



هَذَا كِتَابُ الثَّقَلَيْنِ

تَصَدَّرَ عَنْ دَارِ الْقُرْآنِ الْكَبِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ
مُجَازَةً مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ
مُعْتَمَدَةً لِأَعْرَاضِ التَّرْفِيَةِ الْعَالَمِيَّةِ

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جُمْهُورِيَّةُ الْعِرَاقِ

دِيَوَانُ الْوَقْفِ الشَّيْعِيِّ

الْأَمَانَةُ الْعَامَّةُ لِلْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

هَدْيُ الثَّقَلَيْنِ

مَجَلَّةٌ عِلْمِيَّةٌ نِصْفُ سَنَوِيَّةٍ مُحَكَّمَةٌ

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تُصَدَّرُ عَنْ دَارِ الْقُرْآنِ الْكَرِيمِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

مُجَازَةٌ مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ

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اتَّارِكْ فِيكَ الشَّقْلَ لِيَرْمِي كِتَابُ اللَّهِ وَرِعْهُ لِيَبْقَى



تَنْوِيهِ:

الْأَفْكَارُ وَالْآرَاءُ الْوَارِدَةُ فِي أَبْحَاثِ هَذِهِ الْمَجَلَّةِ تُعَبَّرُ عَنْ وَجْهَةٍ نَظَرٍ كُتِّبَتْ بِهَا
وَلَا تُعَبَّرُ بِالضَّرُورَةِ عَنْ وَجْهَةٍ نَظَرِ الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ.

قَصِيدَةُ تَوَخُّحٍ فِيهَا مَجْلَدٌ هَدَى الثَّقَلَيْنِ وَهِيَ مَجْلَدٌ عَلِيمَةٌ
نَضَفَتْ سِنُونِبَ حُكْمَةٍ تُعْنَى بِنَفْسَيْهِ النَّبِيِّ وَأَهْلَ بَيْتِهِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِقُرْآنِهِ الْكَثِيرِ، صَدَرَتْ بِحَرَارِ الْقُرْآنِ
الْكَثِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

سَفَرُ جَمِيلٌ وَبَدَتْ مِثْلُ السَّنَا	عِنْدَ الْحُسَيْنِ فِي الطُّفُوفِ صَدَرَتْ
فِي طَيْهَا كُلُّ تَفَاسِيرِ الْهَنَا	وَهِيَ بِقَوْلِ الْإِنِّ حَقًّا هَدَرَتْ
أَرَاؤَهَا مِنْ بُورَةٍ فِيهَا الْغِنَى	سَلَسَلَهَا الْعِلْمُ وَمِنْهَا نَشَرَتْ
مِيدَانُهَا الْآيُ وَمِنْهَا قَدَدْنَا	وَأَسْتَبَقَتْ بَابَ الْهُدَى إِذْ شَمَرَتْ
مَزْدَرَارُ قُرْآنِهِ كَرِيمٍ نَحْوَنَا	بِالْخَيْرِ وَالْقَوْلِ الْجَمِيلِ قَدِ سِرَتْ
وَاللَّيْلُ وَلَى بَدَأُ صُيْبَ الْفَنَاءِ	أَسْتَارُهُ قَدْ مَرَّقَتْ وَانْدَثَرَتْ
يَا حُسْنَهَا كُلُّ إِلَيْهَا أَذْعَنَا	حِينَ إِلَيْهَا كُلُّ عَيْنٍ نَظَرَتْ
هَذَا قَدْ أَنَا خَتَ رُكْبَتَا الْعَالِي هُنَا	فَارْزَحَرَتْ أَبْوَابُهَا بَلْدًا شَمَرَتْ
فَالْيَوْمَ عِنْدَ السَّبْطِ ذَا أَقْصَى الْكُنَى	أَرْخَ: هَدَى الثَّقَلَيْنِ صَدَرَتْ

عَلَى الصَّفَارِ الْكَرْبَلَايَ

عَدَدٌ خَاصٌّ بِبَحْوثِ اللُّغَةِ الْإِنْجَلِيزِيَّةِ

لِمَوْتَمَرِ الْإِمَامِ الْحُسَيْنِ (ع) الدَّوْلِيِّ السَّادِسِ لِعَامِ ٢٠٢٥ م

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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 ح ٢٥١٤٩/٣٩ بتاريخ ٢٠٢٤/٤/٢٧ بشأن استحداث واعتماد مجلتكم لاجراض النشر والترقيات العلمية وتسجيلها ضمن موقع المجلات الاكاديمية العلمية العراقية وبعد استكمال الملاحظات الخاصة بضوابط الاستحداث بموجب كتابكم المرقم ح ٤٧٧١٢/٣٩ في ٢٠٢٤/٨/٢٧، حصلت الموافقة بتاريخ ٢٠٢٤/٩/٨ على اعتماد 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 باسم 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 واصدار المجلات العلمية في وزارتنا.

...مع وافر التقدير

الد. لبنى خميس مهدي
المدير العام لدائرة البحث والتطوير

٢٠٢٤/٩ / ١٠

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



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**Educational and Psychological
Discourses in Imam Ali's Nahj al-Balagha:
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**The Rhetorics of Social Rehabilitation
in Imam Ali's 'Nahj Al-Balagha'
Prof. Abed Shahooth Khalaf (PhD)**

**Dept. of Translation
College of Arts
University of Anbar**

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

أ.د. عبد شاحوذ خلف

قسم الترجمة

جامعة الأنبار / كلية الآداب

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 Prophet'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.

المستخلص:

تبحث الدراسة مفهوم التربية الاجتماعية في نهج البلاغة للإمام علي (عليه السلام)، وتعتمد على المنهج البلاغي اللغوي، وعلى وجه الخصوص نظرية الإقناع البلاغي، لدراسة انعكاس تعاليم القرآن الكريم والأحاديث النبوية الشريفة في نهج الإمام علي (عليه السلام) في التربية الاجتماعية. ولتحقيق هذا الهدف، تستعمل الدراسة أسلوب تحليل المحتوى لتسليط الضوء على الوسائل اللغوية والبلاغية التي جعلت خطاب الإمام علي (عليه السلام) مؤثراً للغاية في تقديم المشورة في التربية الاجتماعية في وصيته لابنه الإمام الحسن (عليه السلام). وقد تمّ جمع بيانات التحليل مستمدة في معظمها من هذه الوصية إضافة إلى مقتطفات أخرى من كتاب نهج البلاغة. وتشير أهم نتائج الدراسة إلى أنّ الإمام علي (عليه السلام) يتبنّى نهجاً تربوياً شاملاً في التربية الاجتماعية، وقد انعكس ذلك في اختياره الفريد للألفاظ التي كانت مثمرة للغاية في هذا الصدد. وقد أظهر التحليل أيضاً أنّ الإمام علي (عليه السلام) استعمل وسائل لغوية وبلاغية مختلفة في هذه الوصية. ومن أكثر الوسائل اللغوية استعمالاً هي التوكيد والمدح والذم والأمر والنهي والتحذير والنداء، أمّا الأساليب البلاغية فتشمل التشبيه والاستعارة والتضاد والاقتراس. ومن هنا يمكن الاستنتاج أنّ منهج الإمام علي في التربية الاجتماعية يعكس فهمه الدقيق لتعاليم القرآن الكريم والأحاديث النبوية الشريفة، وأنّ منهجه ينبغي اعتماده في المؤسسات التعليمية لأغراض تربوية.

الكلمات المفتاحية: البلاغة، التربية الاجتماعية، الوصية، 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),

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

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.

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

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 be 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'.

Nahj Al-Balagha' 2010,) ((إِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ وَلِزُومِ أَمْرِهِ))
(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 تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ 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 "أَوْصِيكَ بِتَقْوَى اللَّهِ 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

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.

((وَأَعْلَمَ أَنَّ أَمَامَكَ عَقَبَةً كَثُودًا - الْمُخَفُّ فِيهَا أَحْسَنُ حَالًا مِنَ الْمُثْقَلِ -
وَالْمُبْطِئُ عَلَيْهَا أَقْبَحُ حَالًا مِنَ الْمُسْرِعِ - وَأَنَّ مَهْبَطَكَ 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 مِّمَّا 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,

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 شَيْئًا 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 التَّصَبُّرُ فِي الْحَقِّ)) ((بِئْسَ الطَّعَامُ الْحَرَامُ)) ((إِنَّ خَيْرَ الْقَوْلِ مَا نَفَعَ)) ((أَنَّهُ لَا خَيْرَ فِي عِلْمٍ لَا يَنْفَعُ)) ((مَا أَقْبَحَ الْخُضُوعَ عِنْدَ الْحَاجَةِ)) ((Nahj))
((530-520 .pp ,2010 'Al-Balagha

"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

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.

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 مِيزَانًا فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ، فَأَحِبَّ لْغَيْرِكَ مَا تُحِبُّ
لِنَفْسِكَ، وَاكْرَهُ لَهُ مَا تَكْرَهُ لَهَا، وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسِنَ إِلَيْكَ، وَاسْتَقْبَحْ مِنْ
نَفْسِكَ مَا تَسْتَقْبِحُهُ مِنْ غَيْرِكَ، وَارْضَ مِنَ النَّاسِ بِمَا تَرْضَاهُ 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

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 الله ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ))، رواه البخاري ومسلم. ((أَخِرُ الشَّرِّ فَإِنَّكَ إِذَا شِئْتَ تَعَجَّلْتَهُ، سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ، وَعَنِ 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).

((دَعْ الْقَوْلَ فِيمَا لَا تَعْرِفُ، وَالْخِطَابَ فِيمَا لَمْ تُكَلِّفْ... 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 ((إِيَّاكَ))، ((أَحْذَرُكَ)) "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;

((وَلَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ))، ((وَلَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ))، ((وَلَا تُخَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرِ مِنْهُ))، ((لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِيَ صَدِيقَكَ))، ((وَلَا تُضَيِّعَنَّ حَقَّ أَخِيكَ اتِّكَالًا عَلَى مَا بَيْنَكَ وَبَيْنَهُ))، ((وَلَا تَرْغَبَنَّ فِي مَن زَهَدَ فِيكَ))، ((وَلَا يَكُونَنَّ أَخُوكَ أَقْوَى عَلَى قَطِيعَتِكَ مِنْكَ عَلَى صَلَّتِهِ))، ((وَلَا تَكُونَنَّ

عَلَى الْإِسَاءَةِ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ))، ((وَلَا يَكْبُرَنَّ عَلَيْكَ ظُلْمٌ 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

﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا 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.

((وَيْيَاكَ وَالْاِتِّكَالَ عَلَى الْمُنَى فَإِنَّهَا بَضَائِعُ النَّوْكَى)) ((وَيْيَاكَ وَمُشَاوَرَةَ النِّسَاءِ، فَإِنَّ رَأْيَهُنَّ إِلَى أَفْنٍ)). ((وَيْيَاكَ أَنْ تَغْتَرَّ بِمَا تَرَى مِنْ إِخْلَادِ أَهْلِ الدُّنْيَا إِلَيْهَا))، ((وَيْيَاكَ أَنْ تُوجِفَ بِكَ مَطَايَا الطَّمَعِ))، ((إِيَّاكَ أَنْ تَذْكُرَ مِنَ الْكَلَامِ مَا يَكُونُ مُضْحِكًا))، ((وَيْيَاكَ وَالتَّغَايُرَ فِي غَيْرِ مَوْضِعٍ غَيْرَةٍ)) (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', (إِيَّاكَ). 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 أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْكَيْسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى 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;

((أَيُّ بَنِيَّ - يَا بَنِيَّ)) "O my child"

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

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...in which the '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 communicated assertion to his son more influential. Consider the following illustrative examples;

Nahj Al- (Kānَ شَيْئاً لَوْ أَصَابَكَ أَصَابَنِي، وَكَأَنَّ الْمَوْتَ لَوْ أَتَاكَ أَتَانِي)) (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' (كَانَ) 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.

((يَسْبِقُنِي إِلَيْكَ بَعْضُ غَلَبَاتِ الْهَوَىٰ وَفِتَنِ الدُّنْيَا، فَتُكُونُ 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' (كَ), 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 قَبْلَتْهُ)) (Nahj
(523 .p ,2010 'Al-Balagha

“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' (ك) 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

approach of social rehabilitation. Below are some illustrative examples;

((أَنْظُرْ فِيمَا فَسَرْتُ لَكَ، وَإِنْ أَنْتَ لَمْ يَجْتَمِعْ لَكَ مَا تُحِبُّ مِنْ نَفْسِكَ... فَأَعْلَمْ أَنَّكَ إِنَّمَا تَحْبِطُ الْعِشْوَاءَ وَتَتَوَرَّطُ الظُّلُمَاءَ)) (p, 2010 'Nahj Al-Balagha') (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.

((الْمَرْأَةُ رِيحَانَةٌ، وَلَيْسَتْ بِقَهْرْمَانَةٍ)) ((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. (إِنَّمَا). (النِّسَاءُ شَقَائِقُ الرِّجَالِ، مَا أَكْرَمَهُنَّ إِلَّا كَرِيمٌ، وَمَا أَهَانَهُنَّ إِلَّا لَئِيمٌ) 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.

((إِنَّمَا أَهْلُهَا كِلَابٌ عَاوِيَّةٌ، وَسِبَاعٌ ضَارِيَّةٌ، يَهْرُ بَعْضُهَا بَعْضًا)) (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).

((أَلْجِءْ نَفْسَكَ فِي الْأُمُورِ كُلِّهَا إِلَى إِلَهِكَ، فَإِنَّكَ تُلْجِئُهَا إِلَى كَهْفٍ حَرِيزٍ)) (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 هُوَ مَالِكُ الْحَيَاةِ، وَأَنَّ الْخَالِقَ هُوَ الْمُمِيتُ، وَأَنَّ الْمُفْنِي هُوَ الْمُعِيدُ، وَأَنَّ الْمُبْتَلِي 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

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

((أَنْتَ إِنَّمَا خُلِقْتَ لِلْآخِرَةِ لَا لِلدُّنْيَا - وَلِلْفَنَاءِ لَا لِلْبَقَاءِ وَلِلْمَوْتِ لَا لِلْحَيَاةِ))
(532 .p ,2010 'Nahj Al-Balagha)

"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.

((لَا تَكُنْ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللَّهُ حُرًّا))

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.

((قد أذن الله لك بالدعاء وتكفل 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 : ﴿وَأَسْأَلُوا 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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