

# Aesthetics of imaginary imagery in a selection of Nahj al-Balagh's sermons with an emphasis on translated Descriptor Unknown

Estética de las imágenes en una selección de sermones de Nahjul-Balagha con énfasis en la traducción del Descriptor Desconocido

SHIMA TAGHIPOUR KANDSAR\*

Islamic Azad University - Iran

MOHAMMAD REZA SHAD MANAMIN\*\*

Islamic Azad University - Iran

Corresponding Author Email: mr.shadmanamin@gmail.com

SEYYED MAHDI MESBOGH\*\*\*

Bu-Ali Sina University - Iran

MEHRDAD AGHAEI\*\*\*\*

University of Mohagheh Ardabili - Iran

SEYYED SAAED AHADZADEH CLOURI\*\*\*\*\*

University of Farhangian - Iran

## ABSTRACT

Nahj al-Balagha is a valuable book that cannot be found after the Word of God and the Word of Allah (PBUH). In this article, a descriptive-analytic written in the form of a library and a script, according to all the Nahj al-Balagh the mechanism for a detailed understanding of Nahj al-Balaghah is the mastery of valuable knowledge such as rhetoric science (meanings, expressions, and verbs). The purpose of writing this article is to present such areas of Amir Al-Momenin's rhetoric in the translation of the Unknown Descriptor, which some of its scholar's attribute to Allameh Helli. Of course, none of the writers and researchers have made a definitive document, so their speeches are beyond speculation. It has been proved in this paper that Nahj al-Balaghah has, in addition to its eloquence, a rich and profound meaning that is tied to the nature of man and originates from the revelation.

*Keywords: Nahj al-Balaghah, Imperfect Sharif, Imaginary imagery*

## RESUMEN

Nahj al-Balagha es un libro valioso que no se puede encontrar después de la Palabra de Dios y la Palabra de Allah (PBUH). En este artículo, un análisis descriptivo-escrito en forma de biblioteca y guión, según todos los Nahj al-Balagh. El mecanismo para una comprensión detallada de Nahj al-Balaghah es el dominio de conocimientos valiosos como la ciencia retórica (significados, expresiones y verbos). El propósito de escribir este artículo es presentar tales áreas de la retórica de Amir Al-Momenin en la traducción del Descriptor Desconocido, que algunos de sus eruditos atribuyen a Allameh Helli. Por supuesto, ninguno de los escritores e investigadores ha hecho un documento definitivo, por lo que sus discursos están más allá de la especulación. Se ha demostrado en este documento que Nahj al-Balaghah tiene, además de su elocuencia, un significado rico y profundo que está vinculado a la naturaleza del hombre y se origina en la revelación.

*Palabras clave: Nahj al-Balaghah, Imperfect Sharif, imágenes imaginarias.*

\*PhD student, Department of Persian language and literature, Khalkhal Branch, Islamic Azad University, Khalkhal, Iran.

\*\*Department of Persian language and literature, Khalkhal Branch, Islamic Azad University, Khalkhal, Iran.

\*\*\*Assistant Professor, Department of Persian Language and Literature, Bu-Ali Sina University. Hamedan. Iran.

\*\*\*\*Assistant Professor, Department of Persian Language and Literature, University of Mohagheh Ardabili. Ardabil. Iran.

\*\*\*\*\*Assistant Professor, Department of Persian Language and Literature, University of Farhangian.Rasht. Iran.

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## 1. Introduction

Nahj al-Balaghah, the words and words of worthy Ali (as), from the words of the Faithful and the endless source of the eloquence of the Word of Wisdom The words of Versa is the word that Sayyed Sharif Razi (RA) gathered in the 4th century AH; and so far, many translators have tried ; To translate this precious book into Arabic or Persian, and use its power and authority, while also translating the aesthetics of the word, they are not far from the point of view. Among these translations, which have been written in Arabic, and also due to the translation of the portrait of, Nahj al-Balaghah, in addition to the words of Ibn al-Hadid and Ibn-MeySam, the Descriptor Unknown attributed to Alam That's it. In the first section, we briefly describe his description.

### *Introduction of Life and Explanation (Text in Persian) Allameh Helli*

Explanation of Nahj al-Balaghah Descriptor Unknown or scholar in 1403 AD. With the assistance of the University of Tehran in 1996. By the Nahj al-Balaghah Foundation, it was published by Azizullah Attarudi. (Shad Manamin), "By believing that the" impure Shari'ah "is Hassan ibn Yusuf Mutahar Helli (Ayatullah Allameh Helli), this is cited by The history of his time and his coincidence with Khaje Rashid al-Din Fazlullah and Oljeito (Sultan Mohammad Khodabandeh) and the similarity of the style of Allameh Helli's writing with the unclear style of Nahj al-Balaghah, as well as the comparison of the description of Ibn Meysam with the inexplicable explanation. It could be a decisive reason to assume that the unknown author of the same Allameh Helli and this essay is a summary of the same description of Ibn Meysam? The purpose of this research is to introduce the Nahj al-Balagha Descriptor Unknown (researcher) of Allameh Khali, who has remained unknown for more than seven hundred years. With the historical and analytical research method, it was concluded that this description is a brief description of the Nahj al-Balaghahi Allamahli that is summarized in the Nahj al-Balaghī Ibn Meyam's description.

Seyyed Javad Bahr al-Ulum writes about Allameh Helli's writings: "Whenever we write down these books in all the scientifically sensible, movable and faraway and the principles of Allameh, among which there is a great book. We will find that this case has been verified by God and must be considered an attribute of the verses of God. It is said that his works are divided from birth to death to his days, and each day he has published a pamphlet. (Seyyed Bahr al-Ulum, 1212: 288/2).

"In short, he is a sea of knowledge that is not visible on the shore, and the Kaaba is the source of the scholars who have come to him" (Bahrani, 210: 1186). The Ayan al-Shiyeh writings of Allameh More than one hundred books. "(Amin Ameli, 1998: 402/5) There are other terms in this field that have been devoted to books and articles. (Shad Manamin, 1: 1397 and 2)

## 2. The problem is

Understanding Nahj al-Balaghah has two approaches. 1. Overview. 2. Detailed understanding, which is sufficient for a brief understanding of Arabic language and the introduction of literary sciences and word comprehension. But for a more

detailed, more explicit term, to discover the superior meanings of the The text lies in a specialty in literature, especially the mastery of rhetorical sciences. As many Nahj al-Balaghah scholars believe that: The first point to be looked at is Nahj al-Balaghah; Rhymes and glorious and glinting signs. Which is decorated with artistic and artistic rituals. The portraiture, which is mainly studied in four axes, metaphor, drama, in Nahj al-Balaghah, has a special place in which its manifestations have doubled the apparent and spiritual beauty of this valuable book, so that its extraordinary and extraordinary techniques of theology Human is beyond. "Among the most prominent features of Nahj al-Balaghah is the beautiful expression, verbal arrangement and spirit and epic song. The great and lasting concepts of Nahj al-Balaghah conquer the soul of the listener when they are adorned with the art of eloquence and rhetoric, and the literary and spiritual industries, especially the hymn and the punishment and the song of the word, (Salem Shirin and Hajizadeh, Mihan, 1391: 68). In such a way that it is possible to see less sentences and phrases in Nahj al-Balaghah, which is not rational and without reference to industry. And it is clear that without considering all these rhetorical beauty, there is no possibility of understanding and revealing the inner meaning of Vermuz and its expression, and this is a common saying.

### *The necessity and importance of the research:*

Because of the aesthetics of the rhetoric of Imam Ali (AS) based on the unclear translation of the systematic research that is novel and special, and due to the reference of a wide range of readers to this important translation, the vacancy Such an investigation was felt and it was important to address such a topic. As the late Dr. Seyed Jafar Shahidi, translator Nahj al-Balaghah writes in the introduction to his translation of Nahj al-Balaghah: "From years ago, I confronted some Nahj al-Balaghah language translations with text; I saw translators, although successful in their work, more or less in this translation One point is that they should not have followed, which is that the words of Molly are equally adorned in verbal ornaments: the metaphor, the likeness, the punishment, the balance, the reference, and the observance of Al-Nasir. Especially, the industry of reference, which is seen throughout the book, and the Amir Momeni has been known for reference. "(Shahidi, 2008: Yat).

### **3. Research background**

About the history of the research should be acknowledged; the great book of Nahj al-Balaghah with its rich literature, after the word of God, the Qur'an and the words of the Prophet, is the supreme word, and therefore the Qur'an is regarded as the best of all. Despite all the extensive research carried out by scholars and scholars on Nahj al-Balaghah, no independent study has been conducted on the subject of the discussion. Of these, several researches are close to the subject under discussion:

- 1- Gholamreza Karimifard and Reza Nikdel (2010), Aesthetics-like likeness study in Nahj-al-Balaghah (wisdom and verses), Kerman's literary and language magazine, 28. Some of the aesthetic issues of some wisdom and letters Has been studied.
- 2- Bavan Puri, Masoud and others, 2004. Aesthetics of imaginary imagery and literary arrays in the translation of Nahj al-Balaghah (Case

Study: Seyyed Jafar Shahidi's translation), in: Two Quranic and Hadith Translation Periodicals, Volume (1. Summer and Summer), in which some The aforementioned aesthetics have been adapted by Dr. Shahidi's translation.

3. Shirin Salem and Mahin Hajizadeh (1391). The aesthetics of the genus species in Nahj al-Balaghah, which in his article refers to some of the aesthetics of the pun, which is an elemental element, and showed that punishment is one of the most important elements of science and is clearly seen in Nahj al-Balaghah.

## Research Methodology

The present article is descriptive-analytical and written in a documentary and library format.

## Research questions

This paper seeks to answer the following questions by examining the aesthetics of the script and verbal and spiritual arrays in ten sermons from the sermons.

1. What is the reason for using Imam Ali (as) from the original (exegesis and exegesis) in these sermons?
2. To what extent has the transmitted rhetorical translation been successful in the translation of Nahj al-Balaghah?
3. What is the result of this research?

## 4. Eloquence

In fact, what conveys a word from a "zero degree" to a "superlative" stage and gives it the meaning of literary wisdom is the same as our footsteps of Russian eloquence and rhetoric, and of the Russian formalists, as "art of the structure" They name it. "The eloquence before the rhetoric and the preamble of the research is that it does not get permission to enter the rhetoric until it reaches a fairly eloquent word. It is said about eloquence: the righteous word is that it does not have falsehood, and, consequently, it must be a pleasing, pleasing, pleasing, and fluent application. After researching this, rhetorical issues arise, which means that after studying the eloquence of speech, it turns to rhetoric and expression that, in this regard, [the objection and the present to the present are the main axis of rhetoric and the objection The meaning of the unit in different ways for other rhetoric is determined. "(Fesharaki, 2006: 158).

God, the eloquence and rhetoric of Imam Ali (as), at the time of speech, fascinated the audience so that he would admire all of them inconsistently in his life, and they would say, or they conquered so much life and had such an effect on the hearts of the listeners. It remained, as it is known, in the famous sermon of Imam Humam(as) in the answer of Hamas Ibn Sharif Ibn Yazid ibn Mureh, the pious and fascinated by the school of Ali (as) who describes Imam He demanded the pious, the delayed and delayed attachment (Shahidi, 224: 1368), because he was

afraid of the merits and fear of Humam; the rhetoric of this description of his life Take the shoes out of the shoes. Even one day, one of the Khawarijs was present at the Kufa mosque, and Ali (as) was busy with the sermon on the top of the pulpit, and all the people who were in the mosque listened to his words. Once upon a time, the foreigner shouts out “God bless you how beautiful and meaningful you are talking.” (Keyhan Farhangi, No. 5, p. 102).

The prophetic words of the Quran of Amir al-Momenin Ali (as) are miraculous, and it is a promise that they are all right. It is now time to avoid rumorous examples in the traditions of Nahj al-Balaghah based on the incomprehensible commentary and the Golestan Mu'llal Al-Muvahedin, along with his far-flung fancies, has his own spirits.

We will analyze aesthetics from the twenty-first sermon, which is a short sermon; first, it is translated from the Shahidi's viewpoint, the translator of Nahj al-Balaghah, who believes that he did not mention all the rhetorical points in his translation; then the other viewpoints of the rhetoric Then, we will deepen the misguided viewpoint to reveal the meaning of the words of Imam (AS): 1) The end is before you, and behind you is the hour of your defiance.

#### 4.1 Translations and rhetoric tips

The first point of the rhetoric that is mentioned in the above sermon is the first and second sentences whose translations are as follows: “The last home is yours, and the death of the poet's sermon afterwards” (Shahidi, 2010: 21). The last metaphor of the The world is after death. One of the conceptual metaphors of religious texts, especially Nahj al-Balagh, is the metaphor of travel. According to the mystical and religious texts of the world, it is the same as a caravan, and a human being also has a traveler's license. A traveler should not hang on to a house and, in order to be able to arrive at his destination sooner, should be taken away. In religious texts, luggage is the way to achieve the purpose of “worship”. As stated in the Holy Qur'an: We did not create jinn and humankind except for worship. “And the purpose of worship is to connect human beings to the Imam and to fly with perfection wings in gardens of paradise with high angels. This is the desirable purpose and purpose of the human being, whose duty is to pay attention to it if it is sufficient and sufficient, it will be achieved and will be successful in Paradise, and if it fails in its direction, it will go down to the path of distortion and will not come to it We know for sure that the doors of hell are open on both sides of the bridge, and deviant people fall into it, and this is the end of their lives that enter hell into others. With the explanation above, it became clear that the purpose of every human being is his advancement, moving towards it, and the return of human beings to it “( Descriptor Unknown, 261: 1375).

The second sentence is “ «If you follow your watch»”. “ The death of the reader's poetry” (Shahidi, 1388: 21).

The meaning of the clock in the above expression is the metaphor of the Sufi Resurrection; which is meant to be the certainty of death. The reason is that the resurrection is behind the head is that death is like a human being that is fleeing from it, and in accordance with the custom and habit of what man fails, he falls behind it; and since death drops from human existence and Finally, it finds man behind death and joins it with a rational man; but it is likened to something that

has a sensory background; the word, which expresses a sense, is metaphorically used.

In this way, the death note is likened to Sarban's singing. (same., 262: 1375). In fact, the above passage is "a specimen of exclusion and warning of resurrection and the invitation to awakening and knowledge of knowledge." (Tajlil, 1379: 13). Sharif Razi said about the above: "There is no such thing as the word mentioned in a word and it is not very meaningful. A sentence which is full of knowledge and full of wisdom, and we cite the magnitude and honor of its essence in the book of attributes. (Shahidi, 1389: 22), and Ibn Mitham writes in the explanation of the aforementioned words: "After Imam (AS) is paying attention to the fact that the goal is in front and death behind them, it is pointed out that the predecessors are towards the goal of those That in the coming journey to reach the God of God and cut off the interests and lightness of the journey, overtaking and reaching the ancestors. Thus, Imam (AS) orders two sentences with humans to be light to reach the destination.

The first sentence is "lightweight". [Of course lightweight] has a connotative meaning, and it is an outgrowth of the order of the real ascetic, which is the most powerful means of giving to the Imam the True, and the ascetic is the abandonment of anything that prevents man from paying attention to the real Qibla and avoids drowning In the material world and its attractions, and the removal of everything except the right to exclusion and refraining from sacrifice. It lightens the heavy and heavy loads that prevent the climbs from reaching the levels of the blessed ones, those heavy loads that enter into the valley of perdition. This statement of Imam (AS) is in the form of a condition and in the form of a quasi metaphor. (Ibn Meyam, 1388: 163).

The first point of the rhetoric that catches attention in this sermon is in the phrase: "And they drink milk from the breastbone [dried]". (Shahidi, 22: 1389). The description of Nahj al-Balaghah referred to as the name of the holi mentioned in this study, titled "Sharah Imam", is called the metaque of Mecca. Since simile is also a condensed metaphor, the following are reported to explain the similarities or similarities of the parties, as follows.

- A. The first form of "I" is the metaphor of the Prophet's (PBUH) being established, in which case the parties of similarity are both perceptible. (Sensory-like sensation), which is a pseudonal or all-embracing aspect in metaphor, requires the development of human beings in his school.
- B. The second case: those who believed that they needed their propitiation for the salvation and resurrection of the Prophet, who as their mother tried to cultivate. (Which are open to the senses). (Descriptor Unknown,: 274) However, according to Ibn Meysam, "Imam (as) has put" AM "for himself or for the caliphate of metaphor, in which case the beast is considered as lion and Muslims as infant children. And milking people from the dry breast, which is now dried, is an exclamation from the demand of some people to receive gifts and gifts from Beit Al-Mal, as Osman gave them forgiveness and gifts, thereby giving some to some others. But Imam (AS) prohibited this. (Ibn Meysam, 173: 1388).

It will come down from the sky to the earth like drops of rain to every soul, including the division of the increase or decrease, if one of you see his brother large in the people or money or the soul do not have a fitnah (Nahj al-Balaghah, Sermon 23).

The first point of the rhetoric in this sermon, in which the Prophet Amir al-Mu'minin has likened the division of the day among the servants to the fall of the sky from the sky. The first sensible and the second one is tangible (reasonable likeness), and the reason for issuing such an analogy from the wakeful sea of Mulla al-Muvahedin is because: the achievement of a day and the provision of family life, etc., It is low or high, diverse; as the rain is different from any one of the different fields and lands. This passage of Ali (as) is perceptible to Bob as a reasonable likeness. Rainfall, on various grounds (sensuality), the appreciation and division of the day of the servants of the Lord, which is rational.

Also, the heavens and earth in the above expression are metaphors that the metaphor of the sky is the height of God's forgiveness and the earth of the universe of sin and corruption, which uses two metaphors, two meaningful words (heaven and earth) for two sensible meanings (forgiveness and destruction) Is said in the statement of Imam. (Ibn al-Maysam, 2009: 2/180, and one of the sermons that are full of eloquence and rhetoric, is the famous sermon of jihadism; it is important to consider this sermon for the utmost importance that Ibn al-Nabatiyeh, one of the names of Arabic literature, imitates From this word, he has made a sermon to show his literary character. After comparing these two sermons, it turns out that the sermon of Ibn al-Nawtah has not been a stroke than the Ali (AS) sermon. In order to reveal this meaning, Ibn Abi Al-Hadid, the very motazilian, is well-known and well-known, and after the aesthetic examination of Happy, Ibn al-Abi al-Hadid also said:

The jihad is a door of the gates of Paradise opened by God for the first of his followers and is the dress of piety and shield of God and his close document of the left to wear the dress of God dress humiliation and the scourge included and the young and the deaf and the curse and hit on the heart by extension and Adeli right to lose Jihad and Sim Dilute and prevent half ( Nahj al-Balaghah, sermon 27).

This sermon, which is one of the most famous sermons of the Prophet, and most of the writers referred to in his works, including the refrigerant in Al-kalmel book (Jafari, 1372: 338), is about the dignity of the sermon: when "it was reported to Amir al-Menmanin that a group of Mu'awiyah's side entered the warehouse] and [they killed the governor and killed the city of Anbar, and anger came out of Kufa. People followed it, they did not notice the intensity of their anger, their arms were pulled to the ground, and they went up to the halt to the place of the hut (the hut of the Basij Square and the Kusha Khan), and went on to read the sermon. (Al-kamel, quoted from Jafari, 1372: 338).

Commenting on this sermon, Ibn Abi Al-Hadid also describes this sermon: "Many Arabic verses have spoken about jihad and persuaded the war, but they all adopted the words of Amir al-Momenin, then he quotes an Arab famous celebrity," Ibn al-Nabatiyeh, "who says:" Everyone in this A sermon with an honest opinion finds that the ratio of this sermon to the word Ali (as) is like the condorouin's relation to the iron sword, and after criticizing some of its sentences, he says:

The most important and important pieces of this sermon have been adapted from the words of Amir al-Momenin (Ib Abi al-Hadid, 1426: AH).

Vaezzadeh Khorasani writes: "Here, hundreds of permissible, indecent and metaphor used, says jihad is from the doors of heaven, this is not a simple interpretation. If it is to be construed as permissible, it should be said that jihad is one of the religious orders, and it says: "Jihad is one of the gates of heaven. This dirham only opened to God's special people. Everyone wants to reach out to Allah. One hundred percent of everything else is taken out. It is your mujahdt, that is, it is John, the way of God is something that he opened up on his own particular place. From here, The jihad of the mujahidin and the sacrifices is the result. "Vaezzadeh Khorasani, 2009: 131-132) It is said that this sermon has been made by the Prophet at the end of his life, which has reproached his people about the lack of awareness of this jihad. This sermon is from the famous sermons of the Prophet. As Abo al-Abbas and others have quoted it (Ibn Maysam, 2009: 2/243).

#### 4.1.1 Other rhetorical tips

One of the riddles of the charm of literature and literary works is a point that always engages the minds of literary critics and scholars, among which the reasons are that the contradictory and metaphorical elements that cause disturbances and disturbance of humans in the ordinary world of everyday life, In a literary work, are in a harmonious way in order and unity. In other words, due to the nature of the merger with the contradiction and reality, and because the nature of the humble superstition of complexities and contradictions, and the market, where the only literature reflects the real life of man, is a great work that enables the contradictions and ambiguities of human nature to be the best Has brought together the following:

Reading is such a piece of work that we enjoy. This is an ancient view of mankind and is embodied in the Eastern mythology of the Orient. Its origins are in the West of Philosophy, and it seems that Heraclitus, the Greek philosopher (5th century BC), who considered the existence of the cosmos as the result of his opposite struggle, was the first proponent of this idea. In the sermon of art, such a theory in all the theorized theories in the form of "similarity" In non-similarity "(1). (Moghdadi, 1393: 261). It seems that in this sermon, Nahj al-Balaghah's sermons have been used for such a literary and poetic trait, and the tone of the Prophet's words is as if it intends to mobilize listeners to their enemies. Slowly Therefore, the struggle is in the way of Allah. In other words, the meaning of Jihad in this sermon is to fight with the apparent enemy, such as the appearance of such a term, but sometimes it seems that the purpose of jihad is to fight with the enemy of the secret, the soul of the martyr, each of which is the door of The doors are heaven. Whether jihad with self is achieved from jihad with the apparent enemy, because the necessity of Jihad with the apparent enemy is the preparation of the senses. The statement that the visit of Allah to the view of Imam is the result of the creation and the fruits of the efforts of God's good servants. On the other hand, the struggle in the path of God is one of the worship of the five hymns of the Prophet Mohammad (PBUH), and in the science of proselytizing and wisdom toward the Lord (Sufism) it has been established that performing religious worship, preventing the rebellion of the soul, causes a certain soul and Or facilitates it, and so [the creation and submission of the soul, in any way, lead to entering Paradise. Which the righteous have promised. Therefore, it can be believed that the legitimate jihad, the door



from the gates of Paradise is the same with the magnificence that the militants of the Seal of Allah entered the paradise of austerity and defeat Satan. Just as prayer and fasting in the word of the prophet have been considered the key to paradise, jihad is also considered to be the door of paradise with the prevails in it. Therefore, Imam Ali (as) in this sermon, in addition to entering the place, is the door of the gates of heaven, it is likened to other things such as the “garment of virtue” of the firm armor of God and his sturdy shield. It means that it is a membrane that has several membranes that is said to be in the aesthetics of the word “summation”.

The likeness of the sum: “It is that it is one and the same as multiple, as it is said:

*“As if he is dying of a curse, a cold or a tear”*

That is: It smiles like with a teeth like a pearl strand or like a hail or like flowers of Chamomile. As seen in the example above. Mustache (teeth) one and one (pearls, hail and chamomile flowers are three things) (Tabibiyān, 2009: 332).

There is also a metaphorical combination of “soporific”. That is, humor and humor are like being dressed. The dress of the Amir al-Momenin that is not mentioned in the word is said to be metaphorical metaque of the fairy tale. Ibn Meysam writes: “The worship of” Sob al- Zub “means the garment for metaphorical contempt and the expression of dress in terms of inclusiveness and abundance of knowledge and metaphor.

To similitude, it is all-knowing, degenerate and humble, as it covers the body of the body from all sides, the adversary blows from all sides the traitors of the jihad, and reduces their appetite, eliminating the wisdom of them in the interest of their work. (Ibn Maysam, 1388: 2/250). Similarity in the metaphor of learning and collapse is degeneracy, as the philosophy of the existence of the flower is that it covers the wall. Of course, in the words of the unclean shrew of the “Sob al-Zub”, it can be considered the metaphor of the penance, which is a stagnant and perceptible sentiment, and it is a matter of copulation and rational. The pseudo-facetal or all-encompassing aspect is the collapse and learning. (Descriptor Unknown, 1374: 338).. His statement in this phrase is similar to the word of excellence in the “human” or “man”. (Same: 254). The term “death has been used instead of sadness, which means naming something to its future credibility, in other words, causing the name of the causative agent to be sad. (Same: 255). Venice likens his audience to the inferiority of their thoughts to children and loved ones, both of which are flawed for thought (Ibn Maysam, 2009: 2/256).

“The Imam Ali (AS), with the above words, mentions men who are just the man in their chests and who are not men, likens to children who have not yet perfected their intellect, and also makes them similar to those who think They are limited to their wedding day and they do not think about anything else. “(Ghoreyshi, 2005: 1/23).

In addition to the eloquence and rhetoric mentioned in this sermon, in the study of this sermon, he has drawn attention to the comments of one of the scholars and courtiers of Imam Ali (AS) who, by citing a summary of them, study and analyze this sermon.

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