أنماط الإصلاح في موروث الامام السجاد (ع): تحليل بلاغي تداولي

م. د. عدوية ستار عبود

مديرية تربية ذي قار / قسم الناصرية

adawyiasattar@gmail.com

الملخص

يتناول هذا البحث دراسة الاستراتيجيات التداولية والأدوات البلاغية لإظهار أنماط الإصلاح المتمثل بالإصلاح النفسي والاجتماعي والأخلاقي في الموروث القولي للإمام السجاد (ν) المتمثل بالأدعية والمناجاة . حيث يجمع هذا الموروث روح الثورة ضد الطغيان والتحمس الجهادي ضد الانحرافات في كل نواحي الحياة . استخدم الإمام السجاد (ν) عدة طرق للإصلاح منها الموعظة ودعوة الناس للتحلي بمكارم الأخلاق , توجيه الناس لمعرفة الحقائق وبيان أسباب السعادة والشقاء . هذه المصاديق إنما هي لتنبيه الناس من الغفلة من خلال مخاطبة العقل والروح والعاطفة . ومن هنا تركز هذه الدراسة على الخطاب الاقناعي الذي يتجلى فيه التلاقح بين التداولية والبلاغة . وفقا لذلك تحاول الدراسة الاجابة عن الاسئلة التالية :

١. ما هي الاستراتيجيات التداولية والادوات البلاغية التي وظفها الامام السجاد (ν) في موروثه القولي ؟

٢. كيف استخدمت هذه الأدوات والاستراتيجيات في إظهار فكرة الاصلاح ؟

وهكذا هذه الدراسة نفترض بان الامام السجاد (ν) استخدم العديد من الاستراتيجيات والادوات البلاغية والتي ساهمت بشكل ملحوظ في نقل فكرة الاصلاح بكل أنواعه كأنموذج للأدب الشرعي الملفت للنظر . اضافة الى ذلك أن هذه الادوات مرتبطة بالجوانب البلاغية الثلاثة الشعارات , الاخلاق والعاطفة . أُنهيت الدراسة باستنتاج مفاده أن هذه الاستراتيجيات والادوات تعكس التعاطف , الرحمة والمشاركة الوجدانية والتي من خلالها نقل الامام السجاد (ν) الرسالة الاصلاحية والتي يمكن ان يطلق عليها رسالة الروح والبصيرة . من الدير بالذكر إن أي ترجمة للنصوص العربية ضمن البحث هي جهد متواضع للباحث ما عدا عينات الدراسة .

الكلمات المفتاحية: الاصلاح , الاستراتيجيات التداولية , الادوات البلاغية , الخطاب الاقناعي , الجوانب البلاغية

The Patterns of Reforming in the Legacy of Al-Imam Al-Sajjad (PBUH):A Rhetorical Pragmatic Analysis

Dr. AdawyiaSattarAbood

Abstract

This paper deals with the study of pragmatic strategies and rhetorical devices to demonstrate the patterns of reforming: self,social , and moral reforming in the legacy of Imam Al-Sajjad(pbuh) ,that is represented by prayers and supplications .This heritage combines the spirit of revolution against tyranny and jihadist enthusiasm against deviations in all aspects of life . Imam Al-Sajjad(pbuh) adopts several ways for reforming including preaching ,calling people to have morals , directing people to know the truths ,causes of happiness and misery . These ways are intended to warn people against mindlessness by addressing the mind ,spirit ,and emotion .Hence ,this study focuses on the persuasive discourse in which pragmatics and rhetoric are integrated and aims at investigating the pragmatic strategies and rhetorical devices that are utilized as analytical tools to analyze the supplications and prayers of Imam Al- Sajjad (pbuh) delivered under the topic of reforming . Accordingly ,the study attempts to answer the following questions:

1. What are the pragmatic strategies and rhetorical devices that Imam Al- Sajjad (pbuh) uses in this verbal legacy ?

2. How are the pragmatic and rhetorical devices are utilized to present the idea of reforming ?

The study hypothesizes that Imam Al- Sajjad (pbuh) uses many pragmatic and rhetorical devices that contributed significantly to highlight the idea of reforming of all its kinds as a model of stupendous legitmate literature. Additionally ,the rhetoric devices are connected with the three rhetorical appeals: logos ,ethos , and pathos .The study is finalized with some conclusions that these pragmatic and rhetorical devices reflect sympathy , mercy ,and emotional involving through which Al-Imam (pbuh) conveys a reformist message that could be called a message of spirit and insight . It is worth to mention that any translation of Arabic texts within this paper is the researcher's humble effort except the experts.

Introduction

The Holy Qura'n is the greatest linguistic miracle for Muslims and it is the base of eloquence and rhetoric .The Ahl –al bayt(PBUT) أمير المؤمنين(قال وكما): (as the commander of faithful said هم أمراء الكلام وفيهم تشبثت عروقه وعليهم تهدلت أغصانه)((*They are the princes of speech ,and its veins cling to them and its branches droop over them*).

Among the rhetorical heritage of the Ahl-al –bayt is the rhetorical heritage of Imam Al-Sajjad (pbuh) ,including the Sahifa al-Sajjadiyah which contains various types of rhetorical arts .

In this research ,the researcher attempts to study some of these rhetoric arts and aspects since rhetoric is viewed as "the energy inherent in emotion and thought ,transmitted through a system of sings ,including language to influence their decisions or actions" (Kennedy ,1991:7). Reforming is one of the thoughts that Imam Al-Sajjad(pbuh) wants to convey to correct the various aspects of deviation and distortion occurring in the Islamic nation's life as much as he can . Ahl-albeit (pbut) do that through multiple ways represented by an actual confrontation against the deviant trends and false sayings as in Imam Al-Hussein's revolution .The other efforts took the direction of advice and guidance through speeches,supplications, and other verbal ways as in the Imam Al-Sajjad's approach .

Far from the idea that language only is a means of giving and getting information , rhetoric and pragmatics can be interwoven in one field of study to allow the users of language to engage in actions and activities , to take on different socially significant identities ,and change their attitudes and views of the world around them. Thus ,this an integrated field combines the understanding of communicative intention in Gricean Pragmatics and the view of a neo-Aristolian rhetoric that can be merged with pragmatics(Kennedy,2007) .

2. Theoretical Preliminaries

2.1Religious Discourse and Persuasion

Persuasion represents one of the prominent phenomena in the simple dealings of human life in order to influence attitudes and ideas .Here ,the manifestations of persuasion clearly are presented to us as a process by which a change , modification , or construction of a specific trend or attitude are produced . Thus ,the concept of persuasion is so related to the concept of influence . The influence is the will and action to change trends ,beliefs and attitudes at least

modify them ,or establish new values and ideas that may serve those who want to affect (مي,2006:250-251).

Religious discourse ,especially sermons and supplications have played a significant role in people's every day lives particularly and society in general .In sermons on one hand ,the preachers can change the listeners' mind and behaviour through various linguistic and paralinguistic means like gestures and body language .In supplications on the other hand , the supplicant can change the listeners' or readers' minds and feelings through linguistic tools like an image and rhythm .By these devices ,monologues and supplications enter into the depths of spirit to meet the prayer's needs (البستاني, 1993:151-152).

The goals that the prayer or preacher seeks in religious discourse including supplications are achieved through persuasion .Persuasion is the centrality of rhetoric .Thus, religious discourse is a persuasiverhetorical speech . Persuasive power in religious discourse is achieved through emotional appeal , rational appeal ,and intimidation .

The appealing is attained by using linguistic ,syntactic ,and morphological means to influence the recipient's conscience and emotions as well as arouse his psychological needs (مي,2006:251).

2.2 The Concept of Reforming

Reforming is making something straight .It is the opposite of corruption and it indicates the removal of corruption .The definition of reforming varies depending on the type of reforming that is sought . Defining reforming as being against corruption is different from defining reforming between disputants and in the sense of construction and evaluation ,they share the general concept ;that is ,removing the corruption that occurs in a thing and returning it to what it was of goodness and moderation (سعدي,1988:215).

علي (2019:5) indicates that preserving the objectives and purposes of religion ,and achieving its goals are ,in reality ,to serve man and raise him to the levels of perfection .In this way ,the ideal Islamic society is built . There is no doubt that a such responsibility is not entrusted to those with scientific competencies and mental ability to analyze the concepts of Sharia ,nor for jurisprudences that have deductive foundations ,even if their people have a high level of deduction because of the pressure of internal and external factors whether political or social .Thus ,the special importance and necessity of the presence of the imams of Muslims becomes evident .The messenger Muhammed (ρ)linked the imams to the Holy

Qura'n , and commanded people to follow their sayings and adhere to them (ibid:8) .

Significantly ,the Qura'n is still the first reference and the basis for constructing the components of religious discourse .Reforming and corruption remain dependent on the knowledge of the Holy Qura'n which is what has made the religious discourse varies in its influence on the societies in which its delivered . The sunnah of the Prophet and the verbal legacy of Ahl-albeit (عليهم السلام) that is represented by speeches , supplications ,and letters constitute the other way for reforming ,as their sermons acquired the authority imposed by their belief in the Holy Qura'n (السيدنبيل ,2014:42-43).

2.3 Rhetorical Pragmatics

Rhetorical pragmatics is an integrated approach in which pragmatic strategies and rhetorical devices are combined to convey the speaker's communicative intention' .The integration of these fields has been proposed by (Dascal and Gross,1999) .It is difficult to combine such an ancient discipline as rhetoric with a new one as pragmatics unless we put both of them at the same level of 'intentionality ' .

This implies that pragmatics is not conceived in a merely semiotic way ,but in an intentional way following Austin (1962) and communicative intention Gricean pragmatics (Grice,1969) .Thus communication can be described as " speech acts which produce communicative intention that the hearer must recognizes it to achieve successful interaction " (Grice ,1969: 88).

Pragmatically speaking ,the pragmatic aspects of communication are concerned with the language user's ability to use linguistic knowledge (linguistic competence) in a variety situations and contexts appropriately (socio pragmatic competence) to convey the intended meaning (illocutionary force) that the listener is supposed to be able to understand the addresser's intention (illocutionary competence) (Le,2005: 75) . Rhetorically ,the persuasive intention is the main concern of communication. Such an intention is accomplished by using various pragmatic strategies like flouting Grice's maxims through exploiting figures of speech like metaphor hypallage ,simile etc.; using undirectionality (hinting strategy) ,linguistic devices like repetition , justification ,parallelism , etc ., as well as major channels of persuasion (logos ,ethos and pathos).

Accordingly ,rhetorics can be defined as Walton (2007:2) states " a strategy designed to persude a targeted audience ". kennedy (2007:27) adds that rhetoric is not " a way for deceiving people but ,rather to reach truth and confidence to the public audience " .In this sense ,the use of language for particular functions ,as to persuade or influence some one through modifying his/her values beliefs ,or ideas and attitudes is an argument that is classified under the rubric of rhetorical pragmatics (Walton, 2007:5) .Thus ,this view of persuasion is in line with Dale's (1936) book " How to win Friends and Influence People " .

3.Methodology

This section discusses in some details data description ,the developed model of analysis ,and data analysis .

3.1 Data Description

The selected data in the current study are concerned with the educational and reforming approach that Imam Al-Sajjad (pbuh) wants to spread in the Islamic community to be a scientific and practical approach at the level of individual and collective behavior .This approach is clearly represented in the Sahifa al-Sajjadiyah and various hadith.

Some excerpts of Imam's prayers and supplications that handle the issue of reforming are taken as the samples of the study .The focus will be on the pragma-rhetorical strategies in which the relationship between the communicative intention and persuasive intention will be manifested in various communicative actions .

3.2 The Developed Model of Analysis

The adopted model of the data analysis is a developed one which involves pragmatic strategies ,persuasive modes ,and rhetorical devices as illustrated down .

3.2.1 Pragmatic Strategies

The strategies that is employed in the data selected is instructive strategy within which two types of speech acts are involved (simple and complex ones). They are termed pragmatics as they follow the addresser's intention.

- Speech Acts (SAs)

Leech(1987: 33) states that Austin (1962) in his saying "what sort of act do we perform in uttering a sentence " , leads himself away from the question " what do sentences mean ?" .Thus Austin (1962) concentrates on the speaker's intention in uttering a proposition .Three components of speech act (SAs henceforth) are identified : locution is " what we said , illocution is what we meant ,and perlocution is what produced as a result";that is ,the effect that the speaker seeks on the listener's behaviour. Searle(1969) produces a developed theory of SAs in which he classifies them into five major classes : assertives ,directives ,commissives , expressive ,and declaratives ,as well as he distinguishes between direct and indirect SAs .The latter is achieved whenever the conveyed illocutionary force is not that really associated with the uttered sentence .

A local pragmatic coherence model is proposed by Van Dijk(1977) in which the comprehension of SAs sequences depends on the interpretation of the nature of relation between subsequent SAs .He (ibid:101) identifies eight SAs relations : justification ,description addition ,conclusion ,contradiction , explication ,correction ,and condition.

Concerning Arabic rhetoric , Bushra بشرى(2013:205) refers that language has a hidden logic and reasoning which is indispensable to neither the speaker nor the listener in the process of communication . Thus, there is a difference in views between Arab grammarians and rhetoricians regarding SAs .Grammarians start from the forms to get the meanings ,whereas rhetoricians study the meanings of those forms as SAs independent of the forms in which they present .

3.2.2 Rhetorical Devices

This section is concerned with the rhetorical devices that contribute effectively in opening the channels of communication and interaction between the text producer and his/her intended audience through establishing the bridge between the text and context .

3.2.2.1 The Phonetic,Lexical ,Semantic and Syntactic Features

The present section handles the linguistic features that contribute significantly in creating well-formed discourse on the different levels of language :phonetically ,lexically ,semantically ,and syntactically .In other words , the choice of lexical items and syntactic structures as well as nice sounds that lead to convey the meaning to the listener in its best form .This is what is called ' eloquence' which is considered as the linguistic realization of rhetoric. Phrased differently, these features belong to what is called in Arabic ' علم البديع' (embellishment) within which different grammatical inverted word orders and various linguistic deviation from the norm can be manifested according to pragmatic and contextual factors involving the ideological and psychological state of the text receiver. Consequenyly, diverse propositional attitudes may be expressed , an illocutionary force can be carried ,and various inferable interpretations on the receiver's part can be expected (Hussein ,2006:100-101). Embellishment falls into two types:

1- Lexical embellishments :which are concerned with the employment of particular lexical items that create beautifying to a given discourse .This type involves many sub-classes .Some of them will be workable in this study :

a-Alliteration : It means using " a number of words whose initial letters are successively identical " (ibid :259) as in :

(▨▨▨▨ ▨▨▨▨▨▨▨▨▨▨▨ ▨▨ ▨▨▨▨▨▨ ▨▨▨▨▨▨▨ ▨▨▨▨▨▨▨▨▨▨▨ ▨▨▨▨▨▨ ▨▨▨▨▨▨▨▨▨▨)

النمل (٥٠)

b- Parallelism : محمد (1999:80) mentions that parallelism " التوازي عبارة عن تماثل قائم بين طرفين من السلسلة اللغوية نفسها ,أي جملتين لهما البنية نفسها بحيث يكون بينهما علاقة متينة تقوم على اساس المشابهة أو على أساس التضاد ".

[Parallelism is a similarity that exists between two sides of the same linguistic chain that is ; two sentences have the same structure so that there is a strong relationship between them based on similarity or contrast] .

Cook (1989:15) indicates that there are three kinds of parallelism: grammatical ,phonetic ,and semantic one .It many take place within individual words ,or pairs ,or series of phrases and clauses .

c- Assonance: This feature refers to the agreement in the last letter(s) of two or multiple words or phrases(Hussein, 2006: 260) as in:

⬛⬛⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛   ⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛ ⬛⬛⬛⬛)

⬛⬛⬛⬛) الغاشية (١٣-١٤)

2. Semantic Embellishment :This type endows a given discourse its aesthetic value not only by the signification of the selected lexical items but also to the stylistic techniques exploited by the text producer .It contains the following sub-classes :

a-Repetition

It is a common linguistic phenomenon in Arabic and English rhetoric a like because it achieves a valuable effect that reveals the text producer's awareness in employing it .Its employment is based on tonal-semantic compatibility which is achieved by the accuracy of the selection and the skill of distribution of the repeated items (محمد الهادي repetition of types different are There. (1981:62, :lexical ,phonetic ,and syntactic ,that is ;a word or an expression are repeated for affirmation as in :

⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛ ⬛⬛⬛⬛   ⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛ ⬛⬛⬛⬛⬛)

) الانشراح(٥-٦)

b- Antithesis

Rhetorically speaking ,an tithesis " means of the combination of two opposite things whether they are allegorical or non-allegorical" (Hussein , 2006:245). In Arabic ,it is called ' الطباق :in as ,(altibaaq) '

⬛⬛⬛⬛⬛⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛   ⬛⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛⬛   ⬛⬛⬛⬛)

⬛⬛⬛⬛ ⬛⬛⬛⬛⬛⬛⬛⬛ ⬛⬛⬛⬛) فاطر(١٩-٢٠)

c- Rhetorical Questions

In contrary to answer- eliciting questions, rhetorical questions are intended to induce the addressee's mental recognition of their obviousness and to convince the addressees to accept the validity of them whether verbally or not(llie, 1994: 128).

d- Vocative

عبد الهادي(1980:83) refers that the vocative is a rhetorical linguistic way through which the speaker aims at attracting the recipient's attention by calling him/ her with his / her name or one of his/ her attributes or using special tools like 'يا'(O)

3.2.2.2 Figures of Speech

Figures of speech twist the meaning of the word ,so they give a sense of hinting or indirectness that has psychological force which is represented in persuasion .In Arabic these figures belong to ' علم البيان' (ilm al-bayan) which involves simile ,allegory ,and metonymy.

Allegory or المجاز (al-majaz) involves metaphor and hypallage by which the non-intrinsic meaning of a lexical item is conveyed through a lexical clue .In metaphor "the relationship between the intrinsic and non-intrinsic signification is established on the similarity between the two significations " (Hussein ,2006:218). Accordingly ,the metaphorical meaning is recognized by the addressee through what is called ' القرينة"(al –qurinah); a lexical clue . " Unlike metaphor , in hypallage , the semantic relationship between the lexical item that is employed in its non-intrinsic meaning and its intrinsic meaning is not based upon similarity .There should be ,however ,a lexical clue that designates the non-occurrence of the intrinsic meaning " . (ibid: 225). The semantic relationship has several forms :

a- Part to whole relationship .

b-Future relationship .

c-Whole -to-part relationship .

d-Causality relationship .

e-Result relationship .

f-Past relationship .

3.3 Data Analysis

Excerpt(1): من دعاءه (ن) في الصباح والمساء

وَهَذَا يَومٌ حَادِثٌ جَدِيدٌ وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ، إِن أَحسَنَّا وَدَّعَنَا بِحَمد وَإِن أَسَأنا فَارَقَنا بِذَمّ، اللَّهُمَ صَلِّ عَلَى]
مُحَمَد وَآلِهِ وَارزُقنَا حُسنَ مُصَاحَبَتِهِ وَاعصِمنَا مِن سُوءِ مُفَارَقَتِهِ بِارتِكَابِ جَرِيرَة، أَو اقتِرَافِ صَغِيرَة أو
كَبِيرَة وَأجزِل لَنَا فِيهِ مِنَ الحَسَنَاتِ وَأَخلِنَا فِيهِ مِنَ السَّيِّئَاتِ وَاملأ لَنَا مَا بَينَ طَرَفيهِ حَمداً وَشُكراً وَأجراً
وَذُخراً وَفَضلاً وَإِحسَاناً. اللَّهُمَّ يسِّر عَلَى الكِرَامِ الكَاتِبِينَ مَؤُونَتَنَا وَاملأ لَنَا مِن حَسَنَاتِنَا صَحَائِفَنَا وَلاَ تُخزِنَا
عِندَهُم بِسُوءِ أعمَالِنَا. اللَّهُمَّ اجعَل لَنَا فِي كُلِّ سَاعَة مِن سَاعَاتِهِ حَظّاً مِن عِبَادِكَ وَنَصِيباً مِن شُكرِكَ وَشَاهِدَ
صِدق مِن مَلائِكَتِكَ.اللَّهَمَ صَلِّ عَلَى مُحَمَّد وَآلِهِ وَاحفَظنَا مِن بَينِ أَيدِينَا وَمِن خَلفِنَا وَعَن أيمَانِنَا وَعَن شَمَائِلِنَا
وَمِن جَمِيع نَوَاحِينَا حِفظاً عَاصِماً مِن مَعصِيَتِكَ هَادِياً إِلَى طَاعَتِكَ مُستَعمِلاً لِمَحَبَّتِكَ.اللَّهُمَّ صَلِّ عَلَى مُحَمَّد
وَآلِهِ وَوَفِّقنَا فِي يَومِنَا هذا وَلَيلَتِنَا هذِهِ وَفِي جَمِيعِ أَيّامِنَا لاستِعمَالِ الخَيرِ وَهِجرَانِ الشَرِّ وَشُكرِ النِّعَمِ
وَاتِّبَاعِ السُّنَنِ وَمُجَانَبَةِ البِدَعِ وَالأمرِ بِـالمَعرُوفِ وَالنَّهي عَنِ المُنكَرِ وَحِياطَةِ الإِسلامِ وَانتِقَاصِ البَاطِلِ
وَإِذلالِهِ وَنُصرَةِ الحَقِّ وَإِعزَازِه، وَإرشَادِ الضَّالِّ وَمُعَاوَنَةِ الضَّعِيفِ وَإِدرَاكِ اللَّهِيفِ

His Supplication in the Morning and Evening

………

Today is new and fresh, with a ready witness above us.
If we perform well,It will depart from us in gratitude if we do well, and it will separate from us in blame if we do evil.
O God, bless Muhammad and his household, grant us the company of good people throughout the day and guard us against negatively ending it by committing a sin, no matter how minor!

Let the abundance of our good deeds within it cleanse us of bad deeds, and let us fill the space between its two sides with gratitude and praise, wages and stores, bounty and beneficence!
God, lighten our load for the Noble Writers, fill our pages with our good deeds, and do not bring us low in front of them with our evil deeds!
…………
Bless Muhammad and his household, O God, and protect us from all sides, from our right and left hands, and from all directions. May this protection keep us from disobeying You, direct us toward Your will, and be used for Your love!
Bless Muhammad and his household, O God, and grant us success in this day, this night, and every day of our lives to use the good, refrain from the evil, be grateful for favors, adhere to Sunna norms, refrain from innovation, encourage good behavior, prohibit the disapproved, defend Islam, weaken and debase falsehood, aid and exalt the truth, guide the misguided, aid the weak, and reach out to the troubled! مفيد، ٢٠٢٤

This prayer like other prayers of Imam Al-Sajjad (pbuh) ,is a series of directive speech acts since they begin with an order verb as in ارزقنا (grant us) أعصمنا (guard us) , اجزل (endow us), etc., but they depart its basic function which is the commanding to the function of 'prayer' which falls with in the requirements directive speech acts that may transmit an instructive role . Significantly ,these speech acts begin with dynamic verbs or movement rather than the verbs of stability .This gives a sense that 'reforming ' is a continuous process of movements and actions that dose not stop at a specific point .

The most prominent characteristics of this 'prayer' is the syntactic-phonetic parallelism in which the letters and their pronunciations have a great deal of care and attention .Its rhythm arises from the repetition of the same letters whether at the beginning of words as in جريرة (a etc. or at the end as in اجزل ,اعصمنا , ارزقنا the beginning of words as in

great sin) , صغيرة (small sin), كبيرة(big) , الحسنات (good deeds) , السيئات (bad deeds) etc., that are consistent with the meaning (reforming) .The meaning that is carried by all the sentences and phrases is 'soft' which addresses feelings and emotions and expresses hidden psychological desires including 'refining ' and 'reforming ' the spirit in speech or real deeds .This soft meaning is well manifested in using حروف اللين (the soft letters) ,and حروف الهمس (the voiceless) rather than حروف الشدة والجهر (harsh letters) that convey strong meanings such as anger and curse .

Concerning phonetic parallelism, it is presented in ' السجع ' (the assonance) as in :

ارزُقنَا حُسنَ مُصَاحَبَتِهِ وَاعصِمنَا مِن سُوءِ مُفَارَقَتِهِ بِارتِكَابِ جَرِيرَة, أَوِ اقتِرَافِ صَغِيرَة أو كَبِيرَة وَأجزِل لَنَا فِيهِ مِنَ الحَسَناتِ وَأخلِنَا فِيهِ مِنَ السَّيِّئاتِ,مُعَاوَنَةِ الضَّعِيفِ وَإدرَاكِ اللَّهِيفِ.

Regarding syntactic parallelism ,it is high lightened in the structures ارزُقنَا which have حُسنَ مُصَاحَبَتِهِ,وَاعصِمنَا مِن سُوءِ مُفَارَقَتِهِ,وَأجزِل لَنَا فِيهِ مِنَ الحَسَناتِ وَأخلِنَا فِيهِ.... the same structure (verb+ first person plural pronoun (نا) (us) and the hidden doer (God Almighty) . This kind of parallelism is called توازي تركيبي ترادفي (synonymic syntactic parallelism) .The second type of parallelism is توازي تركيبي طباقي (antithesis syntactic parallelism) .The current prayer involves presenting two contrasting scenes .The second sequence opposes the first one as in:

وَارزُقنَا حُسنَ مُصَاحَبَتِهِ وَاعصِمنَا مِن سُوءِ مُفَارَقَتِهِ
وَأجزِل لَنَا فِيهِ مِنَ الحَسَناتِ وَأخلِنَا فِيهِ مِنَ السَّيِّئاتِ
استِعمَالِ الخَيرِ وَهِجرَانِ الشَّرِّ
اتِّبَاعِ السُّنَنِ وَمُجَانَبَةِ البِدَعِ
وَالأمرِ بِالمَعرُوفِ وَالنَّهيِ عَنِ المُنكَرِ
انتِقَاصِ البَاطِلِ وَإذلالِهِ وَنُصرَةِ الحَقِّ وَإعزَازِهِ،

It is clear that syntactic parallelism is the most important and prominent level in this 'prayer ' because it consists of all the levels of parallelism ; that is , on the morphological level accompanied by rhythmic ,phonetic ,and lexical –semantic repetitions or differences .By using this type of parallelism ,the text forms a semantic unit through the arrangement of sentences and paragraphs within them that carry partial meanings which lead to consistency and harmony of the text (cohesion) and achieves the principle of seeking the meaning (coherence) .

The intended meaning that Al-Imam (pbuh) wants to convey is the individual's urgent need for prayer and entreaties for success and self –reforming with a set of desires arranged in a logical and rational way .The reforming that

Al- Imam (pbuh)wants to emphasize is a continuous daily reforming through continuous self monitoring and chastening .

Excerpt (2) :(A monologue of the repentant) مناجاة التائبين

[بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، إِلهِي أَلْبَسَتْنِي الخَطايا ثَوْبَ مَذَلَّتِي، وَجَلَّلَنِي التَّباعُدُ مِنْكَ لِباسَ مَسْكَنَتِي، وَأَماتَ قَلْبِي عَظِيمُ جِنايَتِي، فَأَحْيِهِ بِتَوْبَةٍ مِنْكَ يا أَمَلِي وَبُغْيَتِي وَيا سُؤْلِي وَمُنْيَتِي، فَوَعِزَّتِكَ مَا أَجِدُ لِذُنُوبِي سِواكَ غَافِراً، وَلا أَرَى لِكَسْرِي غَيْرَكَ جَابِراً، وَقَدْ خَضَعْتُ بِالإِنابَةِ إِلَيْكَ وَعَنَوْتَ بِالاسْتِكانَةِ لَدَيْكَ، فَإِنْ طَرَدْتَنِي مِنْ بابِكَ فَبِمَنْ أَلُوذُ، وَإِنْ رَدَدْتَنِي عَنْ جَنابِكَ فَبِمَنْ أَعُوذُ، فَوا أَسَفاهُ مِنْ خَجْلَتِي وَافْتِضاحِي، وَوا لَهْفاهُ مِنْ سُوءِ عَمَلِي وَاجْتِراحِي، أَسْأَلُكَ يا غافِرَ الذَّنْبِ الكَبِيرِ وَيا جابِرَ العَظْمِ الكَسِيرِ، أَنْ تَهَبَ لِي مُوبِقاتِ الجَرائِرِ، وَتَسْتُرَ عَلَيَّ فاضِحاتِ السَّرائِرِ، وَلا تُخْلِنِي فِي مَشْهَدِ القِيامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ، وَلا تُعْرِنِي مِنْ جَمِيلِ صَفْحِكَ وَسَتْرِكَ، إِلهِي ظَلِّلْ عَلَى ذُنُوبِي غَمامَ رَحْمَتِكَ، وَأَرْسِلْ عَلَى عُيُوبِي سَحابَ رَأْفَتِكَ، إِلهِي هَلْ يَرْجِعُ العَبْدُ الآبِقُ إِلّا إِلى مَوْلاهُ؟ أَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ سِواهُ؟ إِلهِي إِنْ كانَ النَّدَمُ عَلَى الذَّنْبِ تَوْبَةً فَإِنِّي وَعِزَّتِكَ مِنَ النَّادِمِينَ! وَإِنْ كانَ الاسْتِغْفارُ مِنَ الخَطِيئَةِ حِطَّةً فَإِنِّي لَكَ مِنَ المُسْتَغْفِرِينَ! لَكَ العُتْبَى حَتَّى تَرْضَى، إِلهِي بِقُدْرَتِكَ عَلَيَّ تُبْ عَلَيَّ، وَبِحِلْمِكَ عَنِّي اعْفُ عَنِّي، وَبِعِلْمِكَ بِي ارْفَقْ بِي، إِلهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبادِكَ باباً إِلى عَفْوِكَ سَمَّيْتَهُ التَّوْبَةَ، فَقُلْتَ تُوبُوا إِلى اللهِ تَوْبَةً نَصُوحاً، فَما عُذْرُ مَنْ أَغْفَلَ دُخُولَ البابِ بَعْدَ فَتْحِهِ؟ إِلهِي إِنْ كانَ قَبُحَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ العَفْوُ مِنْ عِنْدِكَ، إِلهِي ما أَنا بِأَوَّلِ مَنْ عَصاكَ فَتُبْتَ عَلَيْهِ، وَتَعَرَّضَ لِمَعْرُوفِكَ فَجُدْتَ عَلَيْهِ، يا مُجِيبَ المُضْطَرِّ يا كاشِفَ الضُّرِّ، يا عَظِيمَ البِرِّ يا عَلِيماً بِما فِي السِّرِّ، يا جَمِيلَ السِّتْرِ، اسْتَشْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ، وَتَوَسَّلْتُ بِجَنابِكَ وَتَرَحُّمِكَ لَدَيْكَ، فَاسْتَجِبْ دُعائِي وَلا تُخَيِّبْ فِيكَ رَجائِي، وَتَقَبَّلْ تَوْبَتِي وَكَفِّرْ خَطِيئَتِي، بِمَنِّكَ وَرَحْمَتِكَ يا أَرْحَمَ الرَّاحِمِينَ].

[Fifteen Whispered Prayers from the Words of Sayyid al-Sajidin The Whispered Prayer of the Repenters In the Name of God, the All-merciful, the All-compassionate My God, transgressions have covered me in the rags of my destitution, and being cut off from Thee has enveloped me in the garments of my sorrow !My heart has grown cold from my horrible crimes; please revive it with a repentance from Thee ! O my aim, my dream Oh, how I wish and long for !By Your power, I see no one else but Thee who can heal my brokenness and pardon my transgressions I have continually turned to Thee and humbled myself before Thee in abasement Whom should I seek refuge in the event that Thou drives me from Thy door Should You drive me away from Your side, where can I go to find safety O how I grieve for my shame and ignominy O how I grieve for my sins and all that I have done I beg Thee, O Mender of broken bones, O Forgiver of great sins, to cover my hameful inner thoughts and to overlook my ruinous misdeeds

At the location where the Resurrection is witnessed, do not deprive me of your lovely forbearance and covering, nor empty me of the coolness of your pardon and forgiveness! My God, cover my transgressions with the billow of Thy clemency and let the cloud of Thy mercy cast its shadow over them! Does the escaped servant return to his Master, my God? Or does anyone else save Him from His wrath save Himself? God, by your might, I am among those who repent if regretting one's sins constitutes repentance! O Comforter of the Anxious! O Healer of wounds!O Magnificent in Delight!O One who knows all secrets !Through covering over,OBeautiful!I beseech Thy kindness and generosity to intervene on my behalf; I seek Thy side and Thy mercy to mediate with Thee; therefore, hear my prayer, do not disappoint my hope in Thee, accept my contrition, and conceal my transgression, through Thy kindness and mercy, O Most Merciful of the merciful!].(مفيد،٢٠٢٤ *)*

This monologue presents a series of commands and prohibitions that leave their real meaning to express a metaphorical meaning which is the 'prayer' or ;the supplications ' as in (لا تُخْلِنِي ,ظَلِّلْ عَلَى ذُنُوبِي غَمَامَ رَحْمَتِكَ، وَأَرْسِلْ عَلَى عُيُوبِي سَحابَ رَأْفَتِكَ) فِي مَشْـــهَدِ الـقِـيـامَـةِ مِـنْ بَـرْدِ عَـفْـوكَ وَغَـفْـركَ، وَلا تُـعْـرِنـي مِـنْ جَـمِـيـلِ صَـــفْـحِـكَ وَسَتْرِكَ).

(يا غافِرَ الذَّنْبِ الكَبِير, Apparently ,the style of 'vocative ' is repeated frequently as in: وَيا جابِرَ العَظْمِ الكَسِير)(يا مُجِيبَ المُضْطَرِّ يا كاشِفَ الضُّرِّ، يا عَظِيمَ البِرِّ يا عَلِيماً بِمَا فِي السِّرِّ، يا جَمِيلَ السِّتْر).

By using the most blessing names of God in the vocative, Al-Imam (pbuh) wants to endear to God by mentioning His attributes .This style is in harmony with the topic of the monologue ; that is ,the request for repentance .This is the main motivation for making more vocatives and seeking help .

Rhetorically ,the rhetorical questions in the فَإِنْ طَرَدْتَنِي مِنْ بابِكَ فَبِمَنْ أَلوذُ، وَإِنْ رَدَدْتَنِي عَنْ جَنابِكَ فَبِمَنْأَعُوذ, فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ البابِ بَعْدَ فَتْحِه؟ as well as prohibitions .Al-Imam (pbuh) stresses the urgency to seek repentance .God always opens a door for sinners . Thus , the repentant mustn't forget to enter the door of repentance after opining it .

The repetition of vocative represented by the word إلهي "My God" indicates the extent of urgencyin requesting forgiveness from God. Repetition is also shown in the repeating of syntactic-phonetic parallelism particularly the repeating of the letter (f) and (k) as in عفوك (your pardon),غفرك(your forgiveness),

and صفحك(your forgiveness).These letters are soft ones ,so the purpose of using such kind of letters is achieved ,which is the production of fruitful semantic structural relationships through which Al-Imam (pbub) is able to awaken the contemplation ability and create an influential psychological impact upon the recipient .

The lexical repetition is evident in the repetition of the word 'إلهي' (My God)which indicates individuality in addition to the meaning of softness, humiliation ,and closeness it carries .These meanings fit the spiritual atmosphere of the monologue .Consequently ,the recipient is prompted to integrate completely with text spiritually .

The syntactic –phonetic parallelism is presented in the sentences :

(وَلا تُخْزِلِني فِي مَشْهَدِ القِيامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ، وَلا تُعْرِني مِنْ جَمِيلِ صَفْحِكَ وَسَتْرِكَ، إِلهِي ظَلِّلْ عَلَى ذُنُوبِي غَمامَ رَحْمَتِكَ، وَأَرْسِلْ عَلَى عُيُوبِي سَحابَ رَأْفَتِكَ).

(يا مُجِيبَ المُضْطَرِّ يا كاشِفَ الضُّرِّ، يا عَظِيمَ البِرِّ يا عَلِيماً بِمَا فِي السِّرِّ، يا جَمِيلَ السِّتْرِ).

Al-Imam (pbuh) employs the repetition of this type of parallelism 'توازي ترادفي' (synonymic parallelism) psychologically to create the sense of persuasion and encouragement .This type of parallelism is employed to reveal a sequence of meanings ,that is ; the sub-meanings are linked to serve the general meaning (sincere repentance) which is an important step for reforming .These parallelized sentences are considered as motivators to stimulate the recipient mentally to pay attention to the intellectual and moral content ,and prepare for the upcoming ideas. Metaphorically ,this monologue ,as in others ,is full of multiple metaphors that give the recipient the opportunity to participate and enjoy through what is called الايحائية (hinting) that is created by the structures and words adopted in producing metaphors . One of the types of metaphor is المجاز العقلي (the mental metaphor) that is represented by Al-Imam's (pbuh) saying , إلهِي أَلْبَسَتْنِي الخَطايا ثَوْبَ مَذَلَّتِي [*My God ,I have been clothed with the humiliation gown because of my sins*] .Attributing the act of clothing to sins is a matter of mental metaphor ,because sins are not clothed ,but they are the cause of disobedience and humiliation of a person .Similarly ,attributing the quality of mercy and compassion to the clouds is a matter of mental metaphor .

Conclusions

1) Al-Sahifa al-sajjadiya is considered one of the literary texts with verbal wealth based on the phonetic –semantic harmony and not the repetition of the same

words .This is the result of careful selection and skill of distribution that reveal the text producer's awareness of employing this wealth .

2) The verbal wealth in Al-Sahifa al-sajjadiya wove multiple aesthetic images that play an important role in conveying the content and achieving the goals, including the concept of reforming in all its kinds .

3) The meaning that Imam Al-Sajjad (pbuh) wants to convey is the self refinement and reforming that leads to the social reforming which is represented in several images that help understand the content of the texts more easily and with more enjoyment .

4) The readers of al-sahifa al-sajjadiya find that confession and desire are the prevailing ways in his (pbuh) prayers and supplications which are rooted in al-duaa' (prayers) etiquette .

5) Pathos is the most prevalent persuasion appeal which has a power to stimulate people to respond and act .

6) The most common speech acts that are employed in Al-Sahifa al-sajjadiya are the directive ones which depart their real function to the expressive ones which are represented in the prayers and supplications .

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