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**TÍTULO:** Investigación acerca de los imaginarios en una selección de sermones de Nahj al-Balaghah desde la perspectiva de Ibn Abi al-Harid.

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**RESUMEN:** Nahj al-Balaghah, el Sol. Todo el significado del conocimiento humano que surge de la palabra de Rabbani, con rayos de retórica y elocuencia, como el Sagrado Corán, ha evitado que las papas se erosionen, y ha reconocido a todos en su contra. Este artículo trata de resaltar los elementos retóricos en las palabras del Imam Ali (as) y de investigar las causas y los factores de su efecto en las resplandecientes audiencias de los hechizos de Nahj al-Balaghah en ensayos cortos. El uso de metáforas y analogías para visualizar y expresar los puntos de vista y las circunstancias de tiempo y lugar han sido exclusivas de las palabras del Imam Ali (La paz sea con él). Ibn Abial-Hadid ha sido capaz de esculpir las costosas puertas de esta obra de Javid con inteligencia y frescura, y expresar e interpretar el bello imaginario en términos de significados y palabras.

**PALABRAS CLAVES:** Imam Ali (as), Nahj al-Balaghah, sermon, Ibn al-A'id al-Haidad, Imam Ali.

**TITLE:** Investigation of imagery in a selection of Nahj al-Balaghah sermons from Ibn Abi al-'Hadid's perspective.

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**ABSTRACT:** Nahj al-Balaghah, the Sun. All the meaning of human knowledge that arises from the word of Rabbani, with rays of rhetoric and eloquence, like the Holy Quran, has prevented the potatoes from eroding, and has recognized everyone against him. This article seeks to highlight the rhetorical elements in the words of Imam Ali (as) and to investigate the causes and factors of their effect in the glowing audiences of the spells of Nahj al-Balaghah in short essays. The use of metaphors and analogies to visualize and express the points of view and the circumstances of time and place have been exclusive of the words of Imam Ali (Peace be upon him). Ibn Abial-Hadid has been able to sculpt the expensive doors of this work of Javid with intelligence and freshness, and express and interpret the beautiful imaginary in terms of meanings and words.

**KEY WORDS:** Imam Ali (as), Nahj al-Balaghah, sermon, Ibn al-A'id al-Haidad, Imam Ali.

**INTRODUCTION.**

Nahj al-Balaghah, the words of Imam Ali (pbuh), are full of glad tongues and a source of exhortation for the eloquence of the word that many translators have tried to translate it into Farsi, and in this way they are able to use their powers and abilities. As far as translation is concerned, the aesthetics of the speech do not go far beyond that. In the meantime, some Arabic scripts have been written, each of which has paid attention to the images of Nahj al-Balaghah. This article discusses the various accounts of Ibn Abi al-Haidd, which is somewhat inconsistent in writing from the extant

and very wise manuscripts of his kind, so that Ibn'Abī al-Haidād in The introduction to his description of Imam Ali's description (AS) stated:'

No Sif except Zulfqar, And no one but me (Ibn Abi al-Haidid, 2007: 1/19).

## **DEVELOPMENT.**

### **Description of Nahj al-Balaghah Ibn Abi al-Hadid:**

Ezuddin Abdul Hameed ibn Abi al-Hadid Mu'tazili was born in Madhya Pradesh in the year 586 AD and in Baghdad, where he was one of the major centers of science and knowledge, he learned knowledge and perfection, and afterwards he opened his doorstep to various scientific and social circles. And was noticed. One of the most valuable works of this great scientist, Wadib, is the great narrator of Nahj al-Balaghah, who, according to him, finished four years and eight months as much as the time of Amirmomenin's caliphate, and a copy of it for Ibn Alqami, the minister of the last caliph Bani Abbas. He received the award for the same commentary. The description of Ibn al-'Abid al-Hadīd in the context of the Nahj al-Balqagh is considered to be the most comprehensive and elaborate demonstration of Nahj al-Balaghah, which, as time passes as Nahj al-Balaghah, is neither old nor diminished. This is a description of the sea, in which all the valuable jewels are derived from it (Attarodi, 208: 2009). Ibn Abi al-'Hadid, in his commentary, in addition to preserving the authenticity of Nahj-ol-Balaghah, shows various manifestations of rhetoric in the words of Amir al-Momenin (AS), and in this way, the supremacy of the words of Imam (AS). This statement is unmistakable in its own way, as it has been published in 20 volumes by Baghdad's Dar al-Kitab Al-Arabi Publishing House (Ma'arif, 137: 1383). And so far, no Shardi has been able to explain and interpret the Nahj al-Balaghah with this precision.

### **Research Background.**

A lot of research has been carried out inside and outside Iran on various issues in Nahj al-Balaghah, but no work has been done on the subject under discussion in this article. Several dissertations and

articles about rhetoric in Nahj al-Balaghah that relate to the subject matter and have been used, which are referred to as a few:

1. An Investigation of the Manifestation of Expression (Meaning, Expression, Newness) in 12 Sermons (1527) of Nahjul Balaghah of Hazrat Ali (as): Lotfi, Rahim Ali, Dr Mohammad Reza Shad Manamin, Khalkhal University 1394.
2. Aesthetics of Genus Species in Nahjol Balagh: Salem, Shiri, Hajizadeh, Mahin, Alavi Research Journal, Volume 3, 2012.
3. Aesthetics of imaginary imagery and literary arrays in the translation of Nahj-ol-Balagha (with a case study of Shahidi's translation) Authors: Masoud Bavan Puri, Rezvan Lorestani Fatemeh Asadi Young Researchers Club, Islamic Azad University, Islamic Azad University, Islamabad, West.
4. Ragh Nahj al-Balagha in the description of Allame Ja'fari Rah, Authors: Dr. Fathi Fattahizadeh Lia Moradi.
5. Rhetorical Review of the Seventeen Nuncioalblabagh Sermon, by: Mohammad Talebi Esfahani (Source: Rashkhoun Special).
6. Semantics of Quill Fashions in Nahj al-Balagha (sermon 1 to 5), Authors: Dr. Hamidreza Mashayekhi Fatemeh Khorramian University of Mazandaran 1393.
7. The Effect of Nahjul Balaqah and Qalam of Amiral-Mu'minin Ali (as) in Persian Poetry: Racey, Mohsen, Dr. Jalil Kedil, University of Tehran, 1996.
8. Alawi Rhymes in the Explanation of Nahj-ol-Balagh Ibn Abi Al-Hadid, Writer: Majid Ma'aref. University of Tehran. Journal of the Navy.
9. Nahj al-Balaghah from the perspective of science of meaning, author: Ismail Ahmadi-Manshe. Supervisor: Hojatoleslam Islam and Dr. Mohammad Ehsanifar. Qom: Hadith Faculty, 2010.
10. The Conceptual Analysis of Nahj Balabagh's Metaphors: Author: Mahtab Nourmohammadi. Supervisor: Dr. Ferdows Agha Golzadeh, Tarbiat Modarres University 2008.

### **Examining imagery in Nahj al-Balaghah.**

In the opinion of many Nahj al-Balagh-ye pejān, the first glimpse of the Nahj al-Balaghah is the eloquence of Imam Ali ibn Abi Talib (AS) in his speeches and letters, because in all words and pages and pages. This book is an expression of words and charm, that after the word of God and the Prophet of God, cannot be found any word that is so attractive and delicate, and at the same time subtle. Therefore, in describing Nahj al-Balaghah, it is said: "Beyond the Creator's Word and Beyond the Word of the Creature" (Sufi, 9:1378).

### ***Examining imagery from the perspective of Abu al-Hadid.***

Ibn al-A'id al-Hadid, in the introduction to his book, describes and praises the scientific position of Imam Ali (peace be upon him): "Indeed, the son of Abutaleb helped God and served Islam, sometimes with his hand and his sword, sometimes with his language and logic, and sometimes with his heart and his thoughts, and if he speaks of jihad and war, Ali ibn Abi Talib is Seyyed al-Mujahedin and Wahmbariban. If he speaks of preaching and remark, then he is Abullah Al-Vezzin and al-Mustaqir. If he speaks of a sermon and an interpretation, he is the leader of the al-Fufad, and if we speak of monotheism, he is the Imam of the Just and the Almighty.

Since the expression of all the characteristics of the rhetoric of Imam Ali (as) requires extensive exodus and the description of all cases of eloquence and the meaning of the Nahj al-Balaghah is very extensive, after studying twenty sermons from Nahj al-Balaghah based on the description of Ibn al-A'bi Al-Hadid can classify the approaches of his words to Nahj al-Balaghah into three categories: descriptive, argumentative, and analytical.

### ***Descriptive topics in Nahj al-Balaghah.***

Ibn al-'Abi al-Haydid Amir al-Mu'minin Ali (AS) is the leader of the Islamic Revolutionary Guard, and thus describes the rhetorical degrees of Nahj al-Balaghah: "The eloquence is the imam of the polytheists and the master of the plagues, in his words: without the words of the Creator and above the words of the creatures. From which people learn to speak and write" (Abu al-Haidid, 2007: 1/16). Similarly, the influence of the words of His Holiness on the great Arab subjects, including:

Abdul Hameed Ibn Yahya, Ibn al-Nawatah, as well as the testimonies of Jahid in al-Bayan and Walid, and the comparison of sermons Ibn-e-Naftah and Imam Ali (AS) spoke of their jihadis and stamped on the jihadists of the Imam of Mehr, and stamped on the jihadists of Ibn al-Mutafa (Foundation, 293: 2009).

***Arguments in the supremacy of Nahj al-Balaghah***

Ibn Obi al-Hadid, Sharah Mo'atzali, Nahj al-Balaghah, has repeatedly demonstrated in his account the superiority of the words of Imam Ali (as) to other speakers of the Arab world, the liturgy of the days of Ali (as), and the age of ignorance. As well as acknowledged by the famous critic Shouqi Daif: in rhetoric and eloquence, there was no support for Imam Ali (peace be upon him) (Zif, 1995: 14). While these statements confirm the authenticity of Nahj al-Balaghah, because the sword is also based on many doubts about authenticity of Nahj al-Balaghah. Ibn Hadid describes his work as a brilliant work to show the eloquence of the Nahj al-Balaghah in the darkness of the darkness, and believes that the understanding of the word of the word of the universe is intuitive and the recognition of the interpretation of the word is very natural; however, it states that the rhetorical sciences, including an expression of a good tool to show the rumor of the misery. Wahl considers the expression of the most worthy people in the critique of speech or the preference for speaking another word (Ma'aref, 1383: 133).

***Argumentation of authenticity of Nahj al-Balagha with logic of rhetoric.***

It is not clear to anyone that during the history of Nahj al-Balaghah, there have been raids of some enemies and opponents who have been called into question the authenticity of that doubt (same: 134), Ibn Hadid, in his description of the rhetorical logic, dismisses these doubts.

***The place of reference in Nahj al-Balaghah.***

One of the drawbacks that some opponents have brought to Nahj al-Balaghah's authenticity is a great deal of repetition in Nahj al-Balaghah. This doubt has been from ancient times to the Nahj al-Balaghah, as many opponents of the Qur'an have seen the existence of a reference in the Qur'an as being overlooked and overturned. But despite the dubious thoughts of the opponents of the Qur'an

and Nahj al-Balaghah, the violation of those thoughts was made simply. Ibn Abi al-Hadid is one of those who expressed the following reasons in breaking these words: "Knowing that some of the scholars of the Qur'an have considered Al-Sa'ay a mistake for the words of Ali (AS) and considered it as a word- If the answer is a mistake for the word, then the word of the Lord (Quran) will be defective, because the verses of the Qur'an are full of references and contradictions, and this reason alone is sufficient to deny the opponents. Slowly" (Same: 137).

The Holy Qur'an is also used extensively, but to distinguish literary remarks with Quranic verses, Majid refers to that distance. It is applied in a balanced, balanced manner, the most artistic type of which is parallel (Muhammad, 2007: 66). Allameh Naharir, Seyyed Ja'far Shahidi, in the introduction to his translation of Sayyid Nahj al-Balaghah, he said: "From some years ago, when I took an opportunity, I confronted some Persian translations of Nahj-ol-Balagha with the text. During this review, I saw the translators - whose service they received in the wake of the believers' martyrs (pbuh), although successful in their work, more or less in these translations, one point that they should not have followed, is this. The words of Mola, as we have seen, meanwhile, are also adorned with verbal adornments: metaphor, likeness, punishment, balance, reference, and observance of Al-Nasir. Particularly, the adjacent industry, which is seen throughout the book, and the Amir of the Believers has been known for reference. When Zaynab Kobra replied in response to the boy, "Our eldest man was a ship, you broke someone from my family, broke our seedlings, broke our roots, if this is yours, yes." The boy said: "Speaking to Sayyah," his father spoke" (Shahidi, 1389: 13).

There are many examples of references in Nahj al-Balaghah, which we refer to in some cases; Imam in the first sermon at the beginning of the sermon says: "There is a limited and limited amount of lice, and there is only a limited amount of time, and it is not possible". The Lord who does not have any boundaries for his attributes and cannot be fully understood, and God cannot be determined when certain determinism can be determined (Abu al-Haidid, 2007: 1/35). In this sermon between words: Existing, few, and only a few parallel references. And in Sermon 13, which

says about the people of Basra, and their condemnation: "Aqlakqm, the Definite, and the Divine Immortal, and the Dictum of Hyphenation, and the Last of the Zaqq". Your morality is broken and your religion is discredited, and your drinking water is sad and unhappy (ibid, 159). In this sermon, there is a parallel between the words: cleavage, fragmentation and hypocrisy.

Imam Ali (AS) said in the sermon in the description of the world in the sermon of 81: "We are the only ones who have died and the last are mortal, and the lawful are the account and the haram, the eagle". The world is the first and the last is not, and it is punishable in its decree (The same: 6/324). In this sermon, the words of an entity with a mortal and an account with two or two eagles are two parallel. And the equivalence of the propagation is known as shrine. In this regard, Ahmad Sepehr Khorasani has said: "The references of Imam Ali (as) are not usually repeated only one or two times, and they are immediately or alternately changed, or the words are pronounced, except for the rare cases where the feeling of distress. And there is no heaviness in it, and there are more than two instances, such as: "Ashraf al-Ghani, left the semen " or "From the promise of hope, the mischief", the last two sentences of which are shriveled, and this industry will make the word more beautiful if it is unclouded" (Khorasani,1358: 298).

### ***Relaxing arrays in Nahj al-Balaghah.***

With its charm and awaken part, the crafts industry with its interpretive and meaningfulness is one of the tallest peaks in Nahj al-Balaghah's ghetto, each of which has been thrown in another neck and rushed to one another. In his sermons, the emirs in his sermons, when it comes to speaking, speak to prolong, so that there is no ambiguity in the minds of the audience with the help of allegories, similes and other rhetoric. An example of averagnus is his long sermons and his joint, and when the authority makes an order, he makes such words and sentences that in a universal word of words, he interprets meaning, as if his sentence is an interpretative book. Imam Ali (AS), in the 186th sermon known as the "Hamam" sermon, in the answer of Hamam, the son of Sharif, called the Imam, the devotee of the school of Ali (as) who called for the Imam to describe the pious and the righteous: "Or do you want to be honest and be honorable! Allah blesses you with those who care about you

and those who do good (Al-Qaeda), 2007: 10/299). The expression of Imam in this word, which includes the Quranic verse, has come in succinct and useful, Imam Hamoom is not convinced by this brief statement of Imam, so the Imam has a beautiful reliance on biographies and traits He says: "Falthadhon Fifa is also the Allah of Al-Fada'il in the region of Al-Sobab, and the Merciful and the Most Merciful ..." The righteous in the world have superior virtues, their righteous words, their mediocrity, and their walking with modesty and humility (The same: 300). In this short phrase, the word is a general virtue, and the sermon continues to be widespread and well-split, which initially began with foolishness, and then, ended with a beautiful insight into its description.

***Similarity array in Nahj al-Balaghah.***

A similitude is one of the rhetorical techniques that the speaker speaks to by raising it from a low level to a high degree. Imam Ali (as) has used the simile industry in Nahj al-Balaghah, so that this topic can be considered as a treatise. We mention examples of this: Imam, in the fifth sermon, which he read after the death of the Prophet (pbuh), used a simile in which the man and the eagerness of death were drawn to the lust of the child to the lion The mother's breast has been like: "And Allah, the Sabbath, the Almighty Almighty Almighty Almighty"; I swear to Allah that the son and daughter of Abutaleb's son is more likely to die than his anesthetism (Dashti, 2011: 32). Imam (AS) is a kind of analogy to death with the relationship between mother and baby.

Imam Ali (peace be upon him), in the virtue of science, wisdom and mysticism, has said: "Al-'Alm Nahr and Al-Hikmah Bahr and Al-'Alma in the midst of Youtufun and Al-Hakma'a in the midst of the Imam Ali (peace be upon him): 1/19) Imam Ali (AS), in this beautiful phrase and expression, has mentioned several similarities, so that he portrays a superbly scene that the listener embodies with a spectacular spectacle. Thus, by likening science to the creek and wisdom to the sea, it reveals a collective that circles around the river (ulama), and depicts a group in the middle of the sea of sand Urand (Hikma) and those who are riding on the ship of salvation from this world (the master of knowledge), the power of likeness and beauty, and the observance of the elegant technical points of the analogical industry, are such that they amaze man, that Imam Hamoom, the elegance of the

components, is similar to all the aspects and characteristics of it. The symbols of the compound and the allegory used in this word of the Imam are unimaginable in their own way.

Imam in Sermon 96 describes the attributes of the Holy Prophet (pbuh) as: "An expressive and linguistic vocabulary"; his speech and silence seem to be linguistic. That is, his silence is not empty of usefulness, and it is as if he is a verbal saying. This sentence of the kind of the most beautiful type of simile is the same (Abu al-Haidid, 2007: 7/68).

In Sermon 113, the religion of some people is likened to a piece of food: "The height of my blessing is with you and your soul and your soul"; In the afterlife and the friendship of the world, you have one heart and each one. You speak religion. Ibn Abi Al-Hadid, in explaining this similarity, has said: Insomnia is essentially a small amount of food that is taken with a spoon from the dish. In the aforementioned sentence of religion, they are equated with insignificance and lack of insinuation, and Imam (AS) did not suffer from this and considered it to be on their tongues - and not in their hearts (Same as 7/249).

And in Sermon 133, in the counsel of the present and the day of the world and its people, it has been stated: "And the guidance of Allah, the Most High, and the Almighty, and the Almighty. The world is the ultimate point of view of someone blind and seen from outside the world. And he that seeseth, his eyes pass from the world, and from thence he shall look upon the house of the hereafter. So, the visitor will take care of the world and the blind will leave her clothes in it. The sight of the world was taken away, and the blind provided for the world the luggage.

In the description of this statement it is stated: The world and then it is likened to a sober darkness that the blind imagines it and thinks that it senses it, and while it is not really tangible, it is merely the lack of light, such as someone in the midst of a harshness, and supposing that he sees darkness, he does not see anything, but because of darkness, his vision does not penetrate into objects, and he thinks he looks in the dark. But he who sees objects in the light of light will surely observe the

senses. Now, the world and the hereafter, this is the way in which the vision of the Dnieper is their world, and they suspect that they see something while they cannot actually see and their insight into the depth of objects cannot penetrate. This is the sharp gaze of the Taliban of the Hereafter, who watch the Hereafter in this world and their senses do not stop the appearances of the world. This insight is true, and this is a truth that is honorable as the companions of the Truth and the truth, and is also mentioned in verse 195 of Surah al-A'raf: {Or have eyes to see them} (Abu al-Haydid, 2007: 8/257). The Taliban's simile of the world and the world to blind and ultimately its attitude is a kind of analogy to the analogy.

In the 18th sermon in Imam Khomeini's mosque in Kufa Mosque, one of the well-known Kharijj poets, who was headed by the slogan (La Hakim eila Laleh), used the following beauty simile in the Kufa Tower: "Peoples of Peace, or Fu'llah Sayyid zahir al-haq fokht faye zayyla personhk khfia sautk even t'yaza n'r al-tabl ngmmet ajvm century almaiz »; be silent! God bless you, do not let it down! I swear to God that once the right was revealed, you were silent and protected, and your voice was slow, and then, when the mistake of your estimation, like the horn of the goat, came to an end (Bahrapour, 1396: 379).

In the description of this brief but meaningful sermon, Abu al-Haidat has said: Najm Yenī has risen; that is, in this field he has come to an end without valor and lack of courage and virtue, but suddenly and in the light of the neglect of others, as the horn, it is on the head of a goat and it comes to life, and this is a revelation of a novel that expresses contempt for the opposite person by means of simile, and if the word about the emergence of something was reciprocated, it is said instead "Najm Ajmm al-Quakab I was under the sun"; that is, because the stars shone from behind the clouds and came to life (Abu al-Haidid, 2007: 10/131). The similarity of the audience to the goat's horn is very similar to the simile.

In the 193th sermon, a very marvelous analogy was used, in which Imam (PBUH) refers to righteous people with a strange adjective: "I am not afraid of you, but I am so hard in my stomach" (Shahidi, 1389: 225). In this simile, which is compound, the life of the righteous in a difficult

situation is like the life of someone who lives in comfort and well-being. It is a strange thing to liken a state to the inverse state that only the Shah expresses. Abu al-Hadid, in explaining this analogy, says: The reason for likening the difficult situation to the comfort and the comfort is not paying attention to the difficulties and difficulties that their life is the same in both cases (Abu al-Haidid, 2007: 10/306).

***The array of metaphors in Nahj al-Balaghah.***

Metaphor has also been used in Nahj al-Balaghah. Given that metaphor has a higher position than simile, therefore, it is not anyone who addresses it and its use, but in Imam's noble words, we see many of this kind of literary array.

In his first sermon, Amir al-Mu'minin (pbuh) described the heavenly and heavenly bodies of grateful metaphors: "Vaghry Fayy Saraja Reza Tayyra and Ghamra Manirah on the Felicity of the Sun and the Roof of Saur and Dharim Mare"; and it was decided that the Sun and Foreman of Taban Turnaround and Tarom, a lifestyle, and a sky-filled star of the sky, went up.

In the description of this part of the words of Imam Abu al-Hadid, he has said: The word "cymom" is a metaphor of the statement in which the plain is similar to a plate, on which it is composed, and the complex between them is flat. The aforementioned metaphors also take into account the other, and this is a simulation of a gateway to a single house. The sky is a green dome that has been raised above the earth, and because it is a roof that prevents the movement of deviant devils, and as booths and walls of a house that protects objects within it from the loss of robbery robbers of law, and in spite of the purpose, the aloum and its height are not reliant on a pillar, nor does it spill its components into one another, but it is entirely a manifestation of the power of the clay and its creator. Also, this dome is decorated with brilliant stars that are considered to be the most beautiful and fullest adornment, and if not, it would drown in a terrible darkness. As the Almighty God created them, the sky was turned into their light (Abu al-Haydid, 2007: 1/89).

Imam (AS) in the third sermon, which is known as the "Suchehiah" sermon, deals with such rhetorical methods and rhetoric that each master of the thought calls for thought and deep thought: "And that it is known that the place of the place of the pole of the molar descends from the salsa and is superior to the bird". I keep the mountain high when the flood runs out of my ridge and the chicken is jumping out to the peaks of mine.

In the above phrase, the Imam has set himself to a mountain that falls over the flood and accelerates and covers all the plains and dams and animals, and this is an analogy that leads to metaphor with the methane of Makkiah. In the phrase "Layriqi al-'Ali-Ta'ir", there is also a meaningful connexion that makes it possible for him to have a high degree of moral, spiritual and courageous excellence. And the citation of the statement is that their failure to reach the perfection of the Prophet is like birds that cannot ascend and reach the heavens, and this analogy also emanates from a simile which has been used in a certain manner and in the application of the true claim has occurred.

And in the fourth sermon, in the description of the characteristics of the Ahlul Bayt (as), it is stated: "You have been saved by guidance from the darkness of ignorance and misleading, and you have come to the peak of virtue".

Al-Zlam is a metaphor for ignorance that is derived from the type of noun, and my adjective is from the term "camel" and "riding" on the back of the camel, and the metaphor for the dignity of finding is adjectival because it is in the act (Abu al-Haydid, 2007: 1/208).

In the fifth sermon, Imām said to Abbas his great uncle: "O people, you are the people!" The people of Allah, the people of Allah, and the Holy Qur'an, said: "O people! Get out of the whirlpools of Bella with the ships of salvation and go to your descendants and sell them in a great way, so that anyone who comes up with a helper comes to a salvation, otherwise they will be necked and restless.

Ibn al-Hadid, in commenting on this sermon, has said: "The delicacy of the first sentence is that because sometimes seditions are doubled and synonymous. It is really like the turbulent waves of the sea, and since the real ships of human beings are driven from the stormy seas, the metaphor of

the word of the seaside is beautiful to save from sedition. In the phrase: "The weakness of the Tijan al-Mufakhera", the crown is something that manifests itself in the face of man's prestige, and his prophecy metaphored it for the glories of the past, which should be the source of human evidence. In the following sentence, the paradox of the struggle or rising with the fullness and wing is metaphorical for the uprising with the helpers and the negation of isolationism (Abu al-Aydid, 2007: 1/215).

In the sermon of Imam 16, after allegiance to the people of Medina, he has said to them: But your Blessings have returned as their body on the day God sent His Prophet (peace be upon him and his family) and sent him the right to Tblbln confusion and sinking screening; Know that Your experiment, as it was during the Prophet's Prophet's (PBUH) work, is also being repeated today. By swearing Allah, the Prophet has truly spoken, you will be crucified and you will be thrown away when the seed that is sifting through the sieve.

The verb jiggler can be derived from a sieve that feeds flour by its means, and can also be taken from snake meat as meat cutting. If the first one is taken, it has two meanings: one blending, since the West Al-Dhayq is a mixture of the parts of the flour, and the second is the separation and separation of the seed from the scum, so that the flour will be separated when it is sifting from the debris (Abu al-Ahid, 2007: 1/274).

## **CONCLUSIONS.**

This paper, based on Ibn al-Haydi's description of the approach to studying the imagery in a selection of Nahj al-Balaghah sermons, has achieved the following results:

1. Ibn Abi al-Hadid, in contrast to other Nahj al-Balaghah scholars, has translated a glimpse of the words of Imam Ali (AS)
2. The angle of view of Ibn al-'Abil al-Hadid has been a historical and wise approach to the cases and has provided detailed and precise points.

3. Reviewing the sermons by referring to its rhetorical themes, such as simile and metaphor of the strengths of this description is comprehensive and sufficient.
4. Despite the peculiarities and great carefulness of the glorious nobleman, some of the important points of rumor have not been mentioned or that the honorable master has not noticed them.
5. From the point of view of Ibn al-'Abi al-Haidād, a Sunni, but far from any acts of opinion in this regard, his description is scientifically and practically unimaginable.

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