



Diagnostic Metaphor Style In Nahjul Balagha (Sermon 108 As A Model)

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Abstract

The metaphorical image may agree with the image that comes in the simile in sharing an order for something in a meaning, but the image in the metaphor is based on the permissibility of using the word in a misplaced place, which requires the accuracy of the selection of the significance and the appropriateness of the words for the new connotations, especially in the important rhetorical places, ((and we do not count the truth. If we say: metaphor is one of the most accurate methods of eloquence, the softest in effect, the most beautiful in illustration, and the most complete in executing the meaning. Because in the metaphor there is no apparent participation in the simile, and if metaphor is used in the texts to an extent, it helps to clarify the idea and gives clarity in the image other than what we find in the simile, so the recipient feels in its images that the meaning is distinct in front of him with great strength and great influence on him because of the claim that the metaphor includes The union between the two parties, which gives pleasure in the pictorial text in general, and in the texts of the prophetic imagery, especially the Noble Prophet (peace and blessings of God be upon him and his family) in the souls of all creation, as stated in Nahj al-Balaghah with its figurative metaphorical texts and others to give the noble prophetic image a distinct vitality and make it animated again on The arena of invitation and guidance to God is in front of the recipient's eye after losing her personally, so he makes the recipient live with her again for those who saw his person and for those who did not see her as living with her. (Is religion but love) - and all this is thanks to Imam Ali (peace be upon him) ingenuity in the method of personal representation, including metaphorical metaphor, as we find ((metaphor in the rhetorical lesson and the linguistic stylistic lesson is the finest form of metaphor for its association with Images of transposition and deviation in the use of vocabulary, structures, and metaphors are substitution shifts, meaning that the borrowed word has been replaced by another because of similarity or proportionality. Metaphor is one of the most popular stylistic means in human speech and literary production. The opposite.

Keywords: diagnostic metaphor, rhetoric, sermon (108)

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Introduction

The metaphorical image may agree with the image that comes in the simile in sharing an order for something in a meaning, but the image in the metaphor is based on the permissibility of using the word in a misplaced place, which requires the accuracy of the selection of the significance and the appropriateness of the words for the new connotations, especially in the important rhetorical places, ((and we do not count the truth. If we say: Metaphor is one of the most accurate methods of eloquence, the softest in effect, the most beautiful in illustration, and the most complete in executing the meaning”(1); Because in the metaphor there is no apparent participation in the simile, and if metaphor is used in the texts to an extent, it helps to clarify the idea and gives clarity in the image other than what we find in the simile, so the recipient feels in its images that the meaning is distinct in front of him with great strength and great influence on him because of the claim that the metaphor includes The union between the two parties, which gives pleasure in the pictorial text in general, (2) and in the texts of the prophetic depiction of the Noble Prophet (peace and blessings of God be upon him and his family) in the souls of all creation, as stated in Nahj al-Balaghah with its figurative metaphorical texts and others to give the honorable prophetic image a distinct vitality and make it mobile Once again on the arena of invitation and guidance to God in front of the recipient's eye after losing her personally, he makes the recipient live with her again for those who saw his person and for those who did not see her as if he were with her, so the recipient feels that a special kind of love has penetrated his feelings for this character, so he feels that the religion he learned is what drives him For his love - ((And is religion but love)) (3)- And all this is thanks to Imam Ali's (peace be upon him) skill in the method of personal depiction, including metaphorical metaphor, as we find ((Metaphor in the rhetorical lesson and the linguistic stylistic lesson is the finest form of metaphor for the closest It is in the forms of transposition and deviation in the use of vocabulary and structures and metaphor is a substitution deviation) (4) meaning that ((the borrowed word has been replaced by another because of similarity or proportionality)) (5) And metaphor is one of the most popular stylistic means in human speech and literary production, as it improves the meaning and transfers it from The meaning of abstraction to the living sensory circuit or vice versa, (6) and perhaps metaphor is no longer limited to the poetry of stallions, but was transmitted by the public in metaphorical expressions and its ranges expanded to include figurative metaphor, and its beautiful effects were included in literary and cultural studies alike, (7) and on top of this we find metaphor ((One of the colors of photography in the Qur'an, and it is one of his favorite tools)) (8) and ((If the impact of the Qur'an appears in Imam Ali's words  is the large number of derivations of metaphors based on the Qur'anic origin and the generation of more additions according to his artistic position)) (9) Noting the keenness of Imam Ali (peace be upon him) to inspire it with the strength of its stability in the mind of the creator who seeks to involve the recipient with him in the Qur'anic link and its sanctity that affects the feeling. (10(

Literature review

Sermon (108)

Imam Ali (peace be upon him) chose from the metaphor tree what the personality of the Holy Prophet (may God's prayers and peace be upon him and his family) appeared as God Almighty has shown it ((He chose him from the tree of the Prophet - And the springs of wisdom... A rotating medicine with its medicine has made its ointments perfect - and the warmest of its seasons, He puts those in the morning. And the tongues are dumb-following his medicine by the places of heedlessness-and the places of perplexity- they did not wake up with a fever- By the trigger of the piercing sciences - they are in that like weeding ostriches - and hard rocks) (11).

A diagnostic metaphor in which the Noble Prophet (peace and blessings of God be upon him and his family) is depicted as if he is standing in front of the recipient looking at him while he treats his patients in various bodily and earthly places. Is it spinning? So that the other metaphor comes and increases the element of excitement by confirming it with the attributes that fit the claim (a doctor) as (the wisest of his ointments - and the hottest of his seasons) so that the recipient increases excitement and confusion in the face of the connection, and since the Noble Prophet (peace and blessings of God be upon him and his family) Ali (the physician of souls) He, peace be upon him, is a doctor in the statement, so he made ointments the answer and protected the seasons of style to convince the recipient that the image is really like this. He is more experienced and more clever than others, and he also filtered it by saying (I have made his ointments wiser) meaning he perfected them and prevented them from corruption, and by saying (and protect his seasons) i.e. heat them and prepare them to be ironed with them. (12).

And that the image of this doctor with tight ointments and hot seasons that he puts where he is needed, but (from blind hearts and deaf ears - and dumb tongues) Imam Ali (peace be upon him) has embodied the image of the Noble Prophet (peace and blessings of God be upon him and his family) with its hidden spiritual aspects and personality ; Because the healing of hearts and confusion is not apparent to the recipient's eye, but this is thanks to the words he borrowed for them, from one shell a number of pearls emerge, (13) and it has been said in the anthropomorphic image when dealing with the literary text: The graphic image and aesthetic values are investigated in the embodiment of the part instead of the whole, Imam Ali (peace be upon him) came to mentioning the heart at the beginning of the limbs that this physician treats, so that the recipient can enjoy acting on behalf of the heart on behalf of the human with all its organs, and what appears from this method of expressing knowledge and that it is a medicine for the treatment of human being, and that is in recognizing the realities of mental matters embodied and distinct in front of The recipient, so the creator caused a departure from the usual mental in photography. Perhaps this is what he sees in the new rhetorical lesson and the functional direction in part in the intentional breach of language standards and norms,(14) The rhetorical picture suggests to the recipient many meanings for its adoption of diagnostic metaphor that is capable of embodying everything that is moral, and the transition from the literal

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linguistic meanings of the vocabulary to the figurative meanings, and thanks to this diagnosis, the displacement occurred, which is the best case of artistic depiction in creativity, and through it the vocabulary moves from its true meanings to its meanings. O, the new metaphor, to give a new meaning and a new significance to mental images that are perceived through the physical perception of the senses (15), as if he had embodied (the lights of wisdom) as tight ointments (the most wise of their ointments) and made (the light of wisdom) as the most powerful ointments. His seasons) and he brought it out from the realm of the spirits to the realm of material existence, as if the heart is a sick, blind person who needs a surgical operation performed by a skilled doctor. The recipient seeks the help of his senses in his perception, as if the method wants to enable the meaning in the recipient's soul, not through clarity and persuasion only, but through influence. The effect is what gets stuck in the recipient's mind and leaves a mysterious pleasure that cannot be explained or justified. Diagnosis here contains a soliloquy of the soul and a dialogue with the conscience that has affected the recipient's soul with an effect accompanied by pleasure (16) Guyenne and critics relate the two mechanisms of anthropomorphism and diagnosis to the art of metaphor. (17) Imam Ali (peace be upon him) here exhausted her linguistic and semantic energy to paint the personality of the Noble Prophet (peace and blessings of God be upon him and his family) in the most beautiful depiction that reaches the most semantic dimension in the pronunciation of the side depicted in it. Especially if we know that "a rotating doctor with his medicine" ((meaning a skilled doctor who is not limited to treating one patient and using a specific medicine, but treats every patient with a treatment that suits him, and uses a medicine that is specific to him for every disease, for the Prophet - may God bless him and his family! - He used to speak to people according to their intellects and according to their moods." (18) So Imam Ali (peace be upon him) put human characteristics on moral meanings as a diagnosis to make it easier for the recipient to visualize them, (19) here is a case of "human life being attributed to what is lifeless." It has, like inanimate things and inanimate material objects)) (20), and this is the diagnosis, ((In Nahj al-Balaghah a tendency on the art of metaphorical diagnosis is one of the most wonderful manifestations of the Qur'anic influence in Imam Ali's literature ☐)) (21) Therefore, the style of Imam Ali (on him Peace) as we have been accustomed to, it is not without seeking the assistance of the companion, and in particular from those who accompany him, a company in which there is no separation - as mentioned previously - I mean the Noble Qur'an, so we find the Almighty's saying: The gentle is appropriate to his being unperceived by sight, and the expert corresponds to his being aware of things, because the one who perceives a thing is an expert in it." (22) Rum (may God's prayers and peace be upon him and his family), ((for his saying, peace be upon him: "followed with his medicine", fits his saying: "Rotating with his medicine," and his saying: "places of negligence and places of confusion" fits with his saying: "from blind hearts and deaf ears" (23).

It is most likely that Imam Ali (peace be upon him) used metaphorical diagnosis more than other methods of elucidation, because metaphor, especially in the Holy Qur'an,

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has”challenged the true concept of words in the origin of the language, and thus metaphor in the Holy Qur’an reached the rank of miraculousness and surpassed the civilizational level of words at the height of its development And its giving to the Arabs) (25) Its use surpassed Imam Ali (peace be upon him) the civilized level of the words of the creatures after the Noble Prophet (peace and blessings of God be upon him and his family) to this day. Its desired significance in drawing the character - the character of a doctor - and its association with the word (the preacher) is indicative in the composition of the honorable Prophet (peace and blessings of God be upon him and his family) who is the preacher of the nation, preaching and guidance saves man from blindness of the heart, negligence and confusion as the doctor saves man from bodily diseases - if Follow his advice as it should - this metaphor, which with its semantic paradox and mental inconsistency, aroused in the recipient a sense of astonishment and wit, as it caused the surprise of the doctor being dizzy with his medicine, contrary to the logical choice of the expectation of the recipient At every time, because it transferred the characteristics of the word”doctor”that is familiar to the recipient to another element, which is the word of the preacher, the guide or the messenger, and these characteristics were proven for him in the new structure (26), and perhaps in moving the recipient’s thought and the selection of words and linguistic style to borrow Imam Ali (peace be upon him).) What comes close to the contemporary theory of metaphor, which states that the metaphor has a conceptual basis and that it is part of the system of thinking and language, (27) ((it reveals a huge system of traditional daily intellectual or conceptual metaphors)) (28), which has increased the enjoyment of the recipient by borrowing tools The well-known doctor in the mind of the recipient of the new doctor’s means (the preacher or...) is wise and good exhortation, just as ointments and hot seasons are placed in the place that the patient needs, each according to his need, and that is in the well-known characteristics of the doctor, so this doctor places the new properties that the metaphor brought from wisdom. And a good exhortation, each according to his mental capacity, his understanding, and his mental weakness, and the Noble Prophet (peace and blessings of God be upon him and his family) is the first to speak to people according to their intellect, just as the specialist doctor is the first to treat the disease that is his specialty. New in the installation by increasing its properties over the well-known doctor who specializes in one side and not another and comes in his place, that the new doctor treats all diseases of ignorance, negligence and misguidance and brings his patients out of darkness into light and he revolves around them in their places and even their times to this day, which is what transformed the excitement of the recipient to full affection and persuasion accompanied by pleasure; Because Imam Ali (peace be upon him) came with what is known to him closely, and with knowledge and complete knowledge, and perhaps it represents an extension of this prophetic image that he draws for the recipient, to enjoy the diagnostic value and create material values from other moral ones, (28) in a manner that re-formulated realistic for the continuous effect on the feeling of The recipient, by what he borrowed for this image and the diagnosis it contained, which is”a means to activate and inflame the senses”(29).

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Imam Ali (peace be upon him) is the extension of the Noble Prophet (may God's prayers and peace be upon him and his family) and his disciple who has no second in walking and applying his footsteps, for he ((peace be upon him was like a rotating doctor to treat diseases of spirits. And he, peace be upon him, used to preach to people in general, especially day and night.)) (30) It is evidence of the sincerity of saying and doing in what came from a diagnostic metaphor, and in it lies the secret of persuasion and acceptance by the recipient of the picture that he draws in the text, so the metaphor is a way of practical honesty because it has an external credibility It has on the ground, and it is the aspect of persuasion in the style of this gentle metaphor that the Imam (peace be upon him) followed with its affirmation and insistence on it. In the method with the common characteristics in the mind of the recipient, except what he gave as a surprise trigger by being (a rotating doctor) as if he draws the mind of the recipient with what is known to him in order to lead him to the desired understanding, which is the common approach to knowledge, as access to the unknown is mediated by the known, and it is the order in which"parts of speech are made."sell Take it by the necks of some, and it strengthens that connection)) (31), so the recipient had an understanding of what does not object to him, which gives the state of acceptance to read the text more than once and makes it alive more than others because it is renewed by the renewal of the mind and the life of the feeling does not get bored as the air does not get bored And water because it is human life, even if it is repeated daily.

We find this metaphor linking with others in that it is a metaphor first and the unity of meaning in all as it is in all the texts that talk about the personality of the Noble Prophet (peace and blessings of God be upon him and his family). In all his rhetorical structures of simile, metaphor, and metonymy; Because he talks about an external reality, not an imaginary fabric of illusion, and in a language that acknowledges the recipient and preserves it, the Creator of all. From this we find the Imam (peace be upon him) in another metaphor that completes and confirms this diagnosis: ((As for what follows, God, glory be to Him, has resurrected Muhammad, may He be glorified and exalted... The Kasir stands - and is established upon him until his goal catches him - except for a perisher in whom there is no good. /4] ((And this speech is a metaphor, he says, because the Prophet (peace and blessings of God be upon him and his family), because of his keenness on Islam and his compassion for Muslims and his compassion for them, noticed the state of those whose belief was shaken, or suspicion was presented to him, or doubt occurred to him, and he continues to clarify and guide him until he removes what He conceals his secret from Satan's whispers and attaches him to the sincere believers, and he would not fail to take heed of any of those charged in this sense, except for those who knew that there was no good in him at all due to his stubbornness, his insistence on falsehood, and his stubbornness to the truth. The purpose of commissioning means belief in the truth and calmness of the soul to Islam) (34). Even as if the metaphor in the word"doctor"has the original characteristics in the text, and that the borrowed word"doctor"and the metaphors that followed it (the most wise of their ointments / and the hottest of his

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seasons / of the hearts of the blind / and the adhan of yours) were transferred from the place of the Prophet (peace be upon him). What is known in the mind of the recipient is its significance in the origin of the language used to other than its connotation for the purpose of drawing the appropriate personality of the Noble Prophet (peace and blessings of God be upon him and his family) with a few pronunciations. In the feeling of the recipient (35), because he transmits the image, but rather presents it in front of him to be engraved in himself as it is in the soul of the creator, and here is a place of the strength of linguistic imagery that transforms the past event and the moral significance into familiar figures in the mental reality of the recipient and with it the text remains a tree that bears fruit all the time Which is not possible for anyone other than the Imam (peace be upon him) because he is, in a very short sense, the master of rhetoricians and theologians after the best of all humankind, the Noble Prophet (peace and blessings of God be upon him and his family).

And what increases the semantic creativity of him (peace be upon him) in selecting the places of metaphor in accordance with the scientific and Quranic truth that does not deny. Another sermon of him (peace be upon him). He borrowed the same word (the heart) when he said: "Amiration was used with the tongue - and people quarrel with hearts" (36). (God does not look at your forms and deeds, but looks at your hearts) (37) The Noble Prophet (peace and blessings of God be upon him and his family) with his known love for all people, sought to purify hearts, so one of his forms (may God's prayers and peace be upon him and his family) was that ((The heart of the righteous has been spent towards him) (38) And from it we can feel the continuous life of the Noble Prophet among us with his continuous heartbeat, that pulse that gives life not only to his heart, but to all hearts whose center he has become, because the heart that treats hearts cannot do that if it is not healthy and pure, rather it is the Imam of hearts and from this it can feel The recipient is that in the style of the creator what refers to the life that God wanted for him who dies in his way and is not considered dead but alive, in the style what translates this life to one of those who died while they are alive, and he is the most honorable Prophet (peace and blessings of God be upon him and his family). The Prophethood sees the hearts at all times while it is directed towards Him ((that the one who pays is the kindness of God and His care for them by drawing their hearts to His love and illuminating the lights of His guidance)) (39) So when a person is fair and touches life in his heart and hears a sermon or wisdom from the biography and sayings of the Noble Prophet (may God's prayers and peace be upon him and his family) His heart has been treated from the negligence and ignorance that preceded them, and thus the medicine of the Noble Prophet (peace and blessings of God be upon him and his family) and his tight ointments and his hot seasons will continue in life, following the places of human negligence at all times, and thus the character of the Noble Prophet (peace and blessings of God be upon him) remains. And his family and peace) decree In the mind of the recipient, transcending the style of its creator (peace be upon him) and what he used of diagnostic metaphors to draw it in the time of the discourse and by continuing to draw the living personality of the Noble

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Prophet (peace and blessings of God be upon him and his family), it continues to provoke and pull the recipient's feeling and enjoyment and convince him of a permanent renewal as if it were a Qur'anic text.

After this short journey in Nahj al-Balagha through the chapters of research in a text - related to the Noble Prophet (peace and blessings of God be upon him and his family) - from texts that are the stone of eloquence and the solid statement that burst forth and rivers of knowledge emerge from it, and the water of the exciting and influential style cracks from it, and it descends in the feeling and souls are humbled for it to run It entertains and excites hearts so that one can see it persuasively, so the eloquent is torn from the magic of style, and the recipient is humbled by understanding and pleasure, and the world hopes to increase faith in the image of the Noble Prophet (peace and blessings of God be upon him and his family) because of the uniqueness of the style and what he reads in his texts of words; Because it is a creative statement is for rhetoricians dragonfly. The following results were found:

- 1) The high style of Nahj al-Balagha proves or confirms the eloquence and greatness of the Qur'an; Because the texts of Nahj al-Balagha have been influenced by the Qur'an, and they are undoubtedly lower in rank than the Qur'an. Every miracle and admiration in it that shakes the feeling of the recipient must be multiplied by more than it is with the Qur'an, because it is from the wise, expert, and it is the absolute and unequivocal statement that certifies every eloquent and orator.
- 2) The style - for example, ((a doctor who revolves with his medicine has perfected his ointments - and warmed his seasons)) What followed was a deviation from the expected and a stylistic surprise.
- 3) In the text of the research sermon, there are some metaphors whose counterparts are found in the Holy Qur'an as well.
- 4) The imam's style - in drawing the prophetic image - has the characteristic of virtual dialogue and the question that the recipient is raised and answered by the creator in the text in a stylistic way of surprise. The stubbornness of the recipient and his denial of the truth, and is there anything after the truth except manifest error.
- 5) Diagnostic metaphors; Because of its strength in eloquence and influencing the soul and feeling of the recipient, it was appropriate to the greatness of the personality of the Noble Prophet (peace and blessings of God be upon him and his family) in the sermon (108).

Margins

- 1) Statement Methods, Prof. Fadl Hassan Abbas: 306.
- 2) A: The statement in the light of the methods of the Noble Qur'an, d. Abdel Fattah Lashin: 243 - 246.

- 3) Bihar al-Anwar: Part 27: 95, and the hadith on the authority of Burayd bin Muawiyah al-Ijli said: I was with Abu Jaafar, peace be upon him, when a person coming from Khurasan entered on his way, so he brought out his legs, wrapped in a jacket, and said: By God, he did not bring me from whence I came except for your love, Ahl al-Bayt, so Abu Jaafar said Peace be upon him: By God, if we loved a stone, God would gather it with us, and is religion nothing but love? God says: (Say: If you love God, then follow me, God will love you) and he said: (So they love those who migrated to them) and is religion but love (Bihar al-Anwar: Part 27: 9595).
- 4) The Structure of Poetic Language, Jan Cohen: 110.
- 5) The Theory of Meaning in Arabic Criticism, Dr. Mustafa Nasif: 84.
- 6) The style of Ali Ibn Abi Talib in his war sermons, Dr. Ali Ahmad Imran: 157.
- 7) A.: The Sufi lily in Al-Naqd Street, Samir Al-Sheikh: 7.
- 8) Artistic Expression in the Qur'an, Bakri Sheikh Amin: 202.
- 9) The Qur'anic Impact on Nahj al-Balaghah: 220.
- 10)A: The Qur'anic Impact on Nahj al-Balaghah: 220.
- 11)Nahj al-Balaghah: 108.
- 12)Minhaj al-Baraqah in explaining Nahj al-Balaghah: Part 7: 284.
- 13)A: Asrar al-Balaghah: 33.
- 14)A: The Sufi lily on Al-Naqd Street: 69.
- 15)A: The artistic image in the words of Imam Ali (research), d. Khaled Muhammad Mohi Al-Din Al-Baradei, Al-Minhaj Magazine, p. (5), second year - 1997 AD: 165.
- 16)A: Romantic Theory, a Literary Biography, Coleridge: 444.
- 17)A: The artistic image in the words of Imam Ali (research), d. Khaled Muhammad Mohi Al-Din Al-Baradei, Al-Minhaj Magazine, p. (5), second year - 1997 AD: 165.
- 18)Flags of Nahj al-Balaghah: 109.
- 19)A: Literary Criticism, Sayed Qutb: 61, and Dictionary of Contemporary Literary Terms, Saeed Alloush: 126.
- 20)Literary Dictionary, Jabour Abdel Nour: 67.
- 21)The Qur'anic Impact on Nahj al-Balaghah: 236.
- 22)Minhaj al-Baraa'ah in explaining Nahj al-Balaghah: Part 1: 128, and see: Al-Mizan: Part 7: 161.
- 23)Minhaj al-Baraqah in explaining Nahj al-Balaghah: Part 1: 128.
- 24)The Origins of the Arab Statement, Dr. Muhammad Husayn Al-Saghir: 96.
- 25)A: The analogy and metaphor is a resumed perspective, Prof. Youssef Abu Al-Adous: 139.
- 26)A: The Sufi lily on Al-Naqd Street: 73.
- 27)Previous source: 74.
- 28)A: In the new balance, Muhammad Mandour: 100.
- 29)Psychological interpretation of literature, Izz al-Din Ismail: 70.
- 30)Bahj al-Sabbagh in explaining Nahj al-Balaghah: Part 6: 155.

- 31) The proof in the sciences of the Qur'an: Part 1: 36, and see arrangement and follow-up (research on rhetorical origins and semantic dimensions in the Holy Qur'an), d. Amir Fadel Saad: 5.
- 32) Nahj al-Balaghah: 104.
- 33) Explanation of Nahj al-Balaghah, Ibn Abi al-Hadid: Part 7: 115.
- 34) Explanation of Nahj al-Balaghah, Ibn Abi al-Hadid: Part 7: 115.
- 35) A.M.: The Book of the Two Industries, Abu Hilal Al-Askari: 240.
- 36) Nahj al-Balaghah: 108
- 37) Bihar al-Anwar - Allama al-Majlisi - (C 67 / p. 248)
- 38) Nahj al-Balaghah: 96
- 39) Explanation of Nahj al-Balaghah (Ibn Maytham), part 2, pg. 401

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8. Artistic Expression in the Qur'an, Bakri Sheikh Amin: 202.
9. Bahj al-Sabbagh in explaining Nahj al-Balaghah: Part 6: 155.
10. Bihar al-Anwar - Allama al-Majlisi - (C 67 / p. 248)
11. Explanation of Nahj al-Balaghah (Ibn Maytham), part 2, pg. 401
12. Explanation of Nahj al-Balaghah, Ibn Abi al-Hadid: Part 7: 115.
13. Flags of Nahj al-Balaghah: 109.
14. In the New Balance, Muhammad Mandour: 100.
15. Literary Criticism, Sayyid Qutb: 61, *A Dictionary of Contemporary Literary Terms*, Saeed Alloush: 126.
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