

## Image of The Commander of The Faithful Believers“Ali” (PBUH) in the Speech of Zahra (PBUH):A Study in The Linguistic Formation of The Image

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Article Info	Abstract
<p><b>Article History</b></p> <p>Received: September 30,2020</p> <p>Accepted: November 20,2020</p> <hr/> <p><b>Keywords</b> Ali, Al-Zahraa , Believers, Formulation</p> <p><b>DOI:</b> 10.5281/zenodo.4426794</p>	<p><i>This study starts from the clear and explicit texts of Al-Zahraa, peace be upon her, in an analytical study of the speech of Zahra, peace be upon her, in its linguistic levels, after knowing the mechanism of the linguistic formation of the image in those texts as well as the influential dimension of it, and the difference between the linguistic composition in the prose texts from it in the poetic texts, and what it has acquired. Al-Zahra, peace be upon her, from social honesty gives the speech a greater influence in describing the personality of the Commander of the Faithful, Ali bin Abi Talib, peace be upon him, and with her authentic linguistic qualities, she was able to proceed from character description to drawing up the curriculum and leadership, and for this purpose all the capabilities of the language were employed to reach the desired goal.</i></p>

### 1. Introduction

Language plays an important role in the ability to draw the human image, and this is considered one of the most beautiful literary uses of the language and its highest affair, and the writer is distinguished from the other writer in the ability to draw that image from others, and the Saussurean language (relative to Saussure and his structural approach) had a prominent role in understanding the relationship Between the photographer and the photograph in the light of modern linguistic theory. This effect can be studied in linguistic studies within the framework of the linguistic lesson, which focused on similar research in world literature and Arab heritage in the relationship between language and the linguistic image, as discussed by Dr. Abdul Rahim Kreidi in one of his researches, or the semiotic approaches to image and language according to Muhammad al-Ammari and all this in the literature and thought of Zahra Peace be upon her. Despite the scarcity of the literary heritage of Al-Zahra, peace be upon her, she was able to draw the features of the personality of the Imam, Commander of the Faithful, Ali bin Abi Talib, peace be upon him, because of her closeness to this great personality in her history, as she embodied in light of her speech filled with emotional charge, great anguish and deep sadness That is the image of the character unless someone had seen it as well before, so real honesty was mixed with artistic honesty, to integrate the features of that personality that created a great history controversy and remained confusing to the minds of the private and the public.

The speech of Al-Zahra, peace be upon her, is considered a realistic, sincere and acceptable speech whose semantic function is coupled with the linguistic meanings used in it, with the presence of the central character in which she spoke with what is known as the phenomenon of (Aetus). From a central figure in the life of the Commander of the Faithful in the theoretical aspect of this research. While the practical aspect guarantees the study of the most important texts approved for it, peace be upon her, a scientific study indicating its function in uncovering the project and approach from those personal features of the Imam, peace be upon him.

### Image and Syntax

The modern linguistic lesson believes that language - if alone and by itself - is capable of depicting events and transmitting the human experience in its various forms and contradictions, in a transmission full of sincere feeling, true veracity or artistic truthfulness, with this feeling varying from one vector to another. "We find in literature, including poetry and novel, that their expressive medium is one, which is (language) in addition to the elements of the dramatic structure of each of them, namely (personality, idea, plot, time and place)". This can be defined as the relationship of style to the image in the light of modern linguistics, as the image has become a science that is studied and its features can be defined in the light of linguistics. Because art in general is a pure perception without the expressive medium having any role, which is close to employing language in Draw physical and other images.

The image in itself represents an integrated literary art that every creator tries to reach in light of his ability to use language in an artistic way to reach the drawing of this or that image. It is intended by painting to formulate words in a subtle formulation aimed at presenting the meaning in a sensual presentation and forming it in a pictorial or pictorial manner. CD Lewis summarizes the saying in the definition of the image: "The image is the consistency of words." Several trends have branched out from this definition of the image, which clarifies the artistic image, the poetic image, the imagined image, etc. The image, and his artistic ability to employ language in drawing it, is that an artistic image is "a body raised by poetic words in the mind, provided that this body is expressive and suggestive at the same time."

The need for linguistic composition increases in light of the style and its relationship to the text, as the picture is not complete, whatever it is, unless the creator controls his linguistic functions in addressing the recipient because we are "in front of a textual space governed by linguistic functions and has its own expressiveness and connotation - creating new relationships within the language framework - up to drawing the picture. The faculty "It is, in fact, what the creator wants from that image in order to be able to use it optimally." The description, metaphor and simile can create an image, or (the image) can be presented to us in a phrase or sentence that is dominated by pure description. However, the job that the picture performs is another factor in it that gives a linguistic dimension that the creator can resort to when presenting it to the reader. The reader, "The function of the image is condensation, so poetry is the condensation of the language, and the poetic word does not change the content of the meaning but rather changes its form - it changes from neutral to condensation - and the analysis reveals that the image has two features.

And just as the image differs from one creator to another, it differs from one art to another, so the image in prose art differs in its methods and techniques from the image in poetic art that relies on fiction and metaphors, and it usually moves away from reality to an ideal world that the poet draws for himself, leaving unleash in front of his kurtis with its artistic sincerity in the ability to Photography in which poets compete, as for the other direction in the study of the image, which "has become to include all expressive tools, which leads us to study within the science of statement and the bad, meanings, performances, rhyme, narration and other means of artistic expression."

It seems that this difference stems only from the origin of the language and its techniques. "From the difference between poetry and prose as well, Jakobson saw that there are differences between poetry and prose in terms of the use of style and rhetorical form of representation. Although the literary overlap is present in many artistic images, but in prose it approaches the truth and describes things while moving away to imagination and representation in poetry, but there is a rhetorical collector between them as "the rhetorical image is no longer the only intended by the term, but the image may be empty - in the modern sense. - From a metaphor in the first place, so expressions of the fact of use are nonetheless a picture indicative of fertile imagination.

And this imagination Mairno to him in the transfer of the human experience, which tries to the best of his ability to bring it closer to the sense and the observation with its being absent in its presence present in its words, phrase and graphic style as "The general character of the image is that it is visible, and many images that seem insensitive to it however in The truth is a faded visual correlation attached to it, "meaning that the image has a direct relationship to the aesthetic and linguistic formulation on which it is based." The image in literature is the specific linguistic formulation.

And we have to see how (Lisania) Ali, peace be upon him, and Zahra, peace be upon her, can see one another in light of the relationship between them since their marriage, and can the words of Zahra, peace be upon her, convey the features of a picture of Ali, peace be upon him, more clearly than those transmitted by history through a book and multiple pens. That is, (in other words) can honest language alone read the features of his image, peace be upon him, in light of the words of those closest to him, a mere reading of everything that history tries to add to him or take away from him, peace be upon him. Far from using those texts to show the publicity or media image in the way of persuasion and publicity that Said Benkrad spoke about, "Publicity borrows from aristocratic communication its ability to mobilize all human reactions and turns it into communicative moments in which the use of form, color, suggestion, and the human presence in Al Waslah "is content with her honest presentation of his personality, in an abstract structural descriptive medium."

In light of that the speech is that of Fatima al-Zahraa, the daughter of Muhammad, may God's prayers and peace be upon him and the husband of Ali bin Abi Talib, peace be upon him, that speech must be based on elements that make it acceptable to the recipient. The husband and daughter have the right to defend her father and her husband, and the recipient does not have to accept that. However, the pilgrim rhetorical strategy made Zahra's speech acceptable and influential among the masses of recipients. What made the speech effective? It is the image of the speaking self in the hearts of the recipients, which is what defines Aetos - or the image of the self in the discourse. What Muhammad Mishbal spoke about and which Zahraa, peace be upon her, is distinguished in that it "denotes the reputation that the speaker enjoys outside the text that the listener faces [or] indicates the image that the speaker draws for himself in something similar to the self-portraiture [or] it indicates the self-image that the listener faces. The recipient deduces it from the different signs of the speech. "This is what

distinguishes Zahra's speech in her sermons because "the place here is a place for judicial communication, and as long as the letter's approval passes through the sermon's approval."

The search will be within the tradition of her, peace be upon her, in two parts: -

- In the hadiths transmitted from her.
- And the sermons she gave after the death of her father, may God bless him and his family.

#### Section One

The research will try to draw the features of Ali in Al-Zahra's speech, using what she possesses of kinship from him, peace be upon him, and how the linguistic factors employed by Zahra, peace be upon her, contributed to a number of authentic hadiths that were mentioned on her and what she needed in her sermon known as the fadak sermon and her sermon to the women of immigrants and supporters in explaining this.

However, Zahraa was not the only one who described and talked about him, peace be upon him, for example, between our hands, the description of Dirar al-Sada'i, who reached a great extent in the Majlis of Mu'awiyah, but the difference in that is that Zahra's speech to the ummah is rightly so that Ali tries to draw the features of leadership and merit with what he possesses of personal qualifications that she has employed in her hadiths and that it is the beneficial alternative to the nation after the Messenger of God, may God bless him and his family, as well as being the legitimate alternative:

Including her saying, peace be upon her: "All happy is the right of the happy one who loves Ali in his life and after his death." Al-Zahra, peace be upon her, documented the true happiness of those who followed Ali, peace be upon him, in light of the repetition and frameworks of rhetorical interviews in her speech, and that this love is not a passion or immediate interest. As well as the clear indication of the chronological order in the path of happiness and the insertion of the beloved's name in the middle of the sentence within the framework of declaring it at the appropriate time and deciding that in light of the gradation of the word happy, which appears different with its abstract, outline and verified meanings.

((Happy, All Happy, Happy Right))

With its affirmation that runs from the beginning of the heap to the end of the term of happiness, the principle and purpose of this happiness can be observed and how the vocabulary (in and after) has been employed in that happiness begins and does not end in this world and beyond by employing the term of life, its circumstance, death and its aftermath.

The image of the Imam, who is obligated with love, is highlighted by the happiness that this love brings in the two arenas, a true happiness that is satisfactory to God Almighty.

Including her saying, peace be upon her: "He is the Imam of the Lord, and the luminous temple, the pole of poles, and the line of scents, who speaks the correct, the point of the Imamate circle."

The series of descriptions that I mentioned, peace be upon her, in this text represent a highly influential argumentative ladder, one of the qualities that must be met by Imam al-Haqq, down to the dear ones in her saying (the point of the Imamate circle), as he moved away from describing the husband and the beloved, in addition to what we see from poetic art and artistic words of imaginary descriptions. As well as what was drawn by the phonemic series of homogeneous words and musical rhythm in them, which gave the text a high-impact musical bell for the audience.

Imam Rabbani

Luminous structure

Pole electrodes

Al-Alyab strain

Speaking of right

And what accompanied it by the availability of meanings that lead to the intention of the Creator in the necessity that the Imam be with these qualities and not others, so the pilgrims with the general meanings that are related to the subject pronoun (is) that is contained in the beginning of the text and it means the Imam, peace be upon him. Perhaps in employing this graphic image from the moral characteristics in showing the personal features of the Commander of the Believers, which will help the recipient to identify the Imam (the point of the Imamate circle)

Including her saying, peace be upon her: In his grace and the grace of her father: "Please my parents, your religion, Muhammad, and Ali, with the wrath of your parents, your lineage, and do not satisfy the parents of your lineage with the indignation of your parents' religion

Al-Zahraa, peace be upon her, tried in light of her demanding approach to highlight the Islamic perspective that must be followed in the eligibility of the guardian to follow from the guardian of blood and its description of him as fatherhood is a clear indication of the social authority that the father represents among the Arabs that brings discontent with her disobedience in light of employing the contrast between (satisfaction and discontent), and linking it Peace be upon her, Relative parenthood and religious fatherhood and the differentiation between them, and it seems that the request here is a real request sought from guidance and counseling to the general public out of compassion and mercy. The image of the Guardian of the Commander of the Faithful appears in

light of his explicit mention in conjunction with the explicit name of the Prophet, may God bless him and his family, who was the first to seek consent, obedience, and obedience, and that he deserves to do so.

Of which . Her saying, peace be upon her: "The parents of this nation, Muhammad and Ali, reside in their desires and save them from the torment of their obedience and grant them permanent bliss if you agree with them."

This description represents a continuation of what preceded him in the Imam's entitlement and his association with the Prophet, may God's prayers be upon him and his God, from the multiplicity of the report with the letter of sympathy for the first person singular in the word Muthanna meaning (Abuwa). And his problems are his saying, may God's prayers be upon him and his family: "I and Ali are the father of this nation" with the heart of the image of the initiation and the experience and the attributes that branch from it in what can result in the worldly and eschatological level in establishing the warp of the nation and saving it from torment and bringing it to bliss on the condition of obedience and the following which it is attached to it Peace Bjlma condition, which I provided an answer.

The image of the leader who is able to save the nation is one of the most important requirements of the parish in the policy of the ruler, as it is not sufficient for him to be a good reputation, but for someone who has the ability to save the nation from error.

Of which . Her saying, peace be upon her: "Do not pray for a nation that has broken the covenant of God and the covenant of the Messenger of God in the Commander of the Faithful. Al-Zahra's voice, peace be upon her, rises in defense of that just Imam when she linked the prayer on it that the Messenger of God preached to the believers in Paradise for the one who prays on it in some narrations and the one who breaks the covenant of the Commander of the Faithful, as it is known that the right of a person after his death is for himself, and we see it presented truth The Commander of the Faithful over all her three rights (they wronged my right, took my inheritance, violated my newspaper) and the woman with her affection is closer to herself than that, while she linked the denial of the right of the Commander of the Faithful to two covenants to God and His Messenger repeatedly and an increase in emphasis and obligation for the recipient. There are several contents in hadiths and narrations that Zahra, peace be upon her, sought to clarify the character of the Commander of the Faithful, working and able to lead society away from emotional and emotional sense, including what was mentioned in the hadith of clothing and other authentic hadiths that can be reviewed in their sources.

## Section Two

### Speeches

Islamic history did not mention to us only two sermons by Al-Zahra, peace be upon her, for many reasons that fall into her sufficiency with her father and husband on one hand, and her drugging and lack of need for that on the other. When the stage required her to do so, these two speeches came to embody the main role that she represents and deserves, peace be upon her, and in his light she was able to leave an eternal impact, and many studies were put into place around him to indicate his prospects.

### Fadak Sermon

Perhaps the sorrow and sadness that she transmitted, peace be upon her, mixed with the strength of argument in her fadak sermon, which will form an important focus in the research, leaves the impression that behind this is an eloquent tongue and a strong style that has the power to influence the audience of recipients.

The image of the Commander of the Faithful was depicted in this sermon as an important axis of its axes and a true embodiment of his role in the ummah, which is what many try to understand about him, peace be upon him, and for the length of the sermon, we will try to focus on the vocabulary related to him, peace be upon him alone.

The Book of God-speaking, and the Koran sincere, bright and light, and brilliant brightness, aware Besairh, MenkhvhSrairh, manifested its manifestations, is delighted by his associates, the commander of his followers to Radwan, Performer to salvation Asmall. By God undermine the arguments of Medina, and Azaimh explanatory and warning against female kin, and Banath community, and Brahinh sufficient, and his virtues commissioner, and talented license, and Hraiah written. These verses have embodied the modern position and used short, useful compositions in the midst of this mental struggle among the common Muslims. The sermon of Zahra consisted of sentences that were balanced in terms of composition, and this balance achieved a calm and beautiful rhythm that makes the listener feel the pleasure of influence.

And we see in her saying, peace be upon her: ((O people! Know that I am Fatima, and Abu Muhammad, may God's prayers be upon him and his family)) her refusal to emphasize the attachment to the Prophet, may God bless him and his family, as "the intention of the pilgrims (Ani Fatima) came to act in the place of renewal May God bless him and his family, and affirm her importance in his life and his will for her and the relationship that she wanted peace be upon her to be strengthened between the presence of Lady Zahra and the Islamic community that she takes care of. But the saying ((I say promises and starting, I do not say what I say GIta, and do not do what I do prohibitive: {I have come to you a messenger from yourselves it is cursed keen upon the believers merciful} the attribute it and know Him find one my father without your wives, and brother, my cousin without your men) He confirms from the Qur'anic argumentative structure and that these quotes are

based on a Qur'an reference and a broad Islamic culture in light of "Zahra's use of Qur'anic compositions and meanings is very clear. This is what gave her a clear splendor, which led to these speeches being turned into fruitful and contemplative bidding.

Baptized in saying: ((tossed his brother in Hoadtha, not rebuffed even set foot SmakhhaBokhms, and Smothers to given his sword, Mikdoda in the same God, diligent in God's command, close to the Messenger of Allah master guardians of God, Mhmra adviser, glory industrious and you are in the well-being of Live, lay and believe, "safe. You will lie in circles between us, and news will stop and recede to the battlefield, describing the believers in a fight against them.). It is a metaphor for the severity of their humiliation by Ali (peace be upon him) and extinguishing the flame of war with his sword. The friend (PBUH) wants from these phrases to prevail over the polytheists and extinguish the flames of war and sedition with the sword of Ali (PBUH).

It can be found in the dialogue with the faithful in such difficult circumstances, and her heart and stand consumed with it ((turned inwards upon peace and the Commander of the Faithful peace be upon him expected her return to him, and looked sunrise him, and when he settled the house said to the Commander of the Faithful peace be upon him: O son of Abu Talib! Included Shamla embryo, and I stayed conjectures closet! overturned coming Alojdl, Fajank feathers unarmed; this Ibn Abi dipper Eptzna slender father and the language of my son, I have Ojhr in adversarial, and the worst in Alvih my words, even Habstna hematoma victory." The migrant has reached her, and the group has turned a blind eye to her side. There is no motive and do not mind, came out Kazma, promised Ragmp, Odharat thy day you lose yourself, Afterst wolves, Afterst dirt, what Kvtv said, and Agnete vain, nor the option of me, Whitney died before Hannity and without Azelta [Zlta], Aaziri God, you are normal and you Protector. Woe in every east, the pillar died, and the upper part lost. My grievance is to my father, and my enemy is to my Lord. O God, you are stronger and more stubborn, and one is miserable and weak." We find the exact description of the state of the Ummah from the Commander of the Faithful and what he called for saying that at that stage, "and for these close reasons that she explained in her speech, peace be upon her, she opposed the established rule and fulfilled it with its capabilities, and called on Muslims to do ..."

The Sermon of The Women of Immigrants and Supporters.

Al-Zahra's position in front of Muslim women is one of the vivid evidences in building the body of political discourse, because the woman plays an important tributary of a prominent role in urging the father, brother, husband and son to follow the truth or inclination for whims and desires. The qualities that came in this sermon do not deviate from this meaning that Zahra intended in its contents.

I began by declaring the mistake they committed in keeping him away from the matter by saying: (It is important for them that I undermined it from the anchors of the message, the rules of prophethood and significance, the faithful descendant of the soul, and the medicine of worldly and religious matters, but that is the evident loss)). Then I amended to his attributes ((And what did they revenge from Abi Al-Hassan, they reviled from him, and God denounced his sword, his indifference to his slashing, the severity of his severity, and his bullying, and bullying him in the essence of God), Therefore, "the text aims to point to the error and sin of the position issued by the people in their expulsion of Imam Ali, peace be upon him, from the position that God Almighty had elected." Al-Nkal: the punishment that afflicts people. The fall: the trauma of war. Bullying: is change, bullying so-and-so, that is, change, deny and promise, because the tiger never met him except in denying our anger.

And in her saying: ((By God, if they turned away from the clear argument, and stopped accepting the clear argument for their response to it, and carried them to it, and he would walk with them on a brazen walk, not talking to his fearless, not boring his rider, and his rider would not tire. A blanket, and he advised them secretly and publicly, and he was not sweetened by vain riches, and he did not obtain from the world the people, except for the watering of the people, the satiety of the sponsor, and the frankincense for them from the one who is willing, and the honest from the liar)). A clear metaphorical suggestive, as "Al-Zahra, peace be upon her, used the method of suggestion and symbolism in her glorious sermon, because the text is a group of signs and signals that illuminate the reader with his oppression, and the preacher deals with this type of signs to consolidate the relationship between the recipient and the text."

Then, peace be upon her, was modified to another method by saying: ((If only my poetry was based on what chain they were based on, and on which pillar they were baptized, and on which line they clung to. And on which offspring did they come and embrace the misery of the Lord and the misery of the family, and misery for the oppressors instead. Some people think that they do well, except that they are the spoilers, but they do not feel, and whoever guides them to the truth is more deserving to follow a security that is not guided except to be guided, so how do you judge?)). As, "the interrogative style constituted a prominent rhetorical feature in the sermon of Zahra, because Zahraa used this method in places of reprimand and condemnation."

Perhaps the conclusion of the sermon foreshadows the consequences of leaving the matter to the whims, as she said: ((As for my life, I have been impregnated with a look while it is produced, then they have filled the heel with blood that is brittle and weak and wiped out. And rest assured of temptation, and preach to a firm sword and the power of a brutal aggressor, and a blanket blush, and tyranny of the oppressors, he leaves your affliction low and brings you together in a reap of sorrow for you, and I am in you, and I have been blinded to you.

Among them is the supplication and slander against those who neglect to support the truth and destroy the falsehood, as God Almighty has commanded and described them as unjust people.

### Conclusion

After this intellectual tourism in al-Zahra's speech, the features of the difference in drawing the picture in light of the linguistic configuration between the hadiths that were mentioned about it in the Commander of the Faithful and what she said in the two sermons, including an explanation of the personal qualities and qualities of the Commander of the Faithful and comparing them with the just Imam who is able to lead the ummah and what she tried to portray the nation in A stance speech that I broadcast with great sadness, great determination and defense of her right and her husband's right to lead this nation in the place that I drew, peace be upon her. There is a picture of the self and there is a picture of the position.

So, the language embodied in the first form - the hadiths - the role of the Imam, who is beloved by God, glory be to Him, and from the people, and that he caused her happiness, and he is the constant guardian of the arguments in a strong link between him and the Prophet, may God bless him and his family. As for the second image - the sermons - the linguistic context was the master of the position in communicating with the nation directly, and a lot more swirled to hear it with the most eloquent phrases, fastest vocabulary and beautiful qualities in describing the Commander of the Faithful, peace be upon him.

Zahra's speech contributed to mixing the artistic image emanating from the language she used with the sensual self-image that she described and making these two images into one image. No one can differentiate between those two images and helped her in that mastery of the language, its vocabulary, the beauty of its portrayal, and its good investment in the context of the situation.

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