



وقائع مؤتمر الإمام الحسين عليه السلام  
الروى السنوي للسياح المسلمين

الجزء الخامس



## لدار القرآن الكريم في العتبة الحسينية المقدسة

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الدولي السنوي السادس عشر

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

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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، صَلَوَاتِ 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 (عليهم السلام) تفسيراً وعلومًا، ومقاربتة على وفق المناهج الحديثة في البحث العلميّ ومساراته المعرفيّة في التخصصات الإنسانيّة والعلميّة؛ لتكون النتيجة تقديم أمير المؤمنين (عليهم 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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# ***The Power of the Discourse of the Imam Ali Ibn Abi Talib in Human Sciences: A Critical Study***

**By: Assist Professor Dr. Nagham Ja'far Hussein**

**Shatt Al-Arab University Collage**

## **Abstract**

Language is a powerful tool used rhetorically to form and influence ideas, beliefs, attitudes, values, perspectives, and ideologies that are consistent with the speaker's or writer's intentions and ideals. Its effectiveness and influence originate from its diverse capacities, which include repetition, provision, clarification, emphasis, advice, etc. Critical discourse analysis (CDA) is an interdisciplinary framework for revealing and analyzing the relationship between "language, power, and ideology", as well as "discourse, power, and knowledge". It emphasizes the power of words, not only in terms of authority but also through eloquence and knowledge. The present paper is designed to focus on Imam Ali's rhetoric and the power of language and expertise in using discourses without (Dots) and (Alif), i.e. canceling (16 out of 28 Arabic letters) and still having the effective rhetorical power to use persuasive techniques efficiently despite the limitation of the types of words that



can be used in such discourse. This insists that Imam Ali has powerful language and rhetoric that can be used competently and efficiently in using persuasive strategies such as “Explain”, “Emphasis”, “Repetition”, “Advise”, “Reciprocal”, etc.

Key Words: Imam Ali , Power, Rhetoric, Discourse, Persuasion

## **Introduction**

Discourse is an “integrating a whole palette of meanings” (Titscher et al, 2000:25). According to Van Dijk (van Dijk, 1993: 259), it legitimizes specific beliefs, attitudes, or ideologies. CDA is used to deal with “the whole process of social interaction of which a text is just a part” (Fairclough, 1989, 24). In addition, Fairclough (2005:124) adds that “I see discourses as ways of representing aspects of the world – the processes, relations, and structures of the material world, the ‘mental world’ of thoughts, feelings, beliefs and so forth.” In this concern, Simpson (2011:431) regards discourse as a “stretch of language in use”, which has cohesion and implication.

CDA seeks an alternative approach to theorization, analysis, and application across the entire discipline. Foucault’s contribution to critical analysis involves a reevaluation of three fundamental concepts: discourse, power, and knowledge. Discourse is regarded as a body of knowledge (McHoul and Wendy, 1993:26-27). Furthermore, for Foucault, power is more than just ‘ideological’ in the sense that it pertains to any aspect



of human or collective consciousness. Power has far-reaching consequences. Power is composed of equipment for the formation and recording of knowledge (registers and archives), observational methodologies, registration techniques, investigative regulations, control mechanisms, and similar entities (ibid:57).

In examining the connections between discourse and power, first, it is essential to consider various forms of discourse, including those found in politics, the media, and science, as they may embody specific resources of power. Secondly, the concept of power may pertain to the influence of language on one's understanding or cognition. Therefore, if the speaker possesses the capacity to shape individuals' ideologies, knowledge, and opinions, he may indirectly govern his perspectives and actions, particularly through rhetoric, persuasion, and manipulation. In other words "closing the discourse–power circle, finally, this means that those groups who control most influential discourse also have more chances to control the minds and actions of others" (ibid:355).

Persuasion represents a linguistic phenomenon. The communication process is characterized by the communicator's intent to provoke a specific response from the receiver (Andersen, 1971: 6). Furthermore, it represents a deliberate effort by one person to influence the attitudes, beliefs, or behaviors of another person or group through the conveyance of specific messages (Bettinghaus and Cody, 1987: 3). Perloff (2014: 17) believes that persuasion involves "the symbolic process by which mes-



sages influence beliefs and attitudes.” In addition, he confirms that “the use of persuasion gives insights to become a more effective persuasive speaker, a more critical judge of social influence attempts, and a more sensitive, ethical communicator” (ibid:6). Persuasion represents a linguistic phenomenon. The communication process is characterized by the communicator’s intent to provoke a specific response from the receiver (Andersen, 1971: 6). Furthermore, it represents a deliberate effort by one person to influence the attitudes, beliefs, or behaviors of another person or group through the conveyance of specific messages (Bettinghaus and Cody, 1987: 3). Beard (2000: 6) elucidates that rhetoric is “the art of persuading people”. Wenzel (1990:13) also adds that “the purpose of rhetoric is persuasion.” Therefore, the current study seeks to conduct a critical discourse analysis of the persuasive strategies employed by Imam Ali in his discourse, despite his usage of terms devoid of (Dots) and (Alif).

## **1.2. The Problem of the Study**

The use of the language in any discourse especially the rhetorical one involves using certain words that are so influential on the reader or the listener to have the effects that the speaker or the writer wants on the recipients so as to change their ideologies and do certain actions. When there is a limitation in using certain words rather than another, just like in the case of the present study, i.e. using words without (Dots) and (Alif), i.e. excluding (16 letters out of 28 Arabic letters). This may cause



a real and crucial problem for the speaker or writer in thinking about the kind of words available and the art of persuasion that should be stuck to achieve rhetorically his purposes and ideologies.

### **1.3. The Questions of the Study**

1- Can the speaker or the writer use specific words and still have the power and ability to rhetorically influence and persuade the other recipients?

2- What are the persuasive strategies that are used by Imam Ali in his discourses without (Dot) and (Alif) in persuading people about his intentions, ideologies and purposes?

### **1.4. The Objectives of the Study**

1. The present study aims to shed light on the power of the discourse of Imam Ali in using powerful language despite of the limitation of the choice of words that lacks (16) letters out of (28) Arabic letters.

2. To specify the kinds of persuasive strategies used by Imam Ali in his discourses depending on Mulholland's (2005) model of persuasion in his book "Handbook of Persuasive Tactics : A Practical Language Guide".

### **1.5. Imam Ali Imam Ali Ibn Abi Talib**

Alī, who was born around 600 in Mecca, Arabia (present-day Saudi Arabia), and passed away in January 661 in



Kufa, Iraq, held the dual distinction of being both the cousin and son-in-law of Muhammad, the revered Prophet of Islam. Alī is recognized in the Islamic tradition by various titles, some of which highlight his attributes while others stem from specific events in his life. The names encompass Abū al-Ḥasan, translating to “Father of Ḥasan” (the name of his eldest son), Abū Turāb, meaning “Father of Dust,” Murtaḍā, denoting “One Who Is Chosen and Contented,” Asad Allāh, which signifies “Lion of God,” Ḥaydar, also meaning “Lion,” and—particularly among the Shi‘ah—Amīr al-Mu‘minīn, or “Prince of the Faithful,” alongside Mawlāy-i Muttaqiyān, interpreted as “Master of the God-Fearing.” The conventional narratives surrounding ‘Alī’s powerful strength and bravery in numerous battles, coupled with his profound aspiration for justice, position him as a quintessential figure of chivalry across the Islamic realm (Hosseini and Sama, 2024:1).

Aside from Muhammad, no figure in Islamic history has been the subject of as extensive writings in Islamic languages as ‘Alī. The importance of ‘Alī in every facet of the religious and intellectual life of Shi‘ah Islam cannot be overstated. In subsequent Islamic philosophy, particularly in the doctrines of Mullā Ṣadrā (c. 1571–1640) and his adherents, ‘Alī’s utterances and discourses were progressively viewed as pivotal sources of metaphysical knowledge, or “divine philosophy.” Some of Ṣadrā’s followers hold the belief that ‘Alī was the first to articulate philosophical concepts using Arabic terminology, and they hold



him in the highest esteem as the ultimate Islamic metaphysician. The sayings of ‘Alī, including “I have never seen a thing except to have seen God before it” and “If the veils were to be removed from the mysteries of the world, it would not add to my certitude,” were thought about by Muslim philosophers for a long time (Hosseini and Sama, 2024 :3).

A multitude of concise expressions attributed to ‘Alī have integrated into the broader Islamic cultural landscape, often cited as phrases and proverbs in everyday discourse. They have also served as foundational elements in literary compositions or have been woven into poetic expressions across numerous languages. In the 8th century, esteemed literary figures like ‘Abd al-Ḥamīd ibn Yaḥyā al-‘Āmirī acknowledged the extraordinary eloquence found in ‘Alī’s sermons and sayings. This recognition was echoed by al-Jāḥiẓ, a prominent Arab intellectual, in the subsequent century. During the 10th century, a prominent figure in Shi‘ism, Sayyid Sharīf al-Raḍī, carefully compiled a collection of ‘Alī’s sermons, letters, and concise sayings that addressed a multitude of topics in the *Nahj al-balāghah* (“The Path of Eloquence”) which is translated by Yasin Al-Jibouri (2013). This work has since emerged as one of the most as one of the most extensively read and impactful texts within the Islamic intellectual tradition. While certain scholars from the West have raised skepticism regarding its authenticity, this issue has consistently remained unquestioned among the vast majority of Muslims. The text remains a wellspring of inspiration,



both religiously and literarily, for adherents of both the Shi‘ah and the Sunnis (Hosseini and Sama‘, 2024: 4-5).

### **1.3. Critical Discourse Analysis**

The term “critical” is utilized specifically to indicate the aim of uncovering hidden relationships, such as the intricate interplay among “language, power, and ideology.” Trask (1999:123) posits that language is utilized as a means to influence individuals. Discourse represents language in use. Fox and Fox (2004 :15) explain that discourse is “language as meaningful social action: a key instrument of individuals’ and groups’ participation in social roles, social contexts, social situations, and social processes.” According to Fairclough, CDA examines the ways in which individuals, particularly politicians, use their power or authority to persuade others and propagate their ideologies through the powerful tool of language (Fairclough, 1989:5). CDA can be regarded as a distinct research approach, equipped with its own analytical tools and strategies designed to reveal the ideological frameworks embedded within discourse in a “social, cultural or political context” (Hart, 2010:3). It is also regarded as a multidisciplinary framework that deals with certain concepts such as “power, dominance, hegemony, ideology, class, gender, race, discrimination, interests, reproduction, institutions, social structure, and social order” (van Dijk, 2015:468). It reads more than what the words seem to mean on the surface level, it is concerned with “the relation between language, power and ideology and how the world is



represented in texts and how people think about the world can be established via CDA” (Fowler, 1996:10).

#### **1.4. Persuasion**

Seiter and Gass (2004:88) state that when individuals create, reinforce, alter, or eliminate beliefs, attitudes, intentions, motivations, and actions within the confines of a specific communication context, they get involved in the process of persuasion. According to Halmari & Virtanen (2005: 229), persuasion in this context pertains to the application of language aimed at altering or confirming the beliefs and behaviors of an audience. Furthermore, Perloff (2014: 6) elucidates that the application of persuasion offers valuable insights for enhancing one’s abilities as a speaker, fostering critical evaluation of social influence efforts, and cultivating sensitivity and ethical considerations in communication. In this concern, Cialdini (2016:23) identifies five elements of persuasive discourse: “attention-getting, confidence-building, desire-stimulating, urgency-stressing and response-seeking.” Albarrac’in (2002 : 61-62) explains that “the impact of a persuasive message depends on the completion of a series of stages, including exposure to communication, attention, comprehension, yielding, retention, and behavior.” The probability of each cognitive activity occurring is determined by the completion of prior activities. Consequently, “failure at any of these stages implies an interruption of the persuasion process as a whole and of the ultimate impact of the message on recipients’ actions”.



### 1.4.1. Persuasion and Language

According to popular belief, persuasion is “the manufacturing of consent,” or an artificial process that subtly restricts the choices available to individuals who are being influenced. The purpose of any persuasive strategy should be to further the agenda of the person employing it. Furthermore, it serves to persuade the other party to agree with the user’s perspective rather than force them to do so (Mulholland, 2005:xii-xiii). The use of appropriate language is a powerful means of persuasion. A language’s influence stems from its multifaceted nature: it can provide numerous representations of a single object, shape people’s perceptions of the world according to their beliefs, construct meaning according to the user’s needs by mentioning or omitting details or by repeating them until they become commonplace (and maybe true). The formation and preservation of many of life’s most consequential features—people’s beliefs, ideologies, assumptions, and values—depend on language. Thus, language has the power to shape one’s own thoughts as well as to express facts, provide opinions, imply attitudes, set moods, argue for or against viewpoints, and so on—all of which can be utilized persuasively. The potential to form and shape relationships with others is also inherent in language (ibid: xv).

### 1.4.2. Persuasion and Rhetoric

The phenomenon of persuasion remains one of the enduring



enigmas within the realms of rhetoric and its associated fields. Rhetoric can be defined as the skillful and impactful use of language in both spoken and written forms. This is a method employed to influence or convince others (Hornby, 1974:846). It constitutes a variant of eloquent discourse aimed at persuasion. The employment of reasoning to influence opinion (Kane and Patapan, 2010:371373-). A rhetorician's primary responsibility is to concoct novel arguments that can be employed to convince an audience to accept a viewpoint it has reservations about, based on what are believed to be its commitments and values. Academics in the field of rhetoric study how to persuade an audience to change its mind by appealing to their "beliefs, commitments, or values", which can differ from one group to another (Walton, 2007:16-).

Persuasion is the goal of rhetoric, according to Wenzel (1990:13). The art of persuasion, sometimes known as rhetoric, has its roots in classical Greece. Aristotle believed that both creative and non-creative evidence might be used to convince, as Larson (2010:2021-) states. The person attempting to persuade should have complete control over the arguments they present. Three distinct kinds of persuasion were identified by Aristotle. One is known as "ethos" since it is believed that a source's credibility is crucial for persuading. The second term is "pathos," which refers to "the use of emotional appeals." The third one is "logos," which means reasoning or logic (ibid).

Walton (2007:1-6) conducts a structural analysis of various



argument types utilized in mass media, as well as of pragmatic frameworks that model goal-directed conversation, wherein these arguments aim to persuade an audience to take action or accept certain truths. He emphasizes the persuasive effectiveness of messages. Seven fundamental techniques of persuasion are recognized as essential to social influence. They are in the following (ibid):

1-Contrast is “a technique concerning the sequence in which a persuasive message is presented.”

2-Reciprocity is “a technique by which a proponent makes a respondent more likely to consider or accept his argument by making the respondent obliged to the proponent in advance of the argument.”

3-Consistency is “the technique of using an arguer’s previous commitments, or getting him to commit to propositions that will support the conclusion one wants to persuade another to accept.”

4-Social proof “presents evidence of what other people think as a reason for accepting a proposition or going along with a recommended course of action.”

5-Liking is “the positive attitude that the person or group persuaded has toward the persuader.”

6-Authority is “the use of an expert opinion or accepted authority as a technique of persuasion.”



7-Scarcity is “the technique of telling a respondent that the item he is thinking of buying is in short supply, possibly because there is competition for it.”

Mulholland (2005:xvi) clarifies that the term for persuasion in communication was ‘rhetoric,’ and in the eras of Greek and Roman civilization, the study of rhetoric as a means to attain persuasive objectives was esteemed and served as a fundamental component of education. The primary elements of persuasion, as they perceived it, included the discovery of concepts, the organization of materials into structured compositions, the choice of a suitable style, the retention of ideas, their arrangement in memory, and the successful delivery of the communication. With the power of persuasion, one can and will impact every part of life. He adds that “the power of such everyday persuasions can be felt in the strength of feelings that can arise from them”(ibid :xii). As far as persuasive strategies are concerned, Johnstone (1989:134) asserts that persuasive strategies encompass the range of options a speaker chooses when identifying an effective method or collection of tactics for persuasion in a certain circumstance or a specific context.

## **Methodology**

This study conducts a critical analysis of the persuasive strategies present in the discourses of Imam Ali. The text addressed the description, analysis, and explanation of the persuasive strategies employed and their implications in



responding to the study's questions. The two chosen discourses serve as the main data for this study. The selected discourses are largely confined to the objectives of this study, which aims to analyze the influence of discourses characterized by a restricted vocabulary, specifically those devoid of the letter "Alif" (Alpha) and those that do not include any dotted letters. These discourses are delivered by the Commander of the faithful Imam Ali bin Abu Talib, on the website: <http://www.scribd.com/yasinaljbouri>. This study employs a model adopted from Mulholland (2005) in his book "Handbook of Persuasive Tactics : A Practical Language Guide". This study employs critical discourse analysis as a methodological framework for examining the discourses in question, as CDA can provide a deep understanding of these speeches. The examination of these discourses is conducted qualitatively, employing a precise application of Mulholland's model of persuasion.

## **Practical Part**

In this section, the researcher focuses on examining and identifying the persuasive strategies that are used in the discourses adopted in the present study. It concentrates on showing the indication of using such tactics of persuasion and their role in reflecting the implications of them in terms of power and rhetoric.

Mulholland (2005:215-) categorizes various persuasive strategies, providing a detailed explanation for each (see Table



1). The collection encompasses a range of persuasive strategies, including repetition, indirect criticism, parsing another individual, providing advice, utilizing quotations, making comparisons, emphasizing points, presenting offers, offering explanations, refusing, summarizing, and similar techniques. This paper focuses on persuasive strategies that align with the discourses utilized in this study. These discourses are considered in the analysis and discussion in the present study as (Discourse 1: without Dots) and (Discourse 2: without Alif).

Table 1. Mulholland's Persuasive Strategies (2005)

<b>.No</b>	<b>Persuasive Strategies</b>	<b>Indications</b>
<b>1</b>	<b>Explain</b>	<i>Choose a suitable type of communication</i>
<b>2</b>	<b>Emphasis</b>	<i>Highlight one item of one's material</i>
<b>3</b>	<b>Sum up</b>	<i>Provide a brief and persuasive summary of a complex matter</i>
<b>4</b>	<b>Reciprocal</b>	<i>Bring two things into reciprocal relations to enrich their meaning</i>
<b>5</b>	<b>Repetition</b>	<i>.Highlight some matters</i>
<b>6</b>	<b>Advise</b>	<i>Indicate that a course of action is good or bad</i>
<b>7</b>	<b>Praising Another Person</b>	<i>Give Some Praise to another person</i>



### 3.1 Data Analysis of Mulholland's Persuasive Strategies in the discourses of Imam Ali

The present paper conducts on critical analysis of the persuasive strategies that are used in the selected Imam Ali's discourse following Mulholland's model of persuasion. These strategies have their role in revealing the power and the intention behind presenting these discourses. These persuasive strategies are "Explain, Emphasis, Sum up, Reciprocal, Repetition, Advise and Praising Another Person".

#### 3.1.1. Explain

In dealing with "**Explain**", Imam Ali concentrates on showing that God is "the owner of everything" in terms of the creatures and the nature around them. God is just the one who has the mighty authority to do whatever He likes in the universe. There are certain extracts that can be seen in the following:

-**"the affectionate owner of everything**, the One who forms everyone born, the ultimate end of everyone who is expelled, the One Who spreads out the earth, Who firms the mountains, Who sends out rain, who facilitates the attainment of goals, Who knows the secrets and realizes them, Who destroys the possessions and annihilates them, who folds out times and repeats them, who causes matters and is their source."

(Discourse 1)

- «المالك الودود، مصور كل مولود، ومأل كل مطرود، ساطح المهاد



وموطد الأَطواد، ومرسل الأمطار ومسهل الأوطار، عالم الأسرار ومدركها، ومدمر  
الأملاك ومهلكها، ومكور الدهور ومكررها، ومورد الأمور ومصدرها».

-“He has no partner in His domain; He relies on none in doing whatever He does. He is exalted above having an adviser or a vizier. He is above using a model or an assistant or a helper or a peer. He knows, so He covers; He is acquainted with the innermost, so He is most familiar [with our intentions]. He cast a look, so He assisted; **He owns everything**, so He subdues.”  
(Discourse 2)

-«ليس له شريك في ملكه ولم يكن له ولي في صنعه؛ جل عن مشير ووزير،  
وتنزه عن مثل وعون ومعين ونظير، علم فستر وبطن فخبر، ونظر فجبر، وملك  
فقهر».

### 3.1.2. Emphasis

Considering “**Emphasis**”, Imam Ali emphasizes the power of God and how He can affect the earth, the mountain, the sky, and the rain. He knows everything about the creatures and human life whatsoever explicitly and implicitly. Imam Ali confirms that “He is strong, invincible, seeing, hearing, clement, wise, affectionate and kind”. Hence, God can affect and change whatsoever because he is the owner of everything. Emphasis can be shown in the following extracts:

-“the affectionate **owner** of everything, the One who **forms** everyone born, the ultimate **end** of everyone who is expelled,



the One Who **spreads out** the earth, Who **firms** the mountains, Who **sends out** rain, who **facilitates** the attainment of goals, Who **knows** the secrets and **realizes** them, Who **destroys** the possessions and **annihilates** them, who **folds out** times and **repeats** them, who **causes** matters and is their source”. (Discourse 1)

-«المالك الودود، مصور كل مولود، ومأل كل مطرود، ساطح المهاد وموطد الأطواد، ومرسل الأمطار ومسهل الأوطار، عالم الأسرار ومدركها، ومدمر الأملاك ومهلكها، ومكور الدهور ومكررها، ومورد الأمور ومصدرها، عم سماحه وكمل ركامه، وهمل، طاوول السؤال والأمل، وأوسع الرمل وأرمل».

-“He has no partner in His domain; He **relies on** none in doing whatever He does. He is **exalted** above having an adviser or a vizier. He is above using a model or an assistant or a helper or a peer. He **knows**, so He **covers**; He is **acquainted** with the innermost, so He is most familiar [with our intentions]. He **cast** a look, so He **assisted**; He **owns** everything, so He **subdues**. He is **disobeyed**, yet He **forgives**; He is adored, so He **thanks**. He **rules**, so He **affects** justice, and He is generous and grants favors”. (Discourse 2)

-«ليس له شريك في ملكه و لم يكن له ولي في صنعه؛ جل عن مشير ووزير، وتنزه عن مثل وعون و معين و نظير، علم فستر و بطن فخبير، ونظر فجبر، و ملك فقهر؛ وعصي فغفر، وعبد فشكر، و حكم فعدل، وتكرم و تفضل».

- He **shall never come to an end**, and He has always been



as He is; there is nothing like Him. He, **first and foremost**, is a **unique Lord** in His exaltation, **able through His might**, **holy through His sublimity**, **proud of His Majesty**; no (mental) vision can realize Him, nor can anyone ever see Him. He is **strong**, **invincible**, **seeing**, **hearing**, **clement**, **wise**, **affectionate and kind**. (Discourse 2)

- «لن يزول ولم يزل، ليس كمثلته شيء، وهو قبل كل شيء وبعده كل شيء رب متفرد بعزته، متمكن بقوته، متقدس بعلوه، متكبر بسموه، ليس يدركه بصر ولم يحيط به نظر، قوي منيع، بصير سميع، حلیم حکیم، رؤوف رحيم».

### 3.1.3. Sum up

Examining “Sum up” , Imam Ali ends and summarizes his discourses by using “praise to Allah” and advising people to take the right path of following the instructions of God and rejecting temptations of evils that make them deserve the forgiveness and pleasing of Him. This strategy is also interwoven by the use of another persuasive strategies such as “Repetition” and “Advise” which can be seen later in terms of this analysis. The use of “Sum Up” can be seen in the extracts that follow:

-“ **I plead to Allah to grant you the most praiseworthy of connection with Him, the perpetuation of pleasing Him; may He inspire each of you about that which reforms your condition and prepares you for what you shall receive [in the Hereafter].** Eternal praise belongs to Him; lauding belongs to His Messenger Ahmed (ص)”.( Discourse 1)



-«اسأل الله لكم أحمد وصاله، ودوام إسعاده، وألهم كلا إصلاح حاله والأعداد لمآله ومعاده، وله الحمد السرمد، والمدح لرسوله أحمد».

-“ I have sought refuge with a Lord Who is knowing, wise, able, merciful, from the evil of an enemy who is cursed and stoned; so, let everyone who pleads plead, and let everyone who seeks [favours of his Lord] seek and ask forgiveness of the Lord of lords for myself and for you all”. (Discourse 2)

-«عذت برب عليم حكيم، قدير رحيم، من شر عدو لعين رحيم، فليتضرع متضرعكم، ويتهل مبتهلكم، ويستغفر رب كل مرئوب لي ولكم».

#### 3.1.4. Reciprocal

As far as “**Reciprocal**” is concerned, Imam Ali depends on using reciprocal relations between good and bad deeds or between virtues and vices. Then, he tends to show critically the consequences of these beliefs and behaviors on the persons’ fates. He confirms that the wise is to “listen to the command of Allah and realize it, keep in touch with your kinsfolk and look after them, disobey your inclinations and curb them”. This is due to the fact God has mercy for all humans and the universe but at the same time He has the mighty to punish severely as Imam Ali mentions that “His power is mighty; His mercy is wide; His penalty is painful; His mercy is a broad and a Garden of grandeur (Paradise); His punishment is Hell filled with horrors and chains”. There is an intention to make people exploit their youth and years with goodness and virtues. These Reciprocals



can be seen in the following extracts:

- “Do, may Allah look ater you, righteous deeds, tread the paths of what is permissible, put what is prohibitive aside and abandon it, listen to the command of Allah and realize it, keep in touch with your kinsfolk and look after them, disobey your inclinations and curb them, give your daughters by way of marriage to the people of righteousness and piety, and stay away from the folks who sport and who covet”. (Discourse 1)

- «إعملوا رعاكم الله أصلح الأعمال، واسلكوا مسالك الحلال، واطرحوا الحرام ودعوه، واسمعوا أمر الله وعوه، وصلوا الأرحام وارعوها، وأعصوا الأهواء وآردعوها، وصاهروا أهل الصلاح والورع، وصارموار هط اللهو والطمع».

- “He is near, so He is far [above mental or physical vision]; He is far yet He is near [closer to us than anything else]. He responds to the call of those who call on Him; He sustains His servant and surrounds him with His love; His niceties are hidden [from our comprehension]; His power is mighty; His mercy is wide; His penalty is painful; His mercy is a broad and a Garden of grandeur (Paradise); His punishment is Hell filled with horrors and chains”.(Discourse 2)

- «قرب فبعد، وبعد فقرب، يجيب دعوة من يدعوه، ويرزق عبده و يجبه، ذو لطف خفي، و بطش قوي، و رحمة موسعة، و عقوبة موجعة، ورحمته جنة عريضة موقنة، و عقوبته جحيم موصدة موبقة (موقنة)».

-“ Let everyone of you seize the opportunity when he is



healthy before the time when he is sick, when he is young before he is aged, old and sick, [the opportunity] of his ease before he is poor, of having free time before he is busy, of being wealthy before being impoverished, of being present at home before he is away traveling, of being alive before his death”. (Discourse2)

- «و ليغتنم كل مغتنم منكم صحته قبل سقمه، و شيبته قبل هرمه فكبره و مرضه، و سعته قبل فقره و خلوته (فرغته) قبل شغله، و ثروته قبل فقره، و حضره قبل سفره، و حيته قبل موته».

### 3.1.5. Repetition

Regarding “Repetition”, Imam Ali concentrates on the importance of “praising” to God who really great and “praiseworthy” for whatever is presented and found in this universe for the service of human and other creatures despite the fact that He is not in need of them at all. This strategy guide the hearer to praise God every time and everywhere just like Imam Ali repeated his praise at the beginning and the end of his discourses. Such repetitions can be examined in the extracts below:

1-“**Praise** to Allah Who is the **praiseworthy**”. الحمد لله (Discourse 1) “الملك المحمود

- “I **praise** Him an extended **praise**”. أحمده حمدا ممدودا (Discourse 1)

-“I plead to Allah to grant you the most **praisewor-**



thy of connection with Him”. «اسأل الله لكم أحمد وصاله» (Discourse 1)

“Eternal praise belongs to Him”. «وله الحمد السرمد» (Discourse 1)

“I praise the One Whose boon is great”. «حمدت من عظمت» (Discourse 2) منته

“I praise Him like one recognizing His Godhead”. «حمدته» (Discourse 2) «مقر بر بوبيته»

“revealed revelations from a Praiseworthy Wise One”. «تنزيل من حكيم حميد» (Discourse 2)

### 3.1.6. Advise

With respect to “**Advice**”, Imam Ali advises all humans that they should do their best to exploit their health, power, ability, and times consciously in doing righteous deeds as a real believer in God and religion. Imam Ali considers that people should be aware that life will end and they return to God on the day that they should find out the consequences of their behaviors concerning the instructions of God. He insists that it is crucial to “take to awe that calms your hearts, fear that draws your tears, piety that saves you on a day which will puzzle your minds and put you to the test, a day in which one shall win if the weight of his good deeds is heavy while that of his sins is light”. This is the right path for people to be the winner in all rewards of God that He prepares for real believers. This persuasive strategy can



be clarified in the extract below:

-«**Do**, may Allah look after you, righteous deeds, **tread** the paths of what is permissible, **put** what is prohibitive aside and abandon it, listen to the command of Allah and realize it, **keep in touch** with your kinsfolk and look after them, **disobey** your inclinations and curb them, **give** your daughters by way of marriage to the people of righteousness and piety, and **stay away** from the folks who sport and who covet, so your marriage ties will produce the most pure of freemen, the most eminent descent, those who will let you achieve your dreams”.

(Discourse 1)

إعملوا رعاكم الله أصلح الأعمال، واسلكوا مسالك الحلال، واطرحوا الحرام ودعوه، واسمعوا أمر الله وعوه، و صلوا الأرحام و ارعوها، وأعصوا الأهواء وآردعوها، وصاهروا أهل الصلاح والورع، و صارموا رهط اللهو والطمع، «ومصاهركم أظهر الأحرار مولدا وأسرا رهم سؤددا، وأحلامكم مورد

-“I have **admonished** you, O folks who are present here with me, **to be pious** (as your Lord has admonished) towards your Lord, and I have reminded you of the Sunna of your Prophet; so, **take to awe** that calms your hearts, **fear** that draws your tears, **piety** that saves you on a Day which will puzzle your minds and put you to the test, a day in which one shall win if the weight of his good deeds is heavy while that of his sins is light”.

(Discourse 2)



وصيتكم معشر من حضرني بتقوى (بوصية) ربكم، و ذكرتكم بسنة نبيكم،»-  
 فعليكم برهبة تسكن قلوبكم، و خشية تذرف دموعكم، و تقية تنجيكم يوم يذهلكم  
 «و يليلكم، يوم يفوز فيه من ثقل وزن حسنته، و خف وزن سيئته

-“Let your plea be in humility and surrender, appreciation and submission, repentance and dissociation [from sin], regret and return [to righteousness]”. (Discourse 2)

لتكن مسألتكم مسألة (سؤل) ذل و خضوع و شكر و خشوع، و توبة»-  
 «و نزوع، و ندم و رجوع

-“Let everyone of you seize the opportunity when he is healthy before the time when he is sick, when he is young before he is aged, old and sick, [the opportunity] of his ease before he is poor, of having free time before he is busy, of being wealthy before being impoverished, of being present at home before he is away traveling, of being alive before his death”. (Discourse2)

و ليغتنم كل مغتنم منكم صحته قبل سقمه، و شببته قبل هرمه فكبره» -  
 و مرضه، و سعته قبل فقره و خلوته (فرغته) قبل شغله، و ثروته قبل فقره، و حضره  
 قبل سفره، و حيته قبل موته، ثم يكبر و يهن و يهرم و يمرض و يسقم و يمل طبيبه و  
 «يع رض عنه حبيبه، و ينقطع عمره و يتغير لونه، و يقل عقله

-“ Surely one who is pushed away from the torment of his Lord shall reside in Paradise near to Him and remain forever in well built mansions, having huris with large lovely eyes and servants. He is given to drink of fresh cool water mixed with



ginger and sealed with musk and fragrance that perpetuates happiness and provides the sense of pleasure. He drinks of wines in an orchard filled with all types of pleasures, wine that does not cause any headache to one who drinks it, and it never runs out; such is the ultimate end of one who fears his Lord” (Discourse 2)

فمن زحزح عن تعذيب ربه سكن في جنته بقربه و خلد في قصور مشيده،  
وملك حور عين و حفدة، و طيف عليه بكؤوس و سكن حضير فردوس، و تقلب  
في نعيم، و سقي من تسنيم و شرب من عين سلسبيل ممزوجة بزنجبيل، مختومة بمسك  
و عبير، مستديم للسرور و مستشعر للحبور، يشرب من خمور، في روضة مغدق ليس  
«يصدع من شربه و ليس ينزف، هذا منقلب من خشى ربه و حذر ذنبه و نفسه».

### 3.1.7. Praising Another Person

Concerning “Praising Another Person”, Imam Ali emphasizes the role of the Prophet “Muhammed” in showing the right path of Islam. He gives an accurate and powerful description of the prophet that can persuade all the others with the fact that “Muhammed” deserves to be in that place that is given to him by God. Imam Ali listed great traits of such a great prophet that are “He was, affectionate towards every believer, merciful, easy to please, the friend of anyone who is generous and pure: mercy, salutation, blessing and honor be with him from a forgiving, affectionate, kind, near, responsive and wise Lord”. In addition, Imam Ali also reflect the place that such special prophet has gotten from God such as “He sent Muhammed (ص) as His



servant and messenger, prophet, chosen one, loved one, friend, a link [with the Almighty] that grants him [Muhammed] fortune, bringing him closer to Him, elevating him, granting him nearness and closeness [to the Almighty]”. Hence, Imam Ali rhetorically has the ability to praise the prophet from his point of view and God’s also towards such a great man. This strategy can be shown in the extract below:

-“He sent Muhammed as a banner for Islam and an Imam for those who rule, a helper to the commoners and one who puts an end to the judgments of Wadd and Siwa’ (idols)”. (Discourse 1)

أرسل محمدا علما للإسلام وإماما للحكام، سدا للرعاع ومعتل أحكام»-  
«ود وسواع».

- “He knows and He informs, He rules and He perfects: He is the origin of origins. He [Muhammed] paves the path [to the Almighty] and emphasizes the Promised Day, warning about it”.(Discourse 1)

«أعلم وعلم، وحكم وأحكم، وأصل الأصول، ومهد وأكد الموعود وأوعد»-

-“Allah has made honors to reach him, depositing in his soul Islam, blessing his honorable family and offspring so long as there is anything that shines like lightning, anyone who hurries his pace towards his pursuit, whenever a crescent appears and the announcement about it is made”.(Discourse 1)



أوصل الله له الإكرام، وأودع روحه الإسلام، ورحم آلَه وأهله الكرام، ما -  
«لمع رائل وملع دال، وطلع هلال، وسمع إهلال

-“I have testified that He sent Muhammed (ص) as His servant and messenger, prophet, chosen one, loved one, friend, a link [with the Almighty] that grants him [Muhammed] fortune, bringing him closer to Him, elevating him, granting him nearness and closeness [to the Almighty]”. (Discourse 2)

شهدت بعث محمد (ص) عبده ورسوله، ونيبه و صفيه و حبيبه و خليله،» -  
«صلة تحظيه، و تزلفه و تعليه، و تقربه و تدنيه

-«He sent him during a good (opportune) period of time, when there was disbelief, as mercy for His servants and a boon for more”. (Discourse 2)

«بعثه في خير عصر و حين فترة كفر، رحمة لعبيده و منة لمزيده».

-“Through him He sealed His prophetic messages, strengthened (explained) His argument”.(Discourse2)

«ختم به نبوته، و قوى (وضح) به حجته»-

- “So he admonished, advised, conveyed the message and worked hard [for people. He was, affectionate towards every believer, merciful, easy to please, the friend of anyone who is generous and pure: mercy, salutation, blessing and honor be with him from a forgiving, affectionate, kind, near, responsive and wise Lord]”.(Discourse 2)



فوعظ و نصح و بلغ و كدح، رؤوف بكل مؤمن رحيم، رضي ولي سخي»-  
 زكي، عليه رحمة و تسليم و بركة و تكريم، من رب غفور رؤوف رحيم، قريب مجيب  
 «حكيم».

-“ He descended with a clear (able) Holy Spirit [arch-angel Gabriel] from a Glorious Lord unto a Prophet who is rightly guided and who guides others, one who shows others the right way, a mercy to the believers, clearly from a Great Lord, a master frequented by messengers (angels) who are honored and obedient [of their Lord]”.(Discourse 2)

نزل به روح قدس مبين (متين) من عند رب كريم على نبي مهتد مهدي رشيد»-  
 «رحمة للمؤمنين، مبين من عند رب كريم، و سيد حلت عليه سفرة، مكرمون بررة».

## Conclusions

Individuals proficient in Arabic or capable of reading the Qur’anic script will recognize that specific letters of the Arabic alphabet are accompanied by dots. These letters are frequently employed in Arabic speech and written texts (ب،ت،ث،ج،خ،ذ،ز،ش). Composing a written script of significance, devoid of these letters, is a formidable challenge. Delivering a sermon without prior preparation, as Imam ‘Ali (a) is renowned for doing with all his speeches, is astonishing! Considering critical analysis, there are certain persuasive strategies that are used by Imam Ali in his discourses and they have certain concluding remarks that can be seen in the following:



1- It seems that there is cohesion and interconnection in the structure and arrangement of such discourses that reflect the power of using persuasive language and the competence in using clear and effective points despite of the limitation of using certain types of words as mentioned previously. It can be explicitly shown in the use of “explaining” and “emphasis” that both reflect the power and the mighty of God in controlling the universe and the creatures in terms of everything related to them. This has also a relation with “reciprocal” which convinces the listener about the two sides of the coin of doing virtues and vices and their two other sides of rewarding and punishment of God. Consequently, one should exploit his years and youth in doing the righteous deeds that can give him the acceptance and forgiveness of God and then paradise.

2- By using “repetition” and advice”, it seems that there is a concentration on the importance of “praising” God and following all the instructions to meet God on that day of reward and punishment happily with mercy and forgiveness. These points are also summarized by Imam Ali at the end of each discourse to praise and do the righteous actions which is reflected in terms of “sum up”.

3- The use of powerful discourse and rhetorical speech can also be seen with respect to the “praise of another person” that reflected a list of powerful traits of the great prophet Mohammad with respect to Islam and God.



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