



هَذَا كِتَابُ الثَّقَلَيْنِ

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

السَّنَةُ الثَّانِيَةُ / المَجْلَدُ الثَّانِي / شَهْرُ صَفَرِ ١٤٤٧ هـ - آبِ ٢٠٢٥ م
عَدَدٌ خَاصٌّ بِبُحُوثِ اللُّغَةِ الْإِنْجِلِيزِيَّةِ لِمُؤْتَمَرِ الْإِمَامِ الْحُسَيْنِ (ع) الدَّوْلِيِّ السَّادِسِ

جُمْهُورِيَّةُ الْعِرَاقِ

دِيَوَانُ الْوَقْفِ الشَّيْعِيِّ

الْأَمَانَةُ الْعَامَّةُ لِلْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

هَدْيُ الثَّقَلَيْنِ

مَجَلَّةٌ عِلْمِيَّةٌ نِصْفُ سَنَوِيَّةٍ مُحَكَّمَةٌ

تُعْنَى بِتَفْسِيرِ النَّبِيِّ وَأَهْلِ بَيْتِهِ (صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَيْهِمْ) لِلْقُرْآنِ الْكَرِيمِ

تُصَدَّرُ عَنْ دَارِ الْقُرْآنِ الْكَرِيمِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

مُجَازَةٌ مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ

مُعْتَمَدَةٌ لِأَعْرَاضِ التَّرَقِّيَةِ الْعِلْمِيَّةِ

التَّرْقِيمُ الدَّوْلِيُّ: ISSN: 3005-415x

العنوان: العراق - كربلاء المقدَّسة - دار القرآن الكريم في العتبة الحسينية المقدَّسة

رَقْمُ الْإِيدَاعِ فِي دَارِ الْكُتُبِ وَالْوَثَائِقِ الْعِرَاقِيَّةِ ٢٧١٥ لِسَنَةِ ٢٠٢٤ م

لِلْمَعْلُومَاتِ وَالِاتِّصَالِ: ٠٧٧٣٥٣٠٠٨٣٥

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تَسْتَقْبَلُ مَجَلَّةُ (هَدْيُ الثَّقَلَيْنِ) الْبُحُوثَ الْأَكَادِمِيَّةَ الرَّصِينَةَ غَيْرَ الْمَنْشُورَةِ،

بِاللُّغَتَيْنِ الْعَرَبِيَّةِ وَالْإِنْكِلِيزِيَّةِ.

بطاقة الفهرسة

BP130 .A82 2024 VOL. 1 NO. 0

العتبة الحسينية المقدسة (كربلاء، العراق) دار القرآن الكريم.

هَدِي الثقلين: مجلة علمية نصف سنوية محكمة تُعنى بتفسير النبي وأهل بيته (صلوات الله عليهم) للقرآن الكريم/ تصدر عن دار القرآن الكريم في العتبة الحسينية المقدسة - كربلاء، العراق: العتبة الحسينية المقدسة، دار القرآن الكريم، ٢٠٢٥م / ١٤٤٦ للهجرة.

مجلد: ٢٤ سم - نصف سنوية، السنة الثانية، عدد خاص ببحوث اللغة الإنجليزية
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(العتبة الحسينية المقدسة؛ ١٣٥٧)، (دار القرآن الكريم).

يَتَضَمَّن إرجاعات بليو جرافية.

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اتَّارِكِي فِيكَ الشَّقْلَ لِيَمَيَّنَ كِتَابُ اللَّهِ وَرِعَا هَلَاكِي



تَنْوِيهِ:

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

قَصِيدَةٌ تُؤْرَخُ فِيهَا مَجْلَدٌ هَدَى الثَّقَلَيْنِ وَهِيَ مَجْلَدٌ عَلِيمَةٌ
نُصِفَتْ سِنُونِبَةً مُحْكِمَةً تُعْنَى بِنَفْسَيْهِ النَّبِيِّ وَأَهْلَ بَيْتِهِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِقُرْآنِهِ الْكَثِيرِ، صَدَرَتْ بِمَرَارِ 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
أَرَأَوْهَا 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 مَرَقَتْ 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

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

إِشْرَافٌ وَمَرَاجَعَةٌ أ.د. عَبْدِ عَلِيِّ حَمُودِ السَّعِيدِيِّ

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م/ مجلة هدى الثقلين

السلام عليكم ورحمة الله وبركاته

اشارة الى كتابكم ذي الرقم ح ٢٠١٤٩/٣٩ 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

د. لبنى خميس مهدي
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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:
A Discursive Analysis with
Qur'anic Foundations Assistant.**



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**The Concept of Patience in Selected
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to the Glorious Quran**



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Analytical Study in View
of Nahj al-Balagha**



**Educational and Psychological
Discourses in Imam Ali's
Nahj al-Balagha:
A Discursive Analysis with
Qur'anic Foundations Assistant.
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الخطابات التربويّة والنفسية في نهج البلاغة

للإمام علي (عليه السلام): تحليل خطابي

م.م. عدوية جبار كاظم

مديرية تربية محافظة البصرة

Abstract

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

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

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

المستخلص:

تهدف هذه الدراسة إلى تحليل الخطابات في نهج البلاغة باستعمال التحليل النقدي للخطاب لنورمان فيركلوف؛ لاستكشاف كيفية تقديم الجواهر اللغوية للإمام علي عليه السلام وربطها بالعلوم التعليمية والنفسية المعاصرة. وتسعى الدراسة أيضاً إلى كشف الكيفية التي تكون فيها هذه الخطابات المتجذرة بعمق في المبادئ القرآنية، والكيفية التي تُسهم بها في بناء السلطة وعلاقات القوة. وقد أظهرت النتائج أنّ نهج البلاغة يقدم رؤية خالدة حول المعرفة والقيادة، مما يؤكد جذورها العميقة في القرآن الكريم، وتؤكد خطب الإمام علي أيضاً على المبادئ القرآنية الإلهية؛ إذ يرفع التعليم إلى مستوى السعي الأخلاقي والفكري، ويشدد على أنّ الرفاه الفكري والنفسي هو أمر ضروري لتطور الإنسان على المستويات الشخصية والمجتمعية، وكذلك تعكس النتائج أنّ الإمام علي عليه السلام لا يتحدث من هواه؛ بل يعكس الهداية الإلهية للقرآن الكريم، متجسداً في مبادئه كقرآن يمشي على الأرض. وتوضح نتائج هذه الدراسة أنّ الإمام علي عليه السلام يجسد نور الحكمة العادلة، ويعمل كمنارة للإشعاع الأخلاقي، ويقف كحصن للإيمان الراسخ، وتقدم تعاليمه رؤية خالدة في تقاطعات التعليم والقيادة والرفاه النفسي. وتوصي الدراسة بضرورة دمج الرؤية القرآنية الموجودة في نهج البلاغة في المناهج الحديثة لتوفير نهج شامل للنمو الفكري والأخلاقي.

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

1. Introduction

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

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

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

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

educational and psychological implications that continue to resonate today.

1 Nahj al-Balagha and Its Impact

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

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

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

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

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

1.2. Problem Statement

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

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

1.3. Research Questions

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

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

1.4. Objective

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

To explore the relevance of Imam Ali's teachings

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

2. Theoretical Framework

2.1 Critical Discourse Analysis (CDA)

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

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

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

Table 1. Fairclough's Three Dimensions of CDA

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

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

2.2 . Religious Discourse Analysis

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

discourse (Bilefsky and Richter, 2014).

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

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

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

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

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

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

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

2.3 . Related Studies

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

Table 2. The collection of Key Studies

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

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

4. Methodology

4.1. Research Design

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

Table 3: Fairclough's Three-Dimensional Model

4.2. Data Collection

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

Table 4. The Primary and Secondary Sources

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

4.3. Data Analysis

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

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

Table 5. Analysis Steps

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

5 . Analysis :

5.1 Textual Analysis

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

5.1.1. Metaphors

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

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

((الْعِلْمُ نُورٌ يُلْقِيهِ اللَّهُ فِي قَلْبِ مَنْ يَشَاءُ)) (نهج البلاغة – الحكمة ٥، ص ٩٣)

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

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

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

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

((العالمُ حيٌّ وإنْ كانَ ميِّتاً، والجَاهِلُ ميِّتٌ وإنْ كانَ حيّاً)) (نهج البلاغة، ص 139)

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

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

﴿يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (البقرة: ٢٥٧)

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

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

quotations from Nahj al-Balagha.

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

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

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

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

5.1.2. Word Choice

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

5.1. 3. Repetition:

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

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

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

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

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

Repetition Theme	Page Number	Example from Nahj al-Balagha (Arabic & English)	Qur'anic Evidence ((Arabic & English
Emotional Resilience	450	"أَفْضَلُ الْعِلْمِ مَا أَدَبَكَ" (نهج البلاغة – الحكمة ٥، ص ٩٣) "The best kind of knowledge is that which leads to self-control." (Sermon 193, p. 450)	﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ﴾ (آل عمران: ١٣٤) Those who restrain "anger and pardon".people (Surah Al-Imran,) (3:134)
Fear of God	304	"تَقْوَى اللَّهِ أَمْنٌ حَصْنٌ" (نهج البلاغة، ص ٥٤) "Fear of God is the strongest fortress." (Sermon 192, p. 304)	﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾ (آل عمران: ١٠٢) "O you who believe, fear Allah as He should be feared." (Surah Al-Imran, 3:102, Haleem ,2004)

5.2 . Relating Nahj al-Balagha to Contemporary Theories

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

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

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

Virtue	Word Choice (Arabic)	Page Number	Example from Nahj al-Balagha (Arabic & English)	Qur'anic Evidence (Arabic & English)
Justice	'adl (عدل)	578	"وَلْيَكُنِ الْعَدْلُ أَقْرَبَ شُفَعَائِكَ فِي جَمِيعِ أُمُورِكَ" (نهج البلاغة، الخطبة ١٥٢، ص ٢٥٦) "Let justice be the closest advisor in all matters of leadership." (Letter 53, p. 578)	﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء: ٥٨) "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." (Surah An-Nisa, 4: 58, Haleem, 2004)
Knowledge	(علم) ilm	278 ,203	"الْعِلْمُ أَوَّلُ دَلِيلٍ، وَالْمَعْرِفَةُ آخِرُ نِيَايَةٍ" (نهج البلاغة، الحكمة ٤، ص ٩٢) "Knowledge is the initial signpost, and true understanding is the final end." (Sermons 129, 185, pp. 203, 278)	﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ (طه: ١١٤) "And say, 'My Lord, increase me in knowledge.'" (Surah Ta-Ha, 20:114, Haleem, 2004)

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

5.2.1. Knowledge as Empowerment

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

5.2.2. Patience and Emotional Regulation

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

((الصَّبْرُ صِنْفَانِ: صَبْرٌ عَلَى مَا تَكْرَهُ، وَصَبْرٌ عَمَّا تُحِبُّ)). (نهج البلاغة، الخطبة ٧٦، ص ١١٤)

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

((قيمة كل امرئ ما يُحسن)). (نهج البلاغة، الحكمة ٨١، ص ٢٣٦)

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

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

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

5.2.3. Justice and Ethical Leadership

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

((الصَّقْ بَذَوِي الْمُرُوءَاتِ وَالْأَحْسَابِ، وَأَهْلَ الْيُتُوتَاتِ الصَّالِحَةِ، وَالسَّوَابِقِ الْحَسَنَةِ)) (نهج البلاغة، الرسالة ٥٣، ص ٥٧٨)

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

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

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

5.2.4. Emotional Resilience

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

((أَفْضَلُ الْعِلْمِ مَا دَعَا إِلَى الْعَمَلِ، وَأَفْضَلُ الْعَمَلِ مَا أَوْرَثَ التَّقْوَى)).
(نهج البلاغة، الخطبة ١٩٣، ص ٤٥٠)

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

5.2.5. Moral Development and Spiritual Growth

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

((التَّقْوَى دَارُ حِصْنٍ عَزِيزٍ، وَالْفُجُورَ دَارُ حِصْنٍ ذَلِيلٍ)).
(نهج البلاغة، الخطبة ١٩٢، ص ٣٠٤)

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

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

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

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

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

((فَلْيَكُنْ أَحَبَّ الدَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ... وَعَلَيْكَ بِالتَّقْوَى فِي الدِّينِ...)) (نهج البلاغة، الرسالة ٥٣، ص ٥٧٨)

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

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

"وَاصْطَفِ لِرِئَاسَتِكَ مِنَ النَّاسِ أَفْضَلَهُمْ فِي نَفْسِكَ، وَأَقْرَبَهُمْ مِنَ الْحَقِّ فِي عِلْمِهِ"
(نهج البلاغة، الرسالة ٥٣، ص ٥٧٦)

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

It appears that the interpretation of Imam Ali's

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

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

5.4 Social Practice

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

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

"فَصَبَرْتُ وَفِي الْعَيْنِ قَذَى، وَفِي الْحَلْقِ شَجَى". (نهج البلاغة، الخطبة ٣، ص ٤٧)

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

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

to the creation of environments that foster equity, fairness, and intellectual growth. Imam Ali's insistence on patience and wisdom in leadership serves as a model for educators and administrators who must navigate complex power dynamics within schools and universities. Consequently, it ensures that authority is used to benefit students and society at large.

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

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

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

5.5 Interplay Between Authority, Knowledge, and Social Development

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

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

"وَاصْطَفِ لِرِئَاسَتِكَ مِنَ النَّاسِ أَفْضَلَهُمْ فِي نَفْسِكَ، وَأَقْرَبَهُمْ مِنَ الْحَقِّ فِي عِلْمِهِ... وَعَلِّمِ الْجَاهِلَ، وَتَفَقَّهِ الْعَالَمَ". (نهج البلاغة، الرسالة ٥٣، ص ٥٧٦)

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

"أَفْضَلُ الْعِلْمِ مَا دَعَا إِلَى الْعَمَلِ، وَأَفْضَلُ الْعَمَلِ مَا أَوْثَرَ التَّقْوَى."
(نهج البلاغة، الخطبة ١٩٣، ص ٤٥٠)

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

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

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

Imam Ali: Beacon of Knowledge and Ethical Leadership



5.6 Foundations in Qur'anic Principles:

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

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

Dimension	Qur'anic Evidence (Arabic + Translation + (Reference	Modern Psychological/ Educational Connection
Emotional Intelligence and Self-Regulation (Psychology	﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ (الفرقان: ٦٣) <i>And the servants of the Most Merciful are those who walk upon the earth humbly, and when the ignorant address them harshly, they say .words of peace</i> Surah Al-Furqan,) (25:63)	Self-regulation and emotional intelligence (Goleman, 1995); importance of humility and emotional restraint.
Constructivism and Reflective Learning (Education	﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾ (الزمر: ٩) <i>Say, "Are those who know equal to those"?who do not know</i> (Surah Az-Zumar, 39:9)	Supports constructivist learning theories (Piaget, 1972); promotes critical thinking and inquiry.
Ethical Leadership in Education and Psychology	﴿إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ﴾ (البقرة: ٢٤٧) <i>Indeed, Allah has chosen him over you and has increased him abundantly in knowledge .and stature</i> Surah Al-Baqarah,) (2:247)	Emphasizes that true leadership combines knowledge and integrity; supports ethical leadership theory.

Dimension	Qur'anic Evidence (Arabic + Translation + (Reference)	Modern Psychological/ Educational Connection
Psychological Resilience and Social Justice	﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾ (الشورى: ٤٣) <i>And whoever is patient and forgives – indeed, that is of the matters requiring determination</i> Surah Ash-Shura,) (42:43)	Psychological resilience and emotional maturity in conflict situations (Goleman, 1995)
Transformative Knowledge and Wisdom	﴿يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾ (البقرة: ٢٦٩) <i>He grants wisdom to whom He wills, and whoever has been granted wisdom has certainly been given much good</i> Surah Al-Baqarah,) (2:269)	Supports education as a spiritual and moral endeavor; aligns with Freire's philosophy of transformative education
Patience and Emotional Resilience	﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (البقرة: ١٥٣) <i>O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient</i> Surah Al-Baqarah,) (2:153)	Aligns with CBT principles and emotional resilience models emphasizing patience and mindfulness

6. Discussion

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

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

«الْعِلْمُ سُلْطَانٌ» (نهج البلاغة، ص 319)

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

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

«مَنْ مَلَكَ نَفْسَهُ عَنْ هَوَاهُ فَذَاكَ الْقَوِيُّ» (نهج البلاغة، الحكمة 424)

"He who controls his desires achieves true success." (Nahj al-Balagha, Sermon 193, p. 450)

These teachings emphasize emotional self-awareness and patience, crucial for maintaining mental health and fostering leadership. Imam Ali's philosophy also challenges modern education systems, where the focus is often on measurable outcomes. His philosophy calls for knowledge as not merely a tool for material success, but a path to moral and intellectual growth. This calls for a reevaluation of education's purpose. Additionally, the emphasis on virtues like patience and wisdom aligns with modern educational theories such as constructivism, which stress the importance of self-reflection and experiential learning (Piaget, 1972). In Sermon 110, Imam Ali states:

"قِيَمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ" (نهج البلاغة، الحكمة 81، ص 236)

"The worth of a man lies in his knowledge." (Nahj al-Balagha, Sermon 110, p. 236) This reflects the notion that education promotes a deeper understanding beyond merely acquiring facts. Imam Ali's approach to leadership in education,

emphasizing moral integrity and emotional flexibility, critiques the current focus on administrative skills in modern leadership models. His advice in Letter 53 to Malik al-Ashtar:

"وَالصِّقْ بِذَوِي الْمُرُوءَاتِ، وَأَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ، وَالسَّوَابِقِ الْحَسَنَةِ"

نهج البلاغة، الرسالة ٥٣، ص ٥٧٨

"Let the most knowledgeable and righteous among you be your closest advisors." (Nahj al-Balagha, Letter 53, p. 576) highlights the necessity of ethical leadership, which is rooted in knowledge and moral principles rather than managerial prowess. Moreover, the interconnectedness between social power, emotional intelligence, and psychological resilience in Nahjul Balagha emphasizes the role of self-awareness and emotional regulation in leadership. Imam Ali's teachings suggest that those who lack these qualities risk falling into tyranny and injustice. His counsel in Letter 53 states:

"وَإِيَّاكَ وَالْإِعْجَابَ بِنَفْسِكَ، وَالثِّقَةَ بِمَا يُعْجِبُكَ مِنْهَا، وَحُبَّ الْإِطْرَاءِ... وَاحْذَرْ
الْغَضَبَ، فَإِنَّهُ جُنْدٌ عَظِيمٌ مِنْ جُنُودِ الشَّيْطَانِ"
(نهج البلاغة، الرسالة ٥٣، ص ٥٧٦)

"Beware that your heart does not sway away from justice. Do not give in to anger, for it leads to tyranny." (Nahj al-Balagha, Letter 53, p. 578) This reinforces the connection between emotional intelligence and the ethical use of power. Imam Ali's teachings echo what is now referred to as "psychological hardiness," the ability to develop coping mechanisms to withstand stress and maintain effectiveness in challenging situations. The Qur'an also supports these ideas. In Surah Ash-Shura, Allah says:

﴿وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾ (الشورى: ٤٣)

"And whoever endures patiently and forgives—surely this is a resolve to aspire to." (Surah Ash-Shura, 42:43, Haleem, 2004) This verse emphasizes patience and forgiveness as matters of determination, reinforcing Imam Ali's call for emotional control and justice.

7. Conclusion

The study showed that Imam Ali (AS) could make profound use of linguistic features such as stimulating repetition and graceful metaphors to convey topics of interest to society in general and humans in particular. Creative eloquence and masterful rhetoric in Imam Ali's teachings emphasize knowledge, patience, and emotional flexibility, closely linked to modern psychological and educational concepts. The linguistic features that emerged in Nahjul Balagha helped to reflect the Imami philosophy of education as a means of social justice and human growth. They also emphasize psychological well-being as an essential element of moral leadership. The results showed that the social and political context of that time helped shape Imam Ali's insightful view of knowledge, leadership, and authority. It is confirmed that Imam Ali was keen to make education a means of achieving social equality and also emphasized psychological flexibility and self-awareness in governance, which is in harmony with modern Western psychological and social theories.

The study concluded that Imam Ali's speeches emphasize educational frameworks that aim at intellectual, moral, and social development and reject those that emphasize results only. The study demonstrated the importance of Nahjul Balagha's teachings because they embrace and harmonize with Islamic Qur'anic teachings. Imam Ali's discourse draws directly from divine guidance. For example, his insistence on the transformative power of knowledge and his call for justice reflect the Qur'anic command to seek knowledge and establish justice on earth:

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾

(البقرة: ٢٦٩)

"He grants wisdom to whom He wills, and whoever has been granted wisdom has certainly been given much good" (Surah Al-Baqarah, 2:269, Haleem, 2004)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ﴾ (النساء: ١٣٥)

"O you who have believed, be persistently standing firm in justice, witnesses for Allah..." (Surah An-Nisa, 4:135, Haleem, 2004)

Nahjul Balagha emphasized the continuity of knowledge, wisdom, and patience as divine virtues, and these are previously confirmed in the Quran. This strengthens their close connection, as both sources call for intellectual, societal, human, and moral construction. The two concepts, "Ethical Leadership" and "Moral Empowerment," capture the essence of Imam Ali's teachings on combining knowledge, self-awareness, and emotional intelligence. Thus, Holistic Leadership or Integrative Leadership mirrors modern calls for ethical leadership grounded in justice and morality. From this, the researcher concludes that Imam Ali (peace be upon him) is more than a historical figure, and Nahjul Balagha is unlike any other book. It serves as a profound reflection of the Holy Quran and divine revelation through both words and actions. The findings confirm that Imam Ali and his principles in Nahjul Balagha are often described as the personification of the "Qur'an walking on earth." Thus, the pearls and gems of speech found in Nahjul Balagha remain inspiring and guiding humanity, embodying the divine intellectual balance between

intellectual, moral, social, and emotional growth.

8. Recommendations

Integration of Imam Ali's Educational Philosophy in Modern Curricula.

Application of Psychological Insights in Emotional Intelligence Programs:

The necessity of integrating the Quranic visions found in Nahjul Balagha into modern curricula

Incorporating Imam Ali's Leadership Principles in Modern Governance:

Holistic Approach to Education and Psychological Well-being:

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