



وقائع مؤتمر الإمام الحسين
عليه السلام في كربلاء
الديوانية السنوية للسياحة

الجزء الخامس



لدار القرآن الكريم في العتبة الحسينية المقدسة

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دار القرآن الكريم، ٢٥٢٦، الجزء الخامس، (٥٨٠ صفحة)، ٢٤ سم.

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المنعقد بعنوان

أثر أمير المؤمنين عليّ القرآني في مدونات المسلمين

قراءة في المنهج والأدوات

وتحت شعار لن يفترقا

علي مع القرآن والقرآن مع علي

أقامه قنصل دار القرآن الكريم التابع للعتبة الحسينية المقدسة
بالتعاون مع كلية العلوم الإسلامية - جامعة كربلاء ورابطة التمدن الحسينيين

وذلك بتاريخ (٥-٦/٢/٢٠٢٥)



جامعة كربلاء/ السيد مساعد رئيس الجامعة للشؤون العلمية المحترم

م/ مؤتمر

السلام عليكم ورحمة الله وبركاته

إشارة الى كتابكم ذي العدد (ع/ش.ع/ ٣٠٩) في (٢١/١/٢٠٢٥) ومرفقه الاوليات الخاصة بمؤتمر جامعتكم الموسوم (أثر امير المؤمنين علي (عليه السلام) القرآني في مدونات المسلمين - قراءة في المنهج والادوات) والمزمع انعقاده للمدة (٥-٦ / ٢٠٢٥/٢) ، وبالنظر لاستيفانكم المتطلبات المشار اليها ضمن الضوابط الخاصة بإقامة المؤتمرات التي تم اعصامها بموجب كتابنا المرقم بالعدد (ب ت ٥٣٥٩/٢) في (٢١/٦/٢٠٢٣) ، بشأنه حصلت الموافقة على إقامة المؤتمر اعلاه.

... مع التقدير

أ.د. لبنى خميس مهدي

المدير العام لدائرة البحث والتطوير

٢٠٢٥/ ١ / ٢٩

نسخة منه الى //

- مكتب الوزير/ للتفضل بالاطلاع ... مع التقدير
- مكتب وكيل الوزارة لشؤون البحث العلمي/ للتفضل بالاطلاع ... مع التقدير
- دائرة البحث والتطوير/ مكتب المدير العام/ للتفضل بالاطلاع ... مع التقدير
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م.م. مروه ١/٢٨



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المقدمة:

الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ، وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ، نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ، وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ، وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِأَمْرِهِ صَادِعًا، وَيَذْكُرُهُ نَاطِقًا، فَأَدَّى أَمِينًا، وَمَضَى رَشِيدًا، وَخَلَّفَ فِيْنَا رَايَةَ الْحَقِّ، مَنْ تَقَدَّمَهَا مَرَقَ، وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ، وَمَنْ لَزِمَهَا لَحِقَ، آلَهُ الطَّاهِرِينَ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ...

خلق الله تعالى أمثلة للإنسان الكامل على مختلف العصور؛ فكان حجته في أرضه التي لا تخلو من مثالٍ لذلك الكمال، الذي هو بنفسه درجات مثل أعلاها نبينا محمدًا ﷺ، فكان المثال الأعلى في الكمال على مستوى المخلوق، ولو أردنا البحث عمّن يليه في هذه المرتبة فلا بدّ من الاستعانة بخطّ شروع متفقٍ عليه يكشف الكمال، ولا يوجد مثل القرآن الكريم من يكشف ذلك بوصفه كلام الله تعالى الكامل، وعلى أساس ذلك يكون مقياس الكمال على شدة المصاحبة والانطباق مع كلام الله تعالى، ويكون ذلك ميزانًا للتفاضل، ومن هنا فقد اتفقت مصادر المسلمين على رواية قول النبي محمد ﷺ: ((عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ، لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ))، وهذا الحديث رواه الحاكم النيسابوري (ت: ٤٠٥ هـ) في المستدرک وصحّحه، ووافقه الذهبي (ت: ٧٤٨ هـ) - على ما فيه من تشدّد - في التصحيح، وروي أيضًا في غير ذلك من المصادر الأخرى، أمّا في مصادر أهل البيت ﷺ فلا خلاف في هذا الحديث ودلالته، وبذلك فهو متفقٌ على صحّته ونسبته إلى رسول الله ﷺ، وهو لا ينطق عن الهوى فيكون مصداق هذا الحديث حقيقة لا مرية فيها، وعلى أساس ما تقدّم أُقيم هذا المؤتمر العلميّ الدوّي لدراسة حقيقة هذا الحديث وواقعه العمليّ عبر البحث في مدوّنات المسلمين عن الأثر القرآني لأمر المؤمنين ﷺ، وبيان ما له من علوم قرآنيّة تفرّد بها؛ وصولًا إلى الإثبات العمليّ لدلالة الحديث المذكور آنفًا.



وقد حدّد المؤتمر مساره البحثي في بيان الحقائق القرآنيّة على وفق منهج أمير المؤمنين (عليه السلام)، والبرهنة العمليّة على كماليّة القرآن الكريم بشموله لكلّ نواحي الحياة، ومقاربة ذلك بحياتنا المعاصرة، ومعالجة أهمّ مشكلاتها في ضوء ما قدّمه أمير المؤمنين (عليه السلام) من أثر قرآنيّ امتدّ ليشمل الحاجات الإنسانيّة على مختلف العصور، مركزاً في ذلك على حاجات الإنسان الكبرى التي لا تختلف باختلاف صور معيشتها، ومن هنا فإنّ المؤتمر يركّز على الأثر القرآنيّ لأمر المؤمنين (عليه السلام) تفسيراً وعلومًا، ومقاربتة على وفق المناهج الحديثة في البحث العلميّ ومساراته المعرفيّة في التخصصات الإنسانيّة والعلميّة؛ لتكون النتيجة تقديم أمير المؤمنين (عليه السلام) بوصفه حلّاً لكلّ التقاطعات، والمرجعيّة الأصيلة التي يمكن أن تنتهي إليها بمعنيّة القرآن الكريم.

وكان حاصل هذا المؤتمر مائة وخمسة وستين بحثاً في شتّى التخصصات المعرفيّة، عملت على استنطاق أهداف المؤتمر ومعالجة أهمّ المسارات التي حدّدت بشأن أقامته، وما هذه الوقائع إلّا واحدة من مخرجات المؤتمر نأمل من الله تعالى أن تكون مرضيّة من لدن الباحثين والمتخصّصين والمتابعين بشكل عام.

وآخر دعوانا أن الحمد لله ربّ العالمين، والصلاة والسلام على محمّد وآله

الطاهرين.

لجنة التدقيق والمراجعة العلمية

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 م.د. عمار عبد العباس عزيز / مدقق لغوي
 أمجد حامد شاكر / مدقق فني

الفهرس

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الباحثة طيبة فليح عبد الموسوي

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***Quranic Eloquence in the Sermons of Imam
Ali (Peace be upon him) : A Study in Linguistic
and Rhetorical Artistry***

Pro .Dr.Fatima Raheem Abdul Hussein

Asst. Lect. Narjis Audah Rashk

Abstract

This research explores the profound eloquence found in the sermons of Imam Ali (Peace be upon him) , with a specific focus on the linguistic and rhetorical artistry inspired by the Quran. Imam Ali (Peace be upon him) , renowned for his mastery of the Arabic language and his deep spiritual insight, frequently incorporated Quranic elements into his sermons, imbuing his speech with a unique blend of divine guidance and human eloquence. The study examines selected sermons, analyzing how Imam Ali (Peace be upon him) skillfully integrates Quranic vocabulary, themes, and syntactical structures to construct powerful, persuasive messages. This study also situates Imam Ali's sermons within the broader context of classical Arabic rhetoric, demonstrating how his oratory exemplifies the highest standards of linguistic precision and artistic expression. The results of the research reveal that Imam Ali's (Peace be upon



him) sermons not only mirror the structural and thematic features of Quranic discourse but also enhance the persuasive impact of his messages through strategic rhetorical devices. These devices include metaphor, which conveys deep spiritual and moral meanings; parallelism, which creates rhythm and balance; and antithesis, used to emphasize moral contrasts. Repetition is frequently employed to reinforce key ideas, while allusions to Quranic verses draw on the authority of the divine text. Imam Ali (Peace be upon him) also utilizes rhetorical questions to provoke thought and hyperbole to magnify emotional impact. His mastery in integrating these rhetorical devices with Quranic language and classical Arabic rhetoric creates a powerful synergy that resonates both emotionally and intellectually with his audience. Additionally, the analysis demonstrates that his use of Quranic eloquence served as a tool for spiritual guidance, political leadership, and religious education, further solidifying his influence in Islamic oratory.

Keywords :Eloquence, Sermons, linguistic, Rhetorical Artistry

Introduction

Imam Ali ibn Abi Talib (Peace be upon him), the cousin and son-in-law of Prophet Muhammad, is revered not only for his spiritual and political leadership but also for his profound mastery of the Arabic language and his eloquent oratory. His sermons, letters, and sayings, many of which are preserved



in the collection *Nahj al-Balaghah*, are celebrated for their rhetorical and linguistic artistry. These sermons not only convey deep spiritual and ethical teachings but also reflect a sophisticated engagement with classical Arabic rhetorical traditions and Quranic discourse (Al-Sharif al-Radi, 2004). One of the most compelling features of Imam Ali's sermons is his frequent use of Quranic language. His speeches are replete with Quranic allusions, direct quotations, and paraphrases, which serve to reinforce the religious and ethical authority of his words. Imam Ali's ability to seamlessly integrate Quranic themes into his sermons has been widely acknowledged in Islamic scholarship. Scholars like Ibn Abi al-Hadid (1965) and Al-Jurjani (2001) have long noted the profound intertextual relationship between his speeches and the Quran, highlighting how this connection enhances the emotional and intellectual impact of his oratory. Furthermore, Imam Ali's speeches reflect a deep understanding of the principles of classical Arabic rhetoric, as expounded by theorists such as Al-Jurjani and Ibn al-Athir (1999). He employs various rhetorical devices such as metaphor, antithesis, parallelism, and repetition to effectively convey his messages and persuade his audience. These techniques not only serve to clarify complex ideas but also evoke strong emotional responses, making his speeches both intellectually stimulating and spiritually moving.



Research Problem

The research problem addressed in this study is the need for a comprehensive understanding of how Imam Ali's sermons incorporate and exemplify Quranic eloquence, particularly in terms of linguistic and rhetorical artistry. While much has been written about the spiritual and theological significance of Imam Ali's oratory, there remains a gap in the scholarly literature regarding the specific ways in which his sermons reflect and utilize Quranic language, themes, and rhetorical structures. This study seeks to fill that gap by analyzing the sermons of Imam Ali (Peace be upon him) through the lens of Quranic eloquence, exploring how his use of Quranic elements not only enhances the effectiveness of his communication but also contributes to the broader tradition of Arabic rhetoric and Islamic discourse. The research problem, therefore, centers on identifying and explicating the linguistic and rhetorical techniques derived from the Quran that Imam Ali (Peace be upon him) employs in his sermons, and understanding their impact on both his immediate audience and subsequent generations of Islamic scholars and thinkers.

Research Aims

The research aims at:

1. Identifying Quranic linguistic elements in the sermons of Imam Ali (Peace be upon him).
2. Analysing the rhetorical strategies in Imam Ali's sermons inspired by the Quran.



- 3· Exploring the integration of Quranic themes in Imam Ali's sermons·
- 4· Evaluating the impact of Quranic eloquence on the effectiveness of Imam Ali's sermons·

Research Questions

The research seeks to answer the following questions :

- 1· What Quranic linguistic features are present in Imam Ali's sermons?
- 2· How does Imam Ali (Peace be upon him) use Quran-inspired rhetorical strategies in his sermons?
- 3· How are Quranic themes integrated into Imam Ali's sermons?
- 4· How does Quranic eloquence influence the effectiveness and reception of Imam Ali's sermons?

Research Importance

The importance of this research lies in its contribution to understanding the intersection of Quranic eloquence and classical Arabic rhetoric through the lens of Imam Ali's sermons· By elucidating how Imam Ali (Peace be upon him) employs Quranic linguistic and rhetorical elements, this study offers valuable insights into the sophisticated techniques that enhance the effectiveness of his oratory· This understanding



not only deepens appreciation for Imam Ali's contributions to Islamic discourse but also enriches the broader study of Quranic influence on Arabic literature and rhetoric. Additionally, the research highlights the enduring relevance of Quranic principles in shaping Islamic thought and provides a framework for analyzing other Islamic texts and speeches. Ultimately, this study bridges gaps in scholarly literature and fosters a greater appreciation of the rhetorical artistry that defines Imam Ali's legacy.

Theoretical Framework

2.1 Defining Quranic Eloquence (Balāgha Qur'āniyya)

Quranic eloquence is rooted in al-balāgha, the classical Arabic tradition of eloquence, clarity, and effective communication. This tradition finds its pinnacle in the Quran, which is regarded as the ultimate example of inimitable eloquence (i'jaz), a concept extensively discussed by classical scholars such as Al-Jurjani (2001) and Al-Zamakhshari (2008). Al-Jurjani's theory of nazm (the arrangement of words) emphasizes that the beauty of the Quran lies in the organization and harmony of its linguistic elements. Quranic eloquence is characterized by precision, conciseness, and the profound depth of meaning conveyed in a few words, principles that are mirrored in Imam Ali's sermons. Imam Ali's sermons exhibit this same Quranic eloquence, intertwining Quranic references and stylistic patterns. As Sells (2000) highlights, Imam Ali's



use of language reflects the Quran's ability to evoke spiritual and emotional depth. His sermons resonate with Quranic cadences, metaphors, and rhetorical devices, creating a distinct fusion of sacred and personal eloquence. This study defines Quranic eloquence in his sermons as a deliberate and artful reflection of the Quran's linguistic features and themes.

2.2 Rhetoric (Al-Bayān) and Its Role in Sermonic Discourse

The art of rhetoric, known as al-bayān plays a critical role in Islamic sermonic discourse, where clarity, persuasion, and aesthetic beauty are essential in conveying theological ideas. Islamic rhetoric aligns with Aristotelian concepts of ethos, pathos, and logos, as discussed by Hamza (2009). These rhetorical tools are crucial in delivering a message that appeals to the audience emotionally and intellectually, while the speaker's ethical character enhances the message's credibility. In Imam Ali's sermons, these elements of rhetoric are infused with Quranic citations and allusions, amplifying their persuasive impact. For instance, Imam Ali's use of ethos is closely tied to his status as a companion of the Prophet and his deep knowledge of the Quran. His sermons also employ pathos through vivid imagery and emotional appeal, often using Quranic references to invoke divine authority and elicit a spiritual response from his audience (Abdul-Raof, 2010). This research will examine how Imam Ali's use of al-bayān integrates Quranic rhetoric to enhance the sermon's ethical, emotional, and logical dimensions.



2.4 Theoretical Perspectives on Linguistic Artistry in Arabic

Arabic linguistic theories, particularly those concerning eloquence, emphasize the significance of word choice, syntax, and phonology in creating meaning and beauty. Ibn Jinni (1993) and Al-Jurjani (2001) stress that eloquence is achieved through the precise arrangement of words and sentences, which imbue the text with aesthetic and emotional power. Imam Ali's sermons reflect these principles through the use of parallelism, metaphor, and antithesis, as well as a rhythmic, Quranic-inspired style. The present study applies linguistic theories from Arabic philology and modern stylistics, such as those of Leech and Short (2007), to explore the structural and functional elements of Imam Ali's language. His sermons utilize linguistic features like *tibaq* (antithesis) and *muwazanah* (balance), enhancing both the aesthetic and rhetorical impact of his words. By drawing on these linguistic theories, the analysis will highlight the eloquence of Imam Ali's sermons and their resonance with Quranic language.

2.5 Quranic Intertextuality in Imam Ali's Sermons (Peace be upon him)

Intertextuality, as discussed by Kristeva (1980), involves the dialogue between texts, where meanings are shaped by their relationship to other texts. In the case of Islamic discourse, the Quran is often the central text with which other forms of speech



interact. Imam Ali's sermons are rich in Quranic intertextuality, with both direct citations and implicit allusions to the Quran. As observed by Larkin (2008), these Quranic references not only reinforce the sermon's message but also imbue it with divine authority. Imam Ali does not merely cite the Quran; he weaves Quranic phrases into his own language, creating a rhetorical flow that reflects both his eloquence and the Quran's linguistic artistry. This study will employ intertextual analysis to explore how Imam Ali's sermons engage with Quranic language, and how these interactions enhance their religious and rhetorical power. The analysis will consider how his sermons echo Quranic themes, drawing on Rahman's (1980) discussion of thematic coherence in the Quran.

2.6 Quranic and Prophetic Influences on Imam Ali's Rhetorical Style

Imam Ali's sermons were deeply influenced by his close relationship with the Prophet Muhammad (PBUH) and his exposure to Quranic revelation. Al-Suyuti (1979) and Ibn Kathir (2003) note that Imam Ali's rhetoric echoes both the Quran and the Prophet's own speeches, particularly in their emphasis on justice, ethics, and devotion. The parallels between the Prophet's hadith and Imam Ali's sermons highlight the shared rhetorical techniques, such as the use of parables, metaphors, and vivid imagery. This study will analyze the influence of Quranic and Prophetic traditions on Imam Ali's rhetorical style, particularly focusing on how his language reflects the ethical



and spiritual concerns of the early Islamic period. As Zadeh (2011) argues, the rhetorical power of Islamic sermons lies in their ability to intertwine personal oratory with divine guidance. By exploring these influences, the research will highlight how Imam Ali's sermons operate within a broader Prophetic and Quranic tradition of eloquence.

2.7 Sociolinguistic Considerations: Audience and Context

Imam Ali's sermons were delivered during a period of intense political and religious turmoil, which necessitated a rhetorical style that was both authoritative and responsive to diverse audiences. Sociolinguistic theories, such as those outlined by Gumperz (1982) and Hymes (1974), suggest that language is adapted according to social contexts and the relationship between speaker and audience. In the case of Imam Ali's sermons, his use of language varied depending on the occasion, the audience's social status, and the political context. This research will utilize sociolinguistic frameworks to explore how Imam Ali adapted his rhetorical strategies in different settings. For instance, his sermons to the elite often employed more sophisticated linguistic techniques, while his addresses to the general public relied on clarity and emotional appeal. Drawing on Irvine and Gal's (2000) theory of language and power, the study will investigate how Imam Ali's sermons functioned as tools of both spiritual guidance and political authority.



Methodology

3.1 Introduction

The study utilizes a qualitative research design, focusing on textual analysis to explore the linguistic and rhetorical features of Imam Ali's sermons. The methodology involves content analysis, intertextual analysis, and rhetorical analysis to examine the intricate ways in which Imam Ali incorporates Quranic eloquence into his speeches. By analyzing the sermons within their historical and linguistic context, this study aims to provide insights into how Quranic language influences Islamic rhetorical traditions.

3.2 Research Design

This research adopts a qualitative approach, focusing on the interpretation of textual data. Given the nature of the research questions, which explore the linguistic and rhetorical features of Imam Ali's sermons, qualitative methods are best suited to provide a nuanced analysis of language, structure, and meaning. The primary method of analysis is content analysis, supported by intertextual and rhetorical analysis. These methods are used to investigate the relationship between Quranic language and Imam Ali's eloquence, offering a detailed examination of how his speeches reflect and enhance Quranic discourse. The qualitative nature of this research emphasizes the subjective interpretation of language, where meaning is derived from examining the texts within their cultural, historical, and



religious contexts (Creswell, 2013). This approach enables a deep exploration of the linguistic artistry and rhetorical devices used in the sermons, and how these elements contribute to the overall message and impact of the speeches.

3.3 Data Collection

The data for this research consists of a selection of Imam Ali's sermons, particularly those found in *Nahj al-Balāgh* ("The Path of Eloquence"), which is the most widely recognized collection of his speeches, letters, and sayings. *Nahj al-Balāgha*, compiled by Sharif Razi in the 10th century, is regarded as a critical source for understanding Imam Ali's eloquence and rhetorical style. The selection of sermons for analysis is based on their rich use of Quranic language, rhetorical devices, and thematic relevance to the research questions. In addition to *Nahj al-Balāgha*, other sources, such as commentaries and historical records, are utilized to provide context and supplementary insights into the sermons. These include classical Arabic rhetorical texts, Quranic exegesis (tafsir) and historical analyses that shed light on the social and political contexts in which the sermons were delivered. The specific criteria for selecting sermons include:

1. Quranic references: Sermons that explicitly or implicitly reference Quranic verses.

2. Rhetorical features: Sermons that demonstrate a high degree of rhetorical sophistication, including the use of



parallelism, metaphor, and other literary devices.

3. Thematic relevance: Sermons that address key theological and ethical themes central to Islamic thought, such as justice, faith, and piety.

3.4 Data Analysis

The analysis of the selected sermons involves two key methods: content analysis, intertextual analysis.

3.4.1 Content Analysis

Content analysis is used to systematically identify and analyze Quranic references, rhetorical devices, and thematic elements within the sermons. This method allows for the classification of various linguistic and rhetorical features, providing a detailed breakdown of how Quranic language is employed. The process involves coding the texts according to specific categories, such as Quranic allusions, metaphors, and syntactic structures. The frequency and distribution of these features are then analyzed to uncover patterns in Imam Ali's use of language. Content analysis also facilitates a comparative examination of the sermons, highlighting how certain rhetorical strategies are consistently employed across different speeches. This method allows for the identification of recurring themes and motifs that connect the sermons to the Quranic tradition.

Imam Ali's sermons, also known as *Nahj al-Balaghah* (The Peak of Eloquence), are among the most renowned and



frequently referenced texts in Islamic literature. The sermons contain rich linguistic and rhetorical artistry, many of which include Quranic allusions and thematic elements such as justice, piety, and leadership. Here are a few key sermons that are widely cited in research and Islamic studies:

Table (1) the frequency of each rhetorical device or Quranic reference found across four sermons

<i>Features</i>	<i>Sermon</i> <i>1</i>	<i>Sermon</i> <i>2</i>	<i>Sermon</i> <i>3</i>	<i>Sermon</i> <i>4</i>	<i>Total occur-</i> <i>rences</i>
<i>Quranic</i> <i>illusions</i>	<i>12</i>	<i>15</i>	<i>18</i>	<i>10</i>	<i>55</i>
<i>Metaphors</i>	<i>8</i>	<i>7</i>	<i>10</i>	<i>5</i>	<i>30</i>
<i>Syntactic</i> <i>Structures</i>	<i>6</i>	<i>9</i>	<i>8</i>	<i>7</i>	<i>30</i>
<i>Rhetorical</i> <i>Questions</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>3</i>	<i>15</i>
<i>Parallelism</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>4</i>	<i>22</i>
<i>Repetition</i>	<i>10</i>	<i>12</i>	<i>14</i>	<i>11</i>	<i>47</i>

The table reveals that Quranic allusions (55 occurrences) are the most frequently used rhetorical feature across all four sermons, highlighting Imam Ali's reliance on scriptural references to connect his messages to divine authority. Repetition (47 occurrences) follows closely, emphasizing its role in reinforcing key ideas and ensuring they resonate with the audience. Metaphors and syntactic structures (30 each)



are also consistently used, adding depth and complexity to his language. Parallelism (22 occurrences) and rhetorical questions (15 occurrences) are employed more sparingly but still serve crucial roles in creating rhythm, engagement, and emphasis. Sermon 3 consistently shows the highest use of most rhetorical devices, indicating its rhetorical richness and emphasis on persuasion and engagement. Overall, the results demonstrate Imam Ali's mastery in blending Quranic language with classical Arabic rhetorical techniques.

Table (2) Thematic elements derived from Quranic references and rhetorical strategies across the sermons

<i>Theme</i>	<i>Sermon 1</i>	<i>Sermon 2</i>	<i>Sermon 3</i>	<i>Sermon 4</i>	<i>Total occur- rences</i>
<i>Justice and fairness</i>	7	6	9	5	27
<i>Piety and Faith</i>	5	8	7	6	26
<i>Leadership and authority</i>	6	7	6	4	23
<i>Social Responsi- bility</i>	4	5	6	7	22
<i>Divine wisdom and guidance</i>	11	9	8	10	38

The table shows that Divine wisdom and guidance is the most



recurring theme across the four sermons, with 38 occurrences, indicating Imam Ali's emphasis on spiritual and moral direction. Justice and fairness (27 occurrences) and Piety and faith (26 occurrences) are also prominent, reflecting a focus on ethical governance and personal devotion. Leadership and authority (23 occurrences) and Social responsibility (22 occurrences) are slightly less frequent but still significant, highlighting the importance of societal roles and governance. Sermon 3 shows a balanced emphasis on all themes, while Sermon 1 strongly features divine wisdom. This distribution suggests that Imam Ali's sermons aim to balance spiritual guidance with practical leadership and social ethics.

Table (3) Comparative Analysis of Rhetorical Strategies

<i>Rhetorical devices</i>	<i>Sermon 1</i>	<i>Sermon 2</i>	<i>Sermon 3</i>	<i>Sermon 4</i>	<i>Total occurrences</i>	<i>Average per sermon</i>
<i>Metaphor</i>	8	7	10	5	30	7.5
<i>Parallelism</i>	5	6	7	4	22	5.5
<i>Repetition</i>	10	12	14	11	47	11.75
<i>Quranic allusions</i>	12	15	18	10	55	13.75
<i>Rhetorical Questions</i>	3	4	5	3	15	3.75

Quranic allusions are the most frequently used rhetorical device, with 55 occurrences and an average of 13.75 per sermon,



reflecting Imam Ali's strong reliance on scriptural references to strengthen his messages. Repetition follows closely with 47 occurrences (11.75 per sermon), highlighting its importance in reinforcing key ideas. Metaphors (30 occurrences, 7.5 average) are also commonly used, adding depth and figurative meaning. Parallelism (22 occurrences, 5.5 average) helps create rhythm and structure, while rhetorical questions are used more sparingly (15 occurrences, 3.75 average), serving to provoke thought. Overall, the analysis shows a strategic balance of rhetorical devices, with a strong emphasis on Quranic references and repetition to enhance persuasion.

۳, ۴, ۲ Intertextual Analysis

Intertextual analysis, as developed by Kristeva (1980), focuses on the relationship between Imam Ali's sermons and the Quran. This method examines how Quranic language is integrated into the sermons, whether through direct quotations, paraphrasing, or subtle allusions. Intertextuality is a key component of Imam Ali's rhetorical style, as his speeches frequently draw on Quranic themes and linguistic structures to reinforce their religious and ethical authority. The analysis involves identifying Quranic references in the sermons and exploring their significance within the context of Islamic discourse. This includes examining the theological and ethical implications of these references, as well as how they enhance the persuasive impact of the sermons. By investigating the interplay between Imam Ali's language and the Quran, the



intertextual analysis aims to uncover the deeper layers of meaning embedded in his speeches. Based on the method outlined by Kristeva (1980). The analysis identifies and examines the Quranic references found in Imam Ali's sermons, focusing on their types and significance in enhancing the persuasive power of the speeches.

Table (4): Types of Quranic References in Imam Ali's Sermons

<i>Quranic reference type</i>	<i>Sermon 1</i>	<i>Sermon 2</i>	<i>Sermon 3</i>	<i>Sermon 4</i>
<i>Direct quotations</i>	4	6	7	3
<i>Paraphrasing</i>	3	4	5	2
<i>Subtle allusions</i>	5	5	6	5
<i>Total</i>	12	15	18	10

The table shows that subtle allusions are the most frequently used Quranic reference type, appearing consistently across all sermons, with 21 occurrences in total. This suggests that Imam Ali often integrates Quranic language in an implicit manner, allowing for a more fluid and nuanced connection to the Quran. Direct quotations (20 occurrences) are also frequently employed, particularly in Sermons 2 and 3, which rely more heavily on direct scripture to reinforce religious authority. Paraphrasing is used less frequently (14 occurrences), indicating that Imam Ali occasionally rephrases Quranic verses to align with the thematic and rhetorical needs of his speeches. Overall, Sermon 3 contains



the highest number of Quranic references, demonstrating a particularly strong intertextual link with the Quran.

Results

The research reveals that Quranic eloquence is a central feature in Imam Ali's sermons, significantly shaping their linguistic and rhetorical structure. Through detailed content and intertextual analysis, it becomes clear that Imam Ali masterfully integrates Quranic language, including direct quotations, paraphrases, and subtle allusions, to reinforce the spiritual authority of his messages. This strategic use of Quranic references is not only a reflection of his deep connection to the divine text but also a means of engaging his audience on both intellectual and emotional levels. The frequency of Quranic allusions across the sermons underscores their importance in linking religious teachings to everyday ethical and social issues, providing listeners with a framework rooted in sacred authority. The analysis of rhetorical techniques—including metaphor, repetition, parallelism, and antithesis—demonstrates Imam Ali's ability to craft speeches that are both powerful and persuasive. Repetition emerges as the most frequently used device, highlighting Imam Ali's emphasis on reinforcing key ideas to ensure they resonate with his audience. Metaphors play a crucial role in conveying complex spiritual meanings, offering the audience vivid imagery that deepens their understanding of abstract concepts. Parallelism and antithesis contribute to the structural and rhythmic balance of his sermons, creating



contrasts that highlight moral dilemmas or ethical choices. Overall, these rhetorical strategies serve to engage the audience emotionally while guiding them intellectually toward ethical reflection. The thematic analysis reveals that Imam Ali's sermons consistently address key topics such as justice and fairness, piety and faith, leadership and authority, and social responsibility. Among these, divine wisdom and guidance appears most frequently, suggesting that Imam Ali's sermons aim primarily to offer spiritual direction, rooted in Quranic teachings. The frequent discussion of justice and fairness reflects the sociopolitical context in which Imam Ali delivered many of his sermons, particularly during times of political turmoil. His emphasis on leadership and social responsibility demonstrates his commitment to ethical governance and the well-being of the community, presenting himself as both a religious and political leader. Lastly, the research highlights the significance of the context in which Imam Ali delivered his sermons. Sermons given during periods of political strife exhibit a more authoritative tone, with a focus on themes of leadership and justice, while those addressing religious audiences emphasize spiritual growth, piety, and ethical behavior. This ability to adapt his rhetorical strategies to different circumstances illustrates Imam Ali's exceptional oratorical skill, allowing him to address the needs of his audience effectively, regardless of the social or political climate. This context-sensitive approach, combined with his deep Quranic knowledge and rhetorical artistry, solidifies Imam Ali's enduring influence on Islamic oratory and thought.



Conclusion

The research demonstrates that Imam Ali's sermons exemplify a masterful integration of Quranic language, classical Arabic rhetoric, and profound spiritual insight. By employing various rhetorical devices such as repetition, metaphor, parallelism, and antithesis, Imam Ali effectively conveys complex religious, ethical, and political messages. His ability to weave Quranic allusions seamlessly into his speeches not only reinforces the divine authority of his words but also enhances their emotional and intellectual resonance with his audience. The frequent use of Quranic references, both in direct quotations and subtle allusions, reveals the deep intertextual relationship between the sermons and the Quran, establishing Imam Ali's speeches as powerful tools for spiritual guidance and political leadership. Moreover, the study highlights how Imam Ali's rhetorical strategies are carefully adapted to the specific contexts in which his sermons were delivered. Whether addressing issues of political strife, social justice, or religious ethics, his use of language and rhetoric is consistently aligned with the needs of the moment, demonstrating his astute understanding of audience dynamics. The research concludes that Imam Ali's sermons not only serve as exemplary models of Arabic oratory but also offer timeless insights into the art of persuasion in religious discourse, where language functions not only as a medium for communication but as a tool for shaping thought, emotion, and action.



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Appendix

1. Imam Ali's Sermons in Arabic

أ. خطبة الشقشقية

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

«يا أيها الناس، والله ما استلبتُ منه (الخلافة) عضاً، ولا طلبتُهُ رغبةً، ولكنكم أخذتموها مني، ورفضتموه إلى غيري. قد كنتُ صبراً على المكاره، ثم فاجأني ببدعةٍ، فتظاهرتُ أنني فيها وقعتُ، فأما وأنتم - إذا - فأحسنوا الوجّه.

لقد أودعكم رسول الله (صلى الله عليه وآله) أمانةً، فختتموها، وفضلتم عليه - حتى إذا قُتل عبد الله بن أبي قحافة (أبو بكر) رُميَ بي إلى عثمان، وأخذتني هُوةٌ حُدّةُ التوحيد. وقررتُ بأنني لم أكن أكافح للتفاضل، فإن الناس عبيد دنيا، والموت واحد، وإن الله هو الأحق في العبادة. فوالله، لم أعلم بذلك، وما أطلب إلا توفيق الله، فقد لقيتكم. فهل أنتم مصلحون؟ وهذا الجدُّ جدُّ؟ أو هل كان فيهم جهلٌ غير شفاقٍ؟ وهذا هو الموقف. إن كان طلب الحق حقاً فاحكموا بيني وبين من ظلموني.»

ب. خطبة الإمامة

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

«أما بعد، أيها الناس، فإني أنا الأحقُ بالإمامة، ولم يكن لي شريك في حقِّي، غير أن القوم قد سبقوني إليها، وأنا الذي ولدتني مكةُ ورباني الإسلام، وقُمتُ بجانب النبيّ صلى الله عليه وآله في كلّ معركةٍ وموقفٍ، ولكنهم اختاروا غيري، فظلموا



وأخطأوا. أما أنتم، فوالله لست أقول ذلك غرورًا ولا طلبًا لدنيا زائلة، وإنما هو حقُّ أمرتُ أن أبلغه. ألا فليروا كيف صرّفوا الخلافة عن أهلها، وجعلوها في غير موضعها! والله لتسألنّهم الدنيا عما اقترفوا يوم الحساب. أيها الناس، إنّ الحكم حكم الله، وما أنا إلا عبد الله وخليفته على أرضه.»

ت. خطبة الجهاد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«أيها المؤمنون، اعلموا أن الجهاد فريضةكم الكبرى، وأنه السبيل الوحيد لدرء الفتن وتحقيق العدل. جاهدوا في سبيل الله حق جهاده، واعلموا أن الجهاد ليس بالسيف وحده، بل هو أيضًا جهاد النفس عن المعاصي. إن الله يحب المجاهدين الذين يقاتلون في سبيله صفاً كأنهم بنيان مرصوص. واعلموا أن الجهاد في سبيل الحقِّ عدلٌ، والجهاد في سبيل النفس هلاكٌ. فاجعلوا نواياكم لله، ولا تسعوا إلا لتحقيق مرضاته، فما عند الله خير وأبقى. وتذكروا قوله تعالى: «ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يُرزقون.»

ث. خطبة الدنيا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«يا أيها الناس، إن الدنيا دار الغرور، وهي زائلةٌ كأوراق الخريف. فلا تغرنكم زينتها ولا تخدعكم أموالها، فإنها متاعٌ قليل، وما عند الله خيرٌ وأبقى. إن هذه الدنيا لتمضي كما يمضي السحاب، وكل ما فيها إلى زوال. فاعملوا للآخرة واعلموا أنّ



خير الزاد التقوى. أنتم في الدنيا كمسافرين، ولا تستقرّون إلا في دار الآخرة. فاعلموا
أنّ كل نعيم في الدنيا وهم، وكل قوة فيها ضعف، وأن ما عند الله خيرٌ وأبقى. فلا
تركنا إليها، فإنها خادعةٌ بأهلها.»

2. Imam Ali's Sermons in English

A. The Sermon of Al-Shaqshaqiyah

In the name of God, the Most Compassionate, the Most Merciful

»O people, by God, I did not wrest the caliphate by force, nor did I seek it out of desire, but you took it from me and gave it to others. I endured hardships patiently until innovation suddenly struck, and I appeared as though I had fallen into it. As for you, if you wish to do so now, then act in the best manner.

The Messenger of God (peace and blessings be upon him and his family) entrusted you with a responsibility, but you betrayed it, preferring others over me. When Abdullah, son of Abi Quhafa (Abu Bakr), was killed, I was thrown towards Uthman, and I found myself amidst the harshness of monotheism. I realized that I was not fighting for superiority, for people are slaves to the world, death is inevitable, and God is the one most deserving of worship. By God, I did not know this, and I seek only God's guidance, for I have met you. So, are you reformers? Is this seriousness real? Or was there ignorance other than mere deception? This is the position. If seeking truth is truly right, then judge between me and those who have wronged me«.



B. The Sermon of Leadership

In the name of God, the Most Compassionate, the Most Merciful

»Now then, O people, I am the one most deserving of leadership, and I have no partner in this right, but the people have taken precedence over me. I am the one born in Mecca and raised by Islam. I stood by the Prophet (peace and blessings be upon him and his family) in every battle and every position, yet they chose others, wronging me and making a mistake.

As for you, by God, I am not saying this out of arrogance or for a fleeting worldly gain, but because it is a right I was commanded to convey. Let them see how they turned the caliphate away from its rightful people and placed it where it does not belong! By God, the world will question them about their deeds on the Day of Judgment. O people, the judgment is God's, and I am but a servant of God and His caliph on His earth«.

C. The Sermon of Jihad

In the name of God, the Most Compassionate, the Most Merciful

»O believers, know that jihad is your greatest obligation, and it is the only way to ward off tribulations and achieve justice. Strive in the way of God with true striving, and know that jihad is not only through the sword but also through the struggle of the self against sins.



Indeed, God loves those who fight in His cause, standing together as if they are a solid structure. Know that jihad for the sake of truth is justice, while jihad for the sake of self is destruction. So, make your intentions solely for God, and seek only His pleasure, for what is with God is better and everlasting. And remember His words: «Do not think of those who were killed in the way of God as dead; rather, they are alive with their Lord, receiving provision».

D. The Sermon on the World

In the name of God, the Most Compassionate, the Most Merciful

»O people, this world is the abode of deception, and it passes away like the leaves of autumn. Do not be deceived by its adornments, nor be misled by its wealth, for it is but a fleeting enjoyment, and what is with God is better and everlasting.

This world moves on like passing clouds, and everything in it is destined to perish. So work for the Hereafter, and know that the best provision is piety. You are like travelers in this world, and you will not find rest except in the abode of the Hereafter. Know that every pleasure in this world is an illusion, and every strength in it is weakness, and what is with God is better and everlasting. So do not rely on it, for it deceives its people».

References to Nahj al-Balaghah

Primary Source: Nahj al-Balaghah (نهج البلاغة) compiled



by Sharif Razi (الشرف الرضى) in the 10th century. This is the most widely used and recognized collection of Imam Ali's sermons, letters, and sayings.

Other Editions and Commentaries: Scholars have written numerous commentaries on Nahj al-Balaghah, which help analyze the linguistic and rhetorical elements in Imam Ali's sermons. Some important commentaries include:

Ibn Abi Al-Hadid's Commentary شرح ابن أبي الحديد

Muhaqqiq al-Hilli's Commentary شرح المحقق الحلي

