**Sermons by Imam Ali - peace be upon him - in Basra: a study in linguistic levels**

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**Abstract**

In this study, we highlighted some of the sermons of the Emir of believers, Peace be upon him (henceforth PBUH) in Basra, when he lived there after the Camel War, and studied it linguistically. We confined ourselves to what some of the commentators of Nahj Al-Balaghah recalled about sermons that were not included by Sharif Al-Radi in his treatise. The sermons discussed in our study were 10 sermons in total. The research adopted a descriptive analytical approach aimed at highlighting aesthetic performance and its semantic indications by analyzing its structural composition according to linguistic levels. Therefore, the research accounts for three main levels: the first is about the phonetic level to determine the great role of sound in the production of connotations and addition of an aesthetic touch to the whole text. As for the second, it deals with the structural level to show the structure of the sentence and the predicate in which the meanings were poured. The third level is the semantic level which is concerned with the connotation resulting from that structural fabric, as well as some contextual connotations that filtered through the context and its clues. The research also presents its results of these three levels.

Keywords / (linguistic levels, Saj’ (rhymed prose), predicate, variety of styles, composition connotation)

**Introduction**

The emir of the believers Ali ibn Abi Talib, the master of the versed, imam of the eloquent and the pride of the Arabs, and the miracle of the Holy Prophet Muhammad (peace be upon him and his God) and the first to establish eloquence as an approach. This approach has become a legacy for many scholars, and a research material for countless studies and research.

This study was limited to a number of his sermons in Basra, and studied it linguistically highlighting its phonetic implications and its structural texture particularly the accuracy of its composition, the splendor of its statement, and the diversity of its meanings. That is, the scope of this research was not so much that it would allow us to move around the topic in a wide area. Rather, most of the imam's sermons mentioned in Basra do not exceed ten in number and most of which are short sermons except one or two long ones. In this study, we have thus opted not to address the complete texts of his sermons (PBUH). This is because lack of space precludes doing so. So, we preferred to refer to dedicated treatises for those who want to know more mentioning some excerpts and as required by the research.

As for the research methodology, it is descriptive and analytical the aim of which is to highlight the secrets of creativity, beauty and splendor of formation for that linguistic structure from which those sermons were formed. The research was distributed to three axes, and in three levels:

The first level (phonetic level): divided into three elements: the Saj’ (rhymed prose), jinas (alliteration), repetition, and its phonetic and aesthetic role.

The second level (synthetic level) which is concerned with construction of the sentence and patterns, and changes)

The third level (connotation level), which is concerned with the semantics resulting from that construction, as well as the contextual connotation of the text in general.

1. **Phonetic level**

The sound plays an important role in the speech process and produces the semantics given its functions in connotation, eloquence and aesthetics

" and as the language in its linguistic building is characterized by an element of synthesis in the melody, the ancients were interested in perfecting the building of the word through their sound-based harmony, which is the result of the harmony of the sound in a single word and the harmony of the word itself with the other words in context. The key in this process is the sense” (Abdul Zahra, 2006, p. 63). Al-Ramani pointed out that “As for the composition of the sounds, it is recognised by the sense and it exists in the pronunciation” (Al-Ramani, 1976, p. 72). He also said:"The benefit of good harmony is good speech to the ear, its ease of pronunciation, and acceptance of meaning in the soul, because of the good image and the way of connotation" (Al-Ramani, 1976, p. 88). By this, he shows the role of sound in the process of receiving, as well as its role in the process of speech itself, as the harmony of the sound is easy on the tongue. It does not need to make a muscular effort to burden it or delay its production and therefore " the eloquence of the word and its self-worth acquires its importance from the tonal nature of its sounds, through the harmony of the sound resulting from the affinity between these sounds. It also gains its importance through its consistency and compatibility with other words in the context. You gain speech with a tone and music that amazes the souls and listens to it."(Abdul Zahra, 2006, p. 64).

It is established in the field of connotation that the musical rhythm of words - as sound images - is a general alarm in stirring up the appropriate emotion in the same receiver, as well as its semantic role in each word. It is a connotation that spreads in the soul a special imaginary climate consistent with the interaction of the soul and its movement, and also in harmony with the rhythms of its internal music and its emotional vibrations (Anis, 2007, p. 75).

In this research, we will try to highlight some of the sermons of the Emir of the Believers and analyze them phonetically through three important elements that played a major role in building the music of the text and its rhythmic structure: (al-Saj’ (rhymed prose), jinas (alliteration), and repetition).

* Al-Saj’ (rhymed prose) /

Al-Saj’ (rhymed prose) is one of the most important elements of building rhythm and adjusting its movements. the Arabs were very fond of it, so it flooded their tongues and sermons for its aesthetic role that delights the ears, not to mention its role in attracting the recipient and preparing him/her psychologically and mentally towards responding and interacting with the speech and its connotation (Shabib, 2013, p. 80; Al-Qazwini, 2009, p. 393). Therefore, the rhetoricians were more than others interested in it. Opinions and studies abounded about it about its definition, importance and role (Al-Khafaji, 1932, p. 63). Ibn Al-Athir defined it by saying: “The complicity of breaks in speech spread over one letter” (Ibn Al-Athir, 1983, p. 308).

There is clearly a great deal of sadness in the sermons of the Emir of the believers- PBUH – as there is hardly a speech of his that is devoid of this aesthetic art, including saying in one of his long sermons, and in the beginning: (O people of Basra and O people of Mutafika (that is: deserted cities), O army of woman and the followers of the quadruped, that when it bleats, you rush to it and when it is hamstrung, you flee from there. Your water is bitter(Al-Khoei, 2003, p. 197) and he says in another sermon (and justice of that is on four pillars: [on] misunderstood, the immersion of science, the flower of judgment, and the garden of the patience (Al-Khoei, 2003, p. 273) and the sermons of the so-called " Saj’ qaseer” (short rhymed prose)": which is between two words that end with the same letter, as he says in the description of faith: (it is the lightest course and the brightest lamp, clear in its statement, high in its status, security is its path and good deeds are its victory (Al-Khoei, 2003, p. 271).

The short squeal reflects the power and prowess of its creator, and at the same time has its great tonal effect in the ear of the listener (Lashin, 1999, p. 128) because this shortness in al-Saj’ (rhymed prose) "leads to a kind of unsurprising expectation that hearing receives with equal lyrical order” (Ziyara, 2013, p. 69).

It is of two types: full-studded (Ibn Al-Athir, 1983, p. 398) and the imperfect studded, the first is where the words that are equal in weight (in terms of diacritics) and united in their last sections. This kind of rhymed prose is plentifully mentioned in his sermons, including saying – PBUH - ((Through us you got guidance in the darkness and secured high position) (Al-Haeri, 1952, p. 131). And his saying in the description of a group that enters Basra and kills its people: (( and they are a generation as if they were devils of black colors, their souls stink, They are a people whose attacks are severe. Those who would fight them for the sake of Allah would be a people who are low in the estimation of the proud,) (Al-Khoei, 2003, p. 198).

This type of rhymed prose gives the sermon a distinctive rhythm and a beautiful tone because it "has a high musicality to equate between the adjacent words and their similarity in weight and conformity" (Ziyara, 2013, p. 71) scattering between the components of the text regular rhythmic tones that delights the listener and soothes the souls. This is in addition to the fact that this phonetic symmetry between these words achieves “harmony that fine-tunes the text and gives its meaning a broader horizon of spread.” (Abu Reghif, 2008, p. 93).

* Alliteration

Jinas or alliteration is a kind of exquisite and improved type of verbal enhancing that gives speech beauty and sweetness. It has its own role in the sound and tonal intensification that occurs through the repetition of letters and their harmony between the two words, and the effect that this harmony brings "from harmony in melody and convergence in sounds as a result of verbal similarity" (Al-Ramani, 1976, p. 21).Hence, the alliteration became a form of certain repetition of the melody through the total or partial similarity in the composition of words. This similarity prompts the mind to seek a meaning to which the two words go, with the harmony between the tone of verbal similarity and its meaning" (Hilal, 1978, p. 284). Therefore, it had the aesthetic effect created by toning and sound repetition, and its semantic effect, which "results from the speed of verbally summoning up the meaning to be expressed." (Malika, 2008, p. 22). (28).

By extrapolating the sermons of the emir of believers, we have observed a number of harmonious words that came from the kind of incomplete alliteration in which the two words do not fully match their letters. However, they may differ in a particular letter, or in having an extra letter or the opposite, as we find between the two words (their attacks, low estimation) in his words - peace be upon them (Al-Khoei, 2003, p. 198) and between the two words (weih & weil) ‘woe’ as in the following: "Woe to you O Basra, when an army of Allah’s infliction would face upon you without (raising) dust of cries. ")(Al-Khoei, 2003, p. 200) as well as in the words "ruin, dust", in his saying, describes Basra: "And it is the earth’s fastest in ruins, its soil is the dirtiest, and the most severe in punishment. (Al-Khoei, 2003, p. 201) and (Shannan) “hatred” among other words.

This alliteration, which created a tonal atmosphere and musical sound harmony between compositions, undoubtedly has an aesthetic effect on the same recipient as an element of attraction and suspense that motivates the recipient to respond to the data of the text and its indications.

* Repetition

As for repetition, it is no secret to anyone its great role in spreading and intensifying sounds within the text, as it contributes greatly to the creation of the music of the text, not to mention its role in producing the connotation. It "highlights a sensitive point in the phrase and reveals the interest of the speaker, which in this sense is of valuable psychological significance to the literary critic who studies the effect and analyzes the psychology of his writer" (Al-Malaika, 1962, p. 276). So, stylistic studies took great care of the phenomenon of repetition and considered it an interesting stylistic element that is active in the text (Abdul Rahman, 2006, p. 86). This phenomenon was noticeably frequent in the sermons of the Emir of believers - PBUH - and came on three patterns:

1. Sound frequency pattern

This is very much difficult for us to investigate and detail in the scope of this research. So, we will only refer to some evidence, perhaps the most prominent of which is that the most prominent sounds in these sermons are voiced plosive sounds, which are referred to as (b, g, d)), and voiceless /q/ as (qaf) (Anis, 2007, p. 82) including saying - PBUH - ( They kill each other, including sedition, in which houses ruined, destruction of towns, violation of funds, killing men and women, slaughtering them, woe to them (Al-Khoei, 2003, p. 198) and saying: (( who among them would be killed and those who would escape, then trembling and then flinging and then a collapse and then expulsion and then the dusty hunger)) (Al-Khoei, 2003, p. 199) and saying ((You, people, are the straighter in terms of qibla, you take qibla on the place where the imam resides in Mecca, and your reader is the most well-versed reader, your ascetic person is the most ascetic, and your worshipper the most worshipping (Al-Khoei, 2003, p. 200)

There is no doubt that these sounds are fully compatible with the purpose for which they will be made and with this color of sermons. This is because of their auditory clarity and resonance born by the plosion that extends to include the largest number of listeners. This is what the orator needs in order to deliver his voice and make his speech to be the clearest and has the most informed effect. Also, he - PBUH - wanted to repeat these sounds in his speech to broadcast its inherent energies underlying and blowing its potential within the fabric of his speech. The purpose of this is to enhance its cohesion and support its connotations. (Zari & Darbour, 2011).

1. Word frequency pattern

In his long sermon, we observed the repetition of the word "Basra". This word was distributed from the first sermon and the middle until the end (Al-Khoei, 2003, pp. 197-204).I remembered him twelve times saying (PBUH): ((O people of Basra, people of the mu’tafika)). And, he said (woe to you, Basra)), and he said (Basra has three names except Basra in Al-Zubair). He also said ((and you, the people of Basra, and the villages around you, have a day of an immense calamity)). It seems that the repetition of the word (Basra) came in line with the purpose and the context. The former is the presentation of the state of Basra and its people, and the latter is Basra. So, he had to mention (Peace of God on him) from time to time the people of Basra, what happened and what will happen to them and their city. Also, this repetition of the word (Basra) has given it functional energy represented by the semantic support of the connotations of the text. This in turn made it a center of radiation and a focus of growing expression within the text centered around the meanings of the text and interspersed with its words (Maslouh, 1991, p. 154). Some of the repeated word in the same sermon :( (escape escape), as this repetition was intended to warn and emphasize the escape to survive what will happen to Basra. Another instance of word repetition can be found in one of his sermons: "Guidance towards virtuous actions is sought through faith while guidance towards faith is achieved through virtuous actions. Knowledge is made to prosper through faith, and death is feared because of knowledge. This world comes to an end with death, while the next world is secured (by virtuous actions) in this world. (Al-Mahmoudi, 1965, pp. 367-368). So, he -PBUH- pairs of words in a semantic and logical sequence. So, the text became fragmented into phrases that lead to each other, the first of which is an introduction to the last and the last is a result of the first.

This repetition played the role of linguistic and semantic link between phrases in addition to the phonetic condensation and regular rhythm created by the refined vocabulary.

* Check that all network cables are plugged in.
* Verify that airplane mode is turned off.
* Make sure your wireless switch is turned on.
* See if you can connect to mobile broadband.
* Restart your router.
1. Phrase Frequency Style (composition)

 As for the repetition of the phrase, there is a plenty of sermons, and the predicate in which the phrases were formed combined with those phrases to form a stylistic incentive in which the repeated melody blended with the phrases with the composition in a semantic aesthetic style. This occurred in three formats: -

The first is from (the name of the participle + the comparative particle + the word 'nas' (people) as he said ((your reader is the most well-versed reader, your ascetic person is the most ascetic, your worshipper the most worshipping, and your trader is the most trading))(Al-Khoei, 2003, p. 199). So, we can see harmony between both of

 the derivatives (the active participle, the comparative particle) in a monotonous, calm and flowing fashion, and in a steady and regular rhythm settled at the sound /s/ in the word (nas).

Then he turned to another theme, "comparative+ the word “nas” (people)" + the accusative case" in which he said "the most generous of people, ... The best people are, ... The most generous people as neighbors (Al-Khoei, 2003, p. 200) we note that the word "people" repeated in each phrase made the rhythm in the ripple (superiority and omission). because of the lengthening of sound (alif) in (people). Then he turned into a third format in which (the comparative particle) was average between two homogenous words phonetically, as he says - PBUH - (your fruits are more fruitful, and your money makes more money, and your little ones are the best boys, and your women are the most convinced women (Al-Khoei, 2003, p. 201). This time, it became the rhythm control within the homogeneous tonal pattern.

The choice of sounds, therefore, and their harmony with each other in terms of melody and rhythm gives them that great influence in the souls, as "the tonal nature of the word form has an impact on its aesthetic value and its effect on the same recipient in terms of creating imagination that is in line with the music of its sounds” (Naji, 1979, p. 86).

Repetition has contributed to the strengthening of the text in general and increasing its cohesion" as the refined word acquires higher density. This in turn contributes to the fabric of the text, and the decoding of its semantic codes through this semantic sequence, which supports the stability of the text with this clear permanence and contributes to its cohesion” (Al-Hilweh, 2012, p. 24).48). This is in addition to its communication function, which is an element of argument and one of its mechanisms with the effect of that repetition on the recipient, which draws it towards the data of the speech and increases its convictions by emphasis on pronunciation or meaning (Al-Hilweh, 2012, p. 25).

**2. Synthetic level**

***2.1 Predicate***

There various types of sentences in the sermons of the emir of believers, PBUH, in terms of its structure and its predication. Thus, in one sermon we find that dazzling diversity that reflects unparalleled creativity and total domination of the essence of language and its rules, which have become a tool of his - PBUH-. The best example of sermons discussed in this study is the long sermon. The syntax in this speech has varied markedly, first starting with the verb sentence (the past tense) and repeating it several times as saying: "Indeed, God initiated matters, so He chose for Himself what He willed, and extracted what He loved, and from what He loved, He accepted Islam and derived it from His name, so we laid it down for whomever He loved”.

 We can notice that he then separated it in this sentence and used it in many contexts, such as the context of statement, as in the word “passed, and the context of explanation and teaching - in the form of the passive of the present tense verb as he says: “Guidance towards virtuous actions is sought through faith while guidance towards faith is achieved through virtuous actions. Knowledge is made to prosper through faith, and death is feared because of knowledge. This world comes to an end with death”.

And, in the context of the matter - in the form of the present, - as he says ((let the people of reason reproach, and the people of piety remember)), and then move on to the nominal sentence in the words of: (Faith is the origin of truth, the right is the way of guidance and its sword, which is clear and great)). Then, he formulated the sentence in the style of condition as he said: ((He who longs for Heaven will forget desires, and whoever fears the fire has returned from bad deeds, and whoever is ascetic in this world, calamities will be easy for him). Thus, the sentence varied between statement, building up, nominal, verbal, and others... As required by the subject and the reasons for the speech.

* The hysteron proteron in sentence elements

There are many texts in the sermons in which there was a change in rank between the elements of the sentence, such as the saying - ((gathered her family three times and on God the fourth's completion)). He brought forward the prepositional phrase (on God) before the subject (completion). This is in order to attract the recipient attention towards the importance of that phrase. It is also because God is important to him, and to show his greatness - glory to him - and his behavior in the entire existence, and to confirm the occurrence of that matter associated with him. In another excerpt he said (and they are a generation as if they were devils of black colors, their souls stink, they are a people whose attacks are severe. Those who would fight them for the sake of Allah would be a people who are low in the estimation of the proud). Here, he placed the predicate before the subject. This is because the atmosphere of the sermon was charged with recounting the incidents that will take place in Basra, the recipient was eager to hear the news. So, he brought it forward taking this purpose into account. He also placed the predicate that is not (prepositional phrase) before its noun in saying ((there is no barrier or protection from death)). This type of bringing forward sentence elements is mandatory as the subject (barrier) is indefinite, and the predicate (from death) is a prepositional phrase. There is also the instance of placing the prepositional phrase before the verb and its agent as in his -PBUH- ((Through belief good deeds are found, with good deeds good understanding is achieved and with good understanding fear for death is felt and with death the world ends.)).

and all of this movement came for the purpose of caring for the brought forward element and the suspense of the recipient towards it. Another instance of movement of elements of the sentence we find him -PBUH- saying (Through us you got guidance in the darkness and secured high position and through us you got out of the gloomy night) (Al-Haeri, 1952, p. 131) and brought forward (prepositional phrase) and the end of the verbal sentence. The purpose is to show their virtue and status (prayers of God and peace be upon them) and to glorify them for the recipient.

* Deletion

What we mean by deletion is to delete an element of the predicate or one of the parts of the structure verbally (or it turns into a hidden pronoun) while maintaining its function and its grammatical effect for many reasons, the most important of which is brevity.

This deletion can be seen in the speeches of the Commander of the Faithful - PBUH -. For example, the subject was deleted in his saying: “O people of Basra, O people of the wind, gathered her family three times and on God the fourth's completion” (Al-Khoei, 2003, p. 197). He deleted the subject and replaced it with the hidden pronoun in his saying (gathered her family).

Another instance of that deletion is his saying: ((O soldiers of the woman and the helpers of the beast, grunted, and you answered; killed and you were defeated, so you fled)) (Al-Khoei, 2003, p. 197). So, the subject was implicit in his saying (grunted, and you answered), and the agent of the subject was in (killed, so you were defeated), which is the camel that Aisha, the daughter of Abu Bakr, the wife of the Messenger of God (may God bless him and his family) was riding, hence the name of the war. The meaning of the speech is: the camel raged, and you answered, and the camel was defeated, and it seems that the emir, PBUH, omitted it from a word depending on what was concentrated in the minds of the addressees of their knowledge of what he meant, as well as the verbal pretext that reinforces his mental conjugation, which is his saying before that (the helpers of the beast). At the same time, to give imagination and interpretation a wide space to fly in the space of the statement, drawing a metaphorical picture and another credential for that subject and his agent.

Another example of deletion, he also omitted (the subject) in his saying ((unknown on earth, known in the heavens)) (Al-Khoei, 2003, p. 198), and the interpretation of the speech: they are unknown, they are known (Al-Mahmoudi, 1965, pp. 349), so he omitted the subject for brevity.

 Likewise, the verb was omitted in his saying: ((who among them would be killed and those who would be escaped, then trembling and then flinging and then a collapse and then expulsion and then the dusty hunger)) (Al-Khoei, 2003, p. 199). Here, he has omitted the verb and kept the subject, and the interpretation of speech: then it is tremor, then collapse. This shows undeniable eloquence of brevity and accuracy of expression.

 We can also another instance of deletion in which he omitted the preposition in his saying: ((Patience is on four pillars: longing, fear, asceticism, and anticipation)) (Al-Mahmoudi, 1965, pp. 351) i.e.: on longing, on twilight, and so on...

Diversity of styles

 It is remarkable in the speeches of the Commander of the Faithful – PBUH – what can be considered a stylistic phenomenon is the diversity of linguistic methods in the syntactic construction of sentences, which has a semantic contextual effect. It also has an aesthetic tinge and psychological impact that breaks the monotony in the same recipient and enjoys moving in the atmosphere of creation and statement to create in the recipient and his/her mind a lively interaction with the atmosphere of the text. There are many examples of that, including his saying: ((O people of Basra, O people of the wind, gathered her family three times and on God the fourth's completion)). He began his sermon with (the vocative), then turned to (the predicate) (gathered). Then, he returned to the style of the vocative ((soldiers of the woman and the helpers of the beast, grunted, and you answered; killed and you were defeated, so you fled)), then he followed it also with a declarative sentence (“grunted, and you answered; killed and you were defeated, so you fled...”). Then, he moved to the method of simile ((as I am looking at your village...)), then to the imperative ((let the witness among you inform the absent...)), then to the conditional: ((If they see Basra transformed into palaces and its towns, then escape, escape)).

Then, he used the interrogative style ((how far between you and the ugly …)), then oath (((by who sent Muhammad PBUH and his family …)))

He also used the style of supplication ((Blessed are those who killed them and blessed are those who killed him)). He also used the comparative as in ((You, people, are the straighter in terms of qibla, you take qibla on the place where the imam resides in Mecca, and your reader is the most well-versed reader, your ascetic person is the most ascetic, and your worshipper the most worshipping)). He also used the style of negation ((I do not want to reside among you, … and I have no excuse for leaving it … and I do not know anything of it for you)). The, he swears ((By my life it is for pure jihad)). We can also find the condition: ((So whoever goes out when it is approaching its sinking, then the mercy of God precedes it, and whoever remains in it unattached to it is due to his sin)). Then, he concluded his sermon with a supplication and said: “And by God is success.”. (Mughniyeh, 1979, p. 161).

Thus, we note that these methods were consistent and compatible with their semantic purposes, the requirements of discourse and the necessities of reporting. So, he mobilized – may God’s peace be upon him – most of the language methods to employ them in his speech in a way that excites the recipient and motivates him/her towards responding to the meanings of the texts and their connotations and interacts with them positively. This is done through moving the recipient’s mind with these movements from one style to another, awakening and energizing it in addition to the richness and intensification of these styles in terms of expression and its functional and aesthetic formations.

**3. Semantic level**

After we reviewed the phonetic and syntactic levels, we cone to the semantic level, to the production of which each of the mentioned levels contributes in addition to the context and its clues. There is no doubt that conveying the meaning to the recipient is the main goal of producing the informative text represented by the sermon. The emir of the Faithful – PBUH – was keen to convey the meaning to the addressee or the recipient. His style – PBUH – reached the goal in eloquence, moulding and skillfulness in performance. Thus, ((the meaning does not accumulate in it one on another, but the later part of it transcends the previous)) (Al-Hawi, 1997, p. 149). In this section, we will try to shed light on some of these roles in order to clarify them and their semantic implications.

***3.1 The sound and its semantic role***

 If we take a general look at the entire sermons of Imam Ali - PBUH - we will see them loaded with sounds, whether at the level of the syllable, the pronunciation, or the phrase. We have referred to that sound and rhythmic harmony in the first level (the phonetic level). Here, we show the role of the sound and its semantic insinuations in awakening dead conscience and ways of hearing it that has been deafened. This can be seen through the repetition of syllables or vocabulary and sentences, and this is abundant in the speeches of the Imam, especially in its openings, here are some examples: ((O people of Basra, O people of the wind... O soldiers of the woman and the helpers of the beasts)). Then, he started his sermon by lengthening the sound with the vocative that calls attention to its sound qualities - as it consists of two lengthened sounds. Then, he repeated that sound three times to give a sound intensity and a repetitive rhythm that becomes like a bell ringing in the ears of the listeners to pay attention. The purpose of this repetition is that whoever did not pay attention to the first vocative, he/she may do so in the second or the third.

 We find another method in drawing attention and ways of listening, which is the morphological phonemic repetition, that is, the repetition of the verbal phrase more than once. The harmony creates a recurring rhythm that draws attention, towards his saying - PBUH-: ((grunted, and you answered; killed and you were defeated, so you fled)), or the nominal phrase in his saying ((Your religion is hypocrisy, and your water is slanderous.”

We notice this repetition and the syllabic sound harmony distributed across most of the joints of the sermon, as if it were an alarm ringing bell whenever the ears wanted to fall asleep or forget. So, it came out from the pure sound overtones to the semantic overtones that reinforce and strengthen the meaning (Al-Jiyashi, 2014, p. 132). The Imam talks about Basra and the events taking place in it. Whenever he went further in the hadith, he came with that repetitive rhythm to break the monotony and alert the listeners in his saying: ((they were devils of black colors, their souls stink, they are a people whose attacks are severe,)). Then the ringing of an alarm bell ((then trembling and then flinging and then a collapse and then expulsion and then the dusty hunger)), then a new sound arrangement, and so on until the end of the sermon. This use sounds like jolts of awareness and alarm bells, to sharpen the ears and mind whenever they become sluggish, and to relax souls whenever they are bored. As such, it makes the addressee in a state of complete awareness, attention and communication with the speech and its implications from beginning to end.

***3.2 The word and its semantic role***

 Most of the vocabulary of the speech in the imam came with a t that is at the top of eloquence, harmony and moulding. When he speaks in an atmosphere charged with anticipation and fear of a bloody war and full of whispers and doubts about the validity and legitimacy of this war, the words come to illustrate the reality of this situation and atmosphere. This is to reveal to people the reason for this battle and who is calling for it and the oppression of his enemies against him and their failure to succumb to the voice of peace. And they are the ones who pledged allegiance to him, then broke their pledge of allegiance, accused him and those with him of injustice and oppression and then they came to fight him. Then, he came to remove the confusion and doubt about the legitimacy of their war with him against the transgressors. He said: “

O people, I watched these people so that they would watch over or return, and I reprimanded them for their transgression, and I recognized them for their transgression, but they did not respond, and they sent me that I appear for the stabber, and be patient with the executioner” (Al-Mutazili, 2007, p. 305).

And in another sermon, he explained the oppression of the Companions of the Camel, so he expressed this by saying: ((Verily, Satan has certainly started instigating his forces and has collected his army in order that oppression may reach its extreme ends and wrong may come back to its position. ….and They are demanding of me a right which they have abandoned, and a blood that they have themselves shed…. They are suckling from a mother who is already dry, and bringing into life innovation that is already dead)) (Mughniyeh, 1979, p. 161).

He began with a wonderful metaphor that reflected the reality of these aggressors. He then added to it a wonderful metaphorical image through which he employed the image of the mother in a way that simulates and fits the reality of the battle at the time. This is because the sensual image full of movement and embodiment is more influential in souls in terms of enticement, emotion and absorption (Asfour, 1983, p. 259; Al-Fahham, 2011, p. 108). Therefore, that image became a technique of retrieval of the image of that mother who led the battle, through which the Commander of the Faithful explained the intention of those who transgress and the goal of their matter.

 And if he wanted – may God’s PBUH – to advise people and bring them back to the right path after the winds of temptation and passions blow, he addresses them with words that express the atmosphere in which they lived and mimic the reality of their situation to show them through those words the way of salvation. This can be seen in his sermon he delivered after the Camel War in which he said: (O people, the world is sweet and green, tempting people with lusts… and it will bequeath peoples remorse and heartbreak by their quest for it)).

Then he advises them to repent of their sins, and to change what is in themselves until God, Glory be to Him, changes their condition, citing the Almighty’s saying: “Allah does not change what is in a nation unless they change what is in themselves.”.

So, he employed – may God’s PBUH – all these words for advice and guidance, until he concluded his speech by saying: ((So fear God, O people…. And feel the fear of God… and be sincere with certainty and repent to Him from the ugly things that Satan has provoked you. From fighting those in authority and the people of knowledge after the Messenger of God, may God’s prayers and peace be upon him and his family…)) (Al-Mahmoudi, 1965, pp. 343).

 Thus, we find that all the vocabulary used was consistent with the purpose or the general semantic framework that governs the atmosphere of the sermon.

***3.3 Syntactic connotations***

 As for the structure and its connotations, we notice that the sentences and compound sentences have varied according to the requirements of the situation and the implications of the context. For example, in the sermon, which is considered one of the most important speeches of the Imam – PBUH – in Basra (Al-Khoei, 2003, pp. 197-202), the verbal sentence has prevailed and increased remarkably to suit the atmosphere surrounding the speech. That atmosphere was charged with excitement, anticipation and anxiety, and full of doubts, temptations, and psychological and political instability at the level of the individual and society. All these indications were present in the mind of the Imam – PBUH – and present in front of his eyes as he read the faces that were present at the time when he delivered that sermon after the end of the first battle, and the biggest strife (the Battle of the Camel) that took place between Muslims themselves, which claimed thousands of victims. His words came in accordance with what the situation requires, and in verbal sentences that corresponded to that anxiety, instability and disturbed psychological feeling, because the act by its nature indicates movement, instability, in contrast to the name (Al-Samarrai, 2011, pp. 47-48).

With regard to (The hysteron proteron, and deletion) in the elements of the sentence, many of the semantic features of these two phenomena emerged through the context in which they were mentioned, in his saying - PBUH -: ((and you, the people of Basra, and the villages around you, have a day of an immense calamity)). (Al-Khoei, 2003, p. 202).

We can notice the bringing back of the noun that (day) after it was presented by the vocative particle and the called noun, and the relative and its noun, and the prepositional phrase. So, this reversal came to suggest the significance of the intimidation for that day and the glorification of his command in the souls of the listeners. So, he began the sentence with the emphatic (inna أن). And he singled out the listeners bombarding their hearing with the vocative (O people of Basra) rather anyone else. Then, he magnified that matter and increased its horror when he expanded the circle of incident and torment to include all around Basra (and the villages around you). He then escalated the severity of the situation and the gravity of the matter mentioning the tool and machine of torment, which is (water) and the greatness of its affliction on that day he placed it further late in the sentence to project exaggeration.

As for the connotations of deletion, they are also numerous. We suffice to mention one piece of evidence that was mentioned at the beginning of the long sermon, in his saying – PBUH- ((soldiers of the woman and the helpers of the beast, grunted, and you answered; killed and you were defeated). So, the verb “argha” (grunted) 2as mentioned and the subject was deleted and replaced with the hidden pronoun. This is to move the mind towards summoning the subject and imagining it, so that it becomes entrenched in it. At the same time, this deletion came to show the severity of their crime, the greatness of their guilt, the extent of their ignorance and the foolishness of their minds when they answered the grunting of a beast (like a camel), and how quick their escape and defeat was when it stumbled. There is some harmony between the verbs (grunted, answered, defeated escaped) and its kinetic connotations on the one hand, and the sounds and their harmony between those verbs on the other.

There is also semantic contrast between them, all of which created a kinetic scene and a sensory image that blended with the sounds to achieve a musical and psychological balance for the recipient at the same time that made him/her appeal to it and interact with its kinetic atmosphere by enticing (Al-Taie, 2011, p. 432). And he – may God’s PBUH – resembled camel’s grunt to those misguided ones who fanned the fire of sedition and incited the Muslims to revolt against their Imam and to fight their brothers.

We mentioned earlier l that the sermons contained various styles, which can be considered stylistic features. We also mentioned several pieces of evidence in this regard. In this section, we will explore some of the metaphorical indications of some of these styles in the presentation of which the context had a role. The first thing we start with is the method of vocative particle “yaa” (O') that appeared in some sermons, including his saying - PBUH -: ((O people of Basra, O people of the wind.... O soldiers of women and helpers of the beast)). We find that the vocative here - especially in the second and third examples - was revealed in a context that refers to the indication of slander and reprimand, while refers to mercy and pity in another context in his saying ((O people of Basra, God has not made for any of the Muslims a plan of honor or generosity except that He has made among you the best of that among you” (Al-Khoei, 2003, p.198).

In another context, it indicated exaggeration in his saying: “Woe, their matter is an amazing hadith” (Al-Khoei, 2003, p.199). Thus, the meaning of the vocative varied according to its functional contexts.

Another method is the negation method, which was mentioned in the form of the noun that acts like a verb ‘hayhat’ in his saying: “no way for him to be annihilated” (Al-Mahmoudi, 1965, p. 366), and by that he means the Islam that he mentioned at the beginning of his sermon. This comes in addition to the high esteem and glorification that the context revealed and attached to that omitted noun, which is (Islam) by denying everything that would harm it.

 In another sermon, a declarative sentence comes with a figurative meaning, the purpose of which is to inflict deafness on those who heard and did not understand or ignore what they heard, in his saying: “And a deafness of hearing that he does not understand the conscious” (Al-Haeri, 1952, p. 131). similar to the Qur’anic verse: “Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter.” (Verse n. 64 Al-Ma'ida).

And we find negation in an interrogative style in his saying: ((How can one who remained deaf to the loud cries (of the Qur’an and the Prophet) listen to (my) feeble voice?)) (*ibid*), and he also carried the meaning of denial and disapproval.

 There are some stylistic techniques that were employed in some sermons to provoke the recipient and motivate him/her to respond. So, the place necessitated that most of its joints be built on the nominal sentence, and in a detailed style in which the phrases came in sequence according to a certain grammatical context. This context changes according to the change of significance resulting from the information or idea to be presented and explained. In every system, there is a tool, a phrase, or a style that is repeated, and all of them are governed by a logical or semantic link, or mental retrieval, or synthetic agreement, some of which lead to each other, as he gives each system a title and then branches on it with what suits it. A good example can be found in his saying – PBUH: ((Indeed, God initiated matters, so He chose for Himself what He willed, and extracted what He loved, and from what He loved, He accepted Islam and derived it from His name… (Al-Mahmoudi, 1965, p. 366).

So, he goes on until he moves to another topic and in a new format, and says: ((Faith is the origin of truth, the right is the way of guidance and its sword, which is clear and great. He made it a ladder for those who enter it, a light for those who seek enlightenment, a proof for those who cling to it, a religion for those who embrace it, an honor for those who know it, and a proof for those who contend with it.)). Then he moves to another topic the theme of which is (Pillars of faith) He says: ((Faith - O Ibn Qais - is based on four pillars: patience, certainty, justice and jihad) (Al-Mahmoudi, 1965, p. 367). Then the theme (patience): ((and patience from that is based on four pillars: longing, fear, asceticism and anticipation)) (Al-Mahmoudi, 1965, p. 368). Thus, he (PBUH) moves from one style to another with a title and a branch to make the recipient engaged in a diligent mental exercise that prepares him/her to receive this amount of science and this momentum of knowledge. So, the recipient receives it with interaction and activity.

Hence his speech (PBUH) reached the pinnacle of ingenuity and performance, because it was the news of souls and what they involved in. He was addressing them in a manner appropriate to their conditions and the circumstances of the subject of the speech.

1. **Results**

From this research, several results were obtained. These can be summarized as follows: -

 The sound made a great contribution to shaping the structure of discourse and its aesthetics through three elements (rhymed prose, alliteration, and repetition). As for its aesthetic function, it had a textual function, which is its role in the cohesion of the text and linking its semantic fabric by creating a semantic focus around which most of the speech phrases and its linguistic representations were centered.

 As for the sentence of the speech, it was a contentious sentence – so to speak – and it varied between nominative and verbal, and fluctuated between introduction and last, omission and mention. The purpose of this was to keep controversy among the recipient and to create indicative foci within the structure that are consistent with the requirements of the situation and the reasons for the context.

 On the level of semantics, every element has contributed to its production, the sound and its aesthetic and semantic roles, the word and its role in terms of easiness and contiguity, and its fusion in the crucible of composition and its cohesion to create the semantics of the text.

 The context had a role in highlighting some of the connotations suggested by some of the sentences, as well as revealing a number of figurative meanings.

 As for the methods, they were an active stylistic stimulus in the structure of the discourse. They contributed first to the diversity of the discourse’s sentences and its complexities, thus affecting the discourse in its entirety. Secondly, it had its impact on the recipient when it involved him/her in the discourse and made him/her an active element. Lastly, we add the connotations these styles brought about to the text.

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