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Shiite Endowment Diwan**

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Humanist Research and Studies**

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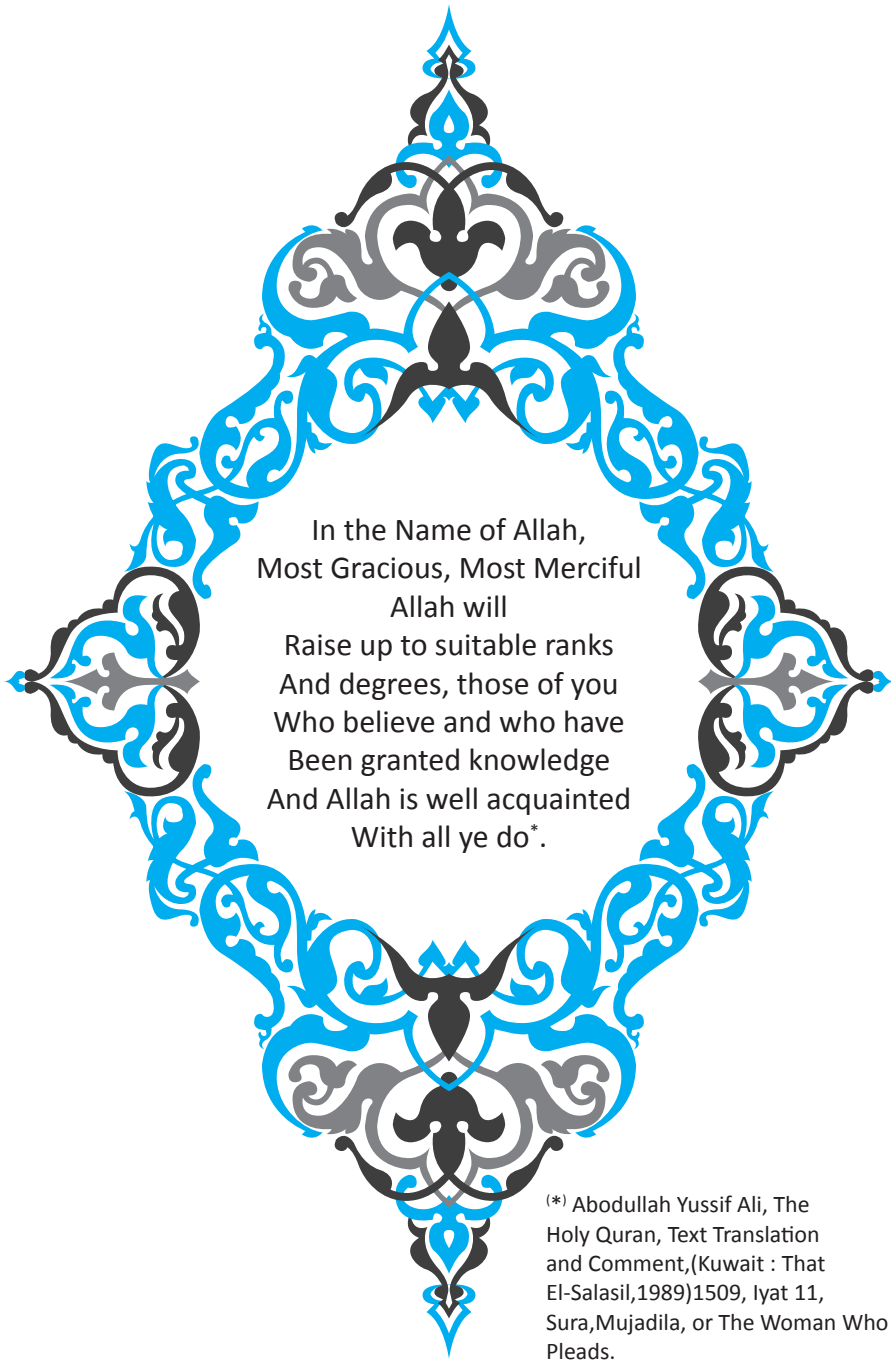
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In the Name of Allah,
Most Gracious, Most Merciful
Allah will
Raise up to suitable ranks
And degrees, those of you
Who believe and who have
Been granted knowledge
And Allah is well acquainted
With all ye do*.

(*) Abodullah Yussif Ali, The
Holy Quran, Text Translation
and Comment, (Kuwait : That
El-Salasil, 1989) 1509, Iyat 11,
Sura, Mujadila, or The Woman Who
Pleads.

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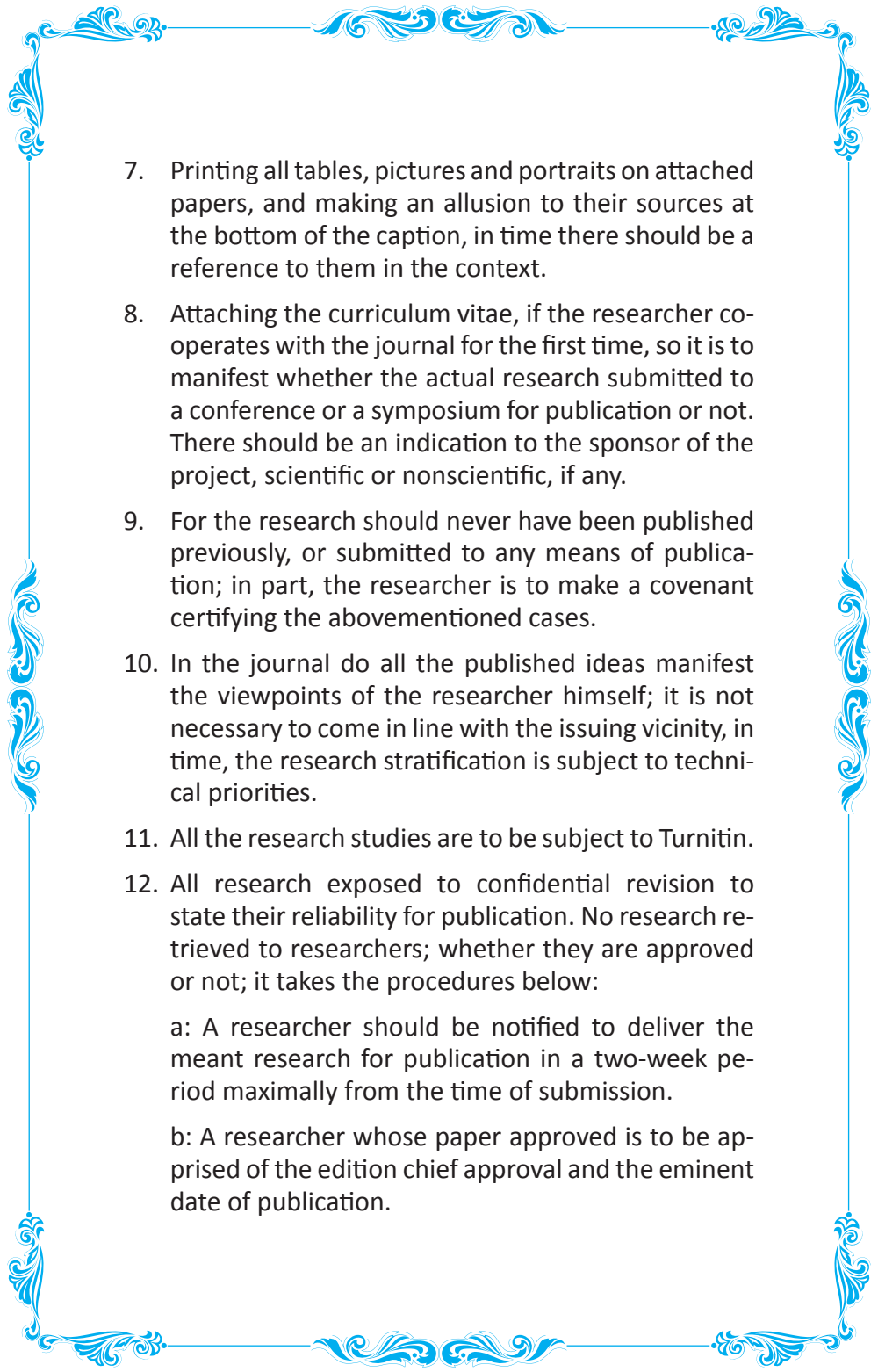
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In the Name Of Allah
Most Compassionate, Most Merciful

... Al-Ameed Pulpit ...

Praise and thanks be to Him for whatsoever He grants; bless He creates, wisdom He bestows, it is to witness the One and the only One He is and our master is Mohammed, His creature and messenger and peace be upon him, his immaculate progeny and chosen companions.

Now...

Here it is to meet the readership under the shade of a constellation of studies in the Al-`Ameed journal, twenty-first edition, and to hope that the targets of research and scientific promotion both the edition and consultation boards broach are to be culled in line with the nth ranks of prominence to serve the community. However the current edition embraces certain papers congested with issues linguistic, social, religious, historical and psychological to be entitled as the Husseinist Pulpit as Fidelity Portal to the Prophet and his Progeny for the importance of such a niche in transpiring the culture of the Ahl albayt (Peace be upon them).In time there are many challenges, intellectual and media ones, that is why it is quite a must to revert into the Husseinist discourse incarnating the sense of virtues, moderation and tolerance. It is to hope that the dear readership finds edification and epistemic pleasure and invite them to contribute in the coming editions and files .Allah is for success.

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**Al-Husseinist Pulpit
Figment Portal
to the Prophet
and the Progeny**

**A Pragma-Rhetorical Analysis
of Some of Imam Ali's Moral
Teachings Speeches**

تحليل براغماتي
لبلاغة خطب الامام علي عليه السلام
في التهذيب الخلقي

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خضع البحث لبرنامج الاستلال العلمي

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Abstract

The primary objective of pragma-rhetorical devices is persuasion that can be defined as being able to change ones' thoughts and feelings towards a particular subject. Imam Ali Bin Abi Tabil (P.B.U.H) used these pragma-rhetorical devices in his speeches which are collected in Peak of Eloquence (Nahj al-Balagha). The current study aims at making pragma-rhetorical analysis of some of Imam Ali's speeches delivered under the topic of moral teachings. The results show that Imam Ali highly used these pragma-rhetorical devices with the aim of persuading the audience to adhere to these moral teachings.

ملخص البحث

ان الاهداف الاساسية للأساليب البلاغية هو الاقناع والذي يمكن تعريفه بأنه القدرة على تغيير الأفكار والمشاعر باتجاه موضوع معين. ولقد استعمل الامام علي (عليه السلام) هذه الاساليب في خطبه التي جمعت في كتاب (نهج البلاغة). تهدف الدراسة الحالية إلى التحليل البراغماتي لبعض من خطب الإمام علي (عليه السلام) في موضوع التهذيب الخلقي. وأظهرت النتائج ان الامام علي (عليه السلام) قد استعمل هذه الاساليب البلاغية بشكل كبير بنية اقناع المستمعين بضرورة التقيد بهذا التهذيب الخلقي.

1. Introduction

Rhetoric is “the energy inherent in emotion and thought, transmitted through a system of signs, including language, to others to influence their decisions or actions” (Kennedy, 1991: 7). He suggests that when we express emotions and thoughts to other people, we tend to do that with the intention of persuading them, thus we are engaged in rhetoric (ibid.). The centrality of rhetoric is persuasion though it may be used for aesthetic of language or clarity of expressions. More than twenty-five hundred years, the Greeks noted that rhetorical discourse sought persuasion. Wenzel (1990: 13) states that rhetoric seeks to “alter an audience’s views in the direction of those of a speaker or writer.”

Rhetorical pragmatic is a link between pragmatics and rhetoric. Pragma-rhetorical devices are tropical figures of speech that an author or speaker use to convey to the listener or reader a meaning with the goal of persuading him or her to consider a topic from a different perspective.

Imam Ali’s speeches were collected in one book entitled “Peak of Eloquence” (Nahj al-Balagha). It contains all his quotations, prayers (Du’as), sermons and speeches of moral teachings. These speeches have the spirit of the rhetoric of the pre-Islamic as well as the charm of prophetic era.

This study aims at applying the concept of pragmatic rhetorical devices to analyse the speeches of Imam Ali delivered under the topic of moral teaching. To associate Imam Ali’s speeches delivered to teach morals with the aim of persuasion is an innovative contribution to this study. Imam Ali, in his speeches, does not say words in vain. Every single word said by him, comprehended, and perceived by his followers has its own aim and function.

2. Rhetoric and Persuasion

Rhetoric original status was in the work of Aristotle. Aristotle defines rhetoric as “the faculty of observing in any given case the available means of persuasion”(cited in Murphy, 2006: 864). He opens his book by saying that it is not enough to know what to say, the speaker must also know how to say it. He calls for ‘distinctiveness’ of language which is achieved through the use of devices such as metaphor, pun, hyperbole, and so on.

According to Aristotle in his Rhetoric, metaphor, among other types of tropes, is the main part of rhetorical strategies aiming at accomplishing persuasion. Persuasion, as the main aim of rhetoric, is accomplished by the use of three ‘proofs’: ethos, the credibility of the speaker; pathos, the emotions of the audience; and logos, the arguments used (ibid.).

Bitzer (1968/1999: 219) argues that rhetoric is capable of modifying the addressee’s mind if persuaded to do so. He states that:

A work of rhetoric is pragmatics; it comes into existence for the sake of something beyond itself; In short, rhetoric is a mode of altering reality,... The rhetoric alters reality by bringing into existence a discourse of such a character that the audience, in thought and action, is so engaged that it becomes mediator of change. In this sense rhetoric is always persuasive.

The term ‘persuasion’ has been defined differently by so many linguists and scholars in correspondence to their interests and purposes.

Stevenson (1944:70), who was the first to put the theory of persuasion, observes and studies how selection of terms with emotive meanings can be a persuasive argumentation tactic. He links the use of emotive language to persuasion by offering a theory that can explain how persuasion works as argumentation tactics that can be used by a speaker to manipulate audience (cited in Walton, 2005: 162).



Persuasion can be defined linguistically, apart from psychologically, as the use of language in an intended communicative way that affects how others think, feel, and/or act toward some object, person, group or idea (Cegala, 1987: 13). The main aim of persuasion is to build personal ties with the audience and to establish and maintain social connection between the speaker and the recipient.

Apart from using rhetorical linguistic devices which result in flouting Grice's maxims, there are other approaches by which persuasion takes place. Of these different approaches is the psychological approach.

The persuasive discourse as defined by Lakoff (1982:11) is the nonreciprocal "attempt or intention of one party to change the behaviour, feelings, intentions, or viewpoint of another by communicative means." Later Lakoff (ibid.: 28) puts further condition for the text to be persuasive by saying that "unidirectionality in communication is a sufficient requisite to define a discourse as persuasive."

Mills (2000: 2) agrees with Lakoff and defines persuasion as "the process of changing or reinforcing attitudes, beliefs, or behaviour and it is built on a foundation of logic and reason." The audience responds to persuasive messages, as Mills (ibid.) suggests, in two ways: thoughtfully and mindlessly. We listen thoughtfully when we listen carefully to what the persuader is saying, and we respond to the messages mindlessly when we do not have the time, motivation, or ability to listen (ibid.).

Recent rhetoricians, like Kennedy (2007: 7), Walton (2007:2), and Dave (2008: 12) agree that 'rhetoric' is a strategy designed to persuade a targeted audience. In fact, "rhetoric has at times been understood simply as the study of persuasion" (Herrick, 2012: 3). If the person is aiming at persuading others, he is employing the techniques of rhetoric. Everyone uses rhetoric to accomplish persuasion in everyday activity so that "human beings are rhetorical beings" (ibid.: 5). It is not the way of deceiving people but, rather, as Kennedy (2007: 27) argues, that even those who have faith in their objectives and try to establish justice and truth are in need to rhetoric when they face the public audience. Thus, rhetoric is not a means of misleading the audience but a means of reaching truth



and confidence. Many linguistic choices are available in rhetoric to communicate thoughts and attract the audience and convince and persuade them within a particular context. Walton (2007:5) claims that the use of language for specific reasons, as to persuade or attract someone, is an argument and classified under the study of rhetorical pragmatics.

3. Rhetorical Pragmatics

The concept of rhetorical pragmatics is early referred to by Walton (2004: 21) as “the use of a proposition to carry out a goal in an argument or to make language very effective within a particular context as through the use of figures of speech.” The logical property of pragmatic effect, as Walton claims, is to successfully convince or persuade a respondent.

The relationship between pragmatics and rhetoric is deeply rooted. What makes rhetoric fall within the scope of pragmatics, as Sadock (2006: 318) asserts, is the suitability of language within a particular situation regarding various contextual factors as the main area of pragmatics.

Pragma-rhetoric’s crucial goal is to link rhetoric with pragmatics and combine at the same time communicative intention and persuasive intention. It is very clear that these two intentions are at different levels. We need first the fulfillment of communicative intention, then the fulfillment of persuasive intention. By means of the satisfaction of the communicative intention, one can get the satisfaction of a persuasive intention. Thus, rhetoric includes many pragmatic strategies to communicate in a given situation.

3.1. Rhetorical Pragmatic Strategies

Rhetorical pragmatic strategies include argumentation appeals and rhetorical figures of speech. These are considered as powerful tools of deviation that characterize rhetorical means combined with pragmatic devices.

3.1.1. Argumentation Appeals

The relationship between rhetoric and argument can be seen through their aim of persuasion. Many rhetoricians (Emeren and Grootendorst, 2004: 43 and Walton, 2007: 127) for instance, explain arguments as rhetorical means of persuasion by pragmatically appealing to the emotional state of the listener (pathos), the character of the writer (ethos), or to the reason itself (logos):

1. Ethos

It is the rhetorical pragmatic strategy that refers to the ability to persuade which is directly affected by the credibility of the person. Credibility is the degree to which a statement, a person, and / or a company is perceived to be ethical, trustworthy, and sincere. It is strongly related to the audience's perception of how believable a speaker is. It is an attitude that exists in the mind of the audience (Walton, 2004: 171).

2. Pathos

Pathos is a term that is sometimes referred to as "emotional appeals". Emotions, as Walton (ibid.) indicates, move us to act and motivate us to do things. Emotional appeals are intended to make listeners feel afraid, compassionate, proud, angry, shameful, and the like. As such, the appeal to pathos is directed towards the emotions of the audience. In many situations, emotion remains the most powerful persuasive factor. Where logical arguments sometimes fail, emotions often have the power to motivate people to respond and act.

3. Logos

The third rhetorical pragmatic strategy of the argument is the appeal to reason or what is referred to by Walton (ibid.: 332) as the logical appeal (logos). It is the best standard one can reasonably hope to achieve in any natural argument when s/he provides an evidence of a particular proposition.

Kennedy (2007: 4) points out that logos refers to the internal consistency of the message, the clarity of the claim, the logic of its reasons, and the effectiveness of its supporting evidence. The im-

pact of logos on an audience is sometimes called the argument's logical appeal.

3.1.2 Figures of Speech

McQuarrie and Mick (1996: 3) argue that any proposition can be expressed in a variety of ways. One of these ways is the use of rhetorical figures of speech. There are many figures of speech that can be viewed from different linguistic fields, such as phonology, syntax and pragmatics. The figures of speech that are suitable for this study are pragma-rhetorical ones in that they flout the conventional maxims within particular contexts. They implicate the speaker's intended meanings as different from the literal ones.

Levinson (1983: 109) asserts that a figure of speech is an artful deviation from the norms. It occurs when an expression shows a deviation from conventional communication either in form or in content. The figures that are related to the subject of the current study are those showing content deviation such as metaphor, understatement, overstatement, pun and rhetorical question. To deviate from the norm is to flout maxims of conventional interaction which, in turn, gives rise to many pragmatic figures of speech (ibid.: 110).

McQuarrie and Mick (1996: 3) classify figures of speech into two types: Schemes and Tropes. A figure of speech in the schematic mode involves a deviation from the ordinary pattern or arrangement of words. It is a change in the standard word order or pattern, e.g., repetition, ellipsis. By contrast, a figure of speech in the tropic mode involves a deviation from the ordinary and principal signification of words, e.g., pun, hyperbole (ibid.). For the purpose of this study, only tropes are appropriate since their pragmatic consideration helps to advance the ideas of the present work as they are rhetorical pragmatic strategies from the specifications of flouting Grice's maxim in given situations.

1. Tropes

McQuarrie and Mick (1996: 6) consider tropes as figures of speech that provide hearers with incomplete or vague information. They imply messages that do not mean exactly what they are. To



effectively comprehend these messages, hearers are required to infer and resolve the inconsistencies within the messages and assign the appropriate subjective meaning. McQuarrie and Phillips (2008: 6) distinguish two types of tropes: destabilization and Substitution. Destabilization tropes include pun and metaphor and substitution tropes include overstatement, understatement, and rhetorical question.

A. Destabilization tropes

The pragma-rhetorical operation of destabilization tropes, as Mulken (2003: 119) sees, involves the use of an expression whose meaning is indeterminate in its context. These destabilizers are pun and metaphor:

1. Pun

Bussmann (1996: 968) regards the destabilizer as a pragmatic strategy of 'word play' in which a word or phrase unexpectedly and simultaneously combines two unrelated meanings. Pun evokes disparate meanings in context where each applies differently.

2. Metaphor

Davis (1998: 12) thinks that the rhetorical pragmatic strategy of metaphor is to depend on flouting the maxim of quality. It suggests a comparison between two different entities to arouse imaginative interpretation of one in the light of the other. McQuarrie and Phillips (2008: 8) identify metaphor as a substantial or fundamental resemblance between two terms. One does not expect to see these two terms associated but does so in a pragmatic way that opens up new implications.

Harris (2005: 5) defines metaphor as to compare two different things by speaking of one in terms of the other. Unlike a simile or analogy, metaphor asserts that one thing is another thing:

Example: Then Jesus declared, "I am the bread of life." --John 6:35 (ibid.)

B. Substitution tropes

The pragma-rhetorical operation of substitution is referred to by McQuarrie and Mick (1996: 6) to be a selection of an expression



that requires an adjustment by the message recipient in order to grasp the intended meaning. Mulken (2003: 116) states that in this type of tropes, one says something other than what is meant and relies on the recipient to make the necessary correction while Leech (1983: 145) considers substitution, as a rhetorical pragmatic strategy, a case where a speaker's description is stronger than the actual situation. It is detected from the flouting of the maxim of quantity.

Within destabilization, the meaning may go different, while in substitution, it sways in a scale. For the pragma-rhetorical end of this study, three types of substitution tropes are considered. They are rhetorical question, understatement and overstatement:

1. Rhetorical Question

Sathoff (2002: 3) states that rhetorical questions are probably as old as public speaking itself. This technique, as Abrams (1993: 183) asserts, is often used in persuasive discourse, i.e., for pragma-rhetorically persuading someone of a truth without argument.

Harris (2005:3) defines rhetorical question as a questions that "is not answered by the writer, because its answer is obvious or obviously desired, and usually just a yes or no. It is used for effect, emphasis, or provocation" (ibid.).

Anderson (2007: 12) considers this rhetoric strategy working on pragmatics as it flouts the maxim of quality and does not expect an answer. It is seen as a question that is meant to have an obvious answer and can be interpreted and reformulated as a declarative sentence expressing a proposition.

2. Understatement

This pragma-rhetorical figure of speech is recognized by Cruse (2006: 186) as generating implicatures through saying something different from what the writer/ speaker intends to convey. He (ibid.) considers understatement as a statement of the quantity or intensity of something that is less than what its natural state is. It is the opposite of overstatement but similar in the flouting of the maxim of quantity.

Harris (2005: 5) defines understatement as a means which “deliberately expresses an idea as less important than it actually is, either for ironic emphasis or for politeness and tact.” When the writer’s audience can be expected to know the true nature of a fact which might be rather difficult to describe adequately in a brief space, the writer may choose to understate the fact as a means of employing the reader’s own powers of description. For example, instead of endeavoring to describe in a few words the horrors and destruction of the 1906 earthquake in San Francisco, a writer might state.

Example: The 1906 San Francisco earthquake interrupted business somewhat in the downtown area. (ibid.)

3. Overstatement

Allan (1993: 80) points out that this figure of speech involves deliberate exaggeration for pragmatic effect to increase impact or to attract attention.

4. The Model of the analysis

The tropical figures of speech, namely; Metaphor, Rhetorical Question, Overstatement, understatement, and Pun are the model of the analysis of the pragma-rhetorical figures of speech. A statistical analysis of these figures of speech are to be made to show the frequency of each figure in the speeches and which one scores higher frequency.

5. Data

The data of the analysis includes five speeches delivered by Imam Ali under the topic of moral teachings. Out of these speeches, the researcher will identify and explain the five types of pragma-rhetorical devices adopted for the purpose of analysis. The speeches of this study and their translations are selected from the Peak of Eloquence (Nahj al-Balagha) (on-Line).

1- Speech no. 1

أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا أَذْبَرَتْ وَأَذْنَتْ بِوَدَاعٍ وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِاطِّلَاعٍ أَلَا وَإِنَّ الْيَوْمَ
 الْمِصْرَمَ وَغَدَا السَّبَاقَ وَالسَّبْقَةَ الْجَنَّةَ وَالْغَايَةَ النَّارَ أَفَلَا تَأْتِبُ مِنْ خَطِيئَتِهِ قَبْلَ مَيْتَتِهِ أَلَا عَامِلٌ لِنَفْسِهِ
 قَبْلَ يَوْمِ بُؤْسِهِ أَلَا وَإِنَّكُمْ فِي أَيَّامٍ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ فَمَنْ عَمِلَ فِي أَيَّامٍ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ
 نَفَعَهُ عَمَلُهُ وَلَمْ يَضُرَّهُ أَجَلُهُ وَمَنْ قَصَرَ فِي أَيَّامٍ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ خَسِرَ عَمَلُهُ وَضُرَّهُ أَجَلُهُ
 أَلَا فَاعْمَلُوا فِي الرَّغْبَةِ كَمَا تَعْمَلُونَ فِي الرَّهْبَةِ أَلَا وَإِنِّي لَمْ أَرَ كَالْجَنَّةِ نَامَ طَالِبُهَا وَلَا كَالنَّارِ نَامَ هَارِبُهَا أَلَا
 وَإِنَّهُ مَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ وَمَنْ لَا يَسْتَقِيمُ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالُ إِلَى الرَّدَى أَلَا وَإِنَّكُمْ
 قَدْ أُمِرْتُمْ بِالظُّعْنِ وَذُلْتُمْ عَلَى الزَّادِ وَإِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ اثْنَانِ اتِّبَاعُ الْهَوَى وَطُولُ الْأَمَلِ
 فَتَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا مَا تَحْزُرُونَ بِهِ أَنْفُسَكُمْ غَدًا.

(الخطبة رقم ٢٨)(Al-Islam.org: on-line)

Surely this world has turned its back and announced its departure while the next world has appeared forward and proclaimed its approach. Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell. Is there no one to offer repentance over his faults before his death? Or is there no one to perform virtuous acts before the day of trial? Beware, surely you are in the days of hopes behind which stands death. Whoever acts during the days of his hope before approach of his death, his action would benefit him and his death would not harm him. But he who fails to act during the period of hope before the approach of death his action is a loss and his death is a harm to him. Beware, and act during a period of attraction just as you act during a period of dread. Beware, surely I have not seen a coveter for Paradise asleep nor a dreader from Hell to be asleep. Beware, he whom right does not benefit must suffer the harm of the wrong, and he whom guidance does not keep firm will be led away by misguidance towards destruction. Beware, you have been ordered insistently to march and been guided how to provide for the journey. Surely the most frightening thing which I am afraid of about you is to follow desires and to widen the hopes. Provide for yourself from this world what would save you tomorrow (on the Day of Judgment) (ibid.).

Speech No: 1	Type of the device	The expression
	Metaphor	وَإِنَّ الْيَوْمَ الْمَضَارَّ وَغَدَا السَّبَاقَ Today is the day of preparation while tomorrow is the day of race
		يَجْرُّ بِهِ الضَّلَالُ إِلَى الرَّدَى he whom guidance does not keep firm will be led away by misguidance towards destruction
		بِالظَّنِّ you have been ordered insistently to march and been guided how to provide for the journey
		وَطُولُ الْأَمَلِ the most frightening thing which I am afraid of about you is to follow desires and to widen the hopes.
		فَتَزَوَّدُوا Provide for yourself from this world
		غَدَاً Tomorrow
	Rhetorical question	أَفَلَا تَأْتُبُ مِنْ خَطِيئَتِهِ قَبْلَ مَمَاتِهِ Is there no one to offer repentance over his faults before his death
		أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ Or is there no one to perform virtuous acts before the day of trial
	Overstatement	فَإِنَّ الدُّنْيَا أَذْبَرَتْ وَآذَنْتْ بِوَدَاعٍ Surely this world has turned its back and announced its departure
		وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِاطِّلَاعٍ the next world has appeared forward and proclaimed its approach

Analysis of the speech:

1. Metaphor

وَإِنَّ الْيَوْمَ الْمَضْمَارَ وَغَدًا السَّبَّاقَ

Imam Ali uses this metaphoric image considering metaphor as the main strategy of rhetoric aiming at accomplishing persuasion. The word (اليوم) does not mean 'today' specifically. It means life in which people run to gain their livings and (غداً) 'tomorrow' does not mean the next day, it means the other world after death. It is a way of making comparison between two different meanings to arouse imaginative interpretation of one in the light of the other. He tries to tell Muslims that their ultimate aim in their lives is to prepare themselves just like the athletes in the race while tomorrow means the other world will be the day of racing to gain rewards.

يَجْرُ بِهِ الضَّلَالُ إِلَى الرَّدَى

The verb (يجر) (led away) is used here with the word (الضلال) (misguidance) in a way that shows 'misguidance' as a human being leading others to destruction if it is not confronted by guidance. It is a fundamental resemblance between two terms. It suggests that the two dissimilar things in situations are the same.

بِالظَّنِّ

It means life just like a journey which needs Muslim to prepare for it all and every necessary equipment and food.

وَطَوَّلُ الْأَمَلِ

The word (الامل) (hope) is an abstract noun that cannot be seen or it is not tangible thus can not be measured. It is a metaphoric image to say that 'hope' is wide.

فَتَزَوَّدُوا

Imam Ali orders his followers to provide themselves with virtuous deeds and sincere faith in God in a metaphoric comparison between traveling for long time, which needs food and tools, and the life which should be a place for equipping oneself with all necessary needs to prepare himself for the other world.

غَدًا

Tomorrow means the other world. The metaphoric image is that this life is as if today and the other world is tomorrow. It is quite clear that metaphor is a figure of speech containing an implied comparison. Here, it is a comparison between a word in its ordinary usage and its application to another. It suggests that the two dissimilar things in situations are the same.

2. Rhetorical Questions

أَفَلَا تَأْتِبُ مِنْ خَطِيئَتِهِ قَبْلَ مَوْتِهِ

On surface, this sentence is seen as a question but in fact, it is a declarative sentence which expresses a proposition. It does not mean to have an obvious answer. Imam Ali does not want hearers to answer this question but he intends to propose this statement to attract hearers' attention to the importance of repentance from sins. The answer is not expected because he does not ask a deliberate question. He wonders whether people are aware of the importance of meeting God in the Doomsday free of sins. This happens only if he/she asks forgiveness of God before death. This rhetorical question flouts Grice's maxim of quality and flouting maxim is done with the intention of persuasion.

أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ

What is said for the previous sentence can be said here. Imam Ali does not mean to ask his audience, but inversely he wonders if

there is someone who wants to submit good deeds in his life before leaving his life and standing in front of God with his sins. This seems-to-be a question is reformulated as a declarative sentence.

3. Overstatement

فَإِنَّ الدُّنْيَا أَذْبَرَتْ وَأَذْنَتْ بِوَدَاعٍ

Imam Ali in this sentence uses a kind of overstatement. He says that this world has turned its back and announced its departure and in fact this world has still existed and has not departed. It is a deliberate exaggeration for pragmatic effect to increase the impact or to attract the attention of the hearers. He means that this world does not last forever. Everything will vanish and disappear soon. He intentionally makes this kind of exaggeration to persuade people to overcome their hopes in life and look forward for the other world.

وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِاطِّلَاعٍ

Imam Ali continues using the exaggeration and says that the next world has appeared forward and proclaimed its approach as if the next world is shown in front of the hearers. One, when hearing this saying, imagines that the next world would be next time. This overstatement is to persuade Muslims not to hold tightly with this world.

2. Speech no. 2

وَإِنَّمَا سُمِّيَتْ الشُّبْهَةُ شُبْهَةً لِأَنَّهَا تُشَبِّهُ الْحَقَّ فَأَمَّا أَوْلِيَاءُ اللَّهِ فَضَيَّأُوهُمْ فِيهَا الْيَقِينَ وَدَلِيلُهُمْ سَمْتُ الْهُدَى وَأَمَّا أَعْدَاءُ اللَّهِ فَدَعَاوُهُمْ فِيهَا الضَّلَالُ وَدَلِيلُهُمُ الْعَمَى فَمَا يَنْجُو مِنَ الْمَوْتِ مَنْ خَافَهُ وَلَا يُعْطَى الْبَقَاءَ مَنْ أَحْبَبَهُ .

(الخطبة رقم ٣٨) (Al-Islam.org: on-Line)

Doubt is named doubt (al-shubhah) because it resembles truth. As for lovers of Allah, their conviction serves them as light and the direction of the right path (itself) serves as their guide; while the

enemies of Allah, in time of doubt call to misguidance in the darkness of doubt and their guide is blindness (of intelligence). One who fears death cannot escape it nor can one who loves eternal life secure it. (ibid.)

Speech No: 2	Type of the device	The expression
	Metaphor	فَضِيَاءُهُمْ فِيهَا الْيَقِينُ As for lovers of Allah, their conviction serves them as light
		وَدَلِيلُهُمْ سَمْتُ الْهُدَى the direction of the right path (itself) serves as their guide
		وَدَلِيلُهُمُ الْعَمَى while the enemies of Allah, in time of doubt call to misguidance in the darkness of doubt and (their guide is blindness) (of intelligence)
	Overstatement	فَمَا يَنْجُو مِنَ الْمَوْتِ مَنْ خَافَهُ One who fears death cannot escape it
		وَلَا يُعْطَى الْبَقَاءُ مَنْ أَحَبَّهُ nor can one who loves eternal life secure it

3. Speech no.3

أَيُّهَا النَّاسُ إِنَّ الْوَفَاءَ تَوْأَمَ الصِّدْقِ وَلَا أَعْلَمُ جُنَّةً أَوْقَى مِنْهُ وَمَا يَغْدِرُ مَنْ عَلِمَ كَيْفَ الْمُرْجِعِ وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدْ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْغَدْرَ كَيْسًا وَنَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حُسْنِ الْحِيلَةِ مَا هُمْ قَاتِلُهُمْ اللَّهُ قَدْ بَرَى الْحَوَّلَ الْقُلُوبَ وَجَهَ الْحِيلَةَ وَدُونَهَا مَانِعٌ مِنْ أَمْرِ اللَّهِ وَنَهْيِهِ فَيَدْعُهَا رَأْيَ عَيْنٍ بَعْدَ الْقُدْرَةِ عَلَيْهَا وَيَنْتَهَزُ فُرْصَتَهَا مَنْ لَا حَرِيحَةَ لَهُ فِي الدِّينِ.

(الخطبة رقم ٤١) (Al-Islam.org: on-Line)

O people! Surely loyalty (fulfillment of pledge) and truthfulness are twins. I do not know a better shield (against the assaults of sin) than it. One who realizes the reality of return (to the next

world) never betrays. We are in a period when most of the people regard betrayal as wisdom. In these days the ignorant calls it excellence of cunning. What is the matter with them? Allah may destroy them. One who has been through thick and thin of life finds the excuses to be preventing him from orders and prohibitions of Allah but he disregards them despite capability (to succumb to them and follows the commands of Allah), while one who has no restraints of religion seizes the opportunity (and accepts the excuses for not following the commands of Allah) (ibid.).

Speech No: 3	Type of the device	The expression
	Metaphor	الْوَفَاءُ تَوْأَمُ الصِّدْقِ loyalty (fulfillment of pledge) and truthfulness are twins
		قَدْ بَرَى الْحَوْلُ الْقُلُوبَ وَجَهَ الْحِيلَةَ One who has been through thick and thin of life finds the excuses
		أَهْلُ الْجَهْلِ the ignorant calls it excellence of cunning
		حُسْنُ الْحِيلَةِ Excellence of cunning
		الْغَدْرُ كَيْسًا most of the people regard betrayal as wisdom
	Rhetorical question	مَا لَهُمْ قَاتَلَهُمُ اللَّهُ What is the matter with them? Allah may destroy them
	Overstatement	وَلَا أَعْلَمُ جُنَّةً أَوْفَى مِنْهُ I do not know a better shield (against the assaults of sin) than it
		وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدْ اخْتَدَّ أَكْثَرُ أَهْلِهِ الْغَدْرُ كَيْسًا We are in a period when most of the people regard betrayal as wisdom

4. Speech no. 4

رَحِمَ اللَّهُ أَمْرًا سَمِعَ حُكْمًا فَوَعَى وَدُعِيَ إِلَى رَشَادٍ فَدَنَا وَأَخَذَ بِحُجْرَةِ هَادٍ فَنَجَا رَاقِبَ رَبِّهِ وَخَافَ ذَنْبَهُ قَدَّمَ خَالِصًا وَعَمِلَ صَالِحًا اكْتَسَبَ مَذْخُورًا وَاجْتَنَبَ مَخْذُورًا وَرَمَى غَرَضًا وَأَحْرَزَ عَوْضًا كَابَرَ هَوَاهُ وَكَذَّبَ مِنْهُ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ وَالتَّقْوَى عُدَّةَ وَفَاتِهِ رَكِبَ الطَّرِيقَةَ الْغُرَاءَ وَلَزِمَ الْمَحَبَّةَ الْبَيْضَاءَ اغْتَنَّمَ الْمَهْلَ وَبَادَرَ الْأَجَلَ وَتَزَوَّدَ مِنَ الْعَمَلِ.

(Al-Islam.org: on-Line) (الخطبة رقم ٧٦)

May Allah bless whoever listens to a point of wisdom and retains it, when he is invited to the right path he approaches it, he follows a leader (by catching his waist band) and finds salvation, keeps Allah before his eyes and fears his sins, performs actions sincerely and acts virtuously, earns treasure of heavenly rewards, avoids vice, aims at (good) objectives and reaps recompense, faces his desires and rejects (fake) hopes, makes endurance the means to his salvation and piety the provision for his death, rides on the path of honour and sticks to the highway of truth, makes good use of his time and hastens towards the end and takes with him the provision of (good) actions.

Speech No: 4	Type of the device	The expression
	Metaphor	وَرَمَى غَرَضًا aims at (good) objectives
		وَأَحْرَزَ عَوْضًا reaps recompense
		كَابَرَ هَوَاهُ وَكَذَّبَ مُنَاهُ faces his desires and rejects (fake) hopes
		جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ Makes endurance the means to his salvation
		وَالْتَقَوَى عُدَّةَ وَفَاتِهِ Makes piety the provision for his death
		رَكِبَ الطَّرِيقَةَ Rides on the path
		الطَّرِيقَةَ الْغُرَاءَ وَلَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ the path of honour and sticks to the highway of truth
		وَتَزَوَّدَ مِنَ الْعَمَلِ takes with him the provision of (good) actions.

	Overstatement	اغْتَنَّمَ الْمَهْلَ وَبَادَرَ الْأَجَلَ makes good use of his time and hastens towards the end
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5. Speech no. 5

فَأَيْنَ تَذْهَبُونَ وَأَنَّى تُؤْفِكُونَ وَالْأَعْلَامُ قَائِمَةٌ وَالْآيَاتُ وَاضِحَةٌ وَالْمَنَارُ مَنْصُوبَةٌ فَأَيْنَ يَتَاهُ بِكُمْ
وَكَيْفَ تَعْمَهُونَ وَيَبِينُكُمْ عِزَّةُ نَبِيِّكُمْ وَهُمْ أَرَمَةُ الْحَقِّ وَأَعْلَامُ الدِّينِ وَالسِّنَّةُ الصَّدَقِ فَأَنزِلُوهُمْ بِأَحْسَنِ
مَنَازِلِ الْقُرْآنِ وَرُدُّوهُمْ وَرُودَ الْهِمِيمِ الْعِطَاشِ أَيُّهَا النَّاسُ خُذُوا عَنْ خَاتَمِ النَّبِيِّنَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
إِنَّهُ يَمُوتُ مَنْ مَاتَ مِنَّا وَلَيْسَ بِمَيِّتٍ وَيَبْلَى مَنْ بَلَى مِنَّا وَلَيْسَ بِبَالٍ فَلَا تَقُولُوا إِنَّمَا لَا نَعْرِفُونَ فَإِنَّ أَكْثَرَ
الْحَقِّ فِيمَا تُنْكِرُونَ وَاعْدِرُوا مَنْ لَا حُجَّةَ لَكُمْ عَلَيْهِ وَهُوَ أَنَا أَلَمْ أَعْمَلْ فِيكُمْ بِالثَّقَلِ الْأَكْبَرِ وَأَتْرَكَ فِيكُمْ
الثَّقَلَ الْأَصْغَرَ قَدْ رَكَزْتُ فِيكُمْ رَايَةَ الْإِيمَانِ وَوَقَفْتُكُمْ عَلَى حُدُودِ الْحَلَالِ وَالْحَرَامِ وَأَلْبَسْتُكُمْ الْعَافِيَةَ
مِنْ عَدْلِي وَفَرَشْتُكُمْ الْمَعْرُوفَ مِنْ قَوْلِي وَفَعَلِي وَأَرَيْتُكُمْ كَرَائِمَ الْأَخْلَاقِ مِنْ نَفْسِي فَلَا تَسْتَعْمِلُوا
الرَّأْيَ فِيهَا لَا يَذَرِكُ قَعْرُهُ الْبَصَرَ وَلَا تَتَغَلَّغِلْ إِلَيْهِ الْفِكْرُ . و منها : حَتَّى يَظُنَّ الظَّانُّ أَنَّ الدُّنْيَا مَعْقُولَةٌ
عَلَى بَنِي أُمَيَّةَ تَمْتَحِنُهُمْ دَرَاهِمًا وَتُورِدُهُمْ صَفْوَاهَا وَلَا يُرْفَعُ عَنْ هَذِهِ الْأُمَّةِ سَوَاطِئُهَا وَلَا سَيِّئُهَا وَكَذَبَ
الظَّانُّ لِذَلِكَ بَلْ هِيَ بَجَّةٌ مِنْ لَذِيذِ الْعَيْشِ يَتَطَعَّمُونَهَا بِرُهَّةٍ ثُمَّ يَلْفُظُونَهَا جُمْلَةً .

(Al-Islam.org: on-Line) (The Qualities Of A Faithful Believer)

“So whither are you going to” (Qur’an, 81:26) and “how are you then turned away?” (Qur’an, 6:95; 10:34; 35:3; 40:62). Ensigns (of guidance) are standing, indications (of virtue) are clear, and the minarets (of light) have been fixed. Where are you being taken astray and how are you groping while you have among you the descendants of the Prophet? They are the reins of Right, ensigns of Faith and tongues of truth. Accord to them the same good position as you accord to the Qur’an, and come to them (for quenching the thirst of guidance) as the thirsty camels approach the water spring. O people learn this saying of the last of the Prophets: “He who dies from among us is not dead, and he who decays (after dying) from among us does not really decay”. Do not say what you do not understand, because most of the Right is in what you deny. Accept the argument of one against whom you have no argument. It is I. Did I not act before you on the greater thaqaal (ath-thaqaal al-akbar, i.e. the Qur’an) and did I not retain among you

the smaller thaqaal (ath-thaqaal-al-asghar, i.e. the descendants of the Prophet)? I fixed among you the standard of faith, and I taught you the limits of lawful and unlawful. I clothed you with the garments of safety with my justice and spread for you (the carpet of) virtue by my word and deed. I showed you high manners through myself. Do not exercise your imagination about what the eye cannot see or the mind cannot conceive (ibid.).

Till people begin thinking that the world is attached to the Umayyads, showering its benefits on them, and leading them to its clear spring for watering, and that their whip and sword will not be removed from the people. Whoever thinks so is wrong. There are rather a few drops from the joys of life which they would suck for a while and then vomit out the whole of it (ibid.).

Speech No: 5	Type of the device	The expression
	Metaphor	أَزْمَةُ الْحَقِّ They are the reins of Right
		وَأَعْلَامُ الدِّينِ ensigns of Faith
		وَاللِّسَنَةُ الصَّادِقِ tongues of truth
		وَرُودَ الْهَيْمِ الْعِطَاشِ as the thirsty camels approach the water spring
		وَالْبَسْتُكُمْ الْعَافِيَةَ I clothed you with the garments of safety
		وَفَرَشْتُكُمْ الْمَعْرُوفَ مِنْ قَوْلِي وَفِعْلِي spread for you (the carpet of) virtue by my word and deed.
		وَأَرَيْتُكُمْ كَرَائِمَ الْأَخْلَاقِ I showed you high manners through myself.
		أُمِّيَّةً تَمْنَحُهُمْ دَرَّهَا showering its benefits on them
		وَتُورِدُهُمْ صَفْوَهَا leading them to its clear spring for watering

Rhetorical Question		فَأَيْنَ تَذْهَبُونَ So whither are you going to
		وَأَنَّى تُؤْفَكُونَ how are you then turned away
		فَأَيْنَ يَتَّاهُ بِكُمْ Where are you being taken astray
		وَكَيْفَ تَعْمَهُونَ and how are you groping
		أَلَمْ أَعْمَلْ فِيكُمْ بِالثَّقَلِ الْأَكْبَرِ Did I not act before you on the greater thaqal (ath-thaqal al-akbar, i.e. the Qur'an)
	Overstatement	فَإِنَّ أَكْثَرَ الْحَقِّ فِيمَا تُنْكِرُونَ most of the Right is in what you deny
	Understatement	إِنَّهُ يَمُوتُ مَنْ مَاتَ مِنَّا وَلَيْسَ بِمَيِّتٍ وَيَبْلَى مَنْ بَلَى مِنَّا وَلَيْسَ بِبَالٍ He who dies from among us is not dead, and he who decays (after dying) from among us does not really decay
	Pun	بَلْ هِيَ حَبَّةٌ مِنْ لَذِيذِ الْعَيْشِ يَتَطَعَمُونَهَا بِرُحْمَةٍ ثُمَّ يَلْفُظُونَهَا جُمْلَةً There are rather a few drops from the joys of life which they would suck for a while and then vomit out the whole of it

1. Understatement

It is the only understatement in these speeches:

إِنَّهُ يَمُوتُ مَنْ مَاتَ مِنَّا وَلَيْسَ بِمَيِّتٍ وَيَبْلَى مَنْ بَلَى مِنَّا وَلَيْسَ بِبَالٍ

Imam Ali here tells his followers that he who dies from among us is not dead, and he who decays (after dying) from among us does not really decay. This understatement generates implicatures through what he intends to convey to his hearers. This understatement makes the quantity or intensity of the image less important than what its natural state is.

He may choose to understate the fact as a means of employing the reader's own powers of description

2. Pun

It is the only pun in these speeches:

بَلْ هِيَ حَجَّةٌ مِنْ لَذِيذِ الْعَيْشِ يَتَطَعَّمُونَ بِرُءُوسِهِمْ ثُمَّ يُلْفِظُونَهَا جُمْلَةً

It is an unexpectedly and simultaneously combination of two unrelated meanings. The word (جُمْلَةً) in Arabic text is a clear pun but when translated into English, it loses its originality. The verb (يلفظ) in Arabic collocates with the word (جُمْلَةً), the result will be “pronounce a sentence.” Another meaning of the verb (يلفظ) is “throwing up” or “vomiting” and the word (جُمْلَةً)’s other meaning is “the whole”.

Punning here is with the two words (يلفظ) and (جُمْلَةً): the first meaning is “pronounce a sentence” and the second meaning is “to vomit out the whole of life.” In other words, he says that life is nothing but rather a few drops of joy they would suck for a while then vomit it out.

6. Results and Discussion

The results of the analysis will be listed in the following table:

No.	Types of figures of speech	Frequency	Percentage
1	Metaphor	30	% 62.5
2	Overstatement	8	% 16.6
3	Rhetorical question	8	% 16.6
4	Pun	1	% 2.0
5	Understatement	1	% 2.0
	Total	48	

1. Metaphor scores the highest frequency in comparison with other figures of speech. It is used (30) times out of (48) devices, in the percentage of %62.5. Overstatement and rhetorical questions score (8) times each in the percentage of %16.6 while pun

and understatement score (1) time each in the percentage of %2.0.

2. These findings prove that Imam Ali highly used metaphor and intended deliberately to present his moral teachings in metaphorical images to arouse imaginative interpretation of these images in his audience's minds. The aims behind using metaphorical images are to create persuasion inside each of them and to structure the perceptions and understanding of his recipients.
3. The overstatement used by Imam Ali is to create an exaggerated image in the mind of his listeners to imagine the catastrophic consequences of violating the moral teachings stipulated in the Islamic law (Al-Shareea).
4. The rhetorical questions are used by Imam Ali not for seeking information as typical questions do but to make some rhetorical effect on the audience. Imam Ali does not seek answers because the answers are already clear to him and to the recipients. The purpose of such questions is mainly to emphasize the known answer and to stir some emotions. Rhetorical questions thus emerge a means of presenting a statement not as the speaker's personal opinion, but because of the common ground which explains their persuasive effect.
5. Pun and understatement used by Imam Ali score once in the selected speeches. This indicates that he was speaking directly without making lesser presentation of facts.

7. Conclusion

1. The goal of speaking is to persuade and to accomplish persuasion where pragmatic rhetorical devices represented by pragma-rhetorical figures of speech should be available. These figures of speech are shown in Imam Ali's speeches of moral teachings. They score various frequencies with the main aim of persuading the audience.
2. The analysis of the data denotes that the pragma-rhetorical figures of speech are used by Imam Ali. He resorted to the figures of speech of metaphor, overstatement, understatement, rhetorical question and pun bearing in his mind the idea of persuading his hearers of the truth stated in these speeches of moral teachings.
3. Metaphor scores higher frequency among other figures of speech for the purpose of stirring the audience's emotion and drawing an imaginative images close to the audience's minds in order to make them comprehend his lessons and to comply with these moral teachings.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

... كلمة العدد ...

الحمد لله على ما أنعم، وله الشكر على ما ألهم، والثناء بما قدم،
من عموم نعم ابتدائها، وسبوغ آلاء أسداها، وتمام منن أولائها،
وأشهد أن لا إله إلا الله، وحده لا شريك له، وأن سيدنا محمداً عبده
ورسوله، صلوات الله وسلامه عليه وعلى آله الطاهرين وأصحابه
المنتجبين. أما بعد ...

فها نحن نلتقي والقراء الكرام في اطلالة جديدة من مجلة العميد
الغزّاء وفي عددها الحادي والعشرين الذي نأمل أن يحقق الهدف الذي
ترجوه الهيئتان الاستشارية والتحريرية وتطمحان اليه تحقيقاً للرقى
العلمي والبحثي والوصول الى اسمى مراتب التميّز والجودة في
خدمة المجتمع، وقد اشتمل عددنا هذا على باقة معرفية من الابحاث
التي تنوعت في مادتها العلمية بين اللغوية والاجتماعية والدينية
والتأريخية والنفسية فضلاً عن ملفه الذي وسّم بـ (المنبر الحسيني باب
وصال بالنبي ﷺ والأل ﷺ) لما للمنبر الحسيني من دور مهم في نشر
ثقافة أهل البيت ﷺ، فضلاً عن التحديات التي تواجهه سواء أكانت
الفكرية ام الاعلامية الأمر الذي أوجب الحاجة الماسة لخطاب
حسيني يستلهم كل معاني الفضيلة والاعتدال والتسامح. نأمل أن
يجد القراء الأعزاء في هذا العدد فائدة ومتعة معرفية وندعوهم الى
المشاركة في اعداد المجلة وملفاتها القادمة... والله ولي التوفيق.



2000

Cluster

٢١٤٤/١٢٤

$$C = \frac{1}{2} \left(\frac{1}{2} + \frac{1}{2} \right) = \frac{1}{2}$$


الهيئة العامة للمعاشرة / قسم الشؤون الفكرية والثقافية

م / مجلة العميد

تحياتكم

التارة الى رسالتكم الإلكترونية الواردة بتاريخ ٢٠١٢/٣/١١ و بكتابنا المرقم ب ت ١٢٢٣١/٤
في ٢٠١٢/١٢/٢٠، ونظرا للحصول منكم (مجلة العميد) على الترخيم الدولي (ISSN) الخاص بها
نفسر اعتماد المجلة اعلاه لاجراءات الترقية العلمية .

_____ Co.

أ.م.د محمد عبد عطية السراج
المدير العام لدائرة البحث والتطوير
٢٠١٦/٣/١٢

نسخة منه الى :

- البحث والتطوير / قسم الشؤون العلمية
- المصادر

ب) يخطر أصحاب الأبحاث المقبولة للنشر موافقة هيئة التحرير على نشرها وموعد نشرها المتوقع.

ج) الأبحاث التي يرى المقومون وجوب إجراء تعديلات أو إضافات عليها قبل نشرها تعاد إلى أصحابها، مع الملاحظات المحددة، كي يعملوا على إعدادها نهائياً للنشر.

د) الأبحاث المرفوضة يبلغ أصحابها من دون ضرورة إبداء أسباب الرفض.

هـ) يمنح كل باحث نسخة واحدة من العدد الذي نشر فيه بحثه.

١٣. يراعى في أسبقية النشر:

أ) الأبحاث المشاركة في المؤتمرات التي تقيمها جهة الإصدار.

ب) تاريخ تسلم رئيس التحرير للبحث.

ج) تاريخ تقديم الأبحاث التي يتم تعديلها.

د) تنوع مجالات الأبحاث كلما أمكن ذلك.

١٤. لا يجوز للباحث أن يطلب عدم نشر بحثه بعد عرضه على هيئة

التحرير، إلا لأسباب تقتنع بها هيئة التحرير، على أن يكون خلال مدة أسبوعين من تاريخ تسلم بحثه.

١٥. يحق للمجلة ترجمة البحوث المنشورة في أعداد المجلة الى اللغات

الأخرى، من غير الرجوع الى الباحث.

١٦. ترسل البحوث على الموقع الالكتروني لمجلة العميد المحكمة

alameed.alkafeel.net من خلال ملئ إستمارة إرسال البحوث،

أو تُسلم مباشرة الى مقر المجلة على العنوان الآتي: العراق، كربلاء

المقدسة، حي الحسين عليه السلام، مجمع الكفيل الثقافي.

٦. يزوّد البحث بقائمة المصادر منفصلة عن الهوامش، وفي حالة وجود مصادر أجنبية تضاف قائمة بها منفصلة عن قائمة المصادر العربية، ويراعى في إعدادها الترتيب الأبجائي لأسماء الكتب أو الأبحاث في المجلات، أو أسماء المؤلفين.

٧. تطبع الجداول والصور واللوحات على أوراق مستقلة، ويُشار في أسفل الشكل إلى مصدره، أو مصدره، مع تحديد أماكن ظهورها في المتن.

٨. إرفاق نسخة من السيرة العلمية إذا كان الباحث يتعاون مع المجلة للمرة الأولى، وعليه أن يُشير فيما إذا كان البحث قد قدّم إلى مؤتمر أو ندوة، وأنه لم ينشر ضمن أعمالهما، كما يُشار إلى اسم أية جهة علمية، أو غير علمية قامت بتمويل البحث، أو المساعدة في إعداده.

٩. أن لا يكون البحث قد نشر سابقاً، وليس مقدماً إلى أية وسيلة نشر أخرى، وعلى الباحث تقديم تعهّد مستقلّ بذلك.

١٠. تعبر جميع الأفكار المنشورة في المجلة عن آراء كاتبها، ولا تعبر بالضرورة عن وجهة نظر جهة الإصدار، ويخضع ترتيب الأبحاث المنشورة لموجبات فنية.

١١. تخضع الأبحاث المستلمة لبرنامج الاستلال العلمي Turnitin.

١٢. تخضع الأبحاث لتقويم سرّي لبيان صلاحيتها للنشر، ولا تعاد البحوث إلى أصحابها سواء أقبِلت للنشر أم لم تقبل، وعلى وفق الآلية الآتية:

(أ) يبلغ الباحث بتسلّم المادة المرسلة للنشر خلال مدّة أقصاها أسبوعان من تاريخ التسلم.

قواعد النشر في المجلة

مثلاً يرحّب العميد أبو الفضل العباس عليه السلام بزائريه من أطيايف الإنسانية، تُرحّب مجلة (العميد) بنشر الأبحاث العلمية الأصيلة، وفقاً للشروط الآتية:

١. تنشر المجلة الأبحاث العلمية الأصيلة في مجالات العلوم الإنسانية المتنوعة التي تلتزم بمنهجية البحث العلمي وخطواته المتعارف عليها عالمياً، ومكتوبة بإحدى اللغتين العربية أو الإنكليزية، التي لم يسبق نشرها.

٢. يقدّم الأصل مطبوعاً على ورق (A4) بنسخة واحدة مع قرص مدمج CD بحدود (٥,٠٠٠-١٠,٠٠٠) كلمة، بخط Simpelied Arabic على أن ترقّم الصفحات ترقيماً متسلسلاً.

٣. تقديم ملخص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كلّ في حدود صفحة مستقلة على أن يحتوي ذلك عنوان البحث، ويكون الملخص بحدود (٣٥٠) كلمة، على أن يحوي البحث على الكلمات المفتاحية.

٤. أن تحتوي الصفحة الأولى من البحث على اسم الباحث وعنوانه، جهة العمل (باللغتين العربية والإنكليزية) ورقم الهاتف والبريد الإلكتروني، مع مراعاة عدم ذكر اسم الباحث في صلب البحث، أو أية إشارة إلى ذلك.

٥. يُشار إلى المصادر جميعها بأرقام الهوامش التي تنشر في أواخر البحث، وتراعى الأصول العلمية المتعارفة في التوثيق والإشارة بأن تتضمن: اسم الكتاب ورقم الصفحة.

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ملف العدد

المنبر الحسيني

باب وصال بالنبى وآل البيت

الحسين

مجلة فصلية محكمة

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