferred from the context is that: in such undesirable condition, people often behave in such a natural way, regardless of whether they are believers or not, since human are liable to make mistakes and to misjudge even the Prophet especially when they intensely grieve for their martyrs. Then, “it is only due to our mercy that you are lenient to

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them; otherwise, they would have dispersed from around you". (https://almizan.org/vol/7/79-84)

Al-Fazz, in Arabic, means the rude, rough; hard-hearted person, which metaphorically refers to the ill-natured and intolerant person. In the same context, al-infidad means to disperse, that is, it seems that there is some connection between Fazz and infidad since the second appears to be an outcome of the first. In other words, the attribute of a fazz (rough and intolerant) man results in infidad (disperse) not only in religion (dispersion from the Prophet) but also in life as a whole, and in such a situation, the religious and the social unity will be at risk.

The verse addresses the Messenger of God directly by strongly highlighting human nature again, which tends to be attracted to a kind, lenient and merciful company rather than a rude, rough and hard-hearted one- that is, in the Qura'nic discourse, tolerance is highly recommended since it is the healing power for all

human psychological and spiritual diseases. In line with the verse in example (1) above, religious as well as social unity is preserved

only by establishing healthy and peaceful relationships through tolerant and just guidance.

In a letter to his governor of Egypt, Malik al-Ashtar, Imam Ali has touched upon the concept of tolerance, in the light of the Qura'nic teachings, in such a beautifully informative manner:

((وأشعِر قَلبَكَ الرَّحمَةَ لِلرَّعِيَّةِ، وَالمَحَبَّةَ لَهُم، وَاللُّطفَ بِهِم، ولا تَكونَنَّ عَلَيهِم سَبُعا ضاريا تَغتَنِمُ أكلَهُم؛ فَإنَّهُم صِنفانِ: إمّا أخٌ لَكَ فِي الدّينِ، وإمّا نَظيرٌ لَكَ فِي الخَلقِ، يَفرُطُ مِنهُمُ الزَّلَلُ، وتَعرِضُ لَهُمُ العِلَلُ، ويُؤتى عَلى أيديهِم فِي العَمدِ وَالخَطَأِ، فَأعطِهِم مِن عَفوِكَ وصَفحِكَ مِثلِ الَّذي تُحِبُّ وتَرضى أن يُعطِيَكَ اللّهُ مِن عَفوِهِ وصَفحِهِ)) (النهج، ج٢ كتاب ٥٣، ص ٤٢٧).

"Accustom your heart to be merciful towards the subjects, to have affection and kindness for them. Do not stand over them like greedy beasts that feel it is enough to devour them, since they are of two kinds: either your brethren in religion or your likens in creation. They will commit slips and encounter mistakes. They may act wrongly, willfully or out of negligence.SO, extend to them your forgiveness, and pardon them in the same way as you would like Allah forgive and pardon you because you are over them (al-Jibouri, 2016, vol. 2, p.343).

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According to this part of Imam Ali's letter, the ruler should be just and compassionate for all his people, regardless of class, creed, and color. The letter urges Malik to view his rule as a means of encouraging religious awakening and spiritual well-being within the community. For this purpose, the ruler needs to develop in his heart the feeling of love for his people as a source of kindliness and blessing to them. Also, he should not behave with them like a barbarian, and should not appropriate to himself that which belongs to them, since they are of two categories: they are either his brethren in religion or likens in kind. They are, in nature, subject to infirmities and liable to commit mistakes. Even though, he needs to forgive them as he would like God to forgive him.

A ruler with the above-mentioned attributes will strongly win his peoples' love and make all of them close friends, even though, they have different religion. Through justice, love, and tolerance, a governor can make miraculous success in guiding his people without armies since every single citizen will be a volunteering soldier and supporter of his ruler and will

defend his state (Mughniah, 1973, vol.4, p.50).

﴿فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (المائدة: ١٣)

"But they broke their pledge, so We distanced them [from Us] and hardened their hearts. They distort the meaning of [revealed] words and have forgotten some of what they were told to remember: you [Prophet] will always find treachery in all but a few of them. Overlook this and pardon them: God loves those who do go" (5:13) (Haleem, 2005)

This verse outlines certain attributes associated to some kind of unbelievers who have certain contrary behavior against the covenant. Accordingly, God cursed them and made their hearts hard' "qasiyah" (hard)- a word that was originally used for hard stones. In the process of God-man relationship, a hard heart is that which doesn't submit to the truth and is not affected by mercy. Consequently, this hard-heartedness leads those persons to altering the words from their places through misinterpreting the Divine speech in a way which God would not

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be pleased with. In this way they lose the sight of clear realities of religion (see https://almizan.org/vol/10/52-60).

On account of the following misconduct they have made:

1- breaking of their covenant (with God);

2- forgetting part of that whereof they were reminded;

3- not ceasing their treachery.

Even though, God has plainly ordered his Prophet to pardon them and forbear their evil actions. This is always the way the Quran addresses such matters since in the end no remedy to human misbehavior in life like forgiveness. This indicates that God is all-loving and He is the source of ultimate forgiveness and pardoning since He loves people the most. In relevance to the verse in example (3) above, Imam Ali highly emphasizes the same principle of tolerance in the following saying:

((عَاتِبْ أخاك بالإحسان إليه وأرْدُدْ شَرَّه بالإنْعامِ عليه)) (النهج، ج ٤، ح ١٥٨، ٥٠٠)

"Remonstrate with your brother by being kind to

him, and respond to his evil by being generous to him" (al-Joburi, vol.3, p.99-100).

In the light of Imam Ali's saying, if evil is done in return for evil, and abuse in return for abuse, the door for animosity and violence is opened. But if an evil-doer is met with kindness and gentleness he too would be compelled to change his behaviour. (https://www.al-islam.org)

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (الأعراف:١٩٩)

- "Be tolerant and command what is right: pay no attention to foolish people." (7:199) (Haleem, 2005).

Again, tolerance is highly recommended in this verse and the Prophet is clearly ordered to "comport himself in a splendid manner, such that the hearts would be attracted to it, and the souls would find peace in it. Khudh means "adhering to something" or not letting go of it". It is worth noting that 'adhering to forgiveness' requires us to constantly overlook the faults of those who do us wrong, and to forget all about exercising the right of retaliation- which the society grants to some of us [the oppressed] against others [the oppressor].

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Here, this verse refers to a new principle concerning the applicability of tolerance. More practically, adhering to forgiveness is applicable at personal level only, that is, “where one's own self is wronged and one's individual rights are violated. But sometimes the rights of others are violated through wronging a specific person. In such cases, forgiveness is not appropriate, because that would encourage people to make mischief and would violate the rights of others even more, and would contravene the laws which hold the society together".(https://almizan.org/vol/27/80-89) Such forgiveness would run counter to a myriad of verses which gives us the foundations of religious laws and injunctions. In other words, forgiveness in this sense would go against any verse that forbids injustice, corruption, assisting the oppressors, and inclining towards them.

Based upon the above explanation, …cling to forgiveness (al-‘afw) means that the prophet should overlook the faults of others with respect to personal matters. And indeed, this is how life should be lived where a Muslim should take a middle course

(waṣat) in dealing with others. (ibid.) According to some narrations presented in the history of Islam, the Prophet never took revenge on anyone for himself. The above is how most exegeses have interpreted the verse, where 'afw is interpreted synonymously with maghfirah (forgiveness, pardon, excuse). This verse would be understood more clearly if you consider the following verse:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾
(الشورى:٤٠)

"Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself– He does not like those who do wrong" (42:40). (Haleem, 2005)

This verse explains another significant Islamic principle on how a person should act in self-defense or defense of others, namely s/he has two options, that is, he should confront the aggressor with actions like his own and such an act is not unjust by any means. The second action, which seems more desirable, is that he "forgives and amends". But why is the act of confronting the aggressor is called sayyi'ah("evil")? Zamakhshri says: "Both refer to a

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manner of action. The initial act and its retaliation are both called" an injury" (sayyi'ah) because they harm the one to whom they are done. So this verse heeds the true meaning of the word and thereby alludes to the fact that it is only proper to return an injury so long as the response is proportional and not excessive"(https://almizan.org/vol/35/77-101)

but who whoever forgives and amends, he shall have his reward from God: This wonderful promise from God for those who forgive and make amends indicates that forgiving others is the best option that God encourages believers to take in such situations. The apparent meaning of “make amends" (islah) is not limited to making amends in what is between him and his Lord, but it is also to making amends between himself and the one who wronged him through forgiveness and leniency.

…surely He does not love the unjust. It is said: This explains that God does not ask the wronged party to forgive the wrongdoer because God supports the wrongdoer or because He loves him, but rather to offer the wronged party a great reward thereby. And this is because God loves kindness and

magnanimity (https://almizan.org/vol/35/77-101).

In this context, Imam Ali has left unprecedented will (No.47) to his sons Imams al-Hassan and al-Hussain (peace be upon them) when (abd ar-Rahaman) ibn Muljim fatally struck the Commander of the faithful (AS) with his sword.

((يابنِي عبدالمطَّلب، لا ألفينَّكم تُخوضون دِماء المسلمين خوضاً، تقُولون: قُتل أميرُ المؤمِنين. ألا لا تقْتُلُنَّ بي إلَّا قاتلي. انظروا إذا أنا متُّ من ضربتِه هذه، فاضربُوه ضرْبة بضربة، ولا تُمثِّلوا بالرجل؛ فإنِّي سمعتُ رسولّ الله (صلى الله عليه وآله) يقولُ: إيَّاكم والمُثْلة ولو بالكلْبِ العَقورِ)) (النهج، ج٢ كتاب ٤٧، ص ٤٥٢).

"O sons of 'abdul-Muttalib! Certainly I do not wish to see you plunging harshly into the blood of Muslims shouting that Ali ibn Abu Talib has been killed. Beware! Do not kill on my account except the one who kills me. Wait till I die by his (Ibn Muljim's) existing stroke. Then strike him one single stroke for his single stoke and do not disfigure the limbs of the man, for I have heard the Messenger of Allah saying, 'Avoid cutting limbs even though it may be those of a rabid dog' (al-Jibouri, 2016, vol.2, p.330).

In this will, Imam Ali has exceeded all the

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limits of forgivingness since he not only ordered his sons not to kill the murderer till the Imam dies and not to disfigure the killer's limps in any way but also he recommended that they should forgive him and feed and water him from the Imam's food and drink saying that while citing the verse: (Mughnyah, 1973, vol.4p.29)

﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (البقرة: ٢٣٧)

"Waiving [your right] is nearer to godliness,") Q2:237) (Haleem, 2005)

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ (الفرقان:٦٣)

"The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when the foolish address them, reply, 'Peace'" (Q 25:63)

This verse eloquently describes the virtues of believers, in contrast to the vices of disbelievers. In the previous verses, the disbelievers' rejection to God's message, their arrogance and derision of His noble name al-Rahman

(the beneficent) (Surah 25:60) was expressly described. This verse mentions two qualities of the believers:

(1) they are so humble, (they who walk on earth in humbleness (hawnan)…: In Arabic, haunan means tadhalul (humility, humbleness, subservience). In this verse, “walking on earth," is a figurative expression that describes the true believers' entire lifestyle and how they deal and associate with the other. Within themselves, they live in a full submission to their Lord; and live in full peace with people. This is because they see themselves no more than true servants of God; thus, they are free from pride [against God] and any undue ascendancy over others. It could also be that hawn means lenience and moderation (rifq, līn). Then, it would mean that the believers do not walk pompously and pretentiously.(almizan.org/vol/29/333-348).

(2) They will never encounter what is evil with evil response" …and when the fools (al-jahilun) address them, they say: peace": In more detail, the believer's response to the other side, who have the quality of jahl (imprudence, foolishness, ignorance), is “peace".

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The response of “peace," entails that those who offer such a response are free from vanity and sin. “This interpretation of peace" can be deduced from what God says [about the inhabitants of paradise]: they shall not hear therein vain or sinful discourse, except the word “peace, peace" (56:25-26). In Short, the believers do not respond to foolishness by foolishness". (https://almizan.org/vol/29/333-348). The following verses cover the same idea in

﴿قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴾(مريم: ٤٨)

- “He said, “Peace be upon you! I shall seek forgiveness for you from my Lord. Verily He has been gracious unto me".(Q 19:48)

According to al-Raghib (2004), hafiyy means a dutiful and kind person who attends to the tiniest needs of others with goodness and cares for [each need] one by one. This verse narrates part of Prophet Abraham's talk with his father regarding the latter's disbelief in God (being polytheist). Abraham utilized a very kind and compassionate sort of dialogue with his father saying:

﴿يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۞ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۞ قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا﴾ (مريم:٤٥-٤٧)

"Father, I fear that a punishment from the Lord of Mercy may afflict you and that you may become Satan's companion [in Hell]. His father answered, 'Abraham, do you reject my gods? I will stone you if you do not stop this. Keep out of my way!" (19:45-74(Haleem, 2005)

However, Abraham's father never listens since polytheism was imprinted on his heart and he stubbornly turned a deaf ear to his son's words. Moreover, he threatened to stone Abraham and cast him out just because of a true word which the latter had spoken. In response to his father's arrogance and animosity, Abraham sought to soften his father's heart by saying "peace be upon you" and promised to seek forgiveness for him. Abraham did not claim that forgiveness is gua888888888888|6ranteed for his father but rather hoped that since God is ever affectionate to him. (https://almizan.org/vol/27/80-89).

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In this vein, the above-mentioned concept of tolerance is reflected in what Imam Ali (PBUH) sates in the following:

((أولُّ عِوَضِ الحَلِيمِ مِنْ حِلْمِهِ أنَّ الناسَ أنصارُهُ عَلى الجَاهِلِ)) (النهج، ج٤، حكمة ٢٠٧، ص ٥٤٤).

"the first compensation for a clement person for his clemency is that people are his supporters against the ignorant ones" (al-Jibouri, vol.4, p.109)

((بالحلم عن السفيه تكثر الإنصار عليه)) (النهج، ج٤، حكمة ٢٢٣، ص ٥٤٧)

"And through clemency with regard to shallow-minded person does one earn supporters."

(al-Jibouri, 2026, vol.4, p.112)

These wise sayings indicate that with gentle behavior (tolerance and forbearance) one can overpower the adversary since through such a conduct people's support against him will be increased. Above all, this would be the first reward of he who offers forbearance since people in nature support kindness and gentleness against rudeness and harshness (Mughniah, 1973, vo.4, pp.342, 351).

Based on the data analysis, tolerance in the

Qur'anic teachings and Imam Ali's wise words and humanitarian actions are strongly built on five major principles and foundations:

The primary principle in Islam is peace while war is just an exception or a necessity. There are many principles in Islamic teachings that provide a foundation for creative peacemaking. In Arabic salām is translated as peace and is considered as one of the holy names of God. (Nasr, 2002: 217).

In this respect, Islam highly stresses the importance of peace in communication with all Muslim and non-Muslim people in a society, and encourages all Muslims to avoid war and violence. In the Qur'an, the use of force is limited to self-defense in what is called defensive jihad. The Qur'an acknowledges Muslim's right of retribution but states:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾
(الشورى: ٤٠)

"Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself– He does not like those who do wrong" (Q 42: 40) (Haleem, 2005).

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The second cardinal foundation of tolerance and peace is that accepting of religious faith is optional since according to Islamic teachings, people are free to accept religious belief. The Qur'an says:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ (البقرة:٢٥٦)

"Thereisnocompulsioninreligion:trueguidancehas become distinct from error". (2: 256((Haleem, 2005)

\Quite clearly, the Qur'an declares that believing or disbelieving is a matter individual's choice as in the following verse:

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ﴾ (الكهف:٢٩)

Say, 'Now the truth has come from your Lord: let" those who wish to believe in it do so, and let those who wish to reject it do so". (18:29) (Haleem, 2005)

Indeed, these verses, among many others, show clearly that tolerance and patience towards other faiths are core principles in the Qur'anic discourse. Therefore, "the message of such verses of the Qur'an is to respect dissenting beliefs and to recognize the freedom of others. This principle can in many cases

prevent violence and contribute to the realization of a culture of peace". (Yazdani, 2020, p.155).

The third principle, in promoting tolerance and peace in society, is educating people on how to deeply observe the culture of spiritual self-awareness. Self-realization is inherent in human nature and can prevent people for committing evil deeds such as violence. People in nature tend to be peaceful and friendly to one another. Showing respect, love and compassion to the other is deep-rooted in human nature since such feelings bring man closer to God. Basically, peaceful and friendly relationships result in a truly pleasing way of life. In this context, the Qur'an states so obviously:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ (الكهف:٢٨)

"Content yourself with those who pray to their Lord morning and evening, seeking His approval" (18:28) (Haleem,2005).

Serious consideration of human values and principles. Moral values are strongly stressed in Islam even if the enemy behave immorally or in

case they are defeated and deviation of human values is not justified in any case. For instance, “after the conquest of Mecca, the Prophet (PBUH) declared the occasion as a day of mercy not a day of revenge and bloodshed. Thus, distinction between aggression and defense should be made clear since the former is unlawful while the latter is permissible under certain circumstances (see Yazdani, 2020, p.157). In the same context, Imam Ali (AS) also commands his soldiers: “Never start a war with the enemy unless they start, do not kill the fugitives, do not attack the wounded, don't go into their homes, don't attack women, and don't scold anyone". (Ibn al-Jouzi, 1997: 91 cited in Yazdani, 2020, p.157).

The Islamic rule of ‘commanding right and forbidding wrong' is limited to oral advice alone. “It becomes a political challenge when it is practiced according to an individual or a group's interpretation of Islam or the truth and when it goes beyond oral advice to imposing force without any need to refer to a court." (Nafisi, 2018, p.2)

1.5. Conclusions

The findings concluded in this study can be summarized as follows:

First, Peace is the primary law in life while war and violence are the exception since, in Islam, only defensive Jihād (the type of jihād dictated by the Shariah when an attack is launched against religion, the nation, the country, the society or the individual) is permissible. Thus, offensive jihād (the type that involves forays into enemy territory either for conquest or to dissuade the enemy from attacking Muslim lands) is forbidden.

Second, Islam is the religion of human nature (fitra) since Islam acknowledges that peace is inherent in human nature and spiritual awareness of this fact can move people away from violence.

Third, Islam is not only the religion of peace and love but also it also guarantees other religions their full human rights and emphasizes providing them religious independence with great tolerance. It is one of the prominent features of Islam that none of the other religions of the

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world teaches its followers to respectfully treat the followers of other religions as Islam does.

Fourth, Qura'nic teachings highly emphasized that true tolerance is intended to maintain peace, justice and liberties of humans in a multicultural world of pluralism, diversity and equity.

Fifth, All the Qura'nic teachings of tolerance are profoundly reflected in Imam Ali's words and actions throughout his whole life, especially during the four years of his caliphate.

In conclusion, since religion is a crucial factor to secure peaceful world, true and unbiased interpretation of religious teachings need to be stressed by rationally refuting the extremist and fundamentalist interpretations of religious teachings. In this respect, education can play a major role by cultivating the culture of peace via highlighting how Islamic teachings observe human rights regardless of their religion, race, colour and ethnicity.

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The Power of Words: Persuasive Strategies in the Qur'an and Nahj al-Balagha

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استراتيجيات الإقناع في القرآن الكريم ونهج البلاغة

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Abstract

This paper examines persuasion ingrained in two seminal books, the Qur'an and Nahj al-Balaghah. The study aims to bring to light how these two books use different linguistic choices as persuasive strategies (attribution and duty toward community) to inspire and shape individuals' attitudes. The problem focuses on the necessity to clarify how sacred books employ linguistic and psychological strategies to influence behavior toward agreement and ethical stances. Governed by the research question—to what extent do these two influential books use attribution theory and duty toward the community as strategies for persuasion? —the paper hypothesizes that the two texts deliberately stress attribution (moral credibility) and duty (collective responsibility) to build trust and social solidarity. Using qualitative content analysis, the methodology investigates selected verses from the Qur'an and letters from Nahj al-Balaghah, merging stylistic, pragmatic, and cognitive frameworks. The findings of this study indicate that these texts sometimes function as powerful persuasive works that merge

ethical authority with social accountability, creating constant standards for moral behavior.

Keywords: Religious discourse, attribution theory, duty toward community, ethical governance, epistemic vigilance

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المستخلص:

من طريق كتابيين أساسيين، تبحث هذة الدراسة أسلوب الإقناع المتأصِّل في القرآن الكريم ونهج البلاغة. وتهدف الدراسة إلى معرفة كيفيَّة استعمال كلا الكتابين لخيارات لغويَّة مختلفة كاستراتيجيات إقناعية (منها: نظريَّة الإسناد والواجب تجاه المجتمع) لتشكيل وخلق التصورات البشريَّة. تركز مشكلة الدراسة على كيفيَّة استعمال الكتب المقدَّسة للاستراتيجيات اللغويَّة والنفسيَّة للتأثير على السلوك والأخذ به باتِّجاه التوافق المجتمعي العام. وبدءاً من سؤال البحث-إلى أي مدى قد وظَّف هذان الكتابان المؤثران نظريتي الأسناد والواجب تجاه المجتمع كاسترتيجيات للإقناع؟ تفترض الدراسة أنَّ النصين كليهما، (القرآن الكريم ونهج البلاغة)، يؤكِّدان على بناء الثقة والحث على التضامن الاجتماعي. وباستعمال أسلوب التحليل النوعي للمحتوى، يعمد الباحث لدراسة آيات مختارة من القرآن الكريم ورسائل من نهج البلاغة جامعاً بين الأطر الأسلوبيَّة والتداوليَّة والمعرفيَّة (الإدراكيَّة). وقد توصَّلت الدِّراسة إلى أنَّ هذه النصوص هي نصوص فيها أساليب إقناعيَّة الغرض منها الجمع بين السلطة الأخلاقيَّة والمسؤوليَّة الاجتماعيَّة، ممَّا يخلق معايير ثابتة للسلوك الأخلاقي الاجتماعي.

الكلمات المفتاحية: الخطاب الدِّيني، نظريَّة الإسناد، الواجب تجاه المجتمع، الحوكمة الأخلاقيَّة، اليقظة المعرفيَّة.

1. Introduction

In Dale Carnegie's prominent book, 'How to Win Friends and Influence People,' particularly dating back to 1936, the concept of persuasion has inspired public awareness. He proposed, in his distinguished and influential work, effective techniques for persuading others by changing their emotional insights, active listening, and providing reinforced support. These effective techniques created a significant critical shift in the cultural consciousness of human interaction.

Persuasion, widely recognized as the mechanism by which attitudes are influenced and adjusted, represents a focal point within the scope of social interaction and social influence. Due to this, Kassin et al. (2011, p. 214) noted that persuasion is "the process by which attitudes are changed." According to them, the process of changing attitudes is essential to persuasive procedures owing to the fact that attitudes are cognitive critiques (positive or negative cognitive critiques) that people construct about others' attitudes. They argued that the persuasive mechanism is not just

about the tangible or visible evidence of behavior; instead, it pertains to reconstructing an individual's psychological (internal) disposition regarding a particular subject. Thus, their definition emphasizes the persuasion role in both psychological and social contexts, where revising and reshaping attitudes can lead to permanent transformations in beliefs, standards, and behaviors.

Kassin et al. (2011) affirmed Perloff's conceptual viewpoint concerning persuasion. Perloff (2003) stated that persuasion is a process of attitude change (intentional effort) in individuals' beliefs and behaviors. He remarked that persuasion is "a symbolic process in which communicators try to convince other people to change their attitudes or behavior regarding an issue through the transmission of a message, in an atmosphere of free choice" (p. 8). Both share the same view that the key objective of persuasion is the shift of attitudes, whether referred to as an act of communication, whether verbal or non-verbal (Perloff), or as a process (Kassin et al.). With regard to Perloff's definition, considering the distinction

between persuasion and coercion, he stresses that the addressee is experiencing 'an atmosphere of free choice,' i.e., the addressee is not subjected to threats or deception. In harmony with Perloff's perspective concerning 'free choice,' O'Keefe (2016, p. 4) conveyed the same stance that persuasion is "a successful intentional effort at influencing another's mental state through communication in a circumstance in which the persuadee has some measure of freedom" [Italics added]. The phrase 'some measure of freedom' entails Perloff's standpoint that persuasion is deeply different from coercion (forceful persuasion).

Shifting the focus to another aspect of persuasion, research has also explored the content of the sent message. Chaiken (1980, p. 764) confirmed that "The systematic versus heuristic analysis, which argues that greater involvement heightens recipients' tendencies to scrutinize message content, suggests that high involvement can both facilitate and inhibit persuasion depending on the quality of persuasive argumentation" [emphasis added]. She examined the influence of the message content

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in persuasive discourse, primarily concerning the recipients' cognitive involvement. When recipients are cognitively involved, it means that message content is relevant; that is, cognitive involvement directs recipients' attention to handling content in a structured manner. Additionally, high involvement shapes the recipients' understanding of the strength of message content (arguments). If the arguments are strong and evidence-based, actively engaged individuals tend to be persuaded. On account of this, recipients critically examine the message, scrutinize information, and assess the validity and effectiveness of the content rather than depending on external cues. Not only Chaiken, but Petty and Cacioppo (1986, p. 134) also delved into the message content. They remarked, "one way to influence attitudes is by varying the quality of the arguments in a persuasive message." Varying the 'quality of the arguments' among motivated recipients (highly involved recipients) means constructing highly influential persuasive arguments. Consequently, they will be in a position to be more stable and unaffected by counterarguments.

2. Religious Discourse and Persuasion

According to Clifford Geertz, Religion, as a concept, stresses symbolic and experiential ranges rather than adhering to theological or structural insights of religion. Geertz (2002, p. 19) stated that religion is "a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations." His textual analysis places religion in a more comprehensive cultural context, offering the perspective that the symbolic system is not confined to reflection but also significantly constructs individuals' understanding, emotional responses, and actions. By conceptualizing religion as an embedded factor within cultural contexts, Geertz offers new insights to grasp how religion manifests in both theoretical stance (belief) and lived experiences (practice). The reason behind such an offer is to give a purposeful understanding to the world and to maintain value-based and emotional paradigms in social situations.

Regarding religion as a system of symbols, researchers have widely argued that the persuasive intentions of religious discourse may be rooted in its

primary function rather than its external structure. As Kim (2016, p. 4) confirmed, “Religious discourse can be intrinsically persuasive in its aims." Persuasion, according to Kim, is not minor; rather, it is an essential and intrinsic aspect of religious communication rather than an insignificant feature. In the context of the intrinsic persuasive nature of religious discourse, researchers have made a distinct shift regarding persuasion, particularly by tracing its rhetorical (persuasive) dimensions. They have observed its diverse communicative functions, ranging from direct persuasion to more implicit forms. Concerning this, Kim drew attention to this type of variation, stating that “Not all forms of religious discourse are overtly persuasive in nature (e.g., stories, poems, liturgies, prayers, etc.) and multimodality is central in some religious discourse (e.g. music, olfactory devices, costume, spatial arrangements etc.) (p. 60)." Kim offers a broader understanding of religious discourse, transcending written or verbal communication to integrate intellectual and performative aspects that enhance the religious message and its persuasive power.

Extending further, Foucault, in his book, The Archaeology of Knowledge (1972), discussed the representation of power in discourse. He argued that power can be exercised through discourse, drawing attention to the fact that power constructs public norms and knowledge. Like other types of discourse, such as legal, media, or political discourse, religious discourse possesses power that shapes ideologies by using a persuasive divine language (other types of discourse use secular values), confirming the validity and legitimacy of social norms by linking them to divine mandates and sacred realities (other types of discourse rely on public opinion, tradition, or law), and influencing both personal and group behavior. Religious discourse creates two-dimensional structures (dichotomies) of what is sacred/profane or what is good/evil to control individuals' behavior through certain religious concepts that imply a sense of power, such as sin, divine reward, divine punishment, or shame. This understanding of religious discourse is consistent with Durkheim's perspectives. Durkheim (2008) portrays religion as a social bonding mechanism

that offers shared social standards, stating that "religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and surrounded by prohibitions—beliefs and practices that unite its adherents in a single moral community (p. 46)." This understanding of religion asserts that individuals, without doubt, understand the role of religion in constructing, determining, and communicating social values.

3. Strategies of Persuasion

Persuasive strategies are cognitive mechanisms through which individuals shape others' beliefs and actions. Relative to this, several strategies have been presented, such as the commodity theory recommended by Brock (1968); Cialdini (1993) proposed seven different cues of persuasive strategies: authority, commitment, contrast, liking, reciprocity, scarcity, and social proof. Others, like Heider (1958), Weiner (1974), Smelser and Baltes (2001), Kassin et al. (2011), and Hewett et al. (2018), formulated attributional strategy, while Fukuyama (1996) constructed duty toward community strategy. Due to research page limitations, a

detailed tracing and analysis of all persuasive strategies is not possible. Thus, this paper focuses on two strategies: attributional and duty toward community strategies.

3.1 Attribution Theory and Persuasion

In 1958, Fritz Heider proposed the notion of 'attribution'. This theory indicates that people formulate common sense explanations and justifications of the world in order to make awareness of, evaluate, and control events. Heider identified that attribution is a theory that offers insights into human behavior, concentrating on whether such behavior is shaped by internal or external factors. In line with this theory, people strive to grasp the extent to which individuals' behavior is shaped implicitly or explicitly by personal characteristics and environmental factors (Hewett et al., 2018). To put it another way, the attributions individuals make are determined by whether the source of action causation is internal (person), external (environment), or both, keeping in mind that self-directed control (internal) is comprised of both ability and motivation.

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Connecting persuasion with the viewpoints of Heider (1958) and Hewett et al. (2018), it is possible to accomplish an analysis based on attribution processes that determine and direct how people comprehend, analyze, and react to persuasive arguments. The two perspectives acknowledge that individuals attribute conduct to internal causes (personal traits, effort, competence, stimuli) or external causes (situational constraints such as social criteria of ethics). Persuasion inherently depends on reaffirming internal or external attributions to shape beliefs or actions, that is, internal-focused persuasion (personal choices determine success) or external-focused persuasion (impersonal choices, such as environment, determine success). Persuasive arguments, which establish a connection between an individual's behavior and his internal traits, are often more effective because they are consistent with the audience's self-concept. Thus, compelling and impactful persuasion demands understanding and deliberately shaping and controlling the addressee's attribute causality. As a result, this

scheme sheds light on why some persuasive arguments succeed because they are in harmony with existing attributions, while others fail due to their incompatibility. The reason behind failure is that the addresser is regarded as biased (due to various restrictive and challenging factors), which makes his message lose persuasiveness.

Two parallel viewpoints concerning personal attribution arise from the same theoretical background. The early one, Weiner's (1974) perspective, is that "a*bility and effort are properties internal to the person (p. 52)," while the later one is that of Kassin et al.'s (2011) statement that personal attribution is an "attribution to internal characteristics of an actor, such as ability, personality, mood, or effort (p. 115)." reflect their shared understanding of the impact of personal attribution in attribution theory, particularly how individuals understand and attribute causes to behavior. Weiner considers ability and effort as intrinsic factors inherent to individuals. This type of attribution (personal one) powerfully affects and shapes motivation, expectations, and emotional*

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states. In agreement with Weiner, Kassin et al. share a similar stance, affirming that ability and effort are personal attributions *inherent to individuals, rather than shaped by situational circumstances.*

Take it further, persuasion, as an essential feature of human interaction, depends on individuals' abilities to identify and interpret psychological conditions and behavioral inclinations of their addressees. In everyday conversation, what is required is not only comprehension of how individuals feel, but also an awareness of their permanent disposition—like their consistent beliefs, personality traits, and skills that influence their choices and decisions, guiding how they think and act. In this regard, Kassin et al. (2011) point out that:

To interact effectively with others, we need to know how they feel and when they can be trusted. But to understand people well enough to predict their future behavior, we must also identify their inner dispositions—stable characteristics such as personality traits, attitudes, and abilities. Since we cannot actually see dispositions, we infer them indirectly from what a person says and does (p. 112).

Kassin et al. created an integration between inner dispositions and persuasion through different levels. First, they establish a coherence between predicting behavior and evaluating credibility. They pointed to the role of inner dispositions (internal traits) in analyzing and estimating behavioral tendencies and evaluating credibility. In persuasion, identifying these dispositions helps in framing arguments that align with the addressee's beliefs and principles, enhancing the process of cognitive integration into the argument. Second, their argument stated that by inferring an individual's dispositions through their language and conduct, addressers can construct arguments that resonate with the addressee's existing principles. This resonance of constructed arguments raises the prospect of fruitful persuasion, as it draws on the addressee's cognitive schemas and prior knowledge. Third, they built trust and credibility, perceiving that both are crucial factors in persuasion. Recognizing and understanding the audience's traits can enhance an addresser's ability to establish trust and credibility, which later makes the audience feel valued and

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understood. Fourth, they shed light on the different processes of information (cognitive styles or preferred ways of processing knowledge). Some people may depend on cognitive processing, while others use explicit linguistic signs. Understanding an individual's inner dispositions (internal paradigms of thinking) enables the addresser to modify and adjust his approach, employing either in-depth (comprehensive) arguments for thoughtful audiences or uncomplicated hints for those who rely on heuristics. This cognitive process is notably important, since, although dispositions cannot be directly recognizable, they serve a decisive function in predicting conduct and evaluating credibility. To conclude, for more evidence, Biber et al. (2007, p. 124) affirmed that a firmly persuasive discourse is most explicitly recognized through tracing three basic appeals, one of which is credibility.

In their book, International Encyclopedia of the Social & Behavioral Sciences, Smelser and Baltes (2001) delved into various perspectives on social inferences, giving special attention to attribution theory. According to their viewpoint, attribution

theory explains that people make sense of behavior or social interactions by identifying and inferring underlying traits or dispositions (attributing causes to actions). They noted that "One popular inference approach is based on 'attribution theory' and holds that people come to infer underlying characteristics about themselves and others from the behaviors that they observe and the situational constraints imposed on these behaviors (p. 896)." As argued by Smelser and Baltes (2001), this theory offers an insightful perspective to grasp the mechanism of persuasion. In the field of persuasive communication, this theory proposes that audiences are active recipients, that is, they actively evaluate the addresser's intent and credibility rather than passively receive content. The outcome of persuasive communication, therefore, is closely related to attributional processes. Thus, the effectiveness of persuasion is shaped not only by what the addresser says but also by people's interpretations of the personal traits and intentions of the communicator.

3.2 Duty Toward Community

In his book, Trust: The Social Virtues and the Creation of Prosperity, Francis Fukuyama (1996, p. 11) proposed that "duty toward community" can act as a persuasive strategy. The concept of duty toward community, consistent with his viewpoint, reflects the moral obligations people owe toward the group they belong to, regardless of the group type, whether it is familial, local, or national. Fukuyama argued that this implication of duty is more than just a passive observance of traditions; rather, it serves as an active mechanism that can be utilized to guide behavior and build trust.

Before Fukuyama's proposing his concept of 'duty toward community,' Amitai Etzioni (1993) in his book, 'The Spirit of Community: Rights, Responsibilities, and the Communitarian Agenda,' introduced the concept of 'communitarianism.' This concept is as a well-aligned interpretive stance to Fukuyama's later emphasis on the duty toward community. He put forward the centrality of moral accountability and social relationships embedded within social responsibility. The

centrality of moral accountability works on fostering harmonization between personal rights and duties within the social fabric. In this sense, Etzioni (1993, p. 7) pointed out that “A return to a language of social virtues, interests, and, above all, social responsibilities will reduce contentiousness and enhance social cooperation." Both Fukuyama and Etzioni drew attention to the significance of cooperative accountability. They contended that individuals perform more efficiently when they acknowledge their obligations toward one another, not confined to their individual rights. Etzioni's assertion to minimize disagreement, hostility, or the level of contention by paying particular attention to social norms and responsibilities resonates with Fukuyama's argument that a sense of accountability toward the public can encourage collaboration and prevent the collapse process of social ties.

By the same token, Clifford Geertz's investigation of society and religion played a vital role in understanding how cultural paradigms are fundamentally interrelated with social systems and public behavior. Geertz (1963) advanced the idea

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that "The religious beliefs and values of these latter, far from clashing with those of the general society, are rather the most elaborate, developed, and systematic expression of the culture's traditionally institutional ethos" (p. 128). He suggested that religious principles and norms of a particular community group coexist without contradiction with the dominant cultural values. Geertz's standpoint is that religious systems transmit and consolidate these cultural standards, render them to be more comprehensible, and function as personal ethical obligations. Therefore, Geertz, since 1963 (as the researcher believes), put forward the cultural foundation for Fukuyama's argument that individuals accomplish their obligations toward society since these responsibilities are firmly and extensively ingrained within cultural and ethical paradigms that conceptualize and shape individuals' interpretation of the world.

4. Research Methodology

Conducting this study is accomplished through the use of a content analysis method that includes two selected strategies. The analysis is qualitative,

which aims to analyze data chosen from the Qur'an and Nahj al-Balaghah.

4. Data Analysis

4. 1 Attribution Theory as a Persuasive Tool

To integrate persuasiveness with the attributional frameworks of Heider, Kassin et al., and Hewett et al., one can explore how attribution processes shape the influence of persuasive communication. In a persuasive context, according to their frameworks, personal attribution is a critical factor because audiences are more likely to be influenced when they comprehend the addresser as credible, competent, and morally consistent. Both the Qur'an and Nahj al-Balagha employ personal attribution as a persuasive device by stressing valuable traits related to an individual's character.

4.1.1 Qur'anic Persuasive Verses (Prophet's Character)

The prophet Muhammad's character is honored for reflecting the principled ethical values, for example:

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- ﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾ (سورة القلم: ٤)

"And thou (standest) on an exalted standard of character." (Qur'an 68:4, Yusuf Ali trans.).

For a comprehensive awareness of the persuasive implications of this Qur'anic verse, it is crucial to study its cognitive pragmatic features. The prophet Muhammad's character, as asserted by the Qur'anic verse, can be studied through the interplay between personal attribution theory and cognitive pragmatics, given that cognitive pragmatics focuses on mental representations and shared knowledge. This type of pragmatic analysis uncovers how his personality acted as a persuasive force stemming from inherent virtues and communicative intelligibility. This verse is embedded within an extensive religious moral framework, where the prophet's personality is portrayed as an ideal for decent conduct. A context as such, in which the praise is unambiguous, sets the stage for the audience to decode the 'praise' as an appeal to strive to match his virtues, inspiring a sense or a desire for moral integrity, i.e., the cognitive implicature is that 'you should

follow him.' Here the explicitness of the praise minimizes the processing efforts and reduces the inferential strains of persuasion. Furthermore, the expression constructs a mental representation that the prophet is morally reliable. Regarding this, the addressees are cognitively in a state to approve his teachings, judge his actions as ideal, and stand against counter-narratives. All these regarded, they enhance persuasion by integrating the addressees' perspectives with those indirectly endorsed by the divine discourse.

Related to cognitive pragmatics, particularly the theory of mind, the addresser predicts that the addressee will recognize the praise as a signal of responsibility and credibility. Here, the representation of epistemic vigilance is clear. Epistemic vigilance, as stated by Sperber et al. (2010), refers to the ability to guard against the possibility of deceit or misrepresentation. This concept implies that individuals can develop a highly refined capacity to assess the credibility of the bases of communication (i.e., who is reliable) as well as the subject matter of what is conveyed (i.e., which perspective to

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adopt). The ability of the credibility refinement has been regarded as epistemic vigilance. In other words, they proposed that people are inherently equipped with cognitive mechanisms of epistemic vigilance. The purpose behind such mechanisms is to evaluate the trustworthiness of information and its origins; namely, is the addresser reliable, and is the information rationally comprehensible and appropriate? Consistent with the Qur'anic verse, the audience apply epistemic vigilance to determine whether this source of information is reliable or not. This verse (the example of analysis mentioned above) functions for an argumentative and cognitive purpose. It restricts and diminishes, or at least mitigates epistemic vigilance among addressees through the establishment of the prophet's integrity (prophet's ethos) either before or in parallel with the acceptance of his revelation, i.e., people scrutinize and assess an addresser's consistency. In Qur'anic discourse, the primary procedure to avoid or lessen this scrutiny can be achieved by presenting a moral character. This can be done by asserting that the prophet is not just a good person but

indeed a representation of great moral character. The prophet's high moral standards also reduce epistemic vigilance with regard to the fact that the prophet is characteristically honest and reliable. Therefore, the Qur'anic verse encodes a cognitive function by implicitly persuading the audience to eliminate epistemic vigilance and receive the forthcoming divine revelation with self-confidence. Furthermore, religious discourse is powerful when it provides constructive cognitive effects with minimal effort. This constructed cognitive effects can be perceived through the assertion that the prophet's personality is rationally accepted as reliable and honest. This rational acceptance of the prophet's personality implies that rejecting him would be irrational. Thus, activating epistemic vigilance in the audience's mind adds credibility to ending that type of vigilance and receiving his teachings as transparent and truthful.

To conclude the Qur'anic verse persuasive implication, by integrating personal attribution theory with cognitive pragmatics, we gain a layered insight concerning how the Qur'anic verse

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constructs the prophet's character to enhance the persuasive impact that constructs the cognitive and ethical orientation (paradigm) of the Muslim community. Muhammad's exalted character is an inherent type of attribution. His reliable and consistent attributes frame how followers perceive him and regulate their behaviors according to his teachings. Through this approach, the Qur'anic verse not only portrays the prophet's personality, but also intentionally persuades his followers to approve and assimilate these ethical principles through attributional and cognitive mechanisms.

4.1.2 Attribution Theory in Nahj al-Balaghah

In Nahj al-Balagha, personal attribution acts as more than just self-awareness; it functions as a considered and intentional persuasive element. By bringing focus to his personal experiences, Imam Ali builds an influential, persuasive ethos that strengthens the influence of his discourse—regardless of whether they are sermons, letters, or aphorisms.

Examining the following excerpt:

((أَلَا وَإِنَّ لِكُلِّ مَأْمُومٍ إِمَاماً يَقْتَدِي بِهِ، وَيَسْتَضِيءُ بِنُورِ عِلْمِهِ. أَلَا وَإِنَّ إِمَامَكُمْ قَدِ اكْتَفَى مِنْ دُنْيَاهُ بِطِمْرَيْهِ، وَمِنْ طُعْمِهِ بِقُرْصَيْهِ. أَلَا وَإِنَّكُمْ لَاتَقْدِرُونَ عَلَى ذلِكَ، وَلكِنْ أَعِينُونِي بِوَرَعٍ وَاجْتِهَادٍ، وَعِفَّةٍ وَسَدَادٍ. فَوَاللهِ مَا كَنَزْتُ مِنْ دُنْيَاكُمْ تِبْراً، وَلا ادَّخَرْتُ مِنْ غَنَائِمِهَا وَفْراً)). (نهج البلاغة، ج ١٦، ص ٢٠٥)

Remember that every follower has a leader whom he follows, and from the glory of whose knowledge he derives light. Realize that your Imam is satisfied with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so, but at least support me in piety, exertion, chastity and uprightness because, by Allah, I have not treasured any gold out of your world nor amassed plentiful. (Nahj al-Balaghsh, letter 45, p. 768)

Making use of a pragma-stylistic model that combines pragmatic concepts (speech acts, presupposition, etc.) with stylistic choices will help in understanding how the selected text manipulates language pragmatically to convey a sense of meaning. To make sense of meaning can be fulfilled by cognitive processes

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including attention, inference-making, context, memory, and prior knowledge, supported by schemas. Investigating the aforementioned excerpt by applying the amalgamated framework of attribution theory and pragma-stylistics is feasible. This can be done by examining how stylistic choices and strategic use of language in context (pragmatic strategies) are congruent with psychological mechanisms of persuasion.

From a pragma-stylistic analysis standpoint, directive speech acts such as 'remember that,' 'realize that,' and 'support me' function as persuasive stylistic choices. These choices frame virtuous narratives and principled behavior as obligations. Besides, the repeated linguistic expressions (stylistic perspectives), as illustrated by the two expressions, 'two shabby pieces' and 'two loaves,' emphasize the moral habits of living simply (avoiding materialism and focusing on spiritual growth), highlight the Imam's moral beliefs by drawing a distinction with a pleasure-seeking lifestyle.

In religious discourse, figurative language, including metaphor, fulfills its persuasive function

by changing the audience's minds. Sopory and Dillard (2002, p. 407) affirmed this viewpoint when they confirmed that "public discourse is rife with figurative comparisons designed to change people's minds. Metaphor is the typical trope of comparison in such messages." Before that, the role of metaphor enhanced in conceptual metaphor theory proposed by Lakoff & Johnson (1980). They clarified that the metaphor frames as revealed by expressions, such as 'knowledge' as 'light' in 'from the glory of whose knowledge he derives light, embody intellectual and moral enlightenment, and 'glory' exalts 'knowledge' as a path to the divine and esteemed rank. Moreover, from a persuasive figurative perspective, the metaphor reveals itself within Aristotle's rhetorical insight, particularly 'ethos' and 'pathos.' Ethos can be detected as an assertion; the leader is a source of knowledge from whom the followers 'derive light.' Along with this, implicitly, the addresser portrays himself as a source of knowledge. He alludes to his humility by stating his lifestyle. The first allusion is 'satisfied with two shabby pieces of cloth,' which is an

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internal attribution of piety and self-discipline, while the second is 'I have not treasured any gold,' which is an inspiration to the followers to avoid external materialism. On the other hand, pathos, as an emotional appeal, can be identified through the image of followers drawing light from their leader's knowledge, revealing a sincere emotional and spiritual connection. What's more, from a psychological standpoint, particularly based on attribution theory, the metaphor directs the addressee to ascribe to the addresser's knowledge and actions. The leader's knowledge, as a moral source of light and a motivational attribution, offers clarity, understanding, and spiritual support; all of these motivate conformity through positive attribution.

Furthermore, the representation of parallelism (stylistic device) in 'piety, exertion, chastity, and uprightness' reveals rhythmic prominence which reinforces persuasive force, focusing on the fact that these paralleled structures are pragmatic reinforcements of ethos. Parallelism, as an effective illocutionary force, helps the addresser to express his authority or conformity while he addresses

the audience and focuses on shared cultural and ideological norms. Taking parallelism to the next level, particularly in harmony with cognitive load theory presented by (Sweller, 1988), paralleled linguistic choices minimize cognitive load, making the moral virtues easier for the audience to draw inferences.

4. 2 Duty toward Community and Persuasion

4. 2.1. Duty Toward Community (in Qur'an)

The Qur'an puts the persuasive strategy of duty toward community forward in different perspectives. Qur'anic verses sometimes persuade people to accomplish their duty to social by reassuring shared righteousness and deterring negative actions. For example:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ﴾
(سورة المائدة : ٢)

"Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah." (Qur'an 5:2, Yusuf Ali trans.).

For an inclusive understanding of the persuasive inferences, it is necessary to study the verse

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pragmatic aspects, considering that pragmatics examines the contribution of context to meaning in communication. Aligned with this view, pragmatics can play a key role in identifying Fukuyama's concept of *duty toward community*, bearing in mind that this concept functions as a persuasive strategy). As a pragmatic concept, speech act theory can provide a meaningful perspective on communication since it accomplishes more than one function, such as apologies, threats, refusals, compliments, and so forth. The *directive* speech act '*Help ye one another in righteousness and piety,*' acts as an illocutionary act that draws the people's attention to do *actions*. This imperative is not just a command, but it carries deep ethical implications, bearing in mind that helping one another creates a moral duty for listeners to act according to community values. Collaborative responsibility is consistent with the strategy of *duty toward community,* where collaboration surpasses personal concerns. The contrast between helping in '*righteousness*' and avoiding *'sin'* reinforces persuasion by mentally framing '*duty*' as a dichotomous moral choice.

Besides, the Qur'anic verse can be analyzed through another pragmatic concept; the cooperative principle of *relevance*. This example calls for cooperation in righteousness and piety, which are socially relevant values that foster social harmony. Engaging in helping individuals in *righteousness and piety* while avoiding involvement in supporting people *in sin* performs the function of persuasion by shedding light on the set of ethical principles within the scope of which community members are necessary to collaborate. This relevance deepens the sense and enhances the perception of *duty toward community,* which is congruent with Fukuyama's focus on ethical responsibility.

Other pragmatic perspectives, such as *presupposition*, *deixis*, and *positive face,* can construct a foundation for *duty toward community*. Presupposition implies a shared background belief between the addresser and the addressee. The verse being examined, the speaker and the listener, guided by their background knowledge, assume that '*righteousness'* and '*piety'* are positive social values. Thus, their shared assumptions

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create a sense that command is persuasive. In addition, deictic expressions are considered presuppositional triggers. Deictic reference, such as *Ye,* addresses the community rather than the individual. *Ye,* as a plural deictic marker, proposes a shared duty within the community, affirming the idea of collective responsibility (social trust) and social duty, which enhances persuasion by framing duty as a collective obligation. What is more, a *positive face* necessitates recognition, esteem, and community participation. The whole verse avoids being too direct, i.e., avoids threatening negative faces. Helping *one another* is the Islamic principle of *ta'awun'* that triggers a reciprocal responsibility and reinforces social cohesion. The expression choice shapes cohesive group identity, builds collective trust, and appeals to the listener's desire for belonging (positive face). Rather than imposing, it reveals cooperation as a natural obligation (raising the listener's positive face). Linguistic choices, such as *not one another in sin* and *rancor* eliminate harmful actions, condemn contentious behavior, and prevent social fragmentation (threat to social

harmony). All these linguistic expressions give rise to make compliance a technique to sustain group approval. The lexical choice of *Fear Allah* increases group harmony. Group harmony can be perceived through framing moral responsibility with divine directives, with the appealing to the desire of those who believe in corroboration in both spiritual and social recognition.

4. 2. 2 Duty Toward Community (in Nahj al-Balaghah)

Not limited to the Qur'anic verses, d*uty toward community* is often present in Nahj al-Balaghah to structure its narrative. With respect to Fukuyama's seminal work (1996), particularly his analysis of political organization and governance, he emphasized ethical responsibility and social obligation as essential factors of competent leadership. He proposes that a leader's authority and power do not ensure his right to govern, but his adherence to ethical rules can guarantee it. This viewpoint is in harmony with the political ethics framed by Imam Ali in his letter to Malik al-Ashtar, an influential political text in Islamic political

philosophy. To analyze an excerpt from this letter:

((ثُمَّ اعْلَمْ يَا مَالِكُ، أَنِّي قدْ وَجَّهْتُكَ إِلَى بِلَادٍ قَدْ جَرَتْ عَلَيْهَا دُوَلٌ قَبْلَكَ، مِنْ عَدْلٍ وَجَوْرٍ، وَأَنَّ النَّاسَ يَنْظُرُونَ مِنْ أُمُورِكَ فِي مِثْلِ مَا كُنْتَ تَنْظُرُ فِيهِ مِنْ أُمُورِ الْوُلَاةِ قَبْلَكَ، وَيَقُولُونَ فِيكَ مَا كُنْتَ تَقُولُ فِيهِمْ، وَإِنَّمَا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللهُ لَـهُمْ عَلَى أَلْسُنِ عِبَادِهِ. فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ، فَامْلِكْ هَوَاكَ، وَشُحَّ بِنَفْسِكَ عَمَّا لا يَحِلُّ لَكَ ، فَإِنَّ الشُّحَّ بِالنَّفْسِ الإِنْصَافُ مِنْهَا فِيمَا أَحَبَّتْ وَكَرِهَتْ)). (نهج البلاغة، ج ١٧، ص، ٣٠)

Then, know, O Malik, that I have sent you to an area where there have been governments before you, both just as well as oppressive. People would now watch your dealings as you used to watch the dealings of the rulers before you and they (people) would criticize you as you criticized them (rulers). Surely, the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures. Therefore, the best collection with you should be the collection of good deeds. So, control your passions and check your heart from doing what is not lawful for you because checking the heart means detaining it just halfway between what it likes and dislikes. (Nahj al-Balaghsh, letter 53, p. 792)

To examine the representation of duty toward

community as a persuasive strategy proposed by Fukuyama, a pragmatic framework can offer valuable insights. Examples of directive speech acts, such as 'Then, know, O Malik,' 'control your passions,' and 'check your heart' are used as persuasive strategies embedded in moral obligation. These linguistic choices (imperatives) carry out the role of performative orders to shape and direct Malik's actions, making him adopt ethical governance as a consistent habit. Imam Ali asserts, assertive as a pragmatic concept, documented historical facts: *there have been governments before you, both just as well as oppressive,* to set a context and lay out a standard through which Malik's behavior can be evaluated. By providing him with these directives and assertives, Imam Ali indirectly declares, declarative pragmatic technique, his principles that should be followed by Malik.

In addition, this excerpt presents as a key element the significant use of implicature, where Imam Ali's intended meaning goes beyond the direct and straightforward interpretation of his words. First, he focuses on the weight of historical tradition

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by asserting that people will judge Malik as not being different from the previous rulers. Imam Ali implies that Malik's actions will be evaluated based on historical traditions of just (virtuous) and unjust (corrupt) authority. This enforces a sense of awareness (responsibility) and the possibility of desirable and undesirable social outcomes. Second, in his implied messages, Imam Ali draws attention to the power of public opinion. The expression *Surely, the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures* indicates that the ruler's reputation (social status) is a critical consideration of their principled character and divine support among the people. The example referred to earlier implicitly persuades Malik to behave in a manner that will enhance his social status among individuals. Third, another implicature can be recognized when there is a connection between good deeds and success. The statement *Therefore, the best collection with you should be the collection of good deeds* denotes that wise authority and ethical guidance pave the way to stability, success, and historical recognition.

Paving the way as such inspires and encourages Malik to strive for a rule regarded as effective and historically significant. Fourth, through his inferred statements, he focuses on self-discipline and fair leadership. The recommendation to *control your passions and check your heart* conveys that uncontrolled and unregulated personal desires result in injustice and oppression, leading to social suffering and instability. To avoid uncontrolled personal desires is parallel with his his commitment to self-control and personal restriction is key to accomplishing his role as a leader. Fifth, in his conveyed implications, he brings to light the delicate balance of authority. The wording *checking the heart means detaining it just halfway between what it likes and dislikes* implies that effective leadership relies on maintaining a balance between personal inclinations and social demands, with a clear emphasis on self-control and fairness.

Along with this, *presupposition* constitutes another key aspect of pragmatic analysis. Linguistically, it is possible to identify several implicit presuppositions embedded within the discourse

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of the text. According to the criteria of discourse, it takes for granted that Imam Ali's letter conveys certain shared knowledge with Malik, including fundamental and shared beliefs (presuppositions) about governance, ethical conduct, and sacred influence. The inserted presuppositions in the text help in shaping the addressee's perception implicitly rather than overtly. The various strategic uses of presuppositions enhance their persuasive and rhetorical impact and guide Malik toward Imam Ali's ethical and administrative principles. For example, the existence of the previous governments can be perceived in the statement *I have sent you to an area where there have been governments before you, both just as well as oppressive*. The utterance presupposes that before Malik many governments had shaped the type and the pattern of the governance. The addresser presupposes that the addressee is aware and familiar with the area's political history, including fair or oppressive ruling regimes. Another instance which is related to the representation of presupposition is the expression, *People would now watch your dealings as you used*

to watch the dealings of the rulers before you, and they (people) would criticize you as you criticized them (rulers). This viewpoint presupposes that leaders are often subject to public criticism. Another example which is closely relevant to virtue and reputation is the statement, *Surely, the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures.* The argument of reputation points to the fact that virtues are publicly detected and Allah helps in spreading the good reputation of the virtuous ones. The presupposition of the value of virtuous actions, particularly the construction of words in, *Therefore, the best collection with you should be the collection of good deeds,* presupposes that *good deeds* are appreciated and must be the central concern for a ruler. The last presupposition identified in the excerpt is associated with individuals' nature and their hearts' inclinations. The presupposition of uncontrolled passions and desires may drive people to hurtful conduct can be remarked in the utterance, '*So, control your passions and check your heart from doing what is not lawful for you*

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because checking the heart means detaining it just halfway between what it likes and dislikes.'

What is more, *deontic modality*, including *modal verbs*, *directive modality* (command, request, ...), *commissive modality* (promise or guarantee to behave in a particular manner), and *volitive modality* (wishes, desires, etc.), help in understanding how people use language to express various acts (promise, permission, obligation, necessity, etc.). The selected text employs different types of deontic modality. the purpose behind such using is to communicate the moral obligations a ruler must stick to. The use of *should* as a modal verb in '*the best collection with you should be the collection of good deeds*' signifies a moral obligation or necessity. The use of directive modalities, such as '*control*,' '*check*,' and '*know*,' is not merely informational. These directives serve as commands to make Malik aware of the critical situation in which he is. Commissive modality conveys commitment, for example, the phrase '*I have sent you*' can be construed as commissive. Imam Ali's words advance beyond mere presentation; they represent

a firm commitment to appoint Malik for a critical mission. Volitive modality in *Surely, the virtuous are known by the reputation that Allah circulates for them*' is not an explicit wish, that is, this utterance communicates hidden intentions, implying that Malik's virtuous actions will be recognized and rewarded by Allah.

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Conclusions

This paper has examined the embodiment of persuasion in religious discourse. By using an integrated persuasive framework, the study has shown how these two texts, the Qur'an and Nahj al-Balaghah, utilize persuasive strategies to influence, shape, and determine people's viewpoints. The representation of credibility and ethical identity has been illustrated by attribution theory, as reflected by the description of Prophet Muhammad and Imam Ali, creating and establishing trust and minimizing epistemic vigilance. In parallel, the emphasis on communal duty can consolidate and promote adherence to ethical decision-making and community solidarity through implicatures and directives which are embedded in shared moral principles. Other types of analysis, figurative language and cognitive pragmatics, contributed significantly to deepen the influence of persuasion by creating consistent and cohesive messaging with shared beliefs and reducing cognitive resistance to persuasion. In the end, the analysis demonstrates how religious discourse uses and integrates

symbolic representations, speech acts, and socially accepted behaviors to strengthen sustained ethical principles, integrating individuals' perceptions with shared accountability.

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Peaceful Coexistence: A Concept Established in the Glorious Quran and Reflected in Nahj Al-Balaghah

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التعايش السلمي: مفهوم أسَّسه القرآن الكريم وانعكس في نهج البلاغة

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Abstract

Peaceful coexistence means the harmonious and non-violent living together of different groups or individuals, achieved through the use of various structural measures and mechanisms to prevent conflicts and promote peace. It is a widespread concept nowadays which can be found in media, newspapers, political speeches, organizations, etc. They all agree upon the idea that the society cannot be united and get a healthy life unless peaceful coexistence is available in that society. Most of the calls to achieve peaceful coexistence are considered theoretical because they are either uttered for the purpose of affecting the audience, not do it in reality; or they are uttered by those who behave in a way that contradicts this concept. Theorists usually declare that peaceful coexistence is a Western concept that has not been explored by other nations before. The current research intends to shed light on some Quranic Ayas which establish this concept about fourteen centuries before it appeared in the West and that this concept is a practical one in Islam. These Ayas are linked

with their reflection and realization in Nahj Al-Balaghah to show how Imam Ali (peace be upon him) understands this concept and tries to spread it in Muslim society which is one of main proofs that this concept is not just written in books or uttered in speeches but it is a real phenomenon contributed in building a real society and setting rules to achieve this aim.

Key Words: peaceful coexistence, Quran, Nahj Al-Balaghah, Imam Ali

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المستخلص:

يقصد بالتعايش السلمي العيش سوية بتناغم من دون عنف لمجاميع أو ذوات بينهم اختلافات، ويحصل هذا من طريق مقاييس تركيبية وآليات تمنع الصراع وتعزِّز السلام. مفهوم التعايش السلمي ينتشر انتشارًا واسعًا في أيامنا هذه سواء في الإعلام أو الصحف أو الخطب السياسية أو المنظمات أو غيرها، والكل متفقون على أنَّ المجتمع لا يمكن أن يوحد وتكون حياته صحية ما لم يتوفَّر التعايش السلمي في هذا المجتمع. تعدُّ أغلب الدعوات للتعايش السلمي دعوات نظريَّة؛ لأنَّها إمَّا أن تكون هدفًا للتأثير في الجمهور، وليس تحقيقه في الواقع الحقيقي أو لأنَّ هذه الدعوات تصدر ممَّن هم يناقضون في تصرفاتهم هذا المفهوم. يصرح المنظرون عادة أنَّ التعايش السلمي، مفهوم غربي لم يسبق لغيرهم من الأمم أن اكتشفوه. تهدف الدراسة الحالية لتسليط الضوء على هذا المفهوم في القرآن الكريم الذي أسَّس هذا المفهوم قبل ظهوره في الغرب بما يقارب الأربعة عشر قرنًا، ويهدف أيضًا إلى بيان أنَّه مفهوم عملي في الإسلام. ستربط الآيات القرآنيَّة بانعكاسها، وتحقيقها في نهج البلاغة لبيان كيف أنَّ الإمام علي عليه السلام فهم هذا المفهوم وسعى لنشره في المجتمع المسلم، وهذا دليل على أنَّه ليس مجرَّد نصوص في كتب أو خطب ملقية؛ ولكنَّه ظاهرة حقيقيَّة أسهمت في بناء مجتمع حقيقي ووضع قواعد لتحقيق هذا الهدف.

الكلمات المفتاحيَّة: التعايش السلمي، القرآن، نهج البلاغة، الإمام علي عليه السلام.

1. Introduction

The main concept in the current paper is 'peaceful coexistence which means the harmonious and non-violent living together of different groups or individuals, achieved through the use of various structural measures and mechanisms to prevent conflicts and promote peace. The current paper tries to explore this concept in Islamic texts, especially the Glorious Quran and the sayings by Imam Ali (PBUH) in Nahj Al-Balaghah for the purpose of clarifying the categories of this concept in these two texts and to show that Islam preceded the western world by more than thirteen centuries in using this phenomenon. The study ill concentrate on the letters sent by Imam Ali (PBUH) to his governors when he was the ruler or khalifate. This is done because such letters are more authentic proofs that what is included in these letters about peaceful coexistence is real and factual, not theoretical. Each category of peaceful coexistence in the letters of Imam Ali (PBUH) is linked with a Quranic Ayah to show that Imam Ali (PBUH) realizes what is included in the Glorious Quran and applies the Quranic Teachings in real life.

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2. The Concept of Peaceful Coexistence

Izueke et al (2014:4) indicate that the notion of peaceful co-existence is, like all such notions in the social sciences, better understood contextually and thematically. Moreover, it lends itself to manipulations and different usages. It is a good servant, indeed, a handy compass, at the control and command of its master. It serves the mighty as well as the weak, the big as well as the small. More importantly, it has been in existence since human settled experiences. In other words, the desire for peaceful existence is part of humanity and has dominated and continued to dominate international, national and local/community efforts at promoting the well-being of the people.

Sibiri (2024:3-5) states that as the world grows increasingly complex and interdependent, the need for global cooperation and peaceful coexistence has never been more urgent. Amidst the complexities of nations grappling with the challenge of establishing a framework to promote international harmony after the second world war, rising geopolitical tensions and great power competition the idea of the Five

Principles of Peaceful Coexistence, was proposed by China in 1954. This was included in the China-India and China-Myanmar joint statements, which jointly called for making them basic norms for state-to-state relations. This conference declared the five principles of peaceful coexistence which are:

1. Mutual Respect for Territorial Integrity and Sovereignty:

Nations should recognize each other's sovereignty and refrain from infringing upon their territorial boundaries. This principle emphasizes the importance of respecting national borders and avoiding interferences. It means that countries must respect each other's right to independently choose their own political, economic, and social systems. It opposes the acts of imposing one's will on others. By upholding this principle, nations can foster mutual trust and reduce the likelihood of conflicts arising from territorial disputes. In a multipolar world, where diverse political systems and ideologies coexist, respecting sovereignty is vital for maintaining harmonious international relations paving the way for countries to be valued

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and heard when it comes to participation in global affairs.

2. Mutual Non-Aggression:

This principle commits countries to not using military force or the threat of force against each other. It rejects the use of aggression or invasion, as a means of resolving disputes. It seeks to create a secure environment where countries can engage in dialogue and resolve differences peacefully to helps build a stable international order. In a world where multiple powers possess significant military capabilities, adherence to non-aggression is crucial to avoid intensifying of conflicts. By refraining from aggressive actions and armed conflicts, nations can focus on building constructive relationships and addressing common challenges collaboratively, strengthening the foundations of global security.

3. Non-Interference in Each Other's Internal Affairs:

Respecting the internal affairs of other nations is crucial for maintaining international harmony. This principle upholds the right of all countries

to independently determine their own paths of development, without external interference or coercion. It rejects any form of external interference, ensuring that each country has the right to govern itself without outside influence prohibiting countries from meddling in the internal affairs of others. This will ensure that each country can chart its own path to development and governance, contributing to global stability.

4. Equality and Mutual Benefit:

Fair and equitable interactions among countries helps to create a more balanced and just global order, reducing economic disparities. This principle urges countries to treat each other as equals, regardless of size or power, and to engage in mutually beneficial cooperation rather than pursuing unilateral or zero-sum strategies. Cooperation should be based on mutual benefit, shared interest fostering win-win solutions for shared prosperity.

5. Peaceful Coexistence:

The principle of peaceful coexistence is the overarching guiding principle that underpins

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the effective implementation of the other four principles. The principle emphasizes on the peaceful and harmonious coexistence of nations with different social systems and interests. It acknowledges the diversity of the international community for the promotion of tolerance and understanding. Countries should seek peaceful solutions to disputes and conflicts. Dialogue, negotiation, and diplomacy are essential tools for maintaining peace (Sibiri, 2024:3-5).

Sulaiman (2021:30) indicates that it is worth noting that peace is a concept found in all religions and philosophies. However, it is perceived differently. It is also worth noting that attainment of peace is required at two levels: first, at the individual level, which is to be at peace with oneself, and second, at societal level, which is to be at peace with one's fellow human beings. This is also termed as 'peaceful coexistence'.

Peaceful coexistence is a concept of international relations and one of the fundamental principles of international law: "The principle of peaceful coexistence is a universally recognized principle of

modern international law; …whereas international law of the past was a law of war and peace, it has today become a law of peace and peaceful coexistence." This is a 1962 declaration of "The Committee on Peaceful Coexistence of the Soviet Association of International Law" [9]. From this declaration it is understood that 'international law' and 'the principle of peaceful coexistence' are now used interchangeably. What is peaceful coexistence? Peaceful coexistence is precisely defined as recognition of the right of the other group to exist peacefully with its differences, acceptance of the other group as a legitimate and an equal partner with whom disagreements have to be resolved in nonviolent ways (ibid: 31-32).

Castro (2024: 4-5) shows that the Bandung Conference, also known as the Asia-Africa Conference, was a historic meeting of Asian and African countries that took place in Bandung, Indonesia in 1955. The conference was a significant event in the history of decolonization, as it brought together leaders from newly independent countries in a collective effort to promote cooperation and

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solidarity among developing countries. These countries shared a common history of colonialism and a desire to assert their voices and interests on the global stage. At the conference, the participating countries issued a joint statement known as the "Bandung Declaration," which emphasized the following principles:

1. Respect for fundamental human rights and the purposes and principles of the charter of the United Nations.

2. Respect for the sovereignty and territorial integrity of all nations.

3. Recognition of the equality of all races and the equality of all nations large and small.

4. Abstention from intervention or interference in the internal affairs of another country.

5. Respect for the right of each nation to defend itself singly or collectively, in conformity with the Charter of the United Nations.

6. Abstention from the use of arrangements of collective defense to serve the particular interests

of any of the big powers, (b) Abstention by any country from exerting pressures.

7. Refraining from acts or threats of aggression or the use of force against the territorial integrity or political independence of any country.

8. Settlement of all international disputes by peaceful means, such as negotiation, conciliation, arbitration, or judicial settlement as well as other peaceful means of their own choice, in conformity with the Charter of the United Nations.

9. Promotion of mutual interests and cooperation.

10. Respect for justice and international obligations.

The principles established during the Bandung Conference reflected the essence of the Five Principles, strengthening the standards of non-intervention and reciprocal regard among countries, especially those that were not connected with either of the two main alliances of that era, thus, fostering a unified voice among Asian and African nations in global politics and in their joint pursuit of independence and self-governance, liberated

from the influence of colonial powers and Cold War influences.

Muthaliff et al (2016:50-59) indicate that Quranic concept of peaceful co-existence is the view that human beings are united under one God which command Muslims to build bridges of understanding and cooperation with fellow human beings in order to create an environment of social order. Peaceful coexistence requires that people abstain from abusing and denigrating those who do not share their beliefs. Deriding and mocking others can engender violence and hatred. Therefore, the Glorious Qur'ān urges respect for the beliefs of others. The Islamic and Quranic perspective of peaceful coexistence is reflected in several points which are: 1) No compulsion in religion, 2) Universal Humanity, 3) Tolerance in perfect manner, 4) No violence and aggression, 5) Solidarity and collaborative actions, 6) Interfaith dialogue, 7) Social justice, 8) Doing goods to humanity, 9) Service to humanity, and 10) Worship and sacred places must be respected.

These types will be considered the basis for the current research. Each of them will be discussed in terms of the Quranic Ayah(s) that represent it and the saying(s) in Nahj Al-Balaghah which explain and apply the teachings in the Quranic Ayahs.

3. Research Methodology

The concept of 'peaceful coexistence' will be analysed in the Glorious Qur'an depending on the ten points mentioned above which are suggested by Muthaliff et al (2016). As it is mentioned in the introduction, this study will depend on the analysis of the letters sent by Imam Ali (PBUH) to his governors when he was the ruler or Khalifate. Thus, four letters will be analysed because these four letters include all the ten points mentioned above and the analysis will deal with the Quranic Ayah and the part of the letter which realize and represent the Ayah.

4. Data Analysis

The following subsections include the analysis of the selected data:

4.1. The First Letter

((وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَالْمَحَبَّةَ لَهُمْ، وَاللُّطْفَ بِهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبُعاً ضَارِياً تَغْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ، يَفْرُطُ مِنْهُمُ الزَّلَلُ، وَتَعْرِضُ لَهُمُ الْعِلَلُ،يُؤْتَى عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَالْخَطَإِ، فَأَعْطِهِمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلِ الَّذِي تُحِبُّ أَنْ يُعْطِيَكَ اللهُ مِنْ عَفْوِهِ وَصَفْحِهِ، فَإِنَّكَ فَوْقَهُمْ، وَ وَالِي الْأَمْرِ عَلَيْكَ فَوْقَكَ، وَاللهُ فَوْقَ مَنْ وَلَّاكَ! وَقَدِ اسْتَكْفَاكَ أَمْرَهُمْ، وَابْتَلَاكَ بِهِمْ)). (نهج البلاغة، ج٣، ص٨٤).

Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, wilfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you are over them and your responsible Commander (Imam) is over you while Allah is over him who has appointed you. He (Allah) has sought you to manage their affairs and has tried you through them (https://al-islam.org/nahjul-balagha-part-2-letters-and-sayings/letter-53-order-malik-al-ashtar)

4.1.1. No compulsion in religion

One of the principles of peaceful coexistence in the Glorious Qur'an is that no body is compelled to accept Islam. Muslims are required to prove that Islam is the religion which must be followed by all humans and the decision to accept Islam is left for the people who are called by Muslims. One of the Qr'anic Ayahs which proves this view is:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (البقرة:٢٥٦)

(There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.) (Al-Hilali and Khan, 1996)

Imam Ali (PBUH) in this letter applies the concept of 'No compulsion in religion' when he classifies people into either your brother in religion or one like you in creation. So, he admits that even some people do not accept Islam, they still have the property of getting their rights just like Muslims because they

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are human beings. This denotes that they are not compelled to accept Islam and leave their religions but this decision is left to them.

4.1.2. Universal Humanity

Universal humanity is a central value in Islām conveyed through Muslims' beliefs in the equality of origins, and their calls for equal rights, treatment, and solidarity among all people. Humans are an integral part of creation, and they are the most dignified and exalted of all creatures (Muthaliff et al, 2016:50). The Glorious Qur'an states that:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً﴾ (الإسراء: ٧٠)

(And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.) (Al-Hilali and Khan, 1996)

It can be seen that Imam Ali (PBUH) in the letter above orders his governor to treat people equally

without having class distinction according to their religion since people are of two kinds, either a brother in religion or one like you in creation. This letter agrees with Glorious Ayah in that people are honoured as they belong to the same origin.

4.1.3. Tolerance in perfect manner

As a concept the tolerance means "respect, acceptance and appreciation of the rich diversity of the world's cultures, forms of expression and ways of being human" (Ed Hindson and Ergun Caner, 2008).

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾
(الشورى: ٤٠)

(The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers)) (Al-Hilali and Khan, 1996)

This letter is full of orders to be tolerant. It starts with the order to habituate the governor's heart to mercy for the subjects and to affection and kindness

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for them and not to stand over them like greedy beasts who feel it is enough to devour them. Also, the letter links the forgiveness and pardon by Allah to the governor with the forgiveness and pardon the governor extends to people and this is considered as the greatest motivation to be tolerant.

4.2. The Second Letter

((أَنْصِفِ اللهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَمِنْ خَاصَّةِ أَهْلِكَ، وَمَنْ لَكَ فِيهِ هَوىً مِنْ رَعِيَّتِكَ، فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمْ، وَمَنْ ظَلَمَ عِبَادَ اللهِ كَانَ اللهُ خَصْمَهُ دُونَ عِبَادِهِ، وَمَنْ خَاصَمَهُ اللهُ أَدْحَضَ حُجَّتَهُ، وَكَانَ للهِ حَرْباً حَتَّى يَنْزِعَ وَيَتُوبَ، وَلَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللهِ وَتَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامَةٍ عَلَى ظُلْمٍ، فَإِنَّ اللهَ سَمِيعٌ دَعْوَةَ الْمَظْلُومِينَ، وَهُوَ لِلظَّالِمِينَ بِالْمِرْصَادِوَلْيَكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ، وَأَعَمُّهَا فِي الْعَدْلِ، وَأَجْمَعُهَا لِرِضَى الرَّعِيَّةِ، فَإِنَّ سُخْطَ الْعَامَّةِ يُجْحِفُ بِرِضَى الْخَاصَّةِ، وَإِنَّ سُخْطَ الْخَاصَّةِ يُغْتَفَرُ مَعَ رِضَى الْعَامَّةِ)) (نهج البلاغة، ج٣، ص٨٥)

Do justice for Allah and do justice towards the people, as against yourself, your near ones and those of your subjects for whom you have a liking because if you do not do so you will be oppressive, and when a person oppresses the creatures of Allah then, instead of His creatures, Allah becomes his opponent, and when Allah is the opponent of

a person, He tramples his plea; and he will remain in the position of being at war with Allah until he gives it up and repents. Nothing is more inducive of the reversal of Allah's bounty or for the hastening of His retribution than continuance in oppression, because Allah hears the prayer of the oppressed and is on the look out for the oppressors. The way most coveted by you should be that which is the most equitable for the right, the most universal by way of justice, and the most comprehensive with regard to the agreement among those under you, because the disagreement of the common people sweeps away the arguments of the chiefs while the disagreement of the chiefs can be disregarded when compared with the agreement of the common people. (https://al-islam.org/nahjul-balagha-part-2-letters-and-sayings/letter-53-order-malik-al-ashtar)

4.2.1. No violence and aggression

Islam does not prevent Muslims from defending themselves but It prohibits violence and aggression towards others. The Glorious Qur'an declares:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

(البقرة: ١٩٠)

(And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. (Al-Hilali and Khan, 1996)

This Ayah gives the right to Muslims to fight those who fight them but It prohibits transgress even those who fight them and this means prohibiting violence and aggression towards others. Imam Ali (PBUH) in this letters shows to his governors the badness of oppressing people to the extent that when he oppresses Allah becomes his opponent, and when Allah is the opponent of a person, He tramples his plea; and he will remain in the position of being at war with Allah until he gives it up and repents.

4.2.2. Doing goods to humanity

As a religion, Islām spread in large measure because of its foundations of helping and empowering the weak and the disempowered, and it continues to be characterized as a religion of dynamism and activism. Struggling against oppression (zulm), assisting the poor, and pursuing equality among all humans are core religious values emphasized throughout the Qur'ān and Ḥadith. Islām demands

that one should do good (ihsān) not only to one's parents and relations but also to the orphans, the needy, the helpless and the neighbor whether he/she is related to oneself in any way or not at all (Muthaliff et al, 2016:57-58). This is reflected in the following Ayah:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (آل عمران: ١٠٤)

(Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.) (Al-Hilali and Khan, 1996)

The letter above agrees with this Ayah in that the Ayah calls people to do all what is good and forbids all what is bad and Imam Ali (PBUH) orders his governor to do justice towards the people and he clarifies the prohibition of oppressing others, and this represents exactly what is included in the Glorious Ayah.

4.3. The Third Letter

((فَاخْفِضْ لَـهُمْ جَنَاحَكَ، وَأَلِنْ لَـهُمْ جَانِبَكَ، وَابْسُطْ لَـهُمْ وَجْهَكَ، وَآسِ بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظْرَةِ، حَتَّى لا يَطْمَعَ الْعُظَمَاءُ فِي حَيْفِكَ لَـهُمْ وَلا يَيْأَسَ الضُّعَفَاءُ مِنْ عَدْلِكَ عَلَيْهِمْ. وَإِنَّ اللهَ تَعَالَى يُسَائِلُكُمْ مَعْشَرَ عِبَادِهِ عَنِ الصَّغِيرَةِ مِنْ أَعْمَالِكُمْ وَالْكَبِيرَةِ، وَالظَّاهِرَةِ وَالْـمَسْتُورَةِ، فَإِنْ يُعَذِّبْ فَأَنْتُمْ أَظْلَمُ، وَإِنْ يَعْفُ فَهُوَ أَكْرَمُ)) (نهج البلاغة، ج٣، ص٢٤)

Behave humbly with the people, keep yourself lenient, meet them large heartedly, accord them equal treatment so that the big should not expect injustice from you in their favour and the low should not be despondent of your justice to them. Allah, the Sublime, will certainly question you, O community of His creatures, about your actions, small or big, open or concealed. If He punishes you it is because you have been oppressive, and if He forgives, then it is because He is the Most Generous (https://al-islam.org/nahjul-balagha-part-2-letters-and-sayings/letter-27-instruction-given-muhammad-ibn-abi-bakr-may).

4.3.1. Social justice

Islam orders Muslims to be just and fair with others and this is one of the basic elements that

result in peaceful coexistence. One of the Qur'anic Ayahs that includes this perspective is:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (النحل: ٩٠)

(Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.) (Al-Hilali and Khan, 1996)

This Glorious Ayah represents the principle of

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social justice as it orders people to be just towards others and It prevents people from doing all bad deeds including oppression. Imam Ali (PBUH) in this letter symbolizes social justice in great images when he orders his governor to behave humbly with the people, keep yourself lenient, meet them large heartedly, and accord them equal treatment to the extent of looking at them equally.

4.4. The Fourth Letter

((وَاعْلَمْ أَنَّ الرَّعِيَّةَ طَبَقَاتٌ لاَ يَصْلُحُ بَعْضُهَا إِلاَّ بِبَعْض، وَلاَ غِنَى بِبَعْضِهَا عَنْ بَعْض: فَمِنْهَا جُنُودُ اللهِ،مِنْهَا كُتَّابُ الْعَامَّةِ وَالْخَاصَّةِ، وَمِنْهَا قُضَاةُ الْعَدْلِ، وَمِنهَا عُمَّالُ الإِنْصَافِ وَالرِّفْقِ، وَمِنْهَا أَهْلُ الْجِزْيَةِ وَالْخَرَاجِ مِنْ أَهْلِ الذِّمَّةِ وَمُسْلِمَةِ النَّاسِ، وَمِنْهَا التُّجَّارُ وَأَهْلُ الصِّنَاعَاتِ، وَمِنهَا الطَّبَقَةُ السُّفْلَى مِنْ ذَوِي الْحَاجَةِ وَالْمَسْكَنَةِ، وَكُلٌّ قَدْ سَمَّى اللهُ سَهْمَهُ، وَوَضَعَ عَلَى حَدِّهِ وَفَرِيضَتِهِ فِي كِتَابِهِ أَوْ سُنَّةِ نَبِيِّهِ ﷺ عَهْداً مِنْهُ عِنْدَنَا مَحْفُوظاً)) (نهج البلاغة، ج٣، ص٨٩-٩٠)

Know that the people consist of classes who prosper only with the help of one another, and they are not independent of one another. Among them are the army of Allah, then the secretarial workers of the common people and the chiefs, then the dispensers of justice, then those engaged in law and order, then the payers of head tax (jizyah) and land

tax (kharaj) from the protected unbelievers and the common Muslims, then there are the traders and the men of industry and then the lowest class of the needy and the destitute. Allah has fixed the share of every one of them and laid down His precepts about the limits of each in His Book (Qur'an) and the sunnah of His Prophet by way of a settlement which is preserved with us (https://al-islam.org/nahjul-balagha-part-2-letters-and-sayings/letter-53-order-malik-al-ashtar).

4.4.1. Service to humanity

The Glorious Qur'an considers all humans, races, ethnic groups, etc. as one nation regardless of the differences which may exist as a result of the classifications of humans into these groups. This leads to peaceful coexistence and one of the Ayahs that reflect this view is:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾ (البقرة: ٢١٣)

(Mankind were one community) (Al-Hilali and Khan, 1996)

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This Ayah determines that all humans are considered as on community regardless of the differences among them. This is realized in the letter above which admits that although people consist of classes that are classified according to their jobs, religions, standards of living, etc., they still need each other and they are not independent of one another. This represents exactly service to humanity.

4.4.2. Solidarity and collaborative actions

The solidarity and collaborative efforts based on the universal humanity are often utilized to motivate disputants to reach an agreement, achieve unity, gain strength, and be empowered by working together. Ummah also embraces the idea of reducing cost and damage that might incurred by individuals if they stand alone in a conflict. It is used to mobilize unity and support against the outside enemy, and to motivate people to avoid political and social split or rivalries (Muthaliff et al, 2016:54). One of the Qu'anic Ayahs that include this view is:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾(النساء: ١)

(O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.) (Al-Hilali and Khan, 1996)

The letter by Imam Ali (PBUH) agrees with the Glorious Ayah in that both of them intend to show that solidarity and collaborative actions should be acknowledged because this leads to unity of the nation and as a result this unified nation can face all challenges as the individuals collaborate to achieve their aims.

4.4.3 Interfaith dialogue

The objective of inter-faith dialogue is to create mutual understanding, respect and tolerance to work in unity for peace and prosperity of humanity

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at large without harming the identity of any religion. It is believed that every religion has some universalized values as a common ground. Islam meets all the requirements, needed for interfaith dialogue. This perspective is clarified in a number of Qur'anic Ayahs. One of them is:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (النحل: ١٢٥)

(Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.) (Al-Hilali and Khan, 1996)

Allah in this Ayah orders His Prophet (PBUH) to invite to the Way of Allah with wisdom and to argue with people in a way that is better whether they are strayers or good people. Imam Ali (PBUH) describes exactly what this Ayah includes as he shows that people need to be treated fairly and equally regardless of the class or religion that they

belong to and it is mentioned that unbelievers are also considered as part of the nation.

4.4.4. Worship and sacred places must be respected.

A Muslim must respect and protect the holy places where the People of the Book worship God, and protect them. For Muslims, these places are precious because in these places, people, whether Jews or Christians, remember God. In the Qur'ān, the places of worship of the People of the Book, i.e. monasteries, churches and synagogues, are mentioned as places of worship protected by God. This is reflected in the following Ayah:

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ (الحج: ٤٠)

(For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.) (Al-Hilali and Khan, 1996)

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The Glorious Ayah shows that Allah checks one set of people by means of another and this leads to the protection of worship and sacred places. Although Imam Ali (PBUH) does not declare what is included in this Ayah but in his letter to his governor he implies that unbelievers are related to one class of the community. That's why they are protected unbelievers whose rights are preserved. This implies that one of manifestations of protecting these unbelievers and preserving their rights is that their worship and sacred places should be respected and preserved because it is not logical to accept a group of people as a part of the community and prevent them from practicing their rituals.

5. Conclusions

According to the theoretical background and the analysis of the data, it is concluded that:

Peaceful coexistence as a term appeared in western world in the last century as a concept that might solve the problems in their countries, especially the struggle between their countries and all types of class distinction inside each country. In

spite of these attempts, they didn't reach what they wanted and all the writings and conferences about this concept still represent theoretical attempts as the problems that they tried to solve are still the same.

The Glorious Quran presents ten categories of peaceful coexistence and this denotes that this phenomenon is not a modern one although the term is coined recently.

Imam Ali (PBUH) in his letters to his governors when he was the ruler of the state included all types and categories of peaceful coexistence but his application of this phenomenon is a real and practical one as he has the power to oblige his governors to do what he orders them as opposed to the theoretical attempts in the west.

Each of these letters usually includes more than one category of peaceful coexistence as a kind of eloquence that distinguishes the sayings of Imam Ali (PBUH).

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Educational and Psychological Discourses in Imam Ali's Nahj al-Balagha: A Discursive Analysis with Qur'anic Foundations Assistant.

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الخطابات التربويَّة والنفسيَّة في نهج البلاغة للإمام علي عليه السلام: تحليل خطابي

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Abstract

The study seeks to analyze the discourses in Nahj al-Balagha, using Norman Fairclough's Critical Discourse Analysis (CDA), to explore how Imam Ali's linguistic gems are presented by him and link them to contemporary educational and psychological sciences. It also aims to reveal how these discourses, deeply rooted in Qur'anic principles, construct authority and power relations. The results revealed that Nahjul Balagha presents timeless visions of knowledge and leadership, which confirms its deep roots in the Holy Quran. His speeches also emphasize the divine Quranic principles because he raises education to the level of moral and intellectual pursuit and emphasizes that intellectual and psychological well-being is an urgent matter for human development at the personal and societal levels. The findings reflect that he does not speak from his own desires but reflects the divine guidance of the Qur'an, embodying its principles as a Qur'an Walking on Earth. The outcomes of this study demonstrate that Imam Ali (AS) embodies the Luminary of

righteous wisdom, serves as a Beacon of ethical radiance, and stands as a Fortress of unwavering faith, with his teachings offering timeless insights into the intersections of education, leadership, and psychological well-being. The study recommends the necessity of integrating the Quranic visions found in Nahjul Balagha into modern curricula to provide a comprehensive approach to intellectual and moral growth.

Key Words: Imam Ali, Critical Discourse Analysis, Qur'anic Teachings, Emotional Intelligence, Psychological Resilience.

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المستخلص:

تهدف هذه الدراسة إلى تحليل الخطابات في نهج البلاغة باستعمال التحليل النقدي للخطاب لنورمان فيركلوف؛ لاستكشاف كيفيَّة تقديم الجواهر اللغويَّة للإمام علي عليه السلام وربطها بالعلوم التعليميَّة والنفسيَّة المعاصرة. وتسعى الدراسة أيضًا إلى كشف الكيفيَّة التي تكون فيها هذه الخطابات المتجذِّرة بعمق في المبادئ القرآنيَّة، والكيفيَّة التي تُسهم بها في بناء السُّلطة وعلاقات القوة. وقد أظهرت النتائج أنَّ نهج البلاغة يقدِّم رؤى خالدة حول المعرفة والقيادة، ممَّا يؤكِّد جذورها العميقة في القرآن الكريم، وتؤكِّد خطب الإمام علي أيضًا على المبادئ القرآنيَّة الإلهيَّة؛ إذ يرفع التعليم إلى مستوى السعي الأخلاقي والفكري، ويشدِّد على أنَّ الرَّفاه الفكري والنفسي هو أمر ضروري لتطور الإنسان على المستويات الشخصيَّة والمجتمعيَّة، وكذلك تعكس النتائج أنَّ الإمام علي عليه السلام لا يتحدَّث من هواه؛ بل يعكس الهداية الإلهية للقرآن الكريم، متجسدًا في مبادئه كقرآن يمشي على الأرض. وتوضِّح نتائج هذه الدراسة أنَّ الإمام علي عليه السلام يجسد نور الحكمة العادلة، ويعمل كـمنارة للإشعاع الأخلاقي، ويقف كـحصن للإيمان الراسخ، وتقدِّم تعاليمه رؤى خالدة في تقاطعات التعليم والقيادة والرفاه النفسي. وتوصي الدراسة بضرورة دمج الرؤى القرآنيَّة الموجودة في نهج البلاغة في المناهج الحديثة لتوفير نهج شامل للنمو الفكري والأخلاقي.

الكلمات المفتاحية: الإمام علي عليه السلام، التحليل النقدي للخطاب، التعاليم القرآنيَّة، الذكاء العاطفي، المرونة النفسيَّة.

1. Introduction

Nahj al-Balagha (Peak of Eloquence), is a selection of the words, letters, and short pearls of wisdom of the Commander of the Faithful, Ali ibn Abi Talib (AS), represents a profound source of Islamic wisdom and eloquence. It was compiled by Sharif al-Radi, a Shia scholar in the fourth century AH (tenth century CE). Nahjul Balagha is known for the eloquence of its content and is considered a literary masterpiece. It has been translated into many languages including English, Spanish, French, Russian, Romanian, Persian, Urdu, and others (Al-Saleh,1983).

The book involves a large number of sermons, covenants, letters, wisdom, wills, and etiquette, distributed over 238 sermons, 79 letters, and 489 sayings. The topics of the book included: knowledge of monotheism, advice and sermons, a statement of political events, and covenants to governors and their warnings. The book consists of four parts. The first one is an Introduction by Al-Sharif Al-Radi, in which he explains the reason for compiling the book and a summary of the book. The second part involves the Sermons which is a collection

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of sermons that Imam Ali delivered to the people. The third part is the content of some of the letters that Imam Ali sent to his workers in the provinces or his enemies. The last part contains excerpts from the words of Imam Ali, his rule, and his advice. The content of the book goes beyond its spiritual value, as its rich discourse also offers significant contributions to education and psychology. His words not only provide moral and spiritual guidance but also serve as a blueprint for intellectual and emotional development(Al-Saleh, 1983).

Critical Discourse Analysis (CDA), as formulated by Norman Fairclough, seeks to explore how discourse reflects, shapes, and is shaped by social structures and power relations. Fairclough's three-dimensional model of CDA focuses on text analysis, discursive practice, and social practice. This framework is particularly applicable to the analysis of Nahj al-Balagha because it allows us to examine how Imam Ali's discourse constructs authority and influences educational and psychological concepts. By applying the aforementioned framework, the study might show some of the underlying

educational and psychological implications that continue to resonate today.

1 Nahj al-Balagha and Its Impact

Imam Ali ibn Abi Talib(AS) is one of the most revered figures in Islamic history. Known as the cousin and son-in-law of the Prophet Muhammad and the first male to accept Islam at that time. Renowned for his wisdom, justice, and moral leadership, his teachings on social justice, knowledge, and compassion are compiled in Nahj al-Balagha(Peak of Eloquence). From a young age, Imam Ali demonstrated immense courage, such as sleeping in the Prophet's bed during the night of migration and risking his life to protect him. His favorite titles were Al-Haidara and Abu Turab. Imam Ali's principles continue to inspire ethical leadership and societal harmony.

There is no doubt that Nahjul Balagha(Peak of Eloquence) is a book of great value, and Imam Ali ibn Abi Talib(AS) was distinguished by qualities that no one else after the Messenger of God was distinguished by. With his status and perfect

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qualities, he was able to present to the nation a great legacy, which is what was called the book Nahjul Balagha. This book is a seminal work in Islamic literature, offering profound insights into a wide range of subjects, from theology to social justice, ethics, and governance. However, its rich discourse on education and psychological well-being is often overlooked (Shams, 2019).

A significant amount of scholars and researchers have praised the book, among them Labib Baydoun, who noted: “No writer, historian, religious or social scholar doubts the great value of Nahj al-Balagha, and that it is among the few books that are considered among the most important books." (Baydoun, 2012, p. 50). Similarly, Subhi al-Saleh commented: “Since al-Sharif al-Radi took it upon himself to collect the scattered words of the Commander of the Faithful Ali ibn Abi Talib and called it Nahj al-Balagha, scholars and writers have turned to that book, some copying it and memorizing its text on a tablet in his chest, and some explaining it and people are inspired by its interpretations and comments." (Al-Saleh, 1983, p. 15). Many Western scholars have

recognized the profound wisdom and eloquence of this book. George Jordac, a Christian scholar, stated, "Imam Ali's words are not only a beacon of justice and intellect but also a voice of universal humanity that transcends time" (Jordac, 1983, p. 144). Edward Gibbon, a prominent historian, noted "the expression of a soul superior to fear and ambition, a soul filled with the noble love of truth" (Gibbon, 1776, p. 412). This reflects the widespread recognition and praise that Nahj al-Balagha has received from both Eastern and Western scholars. It underscores the book's value across various academic, religious, and cultural contexts.

1.2. Problem Statement

Many commentaries have indeed been written on Nahj al-Balagha, but this book is still unknown for its rich content. A significant amount of scientists and researchers from various fields studied it extensively for its religious and ethical content. However, there has been limited exploration of its relevance to modern educational and psychological sciences, particularly from a critical discourse perspective and more specifically when analyzed

through Norman Fairclough's CDA framework. The gap in the existing literature lies in the lack of studies that discursively analyze Nahj al-Balagha through the lens of Critical Discourse Analysis, particularly within the realms of educational and psychological sciences. This study seeks to fill that gap by applying scientific methods to dissect the discourse and uncover its implications for modern-day educational and psychological frameworks.

1.3. Research Questions

How do the discourses in Nahj al-Balagha reflect the power relations embedded in educational and psychological contexts?

How do Imam Ali's teachings impact modern educational and psychological sciences, and connect to Quranic principles?

1.4. Objective

To analyze the linguistic features of Nahj al-Balagha and uncover how they reflect power dynamics in education and psychology.

To explore the relevance of Imam Ali's teachings

in Nahj al-Balagha to contemporary educational and psychological theories by applying Fairclough's CDA framework using evidence from the Qur'an to support these insights.

2. Theoretical Framework

2.1 Critical Discourse Analysis (CDA)

As a discourse analysis framework, Norman Fairclough's Critical Discourse Analysis CDA examines the functioning of language within institutional and societal contexts to reflect and sustain power dynamics. It operates on three dimensions: textual analysis, discursive practice, and social practice. They are interlinked together allowing researchers to explore how language constructs social realities, particularly in terms of authority, knowledge, and power relations (Fairclough, 2003). Norman Fairclough views discourse as not merely a reflection of society but as a powerful tool and framework that has the potential to shape hierarchical and social structures.

This study adopted the aforementioned framework to analyze the discourse of Imam Ali

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(AS) in the book Nahjul Balagha(Peak of Eloquence), focusing on how these discourses build spiritual and intellectual authority and their impact on the social, educational, and social-psychological structures. The following table offers a breakdown of the core components of Norman Fairclough's CDA, focusing on three dimensions, their description, and how they are applied within Nahj al-Balagha:

Table 1. Fairclough's Three Dimensions of CDA

Dimension	Description	Application in Nahj al-Balagha
Textual Analysis	Focuses on the linguistic elements within the text, such as vocabulary, grammar, metaphors, and repetition. It examines how language choices convey meaning and reinforce or challenge .power relations	Analyzes the use of metaphors and repetition of key concepts
Discursive Practice	Explores how texts are produced, distributed, and interpreted within their socio-political context. It considers how the discourse reflects and responds to the conditions and .expectations of its time	Examines how Imam Ali's sermons and letters were shaped by the socio-political challenges of his time

Dimension	Description	Application in Nahj al-Balagha
Social Practice	Links linguistic and discursive elements to broader social and political structures. This dimension analyzes how discourse reflects and perpetuates power rela-.tions, societal norms, and cultural values	Investigates how Imam Ali's emphasis on the critical aspects of the discourse.

2.2 . Religious Discourse Analysis

Religious discourse is one of the issues that have begun to be worked on, due to its role in shaping individual and collective awareness. Religion itself is considered one of the most important elements that contributed to the emergence of social movements due to its direct connection to the problems and challenges of societies and individuals. As a form of social, ideological, and civilizational conflict, it has become a subject for researchers, politicians, and media professionals. Islamic discourse has been the focus of this interest in religious discourse, due to its importance in global transformations. As a result, a range of studies and opinions have emerged; some explaining its impact, others justifying it, and still others advocating for a renewal of Islamic religious

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discourse (Bilefsky and Richter, 2014).

The analysis of religious texts in general and Islamic texts in particular has become a field of great importance to researchers in the field of critical discourse analysis. Many of them have applied linguistic theories to analyze religious discourse, such as the theory of Wodak and Fairclough, to explore how religious teachings construct and view the concept of power and moral principles. Numerous studies have linked the Qur'anic discourse to educational and psychological well-being. They intend to identify themes such as intellectual empowerment, emotional resilience, and self-reflection.

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (العَلَق:١)

"Read in the name of your Lord who created." (Surah Al-ʿAlaq, 96:1, Haleem, 2004).This verse is often cited as evidence of the Qur'an's encouragement of intellectual curiosity and learning. The Qur'an also emphasizes emotional resilience in the face of adversity:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾
(البقرة:١٥٣)

"You who believe, seek help through steadfastness and prayer, for God is with the steadfast.."(Surah Al-Baqarah, 2:153, Haleem, 2004) This affirms the Qur'an's consistent support for emotional strength and spiritual endurance. Ahmad and Saeed (2017) applied CDA to the Qur'an to examine how linguistic structures reinforce social hierarchies and ethical values in Islamic societies. A large body of evidence points to the fact that Qur'anic teachings align with modern educational theories and psychological practices.

One of the studies conducted by Al-Ghazali (2016) argues that the Qur'anic emphasis on self-reflection and introspection supports psychological concepts such as mindfulness and emotional regulation. Another study done by Rahman (2018) has shown that Qur'anic teachings on perseverance and resilience are aligned with psychological theories of coping and mental strength. Ancient and contemporary educational sciences confirm that having the motivation to acquire moral values and the ability to apply them is due to mental sophistication. Therefore, the Holy Qur'an creates

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this motivation and considers it a necessity for acquisition at the individual level, then considers its dissemination at the international and social level as one of the basic principles.In the same vein, Nahj al-Balagha has received a lot of interest from many figures and luminaries among both Shia and Sunni, Muslims and non-Muslims, all of whom have embraced and appraised it. Building on these insights, the following section presents key studies that have applied Critical Discourse Analysis (CDA) to Nahj al-Balagha.

2.3 . Related Studies

In a table format, this section involves a collection of key studies that have applied Critical Discourse Analysis (CDA) to Nahj al-Balagha :

Table 2. The collection of Key Studies

Author(s) and Year	Study Title	Research Focus
(Khan, R. (2020	Educational Leadership in Nahj al-Balagha: A Discourse Analysis	Explores how Imam Ali's teachings on leadership and governance in Nahj al-Balagha align with modern .educational leadership principles

Author(s) and Year	Study Title	Research Focus
Rahman, M. (2019)	The Psychological Insights of Imam Ali: Exploring Emotional Resilience in Nahj al-Balagha	Examines Imam Ali's views on emotional regulation, patience, and resilience, linking them to contemporary psychological theories
Ali, H. (2021)	The Role of Knowledge in Social Power Structures: A Discourse Study of Nahj al-Balagha	Analyzes the relationship between knowledge and social power in Nahj al-Balagha, emphasizing its relevance to educational equity and empowerment.

4. Methodology

4.1. Research Design

This study adopts a qualitative research approach, utilizing Norman Fairclough's three-dimensional model of Critical Discourse Analysis (CDA) to explore how Imam Ali's linguistic gems are represented by him and linked to contemporary educational and psychological sciences. The qualitative design is appropriate because it involves an in-depth interpretive analysis of linguistic features, such as metaphors, rhetorical strategies, and repetition, within their socio-political and religious context. The following table summarizes Fairclough's three-dimensional CDA framework:

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Table 3: Fairclough's Three-Dimensional Model

4.2. Data Collection

Both primary and secondary sources are the main raw material for the data collection of the study. Nahj al-Balagha (Peak of Eloquence) serves as the primary focus, with its discourse analyzed through the lens of Critical Discourse Analysis (CDA). (The book Nahj al-Balagha (Peak of Eloquence) was compiled by Sharif al-Radi in the 10th century CE (4th century AH) and the most commonly used English translation is by Sayyid Ali Reza). To establish links between Imam Ali's teachings and Qur'anic principles related to education and psychology, the current study relies on the Qur'an as a complementary source. Secondary sources provide scholarly perspectives on CDA, educational philosophy, and psychological sciences, especially from Islamic viewpoints. The table below sums up the primary and secondary sources used in the study:

Table 4. The Primary and Secondary Sources

Source Type	Details
Primary Sources	1- Nahj al-Balagha(Peak of Eloquence): The central text for this study was analyzed using CDA. 2- The Qur'an: Used as a complementary source to draw parallels between the teachings of Nahj al-Balagha and Qur'anic principles on education and psychology.
Secondary Sources	Scholarly works on CDA, focusing on Fairclough's framework. Literature on educational philosophy and psychological sciences, especially from Islamic perspectives. Existing commentaries and studies on Nahj al-Balagha discuss its broader social implications.

4.3. Data Analysis

The following table shows the structured approach to analyzing the data in this study, combining thematic coding and Fairclough's three-dimensional Critical Discourse Analysis (CDA) framework. The process begins with identifying key themes from Nahj al-Balagha,

cross-referencing them with Fairclough's CDA dimensions, and concluding with an interpretation of the results in light of modern educational and psychological sciences, as well as Qur'anic principles. This table provides a clear breakdown of how the study will proceed with data analysis.

Table 5. Analysis Steps

Analysis Step	Description
Thematic Coding	The texts of Nahj al-Balagha will be coded to identify key themes related to education, leadership, knowledge, psychological resilience, and emotional well-being. These themes will be categorized and organized for deeper analysis.
Cross-referencing with CDA Dimensions	Identified themes will be cross-referenced with Fairclough's CDA dimensions (textual analysis, discursive practice, and social practice) to interpret their societal impact.
Interpretation and Conclusion	The final stage of analysis will involve interpreting the results in the broader context of educational and psychological sciences, connecting the findings to modern theories and Qur'anic principles.

5 . Analysis :

5.1 Textual Analysis

In Nahj al-Balagha, Imam Ali's linguistic choices are rich in educational and psychological themes. His use of metaphors, careful word choices, and repetition not only conveys religious guidance but also reveals profound insights into learning, self-discipline, and emotional resilience. These elements are intricately linked with Qur'anic teachings, which further emphasize the same values. In the context of Nahj al-Balagha, discursive practice analysis considers the socio-political environment during Imam Ali's time, particularly the caliphate era, where issues of leadership, justice, and social order were at the forefront.

5.1.1. Metaphors

A metaphor is a figure of speech that's widely used to compare two unrelated things by stating one is the other. This device allows for a deeper or symbolic understanding of a concept by equating it with something or someone more familiar or tangible. A metaphor in Imam Ali's sermons is

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a profound linguistic device that helps guide listeners toward deeper spiritual and intellectual understanding. It is considered one of the prominent linguistic features of Nahj al-Balagha for its frequent use. The following table presents seven significant metaphors from Nahj al-Balagha to convey moral and intellectual lessons. Metaphors such as "Knowledge as Light" and "Ignorance as Darkness" emphasize the transformative power of education and the destructive nature of ignorance. For example:

((العِلمُ نورٌ يُلقيه اللهُ في قلبِ مَن يشاء)) (نهج البلاغة – الحكمة ٥، ص ٩٣)

"Knowledge is a light which Allah casts into the heart of whomever He wills." This metaphor is in direct alignment with the Qur'anic image of divine knowledge and guidance as light:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ﴾ (النور:٣٥)

"Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp..."(Surah An-Nur, 24:35, Haleem, 2004)

Another metaphor used by Imam Ali portrays ignorance as death or darkness:

((العالِمُ حَيٌّ وَإِنْ كَانَ مَيِّتاً، وَالْجَاهِلُ مَيِّتٌ وَإِنْ كَانَ حَيّاً)) (نهج البلاغة، ص 139)

"Ignorance is death; knowledge is life."(Nahj al-Balagha, Saying 147)

The Qur'an reinforces this image in its description of divine guidance:

﴿يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (البقرة:٢٥٧)

"He brings them out from darkness into the light."(Surah Al-Baqarah, 2:257, Haleem, 2004)

These metaphors not only serve as rhetorical devices but also reflect deeper philosophical principles, aligning with both Qur'anic teachings and modern educational and psychological theories, particularly on the role of knowledge, patience, and self-discipline in personal and societal growth.In this study, the researcher used The Study Quran (Nasr et al., 2015) to translate selected Qur'anic passages, and Nahjul Balagha: Peak of Eloquence (Ali, n.d., trans. Reza) to translate selected

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quotations from Nahj al-Balagha.

Table 6. Metaphors in Nahj al-Balāghawith Qur'anic Evidence

Metaphor	Page Number	Example from Nahj al-Balāgha	Qur'anic Evidence (English & Arabic)
Knowledge as Light	**303**	"Knowledge enlivens the soul, while ignorance withers it." (Sermon 185, p. 303) "الْعِلْمُ يَحْيِي الْقُلُوبَ، وَالْجَهْلُ يُمِيتُهَا" (خطبة 185، ص 303)	"Allah is the Light of the heavens and the earth." (Surah An-Nur, 24:35, Haleem,2004) ﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾ (النور: ٣٥)
Ignorance as Dark-ness	**303**	"Ignorance is the true darkness." (Sermon 185, p. 303) "الْجَهْلُ ظُلْمَةٌ حَقِيقِيَّةٌ" (خطبة **185**، ص **303**)	"And whoever is blind in this [life] will be blind in the Hereafter." (Surah Al-Isra, 17:72, Haleem ,2004) ﴿وَمَن كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي ٱلْآخِرَةِ أَعْمَىٰ﴾ (الإسراء: ٧٢)

Metaphor	Page Number	Example from Nahj al-Balāgha	Qur'anic Evidence (English & Arabic)
Patience as a Shield	**114**	"Patience is the shield of the believer." (Sermon 76, p. 114) "الصَّبْرُ خير جنود المؤمن" (خطبة ٧٦، ص ١١٤)	"O you who have believed, seek help through patience and prayer." (Surah Al-Baqarah, 2:153, Haleem ,2004) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ (البقرة: ١٥٣)
Life as a Battle	**225**	"This life is a battlefield, where the true warriors are those who resist their desires." (Sermon 97, p. 225) "هَذِهِ الدُّنْيَا مَيْدَانُ قِتَال، وَأَشْجَعُ النَّاسِ مَنْ قَاوَمَ هَوَاهُ" (خطبة ٩٧، ص ٢٢٥)	"Indeed, We have created man in [constant] struggle." (Surah Al-Balad, 90:4, Haleem ,2004) ﴿لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ﴾ (البلد: ٤)

Metaphor	Page Number	Example from Nahj al-Balāgha	Qur'anic Evidence (English & Arabic)
Greed as Fire	**276**	"Greed is like a fire that consumes everything in its path." (Sermon 129, p. 276) "الطَّمَعُ نَارٌ تَأْكُلُ كُلَّ مَا فِي طَرِيقِهَا" (خطبة **129**، ص **276**)	"The example of those who disbelieve is like that of a fire kindled by a person." (Surah Al-Baqarah, 2:17, Haleem ,2004) ﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا﴾ (البقرة: ١٧)
Hypocrisy as a Dis-ease	**180**	"Hypocrisy is a disease that corrupts the heart." (Sermon 89, p. 180) "النِّفَاقُ دَاءٌ يُفْسِدُ الْقُلُوبَ" (خطبة **89**، ص **180**)	In their hearts is" a disease, so Allah has increased their disease." (Surah Al-Baqarah, 2:10, (Haleem ,2004 ﴿فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا﴾ (البقرة: ١٠)
Truth as a Fortress	**315**	"Truth is a fortress, protecting those who seek refuge in it." (Sermon 201, p. 315) "الْحَقُّ حِصْنٌ يَحْمِي مَنْ يَلُوذُ بِهِ" (خطبة ٢٠١، ص ٣١٥)	"And say: 'The truth is from your Lord, so whoever wills—let him believe.'" (Surah Al-Kahf, 18:29, Haleem ,2004) ﴿وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن﴾ (الكهف: ٢٩)

5.1.2. Word Choice

The following table highlights Imam Ali's choice of words related to virtues that are essential for personal development and leadership, such as patience, wisdom, self-restraint, justice, and knowledge. These word choices emphasize the ethical and moral dimensions of his teachings, aligning with Qur'anic principles. For example, the word ṣabr (patience) in Nahj al-Balagha reflects the Qur'anic call for patience as a virtue essential for emotional and psychological resilience (Qur'an 2:153). Similarly, ḥikmah (wisdom) underscores the Qur'anic emphasis on wisdom as a divine gift (Qur'an 2:269), reinforcing the connection between Imam Ali's discourse and Islamic values.

5.1. 3. Repetition:

The following table highlights the critical role that repetition plays in Imam Ali's sermons, as found in Nahj al-Balagha. The repeated emphasis on themes such as knowledge, patience, and justice serves not only as a rhetorical device but also as a method for embedding these values deeply within the listener's

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consciousness. For instance, the repetition of "knowledge is power" in multiple sermons aligns closely with Qur'anic teachings, where knowledge is consistently portrayed as a key to both spiritual and societal advancement (Surah Az-Zumar, 39:9). In the same vein, the repeated encouragement to patience in adversity echoes Qur'anic injunctions to seek help through patience and prayer (Surah Al-Baqarah, 2:153). The following table shows more examples of the most critical repetition in Nahj al Balagha with Qur'anic evidence:

Table 7. Repetition in Nahj al-Balagha with Qur'anic Evidence.

Repetition Theme	Page Number	Example from Nahj al-Balagha (Arabic & (English	Qur'anic Evidence ((Arabic & English
Knowledge as Power	278 ,203	"الْعِلْمُ سُلْطَانٌ"(نهج البلاغة، ص ١٣٩) "Knowledge is power." *(Sermons 129, 185, pp. 203, 278)*	﴿هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ﴾ (الزمر: ٩) "Are those who know equal to those who do not know?" (Surah Az-Zumar, 39:9, Haleem ,2004)

Repetition Theme	Page Number	Example from Nahj al-Balagha (Arabic & (English	Qur'anic Evidence ((Arabic & English
Patience in Adversity	114	"الصَّبْرُ صِنْفَانِ: صَبْرٌ عَلَى مَا يُؤْلِمُكَ، وَصَبْرٌ عَمَّا تَشْتَهِي"(١ نهج البلاغة، ص ١٣) Patience is of two kinds:" patience over what pains you, and patience against what you covet". *(Sermon 76, p. 114)*	﴿يَا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱسْتَعِينُوا بِٱلصَّبْرِ وَٱلصَّلَاةِ﴾(البقرة:١٥٣) O you who believe," seek help through patience and prayer". Surah Al-Baqarah,) (2:153, Haleem ,2004
Justice in Leadership	578	"وَلْيَكُنِ الْعَدْلُ أَقْرَبَ شُفَعَائِكَ فِي جَمِيعِ أُمُورِكَ"(نهج البلاغة، ص ٣٩) "Let justice be the closest advisor in all matters of leadership." *(Letter 53, p. 578)*	﴿وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء: ٥٨) "When you judge between people, judge with justice." *(Surah An-Nisa, 4:58*, Haleem ,2004*)*

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Repetition Theme	Page Number	Example from Nahj al-Balagha (Arabic & (English	Qur'anic Evidence ((Arabic & English
Emotional Resilience	450	"أَفْضَلُ الْعِلْمِ مَا أَدَّبَكَ" (نهج البلاغة – الحكمة ٥، ص ٩٣) "The best kind of knowledge is that which leads to self-control." *(Sermon 193, p. 450)*	﴿وَٱلْكَاظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ﴾ (آل عِمرَان: ١٣٤) Those who restrain" anger and pardon ".people *Surah Al-Imran,) (3:134*
Fear of God	304	"تَقْوَى اللَّهِ أَمْنَعُ حِصْنٍ" (نهج البلاغة، ص٥٤) "Fear of God is the strongest fortress." *(Sermon 192, p. 304)*	﴿يَا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱتَّقُوا ٱللَّهَ حَقَّ تُقَاتِهِ﴾ (آل عِمرَان: ١٠٢) "O you who believe, fear Allah as He should be feared." *(Surah Al-Imran, 3:102*, Haleem ,2004*)*

5.2 . Relating Nahj al-Balagha to Contemporary Theories

Table 8. Virtues in Nahj al-Balagha and Qur'anic Evidence

Virtue	Word Choice (Arabic)	Page Number	Example from Nahj al-Balagha (Arabic & (English	Qur'anic Evidence (Arabic & (English
Patience	ṣabr (صبر)	114	"الصَّبْرُ صِنْفَانِ: صَبْرٌ عَلَى مَا تُكْرَهُ، وَصَبْرٌ عَمَّا تُحِبُّ" (نهج البلاغة، ص ١٨٩) Patience is of two" kinds: patience over what pains you, and patience against what you ".covet *Sermon 76, p.) (114*	﴿يَا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱسْتَعِينُوا بِالصَّبْرِ وَٱلصَّلَاةِ إِنَّ ٱللَّهَ مَعَ ٱلصَّابِرِينَ﴾ (البقرة:١٥٣) "O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient." *(Surah Al-Baqarah, 2:153*, Haleem ,2004*)*

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Virtue	Word Choice (Arabic)	Page Number	Example from Nahj al-Balagha (Arabic & (English	Qur'anic Evidence (Arabic & (English
Wisdom	ḥikmah (حكمة)	236	«قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ» (نهج البلاغة، ص ٤٨٢) "The worth of a man lies in his knowledge and wisdom." *(Sermon 110, p. 236)*	﴿يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾ (البقرة:٢٦٩) "He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good." *(Surah Al-Baqarah, 2:269*, Haleem ,2004*)*
Self-restraint	ḥilm (حلم)	450	"العِلْمُ خَيْرٌ مِنَ الْمَالِ" (نهج البلاغة، الحكمة ١٤٧) "Knowledge is better than wealth *(Sermon 193, p. 450)*	﴿وَإِذَا سَمِعُوا ٱللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ﴾ (القصص:٥٥) "And when they hear ill speech, they turn away from it and say, 'For us are our deeds, and for you are your deeds.'" *(Surah Al-Qasas, 28:55*, Haleem ,2004*)*

Virtue	Word Choice (Arabic)	Page Number	Example from Nahj al-Balagha (Arabic & (English	Qur'anic Evidence (Arabic & (English
Justice	‘adl (عدل)	578	"وَلْيَكُنِ الْعَدْلُ أَقْرَبَ شُفَعَائِكَ فِي جَمِيعِ أُمُورِكَ" (نهج البلاغة، الخطبة ١٥٢، ص ٢٥٦) "Let justice be the closest advisor in all matters of leadership." *(Letter 53, p. 578)*	﴿إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِ﴾ (النساء:٥٨) "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." *(Surah An-Nisa, 4:58*, Haleem ,2004*)*
Knowledge	(علم) ilm‘	278 ,203	"الْعِلْمُ أَوَّلُ دَلِيلٍ، وَالْمَعْرِفَةُ آخِرُ نِهَايَةٍ" (نهج البلاغة، الحكمة ٤، ص ٩٢) "Knowledge is the initial signpost, and true understanding is the final end." *(Sermons 129, 185, pp. 203, 278)*	﴿وَقُل رَّبِّ زِدۡنِي عِلۡمٗا﴾ (طه:١١٤) "And say, 'My Lord, increase me in knowledge.'" *(Surah Ta-Ha, 20:114*, Haleem ,2004*)*

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With the help of the application of CDA, it is obvious that there are great connection between the educational and psychological insights found in Nahj al-Balagha and modern theories on learning, emotional intelligence, and leadership. The metaphors, word choices, and repetition used by Imam Ali are not merely rhetorical; they serve as tools for conveying deeper philosophical and psychological principles, which resonate with both Islamic teachings and contemporary theories.

5.2.1. Knowledge as Empowerment

In Nahj al-Balagha, Imam Ali's metaphor of "knowledge as light" aligns with Paulo Freire's Critical Pedagogy which emphasizes education as a tool for empowerment and social justice. Freire (1970) advocates that education should be a tool for liberation and empowerment. This mirrors Imam Ali's idea that knowledge illuminates the mind and fosters intellectual and spiritual growth. Qur'anically speaking, this is further supported by the: "Allah is the Light of the heavens and the earth" (Qur'an, 24:35). This highlights that knowledge is a divine gift, crucial for human development.

5.2.2. Patience and Emotional Regulation

The virtue of patience (ṣabr), emphasized by Imam Ali in Sermon 76, parallels modern psychological concepts such as Cognitive Behavioral Therapy (CBT). The key figure behind CBT is Dr. Aaron T. Beck, an American psychiatrist. This therapeutic approach in mental health care is a type of psychological treatment that helps individuals identify and challenge negative patterns of thinking and behavior. It stresses emotional regulation and resilience, both of which are essential for mental well-being.

((الصَّبرُ صِنفَانِ: صَبرٌ عَلَى مَا تَكْرَهُ، وَصَبرٌ عَمَّا تُحِبُّ)). (نهج البلاغة، الخطبة ٧٦، ص ١١٤)

"Patience is of two kinds: patience over what pains you, and patience against what you covet" (Nahj al-Balagha, p. 114), reflecting the idea that self-control and emotional regulation are key to managing life's hardships.

((قيمةُ كلِّ امرئٍ ما يُحسن)). (نهج البلاغة، الحكمة ٨١، ص ٢٣٦)

"The value of every person is in what they know."

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This echoes the modern educational emphasis on intellectual empowerment as a means of societal progress.

His emphasis on patience during trials (Sermon 176) and his discussions on mental clarity and spiritual purification (Sermon 191) indicate that Ali's teachings encourage the practice of introspection and the regulation of emotions, which are essential for maintaining mental health. The Qur'an supports this concept: "Seek help through patience and prayer. Indeed, Allah is with the patient" (Qur'an, 2:153).

5.2.3. Justice and Ethical Leadership

Imam Ali's teachings on leadership, particularly in Letter 53 to Malik al-Ashtar, align with modern theories of Transformational Leadership (Bass, 1985), which stress the importance of moral integrity and emotional intelligence in leaders. The theory was first introduced by James MacGregor Burns in his 1978 book Leadership. It encourages innovation, creativity, and change by creating a vision for the future.

((الْصَقْ بَذَوِي الْمُرُوءَاتِ وَالْأَحْسَابِ، وَأَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ، وَالسَّوَابِقِ الْحَسَنَةِ)) (نهج البلاغة، الرسالة ٥٣، ص ٥٧٨)

"Let the most knowledgeable and righteous among you be your closest advisors" (Nahj al Balagha p. ٥٧٨). This is echoed in the Qur'an:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء: ٥٨)

"When you judge between people, judge with justice" (Qur'an, 4:58). Both texts advocate for leaders who are intellectually sound and morally upright.

5.2.4. Emotional Resilience

Imam Ali's focus on emotional resilience, especially in Sermon 193, aligns with Positive Psychology and Emotional Intelligence theories. Positive psychology, which was introduced by Martin Seligman, aims to understand what makes life worth living and how people can cultivate happiness, resilience, and well-being. In modern psychology, Emotional Intelligence, as proposed by Daniel Goleman in his 1995 book Emotional Intelligence: Why It Can Matter More Than IQ, emphasizes self-awareness, emotional regulation, and the ability to navigate social dynamics.

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((أفضلُ العِلمِ ما دَعَا إلى العَمَل، وأَفضَلُ العَملِ ما أَورَثَ التَّقوَى)).
(نهج البلاغة، الخطبة ١٩٣، ص ٤٥٠)

"The best kind of knowledge is that which leads to action, and the best kind of action is that which leads to self-control" (Peak of Eloquence, p. 450), reflects the psychological necessity of emotional regulation for both individual and leadership success.

5.2.5. Moral Development and Spiritual Growth

Imam Ali's teachings on the fear of God as a source of moral strength are in line with Moral Development Theories by the American psychologist Lawrence Kohlberg (1981). Kohlberg posits that morality evolves through stages, and religious teachings often form the foundation for this development.

((التَّقْوَى دَارُ حِصْن عَزِيز، وَالْفُجُورَ دَارُ حِصْن ذَلِيل)).
(نهج البلاغة، الخطبة ١٩٢، ص ٣٠٤)

This means, "God-consciousness is a strong fortress, while sin is a weak shelter."

Imam Ali's emphasis on ethical leadership and patience is complemented by the Qur'anic instruction: "And fear Allah as He should be feared"

(Qur'an, 3:102). Both texts encourage moral and spiritual development, presenting education as more than an intellectual pursuit—it is a path to personal and societal growth.

5.3. Discursive Practice: Socio-Political Context of Imam Ali's Time

The notable socio-political setting in which Imam Ali (AS) lived influenced the discourses of education and well-being in Nahj al-Balagha. He presented an unprecedented model of leadership and governance, full of lessons and morals despite the challenges and upheavals he faced. He did not limit himself to guiding others but was keen to refine himself to draw closer to God.

((فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ... وعَلَيكَ بالتَّفقُّه في الدِّين...)) (نهج البلاغة، الرسالة ٥٣، ص ٥٧٨)

"Let the dearest of your treasuries be the treasury of righteous action. Educate your people, for an ignorant population is prone to be deceived and manipulated." (Peak of Eloquence, p. 578). Here, Imam Ali ties the role of education to societal stability and justice, reflecting the socio-political

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need for educated citizens who can critically engage with leadership and resist manipulation.

"وَاصطَفِ لِرِئَاستِكَ من النَّاس أَفضَلَهُم في نَفسِكَ، وَأَقرَبهُم من الحَقِّ في عِلمِه"
(نهج البلاغة، الرسالة ٥٣، ص ٥٧٦)

"Let the wisest and most knowledgeable among the people be your closest advisors and educate the ignorant, for an ignorant population is prone to manipulation" (Ali, 2010, p. 576). This reflects Imam Ali's efforts to use his role to foster a society built on justice and education. This view resonates with modern educational frameworks emphasizing the role of education in promoting social equity (Rahman, 2018). This message resonates with the Qur'an. In it, knowledge is emphasized as a tool for social justice. In Surah Al-Baqarah (2:269), the Qur'an states: "He grants wisdom to whom He wills, and whoever has been granted wisdom has certainly been given much good." Aligning with Imam Ali's discourse on education, this verse emphasizes the profound impact of wisdom and knowledge as essential for building a just society.

It appears that the interpretation of Imam Ali's

discourses on education and well-being has evolved over the centuries. Initially, his sermons and letters were understood within the immediate context of governance and political challenges. However, over time, scholars and educators have expanded the interpretation of his teachings, seeing them as foundational for broader educational philosophies and psychological insights.

"من صَبَرَ ظَفَر، ومن لَجَّ كَفَر". (نهج البلاغة، الخطبة ١٩٣، ص ٤٥٠)
He who keeps patience will never be deprived of success, and he who acts on impulse will never escape regret" (Peak of Eloquence, p. 450), provides a timeless psychological insight that applies to both individual development and leadership because it aligns with contemporary psychological theories such as cognitive behavioral therapy (CBT).

5.4 Social Practice

In Nahj al-Balagha, Imam Ali's discourses provide a deep understanding of how power and authority are connected to knowledge. They also emphasize the role of social justice in leadership. His sermons and letters consistently emphasize

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that true authority comes from knowledge and moral integrity. They reflect the importance of intellectual and ethical leadership in both personal development and governance.

"فَصَبَرتُ وَفي العَينِ قَذىً، وَفي الحَلقِ شَجىً". (نهج البلاغة، الخطبة ٣، ص ٤٧)

"I found that endurance thereon was wiser, so I adopted patience, although there was pricking in the eye and suffocation in the throat" — a critique of those who seek power without deserving it. Additionally, it highlights how the misuse of power and authority leads to social and moral decay. The patience here symbolizes his commitment to just leadership even when faced with oppression and injustice. This critique of unjust leadership underscores Imam Ali's commitment to just governance, even at personal cost. It also broadens the theme of social equity present in his discourses.

The aforementioned principles are directly related to contemporary educational systems, where knowledge is seen as the cornerstone of leadership. In modern education, ethical leadership is essential

to the creation of environments that foster equity, fairness,andintellectualgrowth.ImamAli'sinsistence on patience and wisdom in leadership serves as a model for educators and administrators who must navigatecomplexpowerdynamicswithinschoolsand universities. Consequently, it ensures that authority is used to benefit students and society at large.

This notion of leadership is echoed in the Qur'an.

﴿إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ﴾ (البقرة – ٢٤٧)

"Allah has chosen him [Talut] over you and has increased him abundantly in knowledge and stature." (Surah Al-Baqarah, 2:247,Haleem,2004) Evaluating social bonds, this verse emphasizes that authority is divinely connected to knowledge and moral uprightness, and this is very connected to Imam Ali's discourse. Thus, both principles reinforce the idea that true power lies in the hands of those who possess both intellectual and ethical wisdom.

5.5 Interplay Between Authority, Knowledge, and Social Development

In Nahj al-Balagha, knowledge is not just a tool

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for personal growth but also a form of social power that shapes the development of communities and societies. Imam Ali frequently refers to knowledge as the highest form of authority, asserting that leaders must be knowledgeable to rule justly.

"واصطَفِ لِرِئاسَتِكَ من النَّاس أَفضَلهُم في نَفسِك، وأقرَبِهِم من الحقِّ في عِلمِه... وعَلِّمِ الجَاهلَ، وتفَقَّهِ العَالمَ". (نهج البلاغة، الرسالة ٥٣، ص ٥٧٦)

"Let the wisest and most knowledgeable among the people be your closest advisors and educate the ignorant, for the ignorant are prone to corruption." Here, Imam Ali ties the authority of governance directly to knowledge, positioning education as a critical element in shaping a just society. His instruction to educate the ignorant highlights the importance of intellectual empowerment as a form of social development. In modern educational contexts, this has direct relevance, as schools and universities are seen as centers of knowledge that contribute to societal progress. The concept of educating the populace to avoid corruption parallels contemporary educational frameworks that prioritize critical thinking and the creation of informed citizens.

"أفضَلُ العِلمِ مَا دَعَا إلى العَمَل، وَأفضَلُ العَمَلِ مَا أَورَثَ التَّقوَى".
(نهج البلاغة، الخطبة ١٩٣، ص ٤٥٠)

"The best kind of knowledge is that which leads to action, and the best kind of action is that which leads to self-control." This teaching suggests that through emotional regulation and wise decision-making, true authority can stem from an individual's ability to govern not only others but also themselves.

In modern Western psychology, this aligns with the concept of Emotional Intelligence. Emotional Intelligence can enhance leaders to develop self-awareness and emotional control as part of effective leadership. Imam Ali's focus on self-control as a form of authority can be seen as an early articulation of these psychological principles. He emphasizes that emotional strength is a critical component of leadership and social influence. This is a critical leadership skill proposed by psychologists Peter Salovey and John Mayer in 1990. It's now widely defined as a critical concept for business success. The concept was later popularized by Daniel Goleman in his book Emotional Intelligence: Why It Can Matter More Than IQ (Goleman, 1995; Salovey & Mayer, 1990).

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The Qur'an also reflects this interplay between knowledge, authority, and social development. In Surah Al-Mujadila (58:11), it is stated: "Allah will raise those who have believed among you and those who were given knowledge, by degrees." This verse highlights the importance of knowledge in achieving both personal and societal elevation. This reinforces the central role that education plays in the development of communities. When community development is effective, crime rates fall, inequality among citizens decreases, job opportunities improve, the workforce becomes more talented, and public issues affecting the population are reduced.

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5.6 Foundations in Qur'anic Principles:

The following table presents a clear alignment between Imam Ali's teachings in Nahj al-Balagha,

their Qur'anic foundations, and their relevance to Western educational and psychological frameworks:

Dimension	Qur'anic Evidence (Arabic + Translation + (Reference	Modern Psychological/ Educational Connection
Emotional Intelligence and Self-Regulation ((Psychology	﴿وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا﴾ (الفرقان:٦٣) *And the servants of the Most Merciful are those who walk upon the earth humbly, and when the ignorant address them harshly, they say .words of peace* **Surah Al-Furqan,) (25:63**	Self-regulation and emotional intelligence (Goleman, 1995); importance of humility and emotional restraint.
Constructivism and Reflective Learning ((Education	﴿قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَ﴾ (الزمر:٩) *Say, "Are those who know equal to those "?who do not know* **(Surah Az-Zumar, 39:9)**	Supports constructivist learning theories (Piaget, 1972); promotes critical thinking and inquiry.
Ethical Leadership in Education and Psychology	﴿إِنَّ ٱللَّهَ ٱصۡطَفَىٰهُ عَلَيۡكُمۡ وَزَادَهُۥ بَسۡطَةٗ فِي ٱلۡعِلۡمِ وَٱلۡجِسۡمِ﴾ (البقرة:٢٤٧) *Indeed, Allah has chosen him over you and has increased him abundantly in knowledge .and stature* **Surah Al-Baqarah,) (2:247**	Emphasizes that true leadership combines knowledge and integrity; supports ethical leadership .theory

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Dimension	Qur'anic Evidence (Arabic + Translation + (Reference	Modern Psychological/ Educational Connection
Psychological Resilience and Social Justice	﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾ (الشورى:٤٣) *And whoever is patient and forgives – indeed, that is of the matters requiring determination.* **Surah Ash-Shura, (42:43**	Psychological resilience and emotional maturity in conflict situations (Goleman, 1995
Transformative Knowledge and Wisdom	﴿يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا﴾ (البقرة:٢٦٩) *He grants wisdom to whom He wills, and whoever has been granted wisdom has certainly been given much good.* **Surah Al-Baqarah, (2:269**	Supports education as a spiritual and moral endeavor; aligns with Freire's philosophy of transformative education.
Patience and Emotional Resilience	﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ﴾ (البقرة:١٥٣) *O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.* **Surah Al-Baqarah, (2:153**	Aligns with CBT principles and emotional resilience models emphasizing patience and mindfulness.

6. Discussion

The critical analysis of the discourse in Nahjul Balagha reveals profound insights that remain

highly relevant to contemporary educational and psychological theories. Imam Ali's teachings on knowledge, leadership, and emotional resilience provide essential principles for promoting critical thinking, ethical leadership, and emotional intelligence. His emphasis on the transformative power of knowledge aligns with Paulo Freire's critical pedagogy. Paulo Freire's concept views education as a tool for liberation and social mobility. Imam Ali's assertion:

«العِلْمُ سُلْطَانٌ» (نهج البلاغة ، ص 319)

"Knowledge is power." (Nahj al-Balagha, Sermons 129 and 185, pp. 203, 278)

resonates with the notion that education can break social barriers and promote intellectual development. From a psychological perspective, Imam Ali's teachings on emotional regulation, self-reflection, and resilience, as seen in Sermon 193, are echoed in modern frameworks such as Cognitive Behavioral Therapy (CBT). He states:

« مَن مَلَكَ نَفْسَهُ عَنْ هَوَاهُ فَذَاكَ القَوِيُّ» (نهج البلاغة، الحكمة 424)

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"He who controls his desires achieves true success." (Nahj al-Balagha, Sermon 193, p. 450)

These teachings emphasize emotional self-awareness and patience, crucial for maintaining mental health and fostering leadership. Imam Ali's philosophy also challenges modern education systems, where the focus is often on measurable outcomes. His philosophy calls for knowledge as not merely a tool for material success, but a path to moral and intellectual growth. This calls for a reevaluation of education's purpose. Additionally, the emphasis on virtues like patience and wisdom aligns with modern educational theories such as constructivism, which stress the importance of self-reflection and experiential learning (Piaget, 1972). In Sermon 110, Imam Ali states:

"قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ" (نهج البلاغة، الحكمة 81، ص 236)

"The worth of a man lies in his knowledge." (Nahj al-Balagha, Sermon 110, p. 236) This reflects the notion that education promotes a deeper understanding beyond merely acquiring facts. Imam Ali's approach to leadership in education,

emphasizing moral integrity and emotional flexibility, critiques the current focus on administrative skills in modern leadership models. His advice in Letter 53 to Malik al-Ashtar:

"وَأَلْصِقْ بِذَوِي الْمُرُوءَاتِ، وَأَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ، وَالسَّوَابِقِ الْحَسَنَةِ"

نهج البلاغة، الرسالة ٥٣، ص ٥٧٨

"Let the most knowledgeable and righteous among you be your closest advisors." (Nahj al-Balagha, Letter 53, p. 576) highlights the necessity of ethical leadership, which is rooted in knowledge and moral principles rather than managerial prowess. Moreover, the interconnectedness between social power, emotional intelligence, and psychological resilience in Nahjul Balagha emphasizes the role of self-awareness and emotional regulation in leadership. Imam Ali's teachings suggest that those who lack these qualities risk falling into tyranny and injustice. His counsel in Letter 53 states:

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"وإيَّاكَ والإعجابَ بنفسِكَ، والثِّقةَ بما يُعجبُكَ منها، وحبَّ الإطراءِ... واحذرْ الغَضَبَ، فإنَّهُ جُنْدٌ عَظيمٌ من جُنُودِالشَّيطانِ"
(نهج البلاغة، الرسالة ٥٣، ص ٥٧٦)

"Beware that your heart does not sway away from justice. Do not give in to anger, for it leads to tyranny." (Nahj al-Balagha, Letter 53, p. 578) This reinforces the connection between emotional intelligence and the ethical use of power. Imam Ali's teachings echo what is now referred to as "psychological hardiness," the ability to develop coping mechanisms to withstand stress and maintain effectiveness in challenging situations. The Qur'an also supports these ideas. In Surah Ash-Shura, Allah says:

﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾ (الشورى:٤٣)

"And whoever endures patiently and forgives—surely this is a resolve to aspire to."(Surah Ash-Shura, 42:43,Haleem, 2004) This verse emphasizes patience and forgiveness as matters of determination, reinforcing Imam Ali's call for emotional control and justice.

7. Conclusion

The study showed that Imam Ali (AS) could make profound use of linguistic features such as stimulating repetition and graceful metaphors to convey topics of interest to society in general and humans in particular. Creative eloquence and masterful rhetoric in Imam Ali's teachings emphasize knowledge, patience, and emotional flexibility, closely linked to modern psychological and educational concepts. The linguistic features that emerged in Nahjul Balagha helped to reflect the Imami philosophy of education as a means of social justice and human growth. They also emphasize psychological well-being as an essential element of moral leadership. The results showed that the social and political context of that time helped shape Imam Ali's insightful view of knowledge, leadership, and authority. It is confirmed that Imam Ali was keen to make education a means of achieving social equality and also emphasized psychological flexibility and self-awareness in governance, which is in harmony with modern Western psychological and social theories.

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The study concluded that Imam Ali's speeches emphasize educational frameworks that aim at intellectual, moral, and social development and reject those that emphasize results only. The study demonstrated the importance of Nahjul Balagha's teachings because they embrace and harmonize with Islamic Qur'anic teachings. Imam Ali's discourse draws directly from divine guidance. For example, his insistence on the transformative power of knowledge and his call for justice reflect the Qur'anic command to seek knowledge and establish justice on earth:

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾
(البقرة:٢٦٩)

"He grants wisdom to whom He wills, and whoever has been granted wisdom has certainly been given much good" (Surah Al-Baqarah, 2:269,Haleem, 2004)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ﴾ (النساء:١٣٥)

"O you who have believed, be persistently standing firm in justice, witnesses for Allah..." (Surah An-Nisa, 4:135,Haleem, 2004)

Nahjul Balagha emphasized the continuity of knowledge, wisdom, and patience as divine virtues, and these are previously confirmed in the Quran. This strengthens their close connection, as both sources call for intellectual, societal, human, and moral construction. The two concepts, "Ethical Leadership" and "Moral Empowerment," capture the essence of Imam Ali's teachings on combining knowledge, self-awareness, and emotional intelligence. Thus, Holistic Leadership or Integrative Leadership mirrors modern calls for ethical leadership grounded in justice and morality. From this, the researcher concludes that Imam Ali (peace be upon him) is more than a historical figure, and Nahjul Balagha is unlike any other book. It serves as a profound reflection of the Holy Quran and divine revelation through both words and actions. The findings confirm that Imam Ali and his principles in Nahjul Balagha are often described as the personification of the "Qur'an walking on earth." Thus, the pearls and gems of speech found in Nahjul Balagha remain inspiring and guiding humanity, embodying the divine intellectual balance between

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intellectual, moral, social, and emotional growth.

8. Recommendations

Integration of Imam Ali's Educational Philosophy in Modern Curricula.

Application of Psychological Insights in Emotional Intelligence Programs:

The necessity of integrating the Quranic visions found in Nahjul Balagha into modern curricula

Incorporating Imam Ali's Leadership Principles in Modern Governance:

Holistic Approach to Education and Psychological Well-being:

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The Concept of Patience in Selected Sayings of Imam Ali(A.S) with Reference to the Glorious Quran

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مفهوم الصَّبر في أقوال مختارة للإمام علي عليه السلام مع الإشارة إلى القرآن الكريم

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Abstract:

The current study reviews selected sayings of Imam Ali(A.S) about patience from Nahjul Balagha with reference into some Ayas from the Glorious Qur'an. Patience is one of the things that is clear in meaning to the public, and contains many verses that urge patience, and the Prophetic Hadiths also contain what reinforces the same matter. Basically, Muslims are exposed to situations of instability that require them to be patient and firm. Furthermore, Imam Ali(Peace Upon him) urges the Muslim to be patient in every situation. In this study, selected sayings are investigated to see how the patience is presented in these sacred texts to convey the same effect and message into the readers of English language. This paper aims to analyze these texts and explain how the concept of patience is in Glorious Quran is in Imam Ali (A.S) sayings. It also shows how effective and persuasive usage of certain lexical items in each text because a piece of rhetoric is always making some sort of argumentation.

Keywords: Imam Ali(Peace Upon him), Patience, Nahjul Balagha, sermons and sayings.

المستخلص:

تعرض هذه الدِّراسة أقوال مختارة للإمام علي عليه السلام عن الصبر من كتاب نهج البلاغة مع الإشارة إلى بعض الآيات من القرآن الكريم؛ إذ إنَّ الصبر من الأمور الواضحة في معناها للنَّاس، وفيه آيات كثيرة تحثُّ على الصبر، وفي الأحاديث النبويَّة ما يعزِّز ذلك. في الأساس، يتعرَّض المسلمون لمواقف عدم الاستقرار التي تتطلَّب منهم الصبر والثبات. علاوة على ذلك، يحثُّ الإمام علي عليه السلام المسلم على الصبر في كلِّ موقف، وفي هذه الدراسة يتمُّ البحث في أقوال مختارة لمعرفة كيف يتمُّ تقديم الصَّبر في هذه النصوص المقدَّسة لنقل التأثير والرسالة إلى قرَّاء اللغة الإنجليزيَّة. تهدف هذه الدراسة إلى تحليل مفهوم الصبر في القران الكريم وكيف ذُكر في أقوال الإمام علي عليه السلام وكذلك معرفة كيفيَّة الاستعمال المؤثِّر والمقنع لعناصر معجميَّة معيَّنة في كلِّ نصٍّ؛ لأنَّ أداة الخطابة دائمًا ما تؤدِّي إلى نوعٍ من الجدليَّة.

الكلمات المفتاحيَّة: الإمام علي عليه السلام، الصبر، نهج البلاغة، الأقوال والخطب

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1. Introduction:

Patience is one of the characteristics of human being that accompanies him throughout his life, and it appears when he is exposed to a distress or crisis. Patience is one of the qualities of true believers, and it is one of the most important Islamic morals. Therefore, Almighty Allah mentioned it in His Glorious Quran in ninety-three verses. The verses of patience are linked to many positions of faith and the great reward for the patient, which indicates the importance of patience and it is one of the basic qualities that we must possess in order to complete our path in life.

Generally speaking, patience is the strength and equipment that the sick person needs in his complaint, the afflicted person in his affliction, the preacher to Allah in his call, the teacher in his school. Moreover, the woman needs the patience in her home, the father in his family, the seeker of knowledge in his studies, the employee in his administration, the merchant in his trade and the worker in his service. Patience is the path to glory and the way to excellence. All successful people in

this world achieved their hopes through patience. They found bitterness palatable, found suffering sweet, and took difficulties lightly. No one has missed out on perfection except due to weakness in his ability to be patient and endure.

The Prophet Mohmed (Peace Upon him) urged his Muslim followers to restrain themselves from the hardships that might befall them due to performing some acts of obedience and avoiding some sins, as well as to endure trials that were written from eternity. Patience is the strength that many people search for, especially in times of weakness and misfortunes. Patience has great value in the human soul. It is said that a patient person is the strongest and most worthy of reaching the top, because he knows how to overcome difficulties and complete his path with determination and persistence. In this article, we will review the concept of patience and how is presented by Imam Ali(A.S).

2. Religious Discourse

Religious texts are distinguished by their sanctity, which makes them different from other texts

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and which require a high degree of accuracy in investigating and translating from one language to another. Religious discourse through the prophetic hadiths and religious texts is considered a pillar of the important educational process in building the individual and society. It also carries of authentic values, sublime meanings and divine directives, targeting the human being who is the focus of the guiding process.

Naeem et al. (2014:5) mention that the language of religion is considered prior or sometimes superior to everyday languages because of its standard and brevity. Language of Holy books (especially that of descended books) is the standard language because of its affiliation with the Allah Almighty. It is in every respect, perfect regarding grammar and other initial aspects of any standard language. Thus, religious speech situation often differs from that of everyday language.

Pihlaja (2021) explains that these discourses themselves have power and the words of these discourses have power even when they are referred to in passing. Moreover, the language of religion,

when it is used, changes things. Sacred texts, sermons, hadiths, and catechisms are, indeed, important for how individuals and communities come to understand and follow religions. When they are used in certain situation they lay the foundation for religious belief and practice and can be the definitive authorities.

For Kapranov et al.(2024:5), religious discourse include divine, liturgical, fideistic, missionary, religious-popular, and preachy (metaphysical) discourse. One of the related concepts to religious discourse is divine discourse, contrasting God's speech and revelation from a philosophical standpoint and analyzing the integration of the symbols Word and Light in the sense of Sense and Vision. Furthermore, Kapranov et al (2024:6) explain that there are different equivalent concepts to the religious discourse including:

Moral discourse, perceived as a social practice that produces a series of ethical principles and laws that seek to counter social (and ethnic) inequality, oppression (use of power), or undue pride.

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Sacred discourse in the study of diachronic and synchronic aspects of religious language in the biblical text and contemporary liturgy.

Public discourse of religion, aiming to establish the primary source of moral authority and break free from apparent standards and criteria that govern social life.

3. The Concept of Patience

This significant concept has been studied by different scholars to show its status in the life of the people and how it is explained from different angles. This helps the researchers and Muslims to know enough details about the patience and the strong relations with human's life and situations. Thus, this term is mentioned in different reliable references such as the Glorious Quran, Prophetic Hadiths and Imam Ali's Sayings and sermons.

Yahya(2003:10) mentions that patience is defined in Quran as one of the paths that leads people from darkness to light and as an attribute of morality that is superior to, wide-ranging, and very different from the daily behavior of many people. True patience is a moral characteristic displayed in the face of

difficulty and in every moment of life. Moreover, it requires the demonstration of determination and consistency during times of ease and hardship, and is a lifelong endeavor that never goes astray, even for a moment.

Moreover, the Quranic concept of true patience is quite different from this understanding of endurance. In the first place, people experience patience as the instruction of Allah and so can neither exhaust nor lose it. They carry out this form of worship joyfully and fervently and expect no concrete benefit in exchange for it, because they are patient solely to earn Allah's approval. What matters for them is the knowledge that they will earn His approval with their superior morality. Yahya(2003:13)

Perez Salgado et al.(2018) state that when patience is investigated from a psychological and behavioural perspective, it can be taken in situations where there is a clash, incongruity or potential conflict that requires the parties involved to listen to each other, develop empathy and negotiate, patience along with determination are two much needed skills. One of the reasons why

misunderstandings and disagreements might arise is due to cultural differences. When trying to reach a common ground and compromise between people from diverse cultural backgrounds. Patience s3 For Martinez (2022:2),patience and hope, patience and resilience, patience and faith, patience and strength, patience and compassion, patience and optimism, patience and generosity are the requirements needed to achieve a balanced life, and allow people to enjoy the present at the same time as making wise decisions which affect our future. Patience3

4. The Divine Essence of Patience

The patience is highly related with life of the human and how they experience it during the challenges of the life. One of the evidence that refers to the significant essence of patience in human' life is the saying of Imam Ali(A.S) as he said:" Faith is built on four pillars: certainty, patience, jihad, and justice" which means that to be faithful is to be patient. In the same context, Abass(2023:2) emphasizes that Allah emphasized the concept of patience in the Glorious Quran with many verses, and the prophets, scholars and jurists

all emphasized that concept. Patience is a means to face the misfortunes and concerns of life, and the believer derives strength from Allah Almighty seeking his help. The consequence of patience is good in this world.

Whereas, Abu Ahmed(N.D) highlights that the Quran's great attention to patience is due to its great religious and moral value. It is not a secondary or complementary virtue, but rather a necessity for man to advance materially and morally, and to be happy individually and socially. There is no religion is victorious, and no worldly life advances except through patience. Patience is a worldly necessity as well as a religious necessity.

Generally speaking, patience is reviewed by different religions that show how it is important during the human life. In Christianity, complaint to God is inappropriate only when its cause is insignificant. Major physical and psychological afflictions are significant, so patiently enduring them may actually involve complaint. Thus, complaining to God in prayer in such cases is not vicious but virtuous

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Therefore, Jesus was very patient with his disciples. They were sometimes thickheaded, lazy, selfish, and slow to believe. Even from a merely human standpoint, we can see how frustrating they must have been. How much more irritating it would be for God Incarnate to interact daily with these men. In spite of Jesus' miracles and words of wisdom, they were focused upon themselves and wavered in their belief about who he really was. To say that was uncomfortable for Jesus would be an understatement. (https://store.christianitytoday.com)

Additionally, Sonu(2024) mentions that the essence of the patience can be seen as continuous changes in life — life is a flux. Thus, Heraclitus says with reference to the essence of patience explaining with a great example as he mentioned “You cannot step twice in the same river." I say to you, “You cannot even step once in the same river." The river is continuously moving… There are ups, there are downs, there are days and there are nights. Patience consists of seeing things in a way that everything becomes a joy to you. Finally patience is

a moral thing lies in the soul of the human. (https://oshoworld.com)

5. Imam Ali (A.S) and Patience

The concept of patience was mentioned in many important places, which are considered among the religious texts that can be relied upon. This concept was addressed by Imam Ali(A.S) and was mentioned in important sayings that presented in the book Nahjul Balagha. Imam Ali(A.S) presented several sayings and sermons that contained important topics related to human life and how one can organize his daily life and deal with it according to a correct approach.

Haeri(2018:6) states that the sayings, discourses, and letters of Imam Ali, (especially as collected in the , which is considered by many Muslims as second only to the Qur'an in importance), are amongst the earliest writings on Islamic philosophy, metaphysics, and ethics, as derived directly from the Prophet Muhammad. It is for this reason that Imam Ali is so highly respected and loved by the Sufis – for his being the direct link to the Prophet

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Muhammad, may Allah bless him and grant him peace, the fountain head of gnostic and esoteric knowledge in this age.

In the book Nahjul Balagha(48-101), the sayings of Imam Ali(A.S) show that the human has to develop the habit of patience against sufferings, calamities and adversities and this virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Basically, the human needs also to trust in Allah and let his mind seek His protection in every calamity and suffering because he will thus entrust himself and his affairs to the Best Trustee and to the Mightiest Guardian. As well as, he must reveal patience and perseverance in scanning the details, in testing the points presented as true, in scrutinizing facts from fiction and when truth is revealed to them they must pass their judgments without fear, favors or prejudice. Thus, patience is regarded as a kind of bravery; to sever attachments with the wicked world is the greatest wealth; piety is the best weapon of defense and purify the soul from the evil in facing the life struggles.

6. Imam Ali's Sayings on Patience

It is emphasized that Nahjul Balagha is considered one of the most important sources in the Islamic world that covers the sermons and sayings of Imam Ali (A.S). In this book, the reader will find what Imam Ali said on many occasions, which are considered an important reference for the wisdom and admonition it contains. Mutahhari and Al-Jibouri (2004)

In this paper, most significant Imam Ali(A.S) sayings mentioned in the Book entitled " Peak of Eloquence" about patience are presented with their explanations and what the essence of their meanings. Moreover, These sayings are explained with reference to certain Ayas form the Glorious Quran in which the patience is mentioned. The meaning of these sayings reveals a clear message from Imam Ali(A.S) to the people and its implication to the daily life of people because they are significant and needed. These sayings are:

"Patience is of two kinds: patience over what pains you, and patience against what you covet".

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"Grant of patience (from Allah) is in proportion to the extent of calamity you are passing through. If you exhibit fretfulness, irritation, and despair in calamities, then your patience and your exertions are wasted".

"One, who adopts patience, will never be deprived of success though it may take a long time to reach him".

"One who cannot benefit by patience will die in grief".

"Develop the habit of patience against sufferings, calamities and adversities. This virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Trust in Allah and let your mind seek His protection in every calamity and suffering because you will thus entrust yourself and your affairs to the Best Trustee and to the Mightiest Guardian. Do not seek help or protection from anybody but Allah".

Analysis of Sayings with Reference to Glorious Quran

This analytical aspect reviews the sayings and what they mean with reference to the Ayas that talk about the patience taken from the Glorious Quran.

1."Patience is of two kinds: patience over what pains you, and patience against what you covet". (No:55 in " Peak of Eloquence")

The eloquence of this saying of Imam Ali (peace be upon him) is clear, as he says that a person must know that there are two types of patience. The first is patience with situations that hurt him and hurtful words that harm him. This type is very difficult to bear. However, Imam Ali (peace be upon him) confirms that a person must be patient. As for the second type, it is what is related to everything he wants and cannot obtain, i.e. what he wishes to possess. Whereas in Glorious Quran patience is mentioned in the following Aya as:

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (البقرة ٢٥٠)

" And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the

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disbelieving people." Khan(2:250).

When the faithful party, who were few under the command of Talut, faced their enemy, who were many under the command of Jalut, ﴿قَالُواْ رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا﴾ they invoked: “Our Lord! Pour forth on us patience...") meaning, send down patience on us from You. ﴿وَثَبِّتۡ أَقۡدَامَنَا﴾ (and set firm our feet) meaning, against the enemy and save us from running away and from feebleness, ﴿وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾(and make us victorious over the disbelieving people.) Allah said: ﴿فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ﴾(So they routed them by Allah's leave) meaning, they defeated and overwhelmed them by Allah's aid and support.

2. “Grant of patience (from Allah) is in proportion to the extent of calamity you are passing through. If you exhibit fretfulness, irritation, and despair in calamities, then your patience and your exertions are wasted". (No:143 in “ Peak of Eloquence")

Allah grants patience to man so that he can bear

the calamity he is going through. Calamities are difficult to bear and man must know how he is able to bear them. The best thing a sincere Muslim can do in the face of every trial is to stand patiently and accept what Allah has decreed. Patience, as some scholars have said, is the essence of faith, the adornment of man, and his path to excellence and honor. The Qur'an has praised its place in the many Ayas. Patience is a great blessing for whom Allah has bestowed it upon. Patience is either in the face of calamity or in the face of obedience. A Muslim is rewarded in all circumstances as long as he is patient. Man must accept whatever trials befall him and seek help in dealing with them through remembrance and the Glorious Qur'an.

In the Glorious Qur'an, the patience is also mentioned in Ayah that is alike this saying and gives a close meaning to the essence of the Ayah as mentioned in Al-Baaqarah (156) as:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ (البقرة ١٥٦).

"Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." Khan(156).

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Allah said next: ﴿وَبَشِّرِ الصَّابِرِينَ﴾(but give glad tidings to As-Sabirin (the patient).) He then explained whom He meant by `the patient' whom He praised:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ (Who, when afflicted with calamity, say: «Truly, to Allah we belong and truly, to Him we shall return.») meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allah and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allah on the Day of Resurrection.

3. “One, who adopts patience, will never be deprived of success though it may take a long time to reach him". (No:153 in “ Peak of Eloquence").

In this saying, Imam Ali(A.S) mentions that the patience is one of the greatest virtues that a person should possess, as it is considered the key to success and psychological comfort. Patience is the ability to endure and persevere in the face of difficulties and challenges without feeling despair or frustration. Thus, Allah has emphasized the

importance of patience and its prominent role in achieving goals and overcoming obstacles. Patience is not just enduring pain or hardship, but rather continuing to work and strive to achieve goals despite difficulties. People who are patient are more able to face challenges and achieve success in their professional and personal lives. In the field of work and study, patience is an essential factor for success in any field. We may face difficulties and problems, but with patience and perseverance we can overcome them and achieve our goals.

In the same perspective, the Glorious Quran emphasized the significance of patience and how it affects the life of the human beings. The patience is a crucial factor of success in all aspects of life. This is mentioned in several Ayas as the following one:

" But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character". Khan(41:135). The Virtue of calling Others to Allah

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ﴾ And who is better in speech than he who invites to Allah, means, he calls the servants of Allah to Him. ﴿وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ and does righteous deeds, and says: «I am one of the Muslims.») means, he himself follows that which he says, so it benefits him as well as others.

He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves.

He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted.

This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says.

4. “One who cannot benefit by patience will die in grief”. (No:188 in “ Peak of Eloquence”).

In this saying, Imam Ali(A.S) emphasizes the importance of patience for the human during his life and it is a must to benefit from it during his life. It shows that the patience leads to putting things in their place and acting with reason and balance,

at the right time and in the right way. Patience is a form of worship for which the one who commits himself to it and is adorned with it will be rewarded with success and prosperity in his life. Patience is important for those who aspire to success and distinction, so they must be patient. Patience is the strength that many people search for, especially in times of weakness and misfortunes. Patience has great value in the human soul. It can be said that the patient person is the strongest and most worthy of reaching the top, because he knows how to overcome difficulties and complete his path with determination and persistence.

In the same context, the patience takes a significant status in the Glorious Quran and shows that the human being must takes benefit from patience . This is mentioned in the following Aya as:

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ﴾ (النحل ١٢٧)

“ And endure you patiently (O Muhammad SAW), your patience is not but from Allah. And grieve not

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over them (polytheists and pagans, etc.), and be not distressed because of what they plot',. Khan (127)

" ﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلاَّ بِاللَّهِ﴾(And be patient, and your patience will not be but by the help of Allah.) This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allah.

Then Allah says: ﴿وَلاَ تَحْزَنْ عَلَيْهِمْ﴾ (And do not grieve over them,) meaning, those who oppose you, for Allah has decreed that this should happen. ﴿وَلاَ تَكُ فِي ضَيْقٍ﴾ (and do not be distressed) means do not be worried or upset.

5."Developthehabitofpatienceagainstsufferings, calamities and adversities. This virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Trust in Allah and let your mind seek His protection in every calamity and suffering because you will thus entrust yourself and your affairs to the Best Trustee and to the Mightiest Guardian. Do not seek help or protection from anybody but Allah".

Patience is a quality of a Muslim that he must

possess in his daily life. Imam Ali (A.S) recommends that a person must be characterized by patience, which is considered one of the fixed qualities of a Muslim. He should be an example for the individuals of his society. Patience is very important for a person in times of trials and tribulations, and is considered a moral quality recommended by God and the Prophet Muhammad (peace be upon him).

There is a similar Aya to this saying which explains the significance of patience for human and he should depend on Allah in all the aspects of life.

"So be patient (O Muhammad SAW), with a good patience." Khan (5)

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾

(الاحقاف– ٣٥)

Commanding the Prophet to persevere Allah then commands His Messenger to observe patience with those who rejected him among his people. He says, ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾(Therefore be patient as did those of determination among the Messengers.) meaning, as they were

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patient with their people›s rejection of them. “Those of determination" among the Messengers are Nuh, Ibrahim, Musa, `Isa and the last of all of the Prophets, Muhammad ﷺ. Allah has specifically mentioned their names in two Ayat: Surat Al-Ahzab (33:7) and Surat Ash-Shura ( 42:13 ). ﴿وَلاَ تَسْتَعْجِل لَّهُمْ﴾ ( and be in no hurry for them. ) which means, `do not rush the punishment for them.' This is similar to Allah's saying: ﴿وَذَرْنِى وَالْمُكَذِّبِينَ أُوْلِى النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلاً﴾ (And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.) (73:11)

﴿فَمَهِّلِ الْكَـفِرِينَ أَمْهِلْهُمْ رُوَيْداً﴾

(So allow time for the disbelievers, and leave them for a while.) (86:17) Then Allah says:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ﴾ (On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.) Which is similar to Allah's saying,

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾ (On the Day they see it (the Hour), it will be as though they had not remained (in the world) except for a day's afternoon or its morning.) (79:46) and as He says,

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾ (And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day.

7. Conclusion

Man is exposed to daily situations that require organizing his activities and events according to a clear framework. Religious discourse is the framework that contains all the important steps and teachings required to organize man's life. It is important to know the content of religious discourse and to know its basics in a broad way. Patience is one of the characteristics that characterize man in his life and is considered one of the aspects of moral commitments and religious directives. Man needs to be committed as much as possible to these directives that organize his daily life according to certain steps. The topic of patience is very important for man and has been

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mentioned many times in many Quranic verses that clarify its importance in man's life. The Prophet Muhammad(peace up on him) also focused in his prophetic hadiths on the topic of patience and commitment to it. The researcher presented five sayings of Imam Ali(A.S), that focus on patience and emphasize it by referring to different Quranic verses with a significant meaning from these sayings. These sayings have a very important religious and social meaning and dimensions for humans, and they were mentioned on specific occasions by Imam Ali, peace be upon him. Therefore, we find most of them clear in meaning and highly eloquent, indicating the importance of patience in human life.

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Justice in the Glorious Qur'an: An Analytical Study in View of Nahj al-Balagha

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العدالة في القرآن الكريم: دراسة تحليليَّة في ضوء نهج البلاغة

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Abstract

Justice in Islam plays a pivotal role in Islamic jurisprudence. Justice is repeatedly mentioned in several aya's of the Glorious Qur'an. Through them, the importance of justice in all aspects of life is strongly asserted. The present research seeks to study the concept of justice in the Glorious Qur'an in the light of Imam Ali ibn Abi Talib's (PBUH), interpretation of relevant Qur'anic texts, as reflected in Nahj al-Balagha, being a major source expressing Islamic philosophy and Alawi eloquence. The study is going to clarify the very essence of justice as it has been depicted in the Qur'an, how Nahj al-Balagha underlines this very pivotal concept, and thus, gives an integrated comprehensive understanding of justice in Islam, and gets into its practical applications at the social and political levels. This paper will develop a better understanding of the Qur'anic discourse on justice and its relationship with ethics and righteous governance as conceptualized by Imam Ali (PBUH).

Keywords: Justice, Glorious Qur'an, Nahj al-Balagha, Imam Ali (PBUH), righteous governance, Islamic philosophy, ethics

المستخلص:

تلعب العدالة في الإسلام دورًا محوريًّا في الفقه الإسلامي؛ إذ ورد ذكر العدالة مرارًا وتكرارًا في العديد من آيات القرآن الكريم، ومن خلالها يتمُّ التأكيد بقوَّة على أهميَّة العدالة في جميع جوانب الحياة. يسعى البحث الحالي إلى دراسة مفهوم العدالة في القرآن الكريم في ضوء تفسير الإمام علي بن أبي طالب عليه السلام للنصوص القرآنيَّة ذات الصلة، وبما ينعكس ذلك في نهج البلاغة، بوصفه مصدرًا رئيسًا يعبر عن الفلسفة الإسلاميَّة والبلاغة العلويَّة. ستوضح الدراسة جوهر العدالة كما تمَّ تصويرها في القرآن الكريم، وكيف يؤكِّد نهج البلاغة على هذا المفهوم المحوري للغاية، وبالتالي، تقدِّم فهمًا شاملاً متكاملاً للعدالة في الإسلام، وتدرس تطبيقاتها العمليَّة على المستويين: الاجتماعي والسياسي. وهذه الدراسة تهدف إلى تطوير فهم أفضل للخطاب القرآني حول العدالة وعلاقته بالأخلاق والحكم الرشيد كما تصوره الإمام علي عليه السلام.

الكلمات المفتاحية: العدالة، القرآن الكريم، نهج البلاغة، الإمام علي عليه السلام، الحكم الرشيد، الفلسفة الإسلاميَّة، الأخلاق

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1. Introduction

Justice is among those basic ideas in the Islamic thought process that covers the realms of ethics, law, and theology. In the Islamic perspective, however, justice is more than a legal requirement, it is a moral duty operating between individuals and the different structures of society. As a matter of fact, justice or al-'adl, as it is called in Arabic, is often mentioned in the Qur'an as one of the most commanding divine imperatives for the smooth regulation of personal life and social administration. Many Qur'anic ayas exhort the prophetic communities to uphold justice not only in person-to-person transactions but most importantly in the general sphere of governance, so that the basic needs of every individual in society are met without any form of discrimination against individual position or creed, as expressed in Qur'an 4:58 and 16:90.

The concept of justice in Islamic jurisprudence and theology is inextricably tied up with divine will and human obligation. It is considered that justice manifests the attribute of God "The Just" (Al-'Adl), and it is from this attribute that

the balance of the uniaya is kept going. Further, this understanding informs the ethical and legal frameworks of Islamic societies, which consider justice as the necessary ingredient in bringing about the overall good and preventing harm.

Justice is one of the strongest dictums in Islamic thought as enunciated through sermons, letters, and sayings by Imam Ali ibn Abi Talib (PBUH), preserved in Nahj al-Balagha. He was the first Shia Imam, the first cousin of the Prophet Muhammad (PBUH), and the caliph of Islamic world; thus, his insight into justice is regarded with a great deal of respect across Islamic schools of thought. His writings in Nahj al-Balagha provide a detailed conceptual exploration of justice; it has not only been treated as a legal principle here but also as a moral and spiritual duty which underpins righteous governance. As Khomeini, 1981, explained, it gives a conceptual and comprehensive perspective about justice. Therefore, the present paper tries to bridge the conceptual gaps in the interpretation of justice as reflected in the Glorious Qur'an with the interpretations and elaborations provided by Imam

Ali (PBUH) himself in Nahj al-Balagha. The paper shall try to demonstrate how Qur'anic directives regarding justice are extended and put into practice by Imam Ali (PBUH) in regard to governance, ethics, and social relations through a comparative analysis. It shall also look at the implication of such synthesis for an understanding of the role of justice in contemporary Islamic discourse.

2. Literature Review

One notices that the concept of justice has a central place in Islamic thought, and not only the Qur'an but also other classical writings of Islam are seriously engaged with it. This section reviews scholarly literature on the concept of justice as portrayed in the Qur'an and further develops its interpretation in Nahj al-Balagha, especially as clarified by Imam Ali ibn Abi Talib (PBUH). It also encompasses other broader Islamic philosophical debates on the pragmatic application of justice to social and political spheres.

2.1. Justice in the Qur'an

The Qur'an promotes justice (al-'adl) both as a

moral and as a legal duty. Throughout the book, Qur'anic ayas remind every believer that justice should be implemented at a personal level in daily life, as well as in the greater governance of society (Qur'an 4:135). Justice is a moral system that constitutes the basis of social life and human interactions. Several scholars have debated over the issue of justice in the Quran and propose it as one of the specific characteristics of an Islamic way of life. In relation to this, Esack (1997) outlines the role of justice in offering a just society. By Esack's definition, justice in the Quran would consist of weighing an individual's right against the overall concern of the community.

Accountability, in this respect, is quintessentially at the heart of the Qur'anic notion of justice; it has been categorically stipulated that both the rulers and the ruled are responsible and accountable before this world and the hereafter (Qur'an 6:164). In this respect, the pursuit of justice is not merely a social commitment but an act of worship and manifestation of taqwa - God-consciousness - as such (Kamali, 2008). Justice in the Qur'an is holistic,

entailing both legal decisions and moral conduct as it summons people to be just and fair, and to reject oppression for the fact that Allah is never cruel to His servants. The Qur'an says, “Indeed, Allah orders justice and good deeds." (Qur'an 16:90).

2.2. Imam Ali (PBUH)'s Idea of Justice in Nahj al-Balagha

One of the deepest explanations of justice in Islamic philosophy is by Nahj al-Balagha, a collection of sermons, letters, and sayings of Imam Ali ibn Abi Talib (PBUH). Since he was both a religious and a political leader, Imam Ali (PBUH)'s notion of justice spans from personal morality right into the sphere of governance and the role of the leader. To some scholars, such as Khomeini, Imam Ali (PBUH) has written in a highly philosophical and practical way on justice, which integrates dimensions of spirit, ethics, and politics.

Justice, according to Imam Ali (PBUH), is the very bedrock upon which rightful government can stand.

In his letters, particularly the famous letter to

Malik al-Ashtar, whom he had appointed governor of Egypt, Imam Ali (PBUH) emphasized that all subjects were to be dealt with justly and their rights well-guarded without any kind of discrimination based on religion or social status.

Indeed, this letter has been the subject of extensive scholarly study as a model for Islamic governance based on upholding justice and ethical leadership. As Imam Ali (PBUH) stated, justice is something one cannot take away from responsible leadership, and rulers need not only to dispense it but have to embody it in their personal life.

Otherscholarshavealsoengagedthephilosophical dimensions of justice in Nahj al-Balagha, at times interested in the relationship between Islamic ethics and political theory. Amir-Moezzi says that Imam Ali (PBUH)'s conception of justice finds its root in the Qur'anic understanding of human nature and divine will. Justice thus represents not only a legal or political principle but also part of the divine pattern for which humanity is responsible in its execution on earth. This perspective agrees with the larger Islamic vision that justice somehow

represents a universal value transcending the confines of time and space (Nasr, 2002).

2.3. Qur'anic Justice and Ethical Governance

The relation between justice and governance is a motif that runs repeatedly through both the Qur'an and Nahj al-Balagha. According to Islamic thought, justice in governance means establishing a virtuous society where every individual can enjoy his or her rights. This is especially important in the context of rulers who have been entrusted with the trust of taking care of their subjects.

As summarized by scholars such as Sachedina (1988), Qur'anic justice is not confined to adjudication but embraces the creation of conditions whereby human dignity is upheld.

In Islamic political philosophy, as described for example by Kamali (2008), justice is considered the cornerstone of good governance. Insofar as a failure to observe justice connotes the breach of religious and political duty. Imam Ali (PBUH)'s Nahj al-Balagha therefore bolsters this position, as the concept of justice is inextricably linked to

that of leadership. Khomeini (1981) has captured it succinctly that, rather than a narrowly legalistic approach, Imam Ali (PBUH)'s perception of justice exudes an ethical vision of governance with profound spiritual orientations. His encouragement on justice for all human beings -the high and low, believer and non-believer- allows for simple resonance with the Qur'anic demand that justice be observed for all (Qur'an 5:8).

2.4. Concluding Remarks

Review of the existing literature on the concept of justice in Islamic thought, more precisely in the Quran and Nahj al-Balagha, becomes important by drawing from the immense importance of justice as a moral and legal rule. The Quran gives a basic skeleton of justice, while in Nahj al-Balagha, Imam Ali (PBUH) articulates an attempt at molding the ethical, political, and spiritual dimensions. This has been extended to a discussion of how both sources insist on the centrality of justice in governance, social relations, and individual conduct. This paper highlights justice in the Quran and Nahj al-Balagha with a view to developing a more profound

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understanding of justice in Islamic philosophy and practical implications for modern Islamic discourses.

3. Background

Justice is that to which Islam attaches fundamental importance, both in its dogma, legislation, and philosophy, and which the Qur'an and the traditions of the Prophet often bring to attention. As a moral and legal principle, justice shapes ethical conduct and structural integrity, ensuring a balance and fairness that protects rights. Justice in the Quran is something over and above a legalistic requirement; it is a divine injunction, which reflects the moral order set by God.

The Qur'anic concept of justice is intermingled in a comprehensive package of meaning that embraces legal, social, and ethical dimensions and is closely linked with other important notions like fairness, equality, and accountability.

In historical terms, justice has been one of the primary preoccupations for Muslim thinkers in relation to rulership and leadership. Indeed,

one finds that one of the abiding themes within classical Islamic political thought is the imperative upon those in authority to exercise justice. As such, Esack suggests that the Qur'anic paradigm of justice is inherently linked with the notion of accountability to God whereby rulers and ruled alike are under its auspices. But this is not all; it extends into the economic, social, and political dealings to the extent that justice should be one of the cornerstones of Islamic governance. Imam Ali ibn Abi Talib (PBUH) is one of the most influential characters in Islamic thought, who has expressed an all-rounded vision concerning issues of justice. His sayings and writings are kept within a tome known as Nahj al-Balagha. The understanding of justice by Imam Ali (PBUH) was deeply rooted in the Qur'anic teachings and thus was more philosophical and practical with regard to how the leadership should conduct itself and the people. His letters, especially to Malik al-Ashtar, reflect unwavering commitment to upholding justice in governance.

For Imam Ali (PBUH), justice goes beyond the legal arena and encompasses moral and spiritual

perspectives; in a sense, it acts as “the glue that holds society together" and completes the concept of good governance, as quoted by Khomeini (1981).

The use of the concept of justice here in Nahj al-Balagha has received much scholarly attention due to the far-reaching ramifications it implies to Islamic thought. Amir-Moezzi comments that Imam Ali (PBUH)'s vision is not merely political but greatly philosophical, laying much emphasis on the part that justice plays in achieving spiritual and ethical development. This multi-dimensional approach serves to harmonize with the Qur'anic vision of justice as a holistic concept regulating both worldly and spiritual affairs.

This paper builds on discussions currently at hand, which present a consideration of how Qur'anic teachings on justice intersect with Imam Ali (PBUH)'s interpretation of these teachings in Nahj al-Balagha. Both sources articulate justice not only as a legal principle but as an ethical guide of governance and social relations. The analysis thus attempts to provide contributions towards a better understanding of the role of justice within

Islamic philosophy and how it is put into practice in contemporary discourse.

4. Methodology

This research is qualitative and analytical in nature. In this research, the meaning and concept of the notion of justice in Glorious Qur'an and Nahj al-Balagha are interpreted and analyzed.

Hence, the two-tiered approach of analysis: an exegesis or tafsir of relevant Qur'anic ayas regarding justice and a thematic analysis of Imam Ali (PBUH)'s sermons, letters, and sayings in Nahj al-Balagha to draw connections between Qur'anic directives on justice with Imam Ali (PBUH)'s understanding of the concept. In this regard, the methodology to be utilised in this paper explores the textual analysis of the philosophical and practical dimensions of justice in Islamic thought, as customarily practiced in the field of Islamic studies. According to Nasr (2006), a methodical framework would be based on, among others, classical Islamic jurisprudence, or fiqh, as well as Islamic philosophical traditions.

The source materials, extracted from the Qur'an

and Nahj al-Balagha, are analyzed in their original Arabic texts firsthand for interpretive accuracy. A comparison of the commentaries of key Islamic scholars on both sources contextualizes the findings within the larger Islamic intellectual tradition. Research further draws on recent scholarship to highlight the relevance of these classical texts for modern discussions about justice in Islamic law and governance.

This will provide the qualitative approach of carrying out an in-depth and detailed analysis in regard to justice in all its dimensions: legal, ethical, and spiritual. It also tends to consider the intricacies of Islamic teachings about justice and the practical implications of such teachings as reflected in both the Qur'an and Nahj al-Balagha through textual analysis.

5. Data Collection

Data used in this study are from two major sources: the Glorious Qur'an and Nahj al-Balagha.

These would constitute the basis of an in-depth review of Qur'anic ayas on justice, such as those found in Qur'an 4:58, 16:90, and 5:8, with a view to

establishing how this is conceptualized within an Islamic framework. In this regard, tafsir works by recognized classical scholars, such as al-Tabari and al-Qurtubi, are consulted in interpreting such ayas. A look at the more modern exegesis such as Muhammad Asad in 1980, presents a modern view of the Qur'anic ayas. For the second section of the research, Nahj al-Balagha is the basis for obtaining data.

This collection of Imam Ali (PBUH)'s sermons, letters, and sayings, which were compiled by Al-Sharif al-Radi, is examined for related discourses on justice.

Special attention is given to the letters of Imam Ali (PBUH) to his governors, especially the letter to Malik al-Ashtar, which lays down principles of just governance. Secondary literature, including scholarly commentaries on Nahj al-Balagha, is also considered in order to derive further insights into the perspective of Imam Ali (PBUH) on justice and its practical application. In addition to these materials, the paper utilizes secondary literature on justice by modern Islamic philosophers and legal scholars. Works by various thinkers, such as M. H. Kamali in

2008 and Seyyed Hossein Nasr in 2002, contribute to the modern setting of the classical discussions and help bridge the gap between historical and contemporary understandings of Islamic justice.

This process of data collection will be certain that an in-depth exploration of the concept of justice both from the scriptural and interpretive traditions in Islam is ascertained, thus allowing for a proper comparative analysis of the Qur'anic ayas and those by Imam Ali (PBUH)'s insights in Nahj al-Balagha.

6. Data Analysis

Data analysis in the given research has its basis on two major sources, namely: the Qur'an and Nahj al-Balagha, an interpretation and analysis of the concept of justice represented in the mentioned sources.

The said analysis will be taken within the compass of two parts, first being the Qur'anic concept of justice, and the second, how this Qur'anic concept of justice materialized in the writings of Imam Ali (PBUH) and compiled in Nahj al-Balagha.

6.1. Qur'anic Analysis of Justice

Justice is one of the cardinal ethical values in the Qur'an that guides personal, social, and political conduct. The root ‘adl, which denotes justice in an Arabic-English Qur'anic dictionary, indeed comes out a number of times in the Glorious Book. For example, in Qur'an 4:58, the command for justice seems to be given personally by God: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.".

This aya brings into focus the imperative for right judgment and ethical behavior, more so for those holding positions of leadership and in the judiciary. The Qur'an here brings to the fore justice-not just as a virtue but an obligation. Supported by classical tafsir sources, such as those of Al-Tabari and Al-Qurtubi, the interpretation takes the meaning of this aya as underpinning that justice is the requirement of governance, where impartiality and fairness should be given precedence over personal interests.

More explanation could be found in Qur'anic

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ayas, one of which is Qur'an 5:8, “O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (Qur'an 5:8, Sahih International).

This aya brings into focus the moral imperative of being just, even in adversary relations. It suggests here that personal prejudices and feelings should not come in the way of executing justice. In this aya, the Qur'an equates justice with taqwa-piety and thereby establishes that dispensation of justice is integrally connected to moral and spiritual behavior.

From this analysis of Qur'anic justice, one comes to understand that the concept goes beyond legality into the domains of ethics and spirituality. On this perspective, justice in the Qur'an demands fairness, honesty, and answerability of every individual on his or her situations or relations with others.

6.2. Justice in Nahj al-Balagha

The writings of Imam Ali (PBUH) in Nahj al-Balagha are a deep interpretation of Qur'anic

justice. Imam Ali (PBUH) expounds on the Qur'anic concept into a comprehensive political and social philosophy, emphasizing the central position of justice within governance and leadership. His famous letter to Malik al-Ashtar, whom he had appointed as the governor of Egypt, is one which holistically establishes the structure for just governance, based on the principles of fairness and accountability:

"Let mercy enter your heart for (your) subjects; have love for them, and tenderness towards them. Never be (as it were) a beast of prey above them, imagining that that suffices." (Nahj al-Balagha, Letter 53).

In the present letter, the Imam focuses on the moral duty of rulers to rule with justice and mercy and have compassion on their people. This again upholds the Qur'anic principle that leadership is a trust from God-amanah-and justice constitutes a prerequisite for undertaking this trust (Khomeini 1981). Moreover, fairness in all judicial and political decisions is emphasized by Imam Ali (PBUH) so that no powerful or weak group is dealt with injustice.

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Justice for Imam Ali (PBUH) is much greater and more comprehensive than the courtroom, entering the realms of social equality, ethical leadership, and personal morality. He repeats that justice is the pivot of the movement of governance and the mainspring of the life of the people. One other similar thematic connection in the Nahj al-Balagha is between justice and divine accountability. For example, in one of his sermons, Imam Ali (PBUH) says:

"Justice is the pillar upon which the world stands."(Nahj al-Balagha, Sermon 216).

This strong statement underlines the cosmic and social weight of justice. Justice in this connection is not just a human legal need but a principle on which the order of the uniaya is founded. The implication seems to be that taking away from justice amounts to imbalance and disorder, spiritually as well as socially.

6.3. The Connection of Qur'an and Nahj al-Balagha Through the Concept of Justice

The concepts of justice between the Qur'anic teachings and Nahj al-Balagha show that they

somewhat hold congruity in their conceptualization. The Qur'an gives the roots for justice to take hold a divine imperative which needs fulfillment in the interest of ethical and social order.

Nahj al-Balagha elaborates on these Qur'anic principles through the speeches and letters of Imam Ali (PBUH), giving further detail on how justice needs to be brought about in leadership and governance at both personal levels.

Both sources stress fairness, justice, and moral uprightness. However, while the Qur'an is more theological in nature and provides more of a general moral framework, the writing of Imam Ali (PBUH) in the Nahj al-Balagha exhorts on the application of justice in governance and personal life.

The reflections of Imam Ali (PBUH) in Nahj al-Balagha originate from the insight found in the Qur'anic concept of justice but come to perfectly fit into the fine points of human governance, leadership, and interaction.

6.4. Implication for Islamic Governance

Together, the Qur'anic aya and Nahj al-Balagha form a sound basis on which to approach issues of justice in Islamic governance. While the Qur'an has portrayed justice both as an attribute of God and as a moral obligation upon human society, Nahj al-Balagha has taken this principle into the realm of statecraft. The analyses above have shown that justice ensures social cohesion no less than continuity with the will of God, as understood in Islamic thought.

From this information, one could appreciate that justice is not only required for a legal point of view but a universal moral principle that guides human life in its personal morality to political leadership.

7. Findings

This analysis of data shows that the concept of justice in both the Qur'an and Nahj al-Balagha is multidimensional, comprising legal, ethical, and spiritual dimensions. As much as the Qur'anic guidance provides a moral framework, Nahj al-Balagha reflects Imam Ali (PBUH)'s formulation

of a working blueprint for the operations of justice in administration. These writings together provide a broad-based understanding of justice, which becomes an intrinsic part of Islamic law and governance, and affirm the importance thereof in both personal and social life.

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Conclusions

The research paper has arrived at the following conclusions:

This research has sought to explore the concept of justice as understood in the Glorious Qur'an and reflected through analysis within the perspective of Imam Ali (PBUH)'s interpretation in Nahj al-Balagha.

The reflection shows that, within Islamic law, ethics, and governance, justice is among the core values. In the Qur'an, justice is commanded by God and binds humanity as a moral force upon himself in personal, social, and political life. Consequently, Imam Ali (PBUH) further elaborated on these principles through Nahj al-Balagha, bringing into full detail how the application of justice in spheres of leadership and governance should be shaped. That fact is corroborated from the investigation that the Qur'an and Nahj al-Balagha insist on being just, fair, and morally responsible with regard to legislation and in treating people and community. The trait of justice being related to righteousness or taqwa,

and emphasizing the accountability of the ruler in it, shows the degree of its importance for maintaining social harmony and ethical governance.

The findings add to a wider and deeper understanding of how justice is conceptualized within Islamic thought. This, in turn, helps bring its importance to the fore within the central pillar of Islamic law and governance, representing one of the means for achieving individual and collective righteousness.

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Recommendations

1. Application of Justice to Modern Governance: This study has important implications for Qur'anic and Alawi perspectives on justice in modern governance. Based on the findings from this research, it is recommended that Islamic leaders, policymakers, and scholars take into consideration the incorporation of the notions of justice in the Glorious Qur'an and Nahj al-Balagha into the modern legal system in the interest of fairness, impartiality, and ethical leadership in governmental and judicial institutions.

2. Educational Reform: Inclusion in the curricula of Islamic educational institutions of the lessons of justice that have been drawn from the Qur'an and Nahj al-Balagha would be very useful. This will help future generations appreciate Islamic ethics and law-particularly the moral responsibilities of leadership and also the role of justice in maintaining social equity.

3. Promote Moral Leadership: Based on the principles outlined in Nahj al-Balagha, Islamic

organizations and institutions can emphasize the moral duty of leadership to govern with justice, compassion, and accountability to the people. The suggestion can be taken a step forward by recommending the holding of training courses for political and religious leaders in order to develop leading models of behavior based on an Islamic ethical basis.

Suggestion for Future Research

Comparative Works on Justice: Further research might be conducted on the comparison of the concept of justice in Islamic philosophy with other religious or philosophical traditions. This will widen the cross-cultural understanding of how justice is perceived and applied in various societies and under different legal regimes.

Justice and Modern Islamic Law: Other research may discuss how the classical Islamic concepts of justice, especially those discussed in the Qur'an and Nahj al-Balagha, can be translated into contemporary legal issues in Muslim nations. This can be expanded further to debate how Islamic

jurisprudence can meaningfully engage with the modern paradigms of human rights without discarding its root assumptions.

Gender and Justice in Islamic Thought: A focused study of the role of justice toward gender equality within Islamic legal and ethical systems would be interesting and useful. A reading from a gender justice perspective could represent a contribution to Qur'anic and Nahj al-Balagha discussions from the point of view of women's rights in Islamic societies.

Justice in the Global Islamic Context: Although Islamic conceptions are greatly varied around the world, further research is in order regarding how the different Islamic schools of thought interpret justice according to the Qur'an and Nahj al-Balagha. This will perhaps provide insight into the various ways justice comes into play within the global Islamic Community across a variety of cultural and socio-political milieus.

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