

A Linguistic Study of Al-Imam Ali's (p.b.u.h.) 'Al-Waseela Sermon'

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Abstract

Al-Waseela sermon is one of the crucial sermons of Imam Ali (peace be upon him) that highlights the important aspects of human life as it considers the bases of his behaviour with people and in turn with Almighty Allah. This sermon represents an area in the history of religion of Islam which is a transitional one since it takes place after the death of Prophet Mohammed (peace be upon him and his household). Because of its religious and political considerations, this study sets upon itself the task of focusing on the linguistic construction of this sermon. Thus, this study puts analyzing it linguistically from the macro and micro levels as its principal aim.

This work intends to highlight the sermon thematically, schematically, and intertextually from the macro level and syntactically, semantically, and phonologically from the micro linguistic level. This is carried out using an eclectic model developed by the study.

A number of conclusions are reached including: the sermon is a subject-type sermon since it deals mainly with one subject. It aims at restricting discrepancy among Muslims after the death of Prophet Mohammed. Thematically, the sermon is built upon the theme of approaching Allah's satisfaction by addressing human mind, heart, and tongue. Schematically, it is made up of three parts, introduction, body, and ending with an explicit and implicit resorts to verses from the Glorious Quran and prophetic traditions. Its micro level analysis indicates a heavy use of three syntactic constructions, seven semantic tools, and three phonological devices. Each adds to the aesthetic and rhetorical view of the sermon.

Key words: Imam Ali (p.b.u.h.), Al-Waseela Sermon, Intertextuality, Conditionals, Phonological Devices, Semantic Embellishments, Theme.

دراسة لغوية لخطبة الوسيلة للإمام علي (عليه السلام)

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الخلاصة

تُعد خطبة الوسيلة من أهم خطب الإمام علي (عليه السلام)، إذ تُبرز جانباً مهماً من جوانب الحياة الإنسانية، إذ تُراعي أسس سلوكه مع الناس ومع الله. تُمثل هذه الخطبة مرحلةً انتقاليةً في تاريخ الدين الإسلامي، إذ وقعت بعد وفاة النبي محمد (صلى الله عليه وآله وسلم). ورغم اعتباراتها الدينية والسياسية، لم تُعَرِّها الدراسات اللغوية حقها من الاهتمام. لذا، تضع هذه الدراسة تحليلها اللغوي من المستويين الكلي والجزئي هدفاً رئيساً لها.

يهدف هذا العمل إلى إبراز الخطبة موضوعياً وتخطيطياً وتناسياً من جانب المستوى الكلي، ونحوياً ودلالياً وصوتياً من جانب المستوى الجزئي، وذلك باستخدام نموذجاً إنتقائياً طورته الدراسة.

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وتوصلت الدراسة إلى عدد من الاستنتاجات، منها: أن الخطبة موضوعية، إذ تتناول موضوعاً واحداً أساساً. وتهدف إلى تضيق الخلاف بين المسلمين بعد وفاة النبي محمد (صلى الله عليه واله وسلم). أما موضوعياً، فتقوم الخطبة على التقرب من رضا الله من خلال مخاطبة العقل والقلب واللسان. وتتكون الخطبة من ثلاثة أجزاء: المقدمة، والمتن، والخاتمة، مع اللجوء الصريح والضمني إلى آيات من القرآن الكريم والأحاديث النبوية. ويشير تحليلها على المستوى الجزئي إلى استخدام مكثف لثلاثة تراكيب نحوية، وخمس ادوات دلالية، وثلاث أساليب صوتية. يضيف كل منها إلى المنظور الجمالي والبلاغي للخطبة. **الكلمات المفتاحية:** الإمام علي (ع)، خطبة الوسيلة، التناص، الشرط، الأساليب الصوتية، الزخارف الدلالية، موضوع الحديث.

1. Introduction

Sermon is a way of transmitting thoughts from the head of the sermonizer to the sermonized. It is effective if being said by one who has a power upon those being sermonized either politically or even knowledgeable.

The present study aims at answering the following questions: (1) How is the sermon structured syntactically, semantically, and phonologically? (2) What are the thematic and schematic structures of the sermon? (3) Which types of texts are mostly resorted to in the sermon intertextually?

On the base of the aforementioned questions, the study hypothesizes that: (1) Structurally, vocatives, conditional clauses, negation, semantic embellishments, and phonological devices are employed in the sermon. (2) Thematically, the sermon is built upon the theme of approaching Allah's satisfaction. Schematically, it is made up of three parts: introduction, body, and ending. (3) Intertextually, there are some references taken from the Glorious Quran as well as from Prophet's (p.b.u.t.) traditions.

2. Sermon

Sermon has been defined by several scholars, among whom is الكفوي Al-Kafawi (1998: 419) who considers it as a psychological speech directed to people

to make them comprehend certain issue. It is composed of acceptable introduction by an adequate person intended to urge people of what benefits them in this world and the afterlife (Al-Manawi, 1990: 156). Thus, it is the form in which we transmit our thoughts to others and acquire theirs as well. Sermons can be political, historical, cultural, social, religious (the one chosen here), and so on. On the other hand, Reu (2009: 10) defines it as "an oral address to the popular mind upon religious truth as contained in the Scriptures, and elaborately treated with a view to persuasion." Its ultimate purpose is always persuasion. Furthermore, he states that if one wants to be a helpful preacher he gives particular attention to the needs of his audience.

As for the sermonizer, there are some characteristics that are required, according to السفياني (Al-Sufiani, 2014: 76-78). He is in need for eloquence and acquaintance of issues in order to know how to express his ideas to others. He should be deeply associated with the subject that he is handling. He is the cornerstone of sermon since he reflects directly what he calls for if being right. He employs language in a creative way to attach people's hearts. This emotional influence could be measured explicitly through other's tears, weep, and interest of what he says. The implicit effectiveness could be observed by submissiveness, happiness, and summon of heart. Another form of influence is a long range one that could be noticed through a change in behaviour gradually from a negative one into a positive one or an improvement from good into best.

Concerning the language of sermon, it has certain exceptional forms, such as: metaphor, use of complex sentences, diction, anaphora, repetition, and rhetorical questions. It is just like living organism that has a fluid nature with the capacity to adjust to any situation, context, place, time or to any given shape, form or use.

As for the types of sermon, North (2016: 1) suggests two major types: namely, passage-based and subject-based. A *passage-based* sermon is initiated with a

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verse or a group of *verses* and analyzes that passage in a particular way to extend a message to meet the needs of the addressee. Subject-based sermons, rather, start with a *topic* rather than a *passage*.

Sermons of passage-based type can be divided into three subtypes. A *textual* sermon treats one or two verses or obtains exact words from them. *Expository* sermon, depends on one theme in one passage from a holy text explaining what this passage teaches. The third type is the *Explained-Exemplified-Applied* one in which the verse chosen might recommend the addressee to follow a principle. The sermonizer explains his principle by definitions and elaboration, gives examples, and applies the principle to circumstances in which his audience may find themselves (ibid: 2-4).

On the other hand, subject-based sermons do not come from analyzing a verse or a passage, but from analyzing a subject. There are ten sub-types of this major one. *Narration with application* involves presenting a lesson of a story to a current problem. *Logical* sermon emphasizes logical relationships by giving reasons. *Parties involved* is another type in which the sermonizer presents some parties as examples when introducing the theme. The fourth and fifth types regard the division of the sermon according to *time* (past, present, and future) and *space*, respectively. *Analysis* is the sixth type where the theme is *analyzed* into constitutive natural parts. As for the *biographical* and the *analogical* sermons, they consider the life of certain religious figures and make comparison between two things or between something and someone. The *problem-solution* sermon is built upon some problem, either theological or practical, with a range of solutions being projected. Finally, a new type *Motivated Sequence* is devised by Alan Monroe (1949) wherein five points are considered essentials of speech, namely: attention, need, satisfaction, visualization, and action (North, 2016: 5-8).

3. Linguistic Model of Analysis

This section is devoted to the research methodology followed in the analysis of the data chosen. The eclectic model is composed of two main parts: macro and micro analysis with some sub-sections, as follows:

3.1 Macro Level

In this level, three parameters of analysis are set:

3.1.1 Thematic Analysis

Theme, for Van Dijk (1980:5), is the outcome of the discourse. Thus, it represents the centre around which discourse is structured. Its functions are to link the information and produce an overall unit. Semantic macrostructures reflect the theme or topic which could be presented in a single sentence or more. They are constituted by propositions and the set of these propositions is called macro-proposition. Thematic analysis, as pointed out by Fugard and Potts (2015: 669), depicts a method of qualitatively uncovering a set of themes relying on meaning. It exceeds word level and involves ideas explicitly or implicitly. It could be put as such:

Macrostructure → macro-proposition → proposition

3.1.2 Schematic Analysis

Schemata can be considered as a meta-cognitive notion which is employed to figure out the way in which knowledge is organized. Schematic analysis can be regarded as a method for classifying and associating schemas into constituent parts and investigating their implications (Rumelhart, 1980: 41).

Schemata or the global discourse forms, as pointed out by Van Dijk (1998: 207), are systematised by "a number of conventional categories, such as introduction and conclusion, opening and closing, problem and solution, premises and conclusion, and so on." Similar to other formal discourse structures, he further asserts that schemata can indicate significance, applicability or status of discourse. It specifies whatever details to arise in a headline, a body, or a conclusion.

3.1.3 Intertextual Analysis

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Intertextuality is a literary device that creates an interrelationship between texts and consequently generates related indulgence in various works (Ying, 2005: 117). It is mainly of two types: explicit and implicit.

Explicit intertextuality employs using the exact words of another text. This could be done by providing direct quotations. It means copying the author's words directly from his/her text. Explicitly, there could be quotations of previous texts.

Implicit intertextuality involves indirect uses of words that fit certain purposes. In this type, meaning is expressed without exactly using the same words of a certain text. That is, the intertextuality is adhered indirectly by expressing the main idea of words to rendered to suit the function.

3.2 Micro Level

Micro level of the text is examined through considering lexical items and grammatical choices. Thus, they will be extracted first and then discussed quantitatively and qualitatively. These properties play a role in interpreting the above-mentioned properties of macro level of analysis.

3.2.1 Syntactic Analysis

Three grammatical choices are going to be discussed briefly in this section, namely, vocative, conditional clauses, and negation. These are hosen specifically as they enter heavily into the syntactic construction of a text.

3.2.1.1 Vocative

Vocative is a nominal element referring to the addressee(s) of a sentence. It can simply be used to attract the addressee(s), signal them out, call for them, or show the speaker's relationship or attitude towards them (Quirk et al., 1985: 773).

The vocative that precedes the indefinite noun is (يا) while the one which precedes the definite noun is (ايها) for masculine and (ايته) for feminine. The vocative particle might be deleted if it is known from the context of the sentence. This deletion becomes obligatory when the vocative is for 'Allah' الله + ميم like اللهم (Al-Mutawakil, 1985: 166).

- "يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ" (سورة البقرة: 153)

"O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere." (Ali, 1987: 10).

- "قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ" (المائدة: 114)

"Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)" (Ali, 1987: 55)

3.2.1.2 Conditionals

The conditionals consist of a subordinate clause that is introduced by particles like (إن، إذا، لو، من) and its answer. Al-Mabrad (n.d.: 46) explains the meaning of conditionality as the happening of one thing as a consequence of another:

- "وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا" (النساء: 9).

"Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort)" (Ali, 1987: 35).

- "وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا" (الطلاق: 2)

"And for those who fear Allah, He (ever) prepares a way out" (Ali, 1987: 289)

3.2.1.3 Negation

Negation is a grammatical construction that contradicts (or negates) all or part of the meaning of a sentence. It includes the negation of a whole clause or sentence through using negative particles (لما، ليس، لا، لم، لن، ما) (Al-makhzumi)

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Makhzumi, 1986:). It is a form of opposition and denial to eliminate what comes to mind.

- "لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ" (سورة البقرة: 198).

"It is no crime in you if ye seek of the bounty of your Lord" (Ali, 1987: 14).

- "قَلَّا صَدَّقْ وَلَا صَلَّيْ" (سورة القيامة: 31).

"So he gave nothing in charity, nor did he pray!" (Ali, 1987: 303)

3.2.2 Semantic Analysis

Semantic Analysis deals with the meaning of words and clauses. Sometimes, this meaning is embodied within the use of a number of devices which serve as beautifying devices employed by the writer or the speaker to activate the addresser's processing of what is in the discourse. Some of them could deviate from the norm to provide some aesthetic value to what is said or written. They are also defined as figures of speech that deviate from the ordinary form or use of language. Abdul-Raof (2006) calls them semantic embellishments and introduces a long list of them related directly to Arabic rhetoric as the study deals with an Arabic text. The ones that are to be investigated here are: antithesis, oxymoron, litotes, epizeuxis, personification, and quotation.

Antithesis, according to Abdul-Raof (ibid.: 245), is the combination of opposites in a proposition. It is of two types; non-negated, which embodies the use of antonyms and negated antithesis whereby a lexical opposition is employed by means of using an expression and its negation together. Sometimes two or more instances of antithesis are figured out in a given proposition, in this case, it is called *multiple antithesis* (ibid.: 252). *Oxymoron* is a semantic embellishment which is achieved when two antonyms are placed next to each other (ibid.: 254). *Litotes*, is another semantic embellishment whereby a communicator negates a lexical item in a way to allude to the synonym of the negated word (ibid.: 252). *Epizeuxis* refers to the repetition of a word or an expression regardless of its

position in the sentence (ibid.: 250). *Personification* is transferring characteristics of a human entity to an inhuman entity (ibid.: 255).

3.2.3 Phonological Analysis

In this section, a number of sound devices are figured out in the sermon. For instance: assonance, consonance, and perfect rhyme.

According to Dupriez (1991: 72), *assonance* is the existence of the same vowel within two or more words within a line in a discourse where their preceding and/or following consonants are different. *Consonance*, on the other hand, is related to the existence of the same consonant within two or more words regardless of its position in the word. *Perfect rhyme* is exact repetition in the peak and coda of the syllable.

The eclectic model discussed above is given in the following figure:

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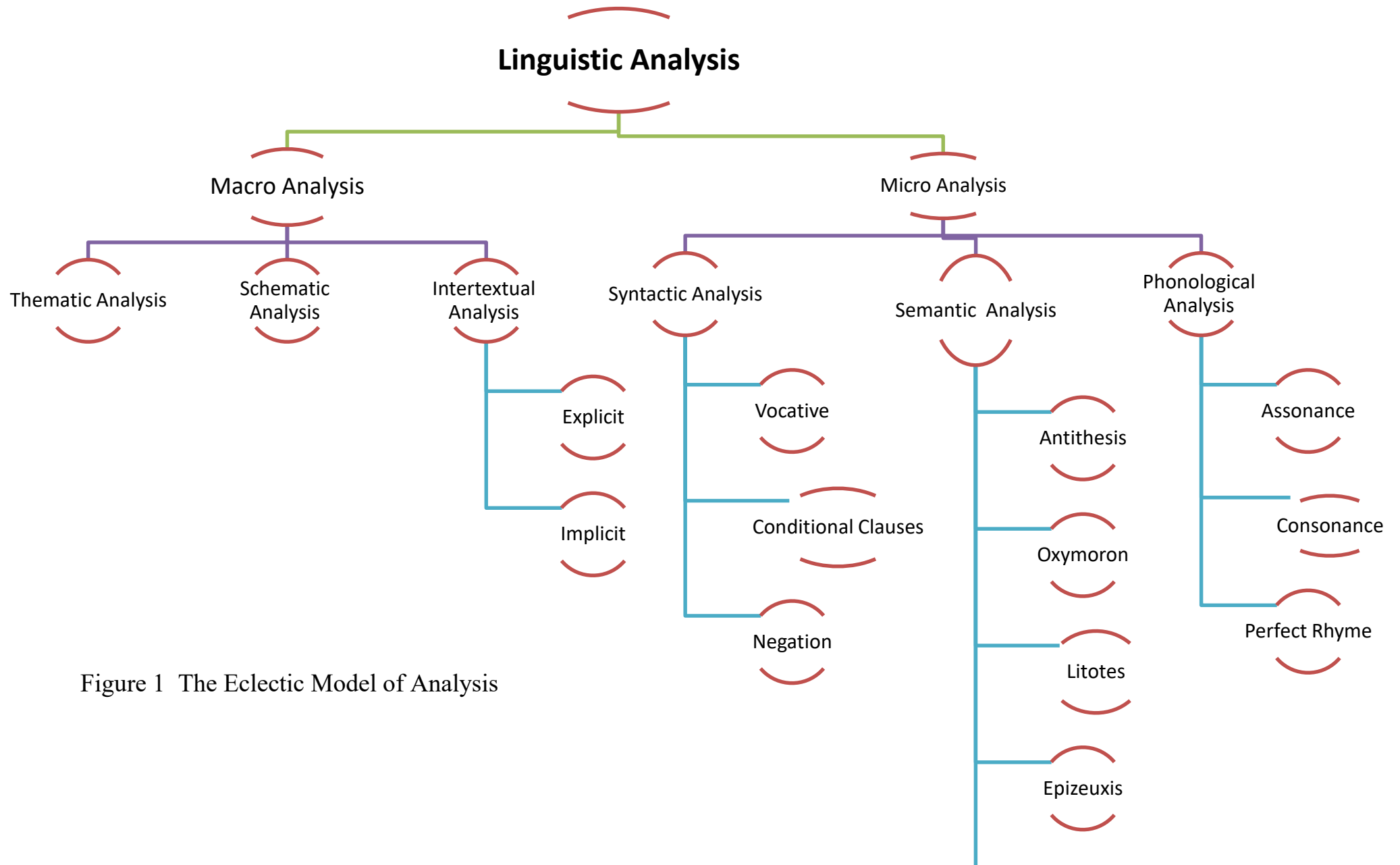


Figure 1 The Eclectic Model of Analysis

4. Data Description and Data Analysis

This section embodies the description as well as the analysis of the data.

4.1 Data Description

The data to be analysed in this study is Al-Waseela sermon by Imam Ali (p.b.u.h.). The following sections present its situational context and assign its type.

4.1.1 The Situational Context of Al-Waseel Sermon

In order to give a brief image about the sermon, the following linguistic aspects are considered. Regarding the setting of the sermon, the time in which it is said is (11) A.H. after seven days of Prophet Mohammed's death in Al-Madina. The occasion is formal or public in which Al-Imam Ali (p.b.u.h.) addresses Muslims there. It is a one-way spoken interaction. It aims at restricting discrepancy among Muslims in a serious tone or manner. The discrepancy or difference that arouse among Muslims after the prophet death led to a conflict between them on who should be next and leads Muslims. This put it a must upon Imam Ali to remind them of the recurrent speeches of Prophet Mohammed (p.b.u.t) and the antecedency is given to him upon all other Muslims to leadership whether religiously or politically.

4.1.2 Al-Waseel as a Subject-based Sermon

Al-Waseela sermon belongs to the subject-based type as it focuses on one topic which is Al-Waseela (means of approaching Allah's satisfaction) with reference to Allah in Glorious Quran and Prophet Mohammed's (p.b.u.t.) traditions. It could be seen as an outcome of the

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combination of more than one sub-type of sermons simultaneously. Specifically, it is a sample of subject-problem sermon as it deals with Muslims dispersion after Prophet Mohammed's (p.b.u.t.) death as it is addressed seven days after his death. However, it is thorough in that it includes a number of topics in details in a form of preaches using very small speeches each focusing on a separate topic; religious, social, moral, hygienic, and more. These are put in the form of advices and wisdoms.

4.2 Data Analysis

The model which is suggested by this study and summarized in figure (1) is going to be employed for analyzing Al- Waseela Sermon. The method of analysis is a mixture of both qualitative and quantitative. The original text (the Arabic) is analysed and its translated form is attached for each extract. Whenever translation is not documented, it is of the researches.

4.2.1 Macro Analysis of Al-Waseela Sermon

The macro analysis of the sermon deals with the following three points: theme, schemata, and intertextuality.

4.2.1.1 Thematic Analysis

The major theme in this sermon is the presentation of the means of approaching Allah's contentment through doing what is mentioned as good deeds and avoiding what is referred to as bad deeds in the sermon. Most of these are directly or indirectly concerned with man's relation to others. The whole sermon is built upon wisdoms which are very comprehensive and portrait every detail in human's life without missing any point. They are directed to human's mind in order to govern his heart and tongue that, in

their turn, represent the controllers of the remainder of the body. All of these wisdoms are mostly used in our daily life speeches, such as:

- "سَلِّ عَنْ الزَّفِيقِ قَبْلَ الطَّرِيقِ وَعَنْ الْجَارِ قَبْلَ الدَّارِ." (الكليني ب، 2007: 17)

- *Ask about the companion before the way and about the neighbour before the house.*

Inner peace is called for in the sermon as it represents a psychological state or spiritual calmness of the self that brings contentment. It reflects one's state in the world among others. Thus, Al-Imam refers to an enormous set of deeds to be followed in order to achieve such inner peace which consequently leads to peace with people. A great part of the sermon is devoted to the components of human's self, such as: mind, tongue, and heart. The mind is mentioned in different positions in the sermon; like:

- وَلَا جَمَالَ أَزْرَيْنِ مِنَ الْعَقْلِ (الكليني ب، 2007: 15)

- *There is no beauty more beautiful than the mind.*

- وَمَنْ اسْتَعْنَى بِعَقْلِهِ زَلَّ (نفس المصدر السابق)

- *And he who is satisfied with his mind will slip.*

- أَيُّهَا النَّاسُ إِنَّهُ لَا مَالَ [هُوَ] أَعُوذُ مِنَ الْعَقْلِ، وَلَا فَقْرَ [هُوَ] أَشَدَّ مِنَ الْجَهْلِ، وَلَا وَاِعِظْ [هُوَ]

أَبْلَغُ مِنَ النَّصْحِ، وَلَا عَقْلٌ كَالْتَدْبِيرِ (نفس المصدر السابق)

- *O people, no wealth is more beneficial than the mind, no poverty is more severe than ignorance, no preacher is more eloquent than advice, and no mind is like planning.*

Regarding the tongue, Al-Imam (p.b.u.h.) mentions ten characteristics of man that are shown through his tongue:

- أَيُّهَا النَّاسُ فِي الْإِنْسَانِ عَشْرُ خِصَالٍ يُظْهَرُهَا لِسَانُهُ: شَاهِدٌ يُخْبِرُ عَنِ الضَّمِيرِ، حَاكِمٌ يَفْصِلُ

بَيْنَ الْخُطَابِ، وَنَاطِقٌ يُرَدُّ بِهِ الْجَوَابُ، وَشَافِعٌ تُدْرِكُ بِهِ الْحَاجَةُ، وَوَاصِفٌ يُعْرَفُ بِهِ

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الاشياء، وأمير يأمر بالحسن، وواعظ ينهى عن القبيح، ومُعز تُسكن به الاخران وحاضِر
تُجلى به الضغائن، ومُونق تُلْتَذ به الاسماع". (نفس المصدر السابق)

- "O people, there are ten qualities in a person that are revealed by his tongue: a witness that speaks about the conscience, a judge that judges between interlocutors, a speaker that answers, an intercessor that realizes needs, a describer that knows things, a prince that commands what is good, a preacher that forbids what is ugly, a comforter that calms sorrows, a presence that reveals grudges, and a charmer that delights the ears."

As for the heart, it is given its due attention in the following quotation:
أيها الناس أعجب ما في الإنسان قلبه وله مواد من الحكمة وأضداد من خلافها فإن سَنَحَ له الرجاء
أَذَلَّه الطَّمَعُ، وإن هاج به الطَّمَعُ أَهْلَكَه الجُرُصُ، وإن ملكه اليأس قَتَلَهُ الاسْفُ، وإن عَرَضَ له
الغَضَبُ اشْتَدَّ به الغَيْظُ، وإن اسعد بالرضى نسيي التَّحَفُظُ، وإن ناله الخوف شغله الحذر، وإن اتسع
له الامن استلبته العزة ... وإن جِدَّتْ له نعمة أخذته العزة، وإن أفاد مالا أطفاه الغنى، وإن غَضَّتْه
فاقة شغله البلاء ... وإن أصابته مُصِيبَةٌ فَضَحَه الجَزَعُ، وإن أَجْهَدَه الجُوعُ قَعَدَ به الضُّعْفُ، وإن
أَفْرَطَ في الشُّبُعِ كَظَنَّهُ البُطْنَةُ، فكل تقصير به مُضِرٌّ وَكُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ. (الكليني ب، 2007:

(16)

- "O people, the most amazing thing about man is his **heart**, which has elements of wisdom and opposites of wisdom. If hope arises in him, greed humiliates him. If greed stirs him, carefulness destroys him. If despair takes hold of him, regret kills him. If anger befalls him, rage intensifies in him. If contentment makes him happy, he forgets caution. If fear overtakes him, caution preoccupies him. If security expands in him, pride takes him away." ... If a blessing is renewed for him, he will be filled with pride. If he is given wealth, he will be arrogant. If poverty bites him, affliction will occupy him. If a problem befalls him, impatience will disgrace him. If hunger exhausts him, weakness will

cripple him. If he is over-eating, his belly will swell. So every shortcoming in him is harmful and every excess in him is corrupting."

4.2.1.2 Schematic Analysis

The schema of Al-Waseela Sermon is made of three parts: introduction, body, and ending. These three parts are purposefully put in this order since each has its due intention. The preface or the introduction embraces the part of the sermon in which Al-Imam praises Allah and thanks Him. It is a detailed one. The beginning of this part is:

- "الحمد لله الذي منع الأوهام أن تنال إلا وجوده وحجب العقول أن تتخيل ذاته." (الكليني

ب، 2007: 16)

- *Thanks are due to Allah Who prevented the illusion from reaching His presence and concealed the minds from conceiving His identity*

The body consists of two major themes, namely, addressing people and giving them pieces of advice and wisdom which lead their lives to a better state and prevent them from appealing to evil deeds. In addition, he concentrates on the event taking place during the time of the sermon, that is, Muslims denial of Islam and starting to withdraw. Furthermore, their deny of Imam Ali's (p.b.u.h.) right to be the leader as being told or commanded by Almighty Allah (Glorified and Exalted be He) throughout the Glorious Quran and Prophet Mohammed (p.b.u.t.). Thus, he makes a reminder to this through Quranic verses and Prophet's traditions, as pointed in next section (4.2.1.3).

Lastly, the ending is given in the form of allusions to other nations' endings as a result of their disobedience to their prophets to take moral

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lessons from them. These are followed by a number of Quranic verses to support and end his speech:

- "يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ (42) إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا

الْمَصِيرُ (43) يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا..." (سورة ق: 42-43)

- "The Day when they will hear a [mighty] Blast in [very] truth: that will be the Day of Resurrection (42). Verily it is We Who give Life and Death; and to Us is the Final Goal (43). The Day when the Earth will be rent asunder, from [men] hurrying out..." (Ali, 1987: 264)

4.2.1.3 Intertextual Analysis

Al-Imam sometimes resorts to previous texts when he speaks to people to convince them by supporting what he is saying with quotations of Quranic verses or prophet's traditions. This is done explicitly or implicitly by adopting some ideas or even facts referred to in the Glorious Quran or prophet's traditions, as in the following table:

Table (1) Uses of Intertextuality in Al-Waseela Sermon

No.	Type of Intertextuality	Source of Intertextuality	Frequency	Percentage %
1.	Explicit	Glorious Quran	8	32
		Prophet Mohammed's traditions	2	8
2.	Implicit	Glorious Quran	15	60
Total			25	100

It is shown in the table above that implicit intertextuality to the Glorious Quran is the prevailing one as it is figured out (15) times making (60 %) of the whole percentage. The first example is found in the first expression in the sermon:

- "الحمد لله." (الكليني ب، 2007: 24)

-Thanks are due to Allah

Such use is found in the first verse in the first sura (الفاتحة Al- Fatiha) in the Glorious Quran.

"الحمد لله رب العالمين" (سورة الفاتحة: 1)

"Praise be to Allah, the Cherisher and Sustainer of the worlds" (Ali, 1987: 1)

This indicates obviously the identity of the sermon as belonging or being based on the Glorious Quran. As such, what to come in the sermon is corresponding with what Allah requires from believers to end their divergence. Another example is:

- "وَمَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ بِمَنْزِلَةِ الْبَهِيمَةِ." (الكليني ب، 2007: 24)

- And that who does not distinguish between good and evil then he is an animal like.

The Quranic verse from which this speech is taken is the following:

"أَمْ تَحْسَبُ أَنَّ أَكْثَرَ هُمْ يَسْمَعُونَ أَوْ يَفْقَهُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا" (سورة

الفرقان: 44)

"Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path" (Ali, 1987: 176)

The second frequent case of intertextuality is where Al-Imam explicitly refers to Glorious Quran citing some Quranic verses. This is repeated (8) times making (32 %) as in the following cited verse:

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- "قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ" (سورة آل عمران: 31)

- Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins" (Ali, 1987: 23)

Explicit resorts to Prophet's traditions are only twice to make about (8%) of the whole percentage, as in the following prophetic tradition:

- "فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ" (الكليني أ، 2007: 24)

- "Whoever I am his master, then Ali is his master. O Allah, befriend to whoever befriends Ali and be his enemy whoever is his enemy."

4.2.2 Micro Analysis of Al-Waseela Sermon

The micro analysis of the sermon deals with syntactic, semantic, and phonological levels.

4.2.2.1 Syntactic Analysis

Three grammatical devices are discussed briefly in this section, namely, vocative, conditional clauses, and negation.

4.2.2.1.1 Vocative

In order to grasp the attention of people around him, Al-Imam uses vocative (19) times in his sermon. The first is (17) times in an explicit manner using "أيها الناس". The second use is (1) time through the employment of the intertextual text "أيها الذين آمنوا" which is a part of Quranic verse. Finally, the vocative is used implicitly (1) time by using "اللهم" which is an intertextual text from Prophet Mohammad (p.b.u.t) tradition, mentioned above in section (4.2.1.3).

Table (2) Uses of Vocative in Al-Waseela Sermon

No.	Vocative	Frequency	Percentage %
1.	أيها الناس	17	90

2.	أيها الذين امنو	1	5
3.	اللهم	1	5
Total		19	100

The following are examples for each case as presented above respectively:

- “أيها الناس إنه لا شرف أعلى من الاسلام” (الكليني ب، 2007: 19)
- “O people, there is no honor higher than Islam.”
- “إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا”
(سورة الأحزاب: 56)
- "Allah and His angels send blessings on the Prophet: **O ye that believe!** Send ye blessings on him, and salute him with all respect."
(Ali, 1987: 210)
- " فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ " (الكليني أ، 2007: 24)
- "Whoever I am his master, then Ali is his master. **O Allah**, befriend to whoever befriends Ali and be his enemy whoever is his enemy."

4.2.2.1.2 Conditional Clauses

Al-Imam makes use of conditional clauses enormously. He uses it (77) within four particles, namely: من، إن، إذا، and لو, as in the following table:

Table (3) Uses of Conditional Clauses in Al-Waseela Sermon

No.	Conditional tools	Frequency	Percentage %
1.	من	54	70
2.	إن	16	21
3.	إذا	5	6
4.	لو	2	3
Total		77	100

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The results of the table show the prevailing use of the conditional particle 'من', which is used (54) times making (70%) of the whole percentage. This particle is excessively used in the sermon due to the enormous mention of advice and commandments which mostly start with 'من' 'who', as in the following example:

- "وَمَنْ لَا يَعْلَمُ يَجْهَلُ" (الكَلِينِي ب، 2007: 20)

- *And that who does not know is ignorant.*

Other examples are for the use of 'إن', 'إذا', and 'لو', respectively:

- "وَإِنْ مَلَكَهَ الْيَأْسُ قَتَلَهُ الْاِسْفُ" (نَفْسِ الْمَصْدَرِ السَّابِقِ: 21)

- *If despair controlled him, regret would kill him.*

- "فَإِذَا كَانَ لَكَ فَلَا تَبْطُرْ." (نَفْسِ الْمَصْدَرِ السَّابِقِ: 21)

- *If it was for you, do not be arrogant.*

- "لَوْ أَنَّ الْمَوْتَ يُشْتَرَى لَاشْتَرَاهُ مِنْ أَهْلِ الدُّنْيَا الْكَرِيمِ الْاَبْلَجِ وَاللَّئِيمِ الْمُلْهُوجِ." (الكَلِينِي ب،

2007: 22)

- *If death could be bought, then the serene, generous man and the evil one among the people of this world would buy it.*

It is remarkably clear that in such extensive use of conditional clauses Imam Ali (p.b.u.h.) tries his best to persuade people to embrace the good deeds through providing strong justifications. This exhaustive use is to give them the lesson that they did not follow the right way simply because mostly all of the conditional sentences are supposed ones.

4.2.2.1.3 Negation

Al-Imam in most of the sermon resorts to the use of negation heavily. Thus, there are 77 instances with different negation particles:

Table (4) Uses of Negation Particles in Al-Waseela Sermon

No.	Negation particles	Frequency	Percentage %
1.	لَا	54	70.1

2.	لم	10	13
3.	ما	8	10.4
4.	ليس	4	5.2
5.	لن	1	1.3
Totals		77	100 %

The table above makes it clear the different uses of negation that are utilized. These uses are distributed among five negation particles, namely, (لن, ليس, ما, لم, لا). The most dominating one is 'لا' which is used (54) times making (70.1 %), as in:

- "وَمَنْ لَا يُحْسِنِ لَا يُحْمَدُ." (نفس المصدر السابق: 20)

- *That who does not do charity will not be appreciated.*

Other examples are for the use of 'لم', 'ما', 'ليس', and 'لن', respectively:

- "وَمَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَأْسَفْ عَلَى مَا فِي يَدِ غَيْرِهِ" (الكليني ب، 2007: 19)

- *And that who is satisfied with what Allah has given him will not feel regretted with what other have.*

- "وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا" (نفس المصدر السابق: 26)

- *"If then they run away, We have not sent thee as a guard over them."*

(Ali, 1987: 246)

- "فَسَدَ حَسَبٍ مَنْ لَيْسَ لَهُ أَدَبٌ" (نفس المصدر السابق: 22)

- *The noble descent person is degraded if he does not have propriety.*

- "لَنْ يُنْجُو مِنَ الْمَوْتِ غَنِي بِمَالِهِ" (نفس المصدر السابق)

- *The rich will not rescue from death because of his money.*

In sum, such uses of negation give an indication of a strong assertion and highly emphasize what is said. The examples cited above provide wider scale of options instead of conveying direct imperatives. In this

sense, people are left to their choice to move this way or that, whether to choose the right or the wrong path to follow.

4.2.2.2 Semantic Analysis

Five semantic embellishment modes are used by Al-Imam Ali (p.b.u.h.) in this sermon. Two types of antithesis are found; non-negated and negated ones. The first is used (9) times while the second is used (3) times as in the following examples, respectively:

- "وَأَمِنْ بَعْدَ خَوْفٍ" (نفس المصدر السابق: 28)

- *A peace after fear*

- "وَمَنْ لَا يَدْعُ وَهُوَ مَحْمُودٌ يَدْعُ وَهُوَ مَذْمُومٌ" (نفس المصدر السابق: 20)

- *He who doesn't pray while being praised will pray while being blameworthy*

The last example is an instance of multiple antithesis as well since the opposite meanings of "لا يدع" and "وهو محمود" occur respectively in "يدع" and "وهو مذموم". What differentiates this from antithesis is the occurrence of more than one opposition in a proposition. This is figured out (3) times in the sermon which are counted within the two types of antithesis above. Oxymoron, on the other hand, is used (5) times all over the sermon:

- "وَأَسْتَبْدِلَ بِالْمَاءِ السَّرَابَ وَبِالنَّعِيمِ الْعَذَابَ وَبِالْفَوْزِ الشَّقَاءَ وَبِالسَّرَّاءِ الضَّرَّاءَ وَبِالسَّعَةِ الضَّنْكَ" (الكليني ب، 2007: 30)

- *-And He replaced water with a mirage, bliss with torment, success with misery, prosperity with adversity, and abundance with hardship.*

Litotes is used (18) times as in:

- "وَمَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ بِمَنْزِلَةِ الْبَهِيمَةِ" (نفس المصدر السابق: 24)

- *And whoever does not know good from evil is like an animal.*

Epizeuxis has been employed (4) times in a way to emphasize the proposition:

- "وَعَنْ يَمِينِ الْوَسِيلَةِ عَنْ يَمِينِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ غَمَامَةٌ بَسِطَةُ الْبَصَرِ يَأْتِي مِنْهَا
النَّدَاءُ: يَا أَهْلَ الْمَوْقِفِ طُوبَى لِمَنْ أَحَبَّ الْوَصِيَّ وَآمَنَ بِالنَّبِيِّ الْأُمِّيِّ الْعَرَبِيِّ وَمَنْ كَفَرَ
فَالنَّارُ مَوْعِدُهُ وَعَنْ يَسَارِ الْوَسِيلَةِ عَنْ يَسَارِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ظُلَّةٌ يَأْتِي مِنْهَا
النَّدَاءُ: يَا أَهْلَ الْمَوْقِفِ طُوبَى لِمَنْ أَحَبَّ الْوَصِيَّ وَآمَنَ بِالنَّبِيِّ الْأُمِّيِّ". (نفس المصدر
السابق: 25)

- *"And to the right of the intermediary, to the right of the Messenger (may God bless him and his family), is a cloud that covers the sight, from which comes the call: O people of the gathering, blessed is he who loves the successor and believes in the unlettered Arab prophet, and he who disbelieves, his destination is the fire. And to the left of the intermediary, to the left of the Messenger (may God bless him and his family), is a canopy from which comes the call: O people of the gathering, blessed is he who loves the successor and believes in the unlettered Arab prophet."*

Personification is employed just once in a reference to the tongue through giving it different human characteristics.

- "أَيُّهَا النَّاسُ فِي الْإِنْسَانِ عَشْرُ خِصَالٍ يُظْهِرُهَا لِسَانُهُ: شَاهِدٌ يُخْبِرُ عَنِ الضَّمِيرِ، حَاكِمٌ
يُفْصِلُ بَيْنَ الْخِطَابِ، وَنَاطِقٌ يُرَدِّدُ بِهِ الْجَوَابَ، وَشَافِعٌ تُدْرِكُ بِهِ الْحَاجَةُ، وَوَاصِفٌ يُعْرِفُ بِهِ
الْأَشْيَاءَ، وَأَمِيرٌ يَأْمُرُ بِالْحَسَنِ، وَوَاعِظٌ يَنْهَى عَنِ الْقَبِيحِ، وَمُعِزٌّ تُسَكِّنُ بِهِ الْاِحْزَانُ وَحَاضِرٌ
تُجْلَى بِهِ الضَّغَائِنُ، وَمُؤْنِقٌ تُلْتَذُّ بِهِ الْأَسْمَاعُ". (الكليني ب، 2007: 20)

- *"O people, there are ten qualities in a person that are revealed by his tongue: a witness that speaks about the conscience, a judge that judges between interlocutors, a speaker that answers, an intercessor that realizes needs, a describer that knows things, a prince that commands what is good, a preacher that forbids what is ugly, a*

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comforter that calms sorrows, a presence that reveals grudges, and a charmer that delights the ears.”

Finally, Quotations from the Glorious Quran and prophetic traditions are resorted to (12) times in order to strengthen and express the stance of the sermon:

- وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْيَوْمَ "الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا" (نفس المصدر السابق: 27)

- And on that day God Almighty revealed, "This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islam as your religion."

- فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدْ حَشَدَهُ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَانْغَصَتْ بِهِمُ الْمَحَافِلُ: "أَيُّهَا النَّاسُ إِنْ عَلِيَ مِنْي كَهَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي" (نفس المصدر السابق: 26)

- Then he (peace be upon him and his family) said, as the Muhajireen and Ansar had gathered around him and the gatherings were filled with them: O people, Ali is to me as Aaron was to Moses, except that there is no prophet after me.

4.2.2.3 Phonological Analysis

The examples of phonological devices employed by Imam Ali (p.b.u.h.) in the sermon include: assonance, consonance, and rhyme as shown below. Assonance is used eighteen times as in:

- أَكْثَرُوا مِنَ الصَّلَاةِ عَلَى نَبِيِّكُمْ "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا" [الأحزاب : 56] "صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَسْلِيمًا. (الكَلِينِي ب، 2007: 19)

- "Increase your prayers for your Prophet. Indeed, Allah and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation."

Consonance is used Thirty-nine times as in:

- "يَالَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ قَبِيَسُ الْقَرِينِ" (نفس المصدر السابق: 27)

- *"Would that between me and thee were the distance of East and West!" Ah! evil is the companion [indeed]!"*

Rhyme is used twenty-three times:

- "وَمَنْ أَمْسَكَ عَنِ الْفُضُولِ عَدَلَتْ رَأْيُهُ الْعُقُولِ". (نفس المصدر السابق: 22)

- *"And whoever refrains from idle talk, his mind will be straightened."*

5. Conclusions

On the basis of the analysis, this study has come up with the following conclusions:

1. Al-Waseela Sermon by Imam Ali (p.b.u.h.) is a subject-type sermon since it deals mainly with one subject that is the leadership of Prophet Mohammed and his prophesy as well as the imamate of Imam Ali (p.b.u.h.).
2. The situational context of this sermon is Al-Imam Ali's (p.b.u.h.) address to Muslims after Prophet Mohammed's death in Al-Madina. It aims at restricting discrepancy among Muslims throughout envisaging the ambiguity and reminding them of all of Prophet Mohammed's (p.b.u.t.) commandments to Imam Ali (p.b.u.h.) as a leader to Islam after him.
3. Concerning its macro level analysis, the sermon, thematically is built upon the theme of approaching Allah's satisfaction by addressing human mind, heart, and tongue which make him in contact with others. This is presented by means of a number of wisdoms. Schematically, it is made up of three parts: introduction, body, and ending, each devoted to specific points as mentioned above.

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Intertextually, there are some explicit and implicit allusions from the Glorious Quran as well as from Prophet's (p.b.u.t.) traditions which highlight the stance of the sermon and strengthen its arguments.

4. Regarding the micro level analysis, Al-Imam draws a heavy use of three constructions: vocatives, conditional clauses, and negation. Semantically, words are not put haphazardly; they are linked to each other by some semantic embellishments; seven ones are figured out in the sermon: antithesis, multiple antithesis, oxymoron, litotes, epizeuxis, personification, and quotation. Phonologically, in order to give some aesthetic linkages between constructions as well as providing the needed means to make the utterances in the sermon memorable, Al-Imam employs some phonological devices, namely, assonance, consonance, and rhyme.

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