

The aesthetics of euphemism in *Nahj al-Balaghah* (Moral speeches as a model)

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Abstract

This research sought to study the aesthetics of euphemism in *Nahj al-Balaghah*. It attempts to clarify the mechanisms of euphemism and text structures in the moral speeches of the Commander of the Faithful (Peace Be Upon Him , henceforth PBUH) in preaching, guidance and advice to society and other features. Writing made its efforts to show whether these expressions and purposes and technical scarcity in the formulation of speech on various aspects are among the innovations of Imam Ali (PBUH) himself in the creative uniqueness of the discourse language. This includes the Qur'anic discourse and the Prophetic hadiths, which are used in *Nahj al-Balaghah* and its impact on the rhetorical and linguistic environment and the reflection of its goal of influencing the recipient while conveying the desired significance in dealings with society. This study was conducted in a descriptive-analytical manner and concluded that: the means of analysis, explanation, and description is the closest to revealing the details of the text of the discourse. The study found something new regarding the rhetoric of the imam's words that has not been studied before as well as regarding the idea of taking good expression in euphemism in moral speeches as an expressive linguistic tool of the Imam (PBUH) and the methods used in the aesthetics of euphemism. The study showed the aesthetics of euphemism in the moral speeches of Imam Ali (PBUH) in his *Nahj al-Balagha* and explained the reason for the social, intellectual and cultural conditions that led to the emergence of euphemism. It also highlighted the Imam's (PBUH) ability of expression, portrayal communication, mastery in drafting, and creativity in drawing semantics with high-precision technical tools, ingenuity and drafting splendor in the aesthetics of rhetorical and moral discourse. This was something novel in Arabic sermons.

sentence structures. In the midst of this wonderful rhetorical production, we find euphemism glowing in the language and how it adorns it and increases its beauty, splendour, sweetness and grace. *Nahj al-Balagha* is a linguistic tributary, as it is a source of eloquence, aesthetic rhetoric, good style, and

1. Introduction

The Holy Qur'an is the miracle that came in the Arabic language, and *Nahj al-Balagha* came thereafter. They are considered the highest source of pride in the language in terms of eloquence and purity as well as in formulating phrases and

1 What are the types of euphemism used in moral speeches in *Nahj al-Balaghah* pragmatically?

2- What is the function of euphemism in moral speeches on the recipient and its impact on *Nahj al-Balaghah*?

1.1 Research background

The study relied on several previous studies, including: Discourse strategies of Imam Ali (PBUH) a pragmatic approach, Khudair Bassem Khairi, (2017) in which he notes that the words of Imam Ali (PBUH) still go hand in hand with the words of the Qur'an and are inherent to it, and then Allah bestow upon him the renewal of knowledge and reform all the time. Every new thing does not stand up to his knowledge (PBUH). Khairi's study focused on the literal significance, the imperative connotation and the verbal acts in the dialogue and discourse of the Imam. His study aimed to analyze the speeches of the Imam (PBUH), where he notes that the deliberative approach is an analytical, interpretive and integrated criticism method, as it rises above the well-known linguistic methods, especially the formal or descriptive methods.

In his research titled (Prohibitions and Linguistic and Structural Improvements in *Nahj Al-Balagha*) by researcher Karim Abdel Razzaq Al-Falih, (2016), he wanted through his research to show the rhetorical improvements in *Nahj Al-Balagha* and what is new in it that was not circulated before by the Arabs and how the Imam (PBUH) employed the language to attract the listener. He concluded that *Nahj Al-Lugha* had Arabic words and eloquence, but many of his eloquence and language aspects are new to Arab recipients, as he indicated that the imam employed the meanings of the language to attract the listener.

This limits the verbal similarities with the Persian language and reduces the adequacy of its acceptance. As for our study, it aims to demonstrate the aesthetics of euphemism in the imam's moral speeches and describe his ability to

mastery that is second only to the Holy Qur'an (Al-Thaalabi, 2004 , p. 54).

Therefore, we seek to show an important aspect of the aesthetics of rhetoric and wisdom in the words of Imam Ali (PBUH). Given the richness of his speeches in its various aspects, it may seem unfeasible to cover all of them but we seek as much as possible to reach what we have been able to. In this research on the aesthetics of euphemism in the rhetoric, we try to show the types of euphemism in the moral speeches of the imam (PBUH) and its purpose and impact on the Islamic society. Therefore, this study seeks to uncover euphemism, its types and positions in the moral speeches of imam (PBUH) and its purpose and impact on the Islamic society, as well as its deep rhetorical spots that dealt with the niceness of its delicate contents among the Arabs. In order to reach all that, it is necessary to describe the concept of euphemism in language and terminology and then to identify its motives, means, denominators, aspects and purposes in the approach of rhetoric. The purpose of interpreting the original meaning of it is to refine and improve the word and to observe the psychological matters, namely not to scratch the dignity of the listener and thus reach the true meaning and significance of euphemism (Al-Thaalibi, 2004, p. 54).

Our choice of this subject came from subjective reasons in an effort to obtain results that highlight the importance of the aesthetics of euphemism in the speeches and sayings of the Imam and how preaching, guidance and advice within the Muslim community are achieved. Therefore, we sought to show all the eloquence and wisdom of Imam Ali (PBUH) of rhetorical aesthetics in his speeches. Thus, this study seeks to answer the following two questions:

statement that offends the addressee (Ullman, 1969, p. 245).

1.4 The aesthetics of euphemism in moral speeches.

The moral aesthetics of Imam Ali (PBUH) sermons in rhetoric, eloquence and expression accompanies the truth absolutely. His method of exhortation and reform reaches the highest level in rhetorical situations, from which rhetorical and aesthetic images stem expressing the events of social life that were mentioned in his moral sermons *Nahj al-Balaghah*. So, the method of euphemism in his speeches in such situations is characterized by rhetorical aesthetics in order to influence the listener by using synonyms and choosing words that have strong resonance. It contains the meaning of rhetoric, the aesthetics and the spirit of art in moral speeches (Al-Asadi, 2006, p. 230). The Imam (PBUH) mentions his moral sermons when Al-Ash'ath bin Qais gifted him with a kind of sweet and he replied (PBUH) with courteous words in which advice and preaching to the princes in comforting the subjects in any area of life, and preserving the honesty he gave to the aesthetics of the statement and said:

"A stranger incident than this is that a man came to us in the night with a closed flask full of honey paste but I disliked it as though it was the saliva of a serpent or its vomit. I asked him whether it was a reward, or *zakat* (poor-tax) or charity, for these are forbidden to us members of the Prophet's family. He said it was neither this nor that but a present. Then I said, "bereaved women may weep over you. Have you come to deviate me from the religion of Allah, or are you mad, or have you been overpowered by some jinn, or are you speaking without senses? By Allah, even if I am given all the domains of the seven (stars) with all that exists under the skies in order that I may disobey Allah to the extent of snatching one bran of barley from an

attract the listener and the receiver with eloquent and moral words of the beauty of a new statement that the Arabs have not witnessed before and is still shining to this day. Our study has singled out an important aspect of imam's speech, which is his attractiveness in his rhetorical style and how he added his ability to make words gain beauty through his use of euphemism.

1.2 Euphemism in language

It means to be courteous with the matter, treat it politely, and be gentle in dealing with the problem, as in the Almighty's saying in the Holy Qursn *sura Al-Kahf* (verse n. 19) {let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you }. For example someone's politeness, and kindness in the mosque, courtesyness and gentle chanting (Al-Farahidi, 2003, P.345). They said that the "*latif*" (i.e. gentle) is the one who combines delicateness in action with knowledge of the minutes of interests and deliver them to those people he managed to reach out (Ibn Manzur, 1983, p. 223).

1.3 Euphemism idiomatically

It is a convincing and ingenious way to soften the speech and mitigate its impact taking into account the self-esteem of the recipient as euphemism is one of the most important methods adopted by the speaker in his/her speech to attract the listener and the recipient. It is also used to reveal the good and polite meanings that the addressee is pleased with, and also avoid all the acts that offend the general modesty of society(Zakaria,1985, P.17). It does not deviate from the Islamic framework that wants to cover up and hide words and actions that offend public modesty in society. Past scholars pointed out to euphemism and said that it improves the ugly and reprehensible word and leave the

rulers cling to falsehood and support it and condemn evil in its path, while the rulers sit equitably and advocate for the right poor and let them down. Its orbits are difficult, and that deep pain mixed with deep tenderness, purity of the heart, soundness of conscience, and honor of purpose. All of this appeared in this sermon to the nation, where new types of eloquence (euphemism) appeared in his moral sermons.

2. Euphemism in moral speeches

2.1 Moral euphemism:

From his speech (PBUH) in which he preaches to walk the clear path.

"O people! Do not be desolate at the small number of those who follow the right path, because people throng only round the table (of this world) where the duration of satiety is short and its hunger is prolonged. O people, certainly, what gathers people together is their agreement (to good or bad) and their disagreement, for only one individual killed the camel of Thamud but Allah held all of them in punishment because all of them consented to it. Thus, Allah, the Glorified. Has said:

Then they hamstrung her, and turned (themselves) remorseful. (Qur'an, 26:157).

Then their land bellowed sinking (into the earth) like heated trail, unploughed weak land. O people, he who treads the clear path (of guidance) reaches the spring of water, and whoever abandons it strays into waterless desert." (Al-Bahrani, 1999, p. 442).

Desolation, as against unity, is often caused by loneliness and lack of companionship, so that he (PBUH) forbid getting discouraged in the path of guidance for the sake of lack of its followers, the guided should enjoy the company of guidance. So,

ant I would not do it. For me your world is lighter than the leaf in the mouth of a locust that is chewing it. What has 'Ali to do with bounties that will pass away and pleasures that will not last? We seek protection of Allah from the slip of wisdom and the evils of mistakes, and from Him we seek succour" (Al-Milani, 2011, p. 373).

In the sermon, the imam brought about a set of euphemisms that contain beautiful meanings and did not offend the psyche of the recipient, including: 'disliked it', which means 'I hated it' and 'reward'. There is also the word 'bereaved' which is known among the Arabs and is commonly in the sense, i.e. your mother lost you, but we see that the imam came with a beautiful and new word in the language, which is (*hablatk* = bereaved". The word (*al-Habul*) – with a fatha diacritic – means a woman that does not have sons. (Al-Bahrani, 1999, p. 440).

Are you mad: Is your system of perception disordered? He used the word " *dujna* = lunatic, crazed, mentally deranged) which means whoever has been touched by *jinn* (i.e. satan). The word, '*tahjur*' which means delirious with something that does not make sense in a disease that is not epilepsy. He used 'bran of barley' i.e. its husk. The word is used to refer to the cover of the nomad, so it is permissible to use it on the cover of the barley. And here the Imam (PBUH) mentioned it in order to be gentle in the moral expression and the new thing of aesthetics and strange language that has its place in the recipient and the listener. It is moral advice and what the ruler of the subjects must be prudish and reserved regarding the honesty of leadership of Muslims and to be aware of the machinations and ropes of Satan (Al-Khoei, 2003, p. 187).

Then he expressed his astonishment and amazement at a strange matter, for many of the

It is believed that he narrated it after the killing of Talha and Zubair. It included nicer phrases in its expressions of rhetorical eloquence and said: "Through us you got guidance in the darkness and climbed the heights, and through us you got out of the gloomy night. The ears which do not listen to the cries may become deaf. How can one who remained deaf to the loud cries (of the Qur'an and the Prophet) listen to (my) feeble voice? The heart that has ever palpitated (with fear of Allah) may get peace" (Al-Milani, 2011, p. 57).

There is religious moral euphemism, preaching and guidance, in which the Imam (PBUH) referred to an important issue, which is proximity, guardianship, and their status with Allah and His Messenger. It is a reference to an important pillar in Islam, which is the principles of religion (the Imamate), and that the nation did not observe the Prophet's family, obey their command, and preserve their rights and kinship from The Messenger (PBUH). This is a gentle style that attracts the listener. Here are the most important words in which there was euphemism and masterpieces of rhetoric, including: You climbed the heights: you climbed on its hump, and rose to its top. There is also a reference to the last night of the month in which the moon disappears, which is a metaphor for darkness. There is also the word "alwaai'yah" which means the loud cries, and what is meant here is the lesson and the sermons that have a strong impact. His ears cannot hear, his ears turned deaf. May it be silent, a prayer of deafness for those who did not understand the obstacles and lessons.. His heart was palpitated means his heart gets more intense. He likened these with his symbols in the sermon given its ambiguity for those who have no insight. But it is clear to people of understanding, as it shows itself, and this is one of the functions of euphemism in the speech of the Commander of the Faithful (PBUH), who continues in his sermon saying (PBUH).

there is no estrangement with the truth. He used the word 'table' in reference to the world the pleasure of which is short while its twigs are many, the presence in it is very short time, and the absence of it is very long.

Then he said: The punishment is not for the one who committed that crime in particular, but for the one who did it and who is satisfied with it, even if he did not engage with it himself. In his moral sermon (Al-Hurr Al-Amili, 1998, P.298).

He (PBUH) mentioned new words with courteous meanings including, indignation: anger, against contentment, where the imam collected the antonyms in the language (Known in Arabic as *tibaq*). This indicates his mastery in the methods of speech. He used the bellows of a bull, which is a metaphor for the purpose of beautification in expression. Because the Arabs are the people of the language, they are attracted towards eloquent and lucid speech that includes in its expressions the aesthetics of language. There is also the use of 'heated rail', the iron of the plow, when heated in the fire, ploughing the frail ground deeper and faster. The soft: The Imam (PBUH) responds to advice in a gentle manner and warns people against accompanying falsehood even if it is with the heart. This is because of its impact on human life regarding the danger of divine punishment descending and including it with sin even if not committed with hands, but only by contentment, citing a verse from the Holy Qur'an. He presented the moral requirement for preachers in an unprecedented way, which made him a distinct between preachers and rhetoricians (Al-Mu'tazili, 2008).

2.2 Moral and religious euphemism:

A) In one of his most eloquent sermons (PBUH), he exhorts people and guide them from perversion.

assault or endure calmly the blinding darkness of tribulations wherein the grown up are made feeble and the young grow old and the true believer acts under strain till he meets Allah (on his death). I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance till the first one went his way but handed over the Caliphate to someone else after that." (Al-Bahrani, 1999, p. 308). Among the most beautiful words that carry with them the aesthetics of the language here: incarnation: wear it like a shirt. Undo the garment: loosen it, or shroud it, leaned from it. Al-Jada'a - with the letter *jim* and *thal*: cut off. Takhiya (tribulation): darkness. There is the word *ahja* (wiser) , means obliged to it. Whoever is obliged with it.

(Then he quoted al-A'sha's verse):

My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabir's brother Hayyan.

Here is a moral and religious euphemism in which he, PBUH, referred to the Imamate, the caliphate and others, where he, PBUH, referred to him with the expression *tamr*: the worn-out *thawb* (garment), and the *thawb* here is the dual of *tamr*, for the plural of the robe and the loincloth is considered one garment. So, the body is covered with both rather than one of them. This is what rulers and chiefs should have of asceticism and humility. He (PBUH) alluded graciously to an important issue, which is *fadak*: (written with diacritics) the village of the Messenger of God (May Allah bless him and his family). In reconciliation with its people, he donated half of its palm trees to them after Khaybar. And the consensus of the Shiites is that he had given it to

"I have never doubted in the truth since it has been shown to me. Musa (Moses) did not entertain fear for his own self. Rather he apprehended mastery of the ignorant and away of deviation. Today we stand on the cross-roads of truth and untruth. The one who is sure of getting water feels no thirst.". Here is a religious moral euphemism: where the imam referred to an important issue in beliefs, which is how the Messenger (Moses) fears. (The Imam (PBUH) here explains in a wonderful way that the Messenger (Moses) feared for the truth and did not fear for himself. So, he felt in himself the fear of (Moses) that is, he feared that people would be tempted by their magic and be deceived by them before he can show them what is in his hand, so Allah revealed to him at the present hour that (cast what is in your right hand) meaning: his stick, then it (grabs what they have made). Then the Imam (PBUH) says on the path of truth, meaning the position of the Imam with his people, as the situation of the Children of Israel from Moses (PBUH) when they let him down. (Al-Hassoun, 2012, p. 38). The important point is that the Imam (PBUH) included his saying with meanings from the Holy Qur'an such as (Moses fears). This is inspired by the Holy Qur'an in Surat Taha, verse 67 (So Mûsâ (Moses) conceived fear in himself). So, his saying that Moses did not perceive fear: he did not sense fear' is taken from the verse of the Quran.

B) And from his sermon (PBUH)) known as *Shaqshaqiya* sermon, which includes complaining about the caliphate, then preferring his patience with it and the people's swearing of allegiance to him: "By God, he has reincarnated it and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly up to me. I put a curtain against the caliphate and kept myself detached from it. Then I began to think whether I should

My God! Have mercy on their bewilderment and their passages and their groaning in their yards.

O My God! We have come out to Thee when the years of drought have crowded over us like (a herd of) thin camels, and rain clouds have abandoned us. Thou art the hope for the afflicted and succour for the seeker. We call Thee when the people have lost hopes, cloud has been denied and cattle have died, that do not seize us for our deeds and do not catch us for our sins, and spread Thy mercy over us through raining clouds, rain-fed blossoming, amazing vegetation, and heavy down-pours with which all that was dead regains life and all that was lost returns" (Al-Milani, 2011, p. 200). Here, we see the words that were mentioned by the imam with an aesthetic euphemism in a moral supplication style with God. He used the word '*insahat*' (dried up): The tops of its sprouts have dried up, and are dried up from the barren shrub. This is more interpretation than that of Al-Radi at the end of the supplication. He also used the Arabic word "*haamat*" which means went on its face from the severity of the thirst. This is more appropriate than the interpretation of infatuation with thirst, as Al-Radi says at the end of the supplication. The Imam also used the word '*marabidh*' plural of '*marbidh*', which is the fold of the sheep. The imam also used '*ajij althakala*' the wailing of the bereaved: She cried out at the top of her voice. There are also words such as '*annah*' (sheep); '*hannah*' (the camel); '*muwaliha*' (its entrances in the folds); and '*mukheelah*' which means is the cloud that appears as if it was raining, then it did not rain. There is also '*jawd*' (the rain). Here, euphemism in supplication was used in a moral manner, and asked God, His Majesty, for mercy and forgiveness, and to be generous to them with '*ghaith*', which is rain. The imam also used '*mubta's*' (the miserable), the one who was touched by miser and pain. There is also '*kifaya*': (enough) as well as the word '*al-suwam*' the plural

Fatima (peace be upon her) before his death, except that Abu Bakr forcibly confiscated it.

He (PBUH) also hinted at the word *arudh* which means humiliate and is a hint at the moral spectrum, i.e. the path of self-education and discipline. He also indicated in his sermon to the word (slip) And like the slipway: the place of slippage, and it is the place where it is feared that the feet will slip, and what is meant here is the path. Therefore, the Imam (PBUH) wanted to make it clear that all people must follow the path of morals in order to get rid of the heavy consequences on the Day of Resurrection, and that this behavior is a priority of rulers and governors' because they are the leaders of society and they are followed by them. The imam explained his grievance in a nice way without scratching anyone, and he showed what happened to him and how he was tired of patience. However, he defended himself with a high-level of eloquence that affects the listener. This is because it was a society of eloquence (Omar, 2008).

What came from the martyrdom of the Imam (PBUH) in Arabic poetry provides evidence of some of his euphemism in his speech and sermons, which in turn is evidence of the existence of euphemism in Arabic speech already but the imam added a great deal to it.

2.3 Euphemism of Supplication:

And from his sermon (PBUH) about prayer for rain which included aesthetic moral expressions and words saying: "O my God! Surely our mountains have dried up and our earth has become dusty. Our cattle are thirsty and are bewildered in their enclosures. They are moaning like the moaning of mothers for their (dead) sons. They are tired of going to their meadows and longing for their watering places. O My God! Have mercy on the groan of the groaning and yearn of the yearning. O

hamat dawabbuna” means became thirsty, as “huyam” means thirst.

His words “hadabiru’s-sinin”, which is plural of “hidbar” and means the camel whom treading has made thin. So the imam likened with such a camel the year in which drought had occurred. He justified this with the words of Dhul-Rammah which was cited by Sharif al-Radi: (Dhul-Rammah, 1971, p. 86).

These thin camels remain in their places, facing hardships and move only when we take them to some dry area.

His words "wa la qaza'in rababuha". Here "al-qaza" means small pieces of cloud scattered all round. His words "wa la shaffanin dhihabuha". It stands for "wa la dhata shaffanin dhihabuha". "ash-shaffan" means the cold wind and "adh-dhihab" means light rain. He omitted the word "dhata" from here because of the listener's knowledge of it (Al-Hassoun, 2012, pp. 215-216).

The euphemism that was in poetry also came in *Nahj al-Balaghah*, such as the word (*hidbar*), which is the camel with a hump, the one the back of which is clear and boney and “*hadabeer*” is the plural of “*hidbar*”.

It is the she-camel whose back is bent due to its thinness and weakness (Al-Zahari, 2001, P. 215). So, she is atrophied and its flesh has gone due to weakness, and the word hunchback appears once in *Nahj al-Balaghah*, and that is in the supplication of the Imam (peace be upon him) when he asked for rain, in which he says : (O Allah! We have come out to Thee when the years of drought have crowded over us like (a herd of) thin camels, and rain clouds have abandoned us. Thou art the hope for the afflicted and succour for the seeker (Al-Sharif Al-Radhi, 2001, p. 215). It came in the supplication for rain, in which he calls for the mercy of God to descend, and for the rain to fall,

of *saimah*, which is the grazing animal of camels and the like. There is the expression ‘*inba’aq al-muzn*’, which means rain clouds released from the rain as if it is alive, its stomach split open and what’s in it descended. The rain showered (with a lot of water). He (PBUH) used ‘*muniq*’: derived from ‘*anaqani*’ which means If I like it, or from ‘*anaqahu*’ which means if he makes him happy. There is also *sahhan sabban* and *wabil*: heavy rain of huge drops (Abdo, 1993, p. 216). He (PBUH) mentioned very aesthetic and eloquent words in the prayer’s context, which included euphemism in which he focuses on the moral aspect of how to ask God to lift the drought from them by His mercy.

He (PBUH) completes the sermon saying “Allah, the Glorified, has made the seeking of (His) forgiveness a means for the pouring down of livelihood and mercy on the people as Allah has said: Seek ye the forgiveness of your Lord! Verily, He is the Most-forgiving, He will send (down) upon you the cloud raining in torrents, and help you with wealth and sons (children) . . . (Qur'an, 17:10-12). Allah may shower mercy on him who took up repentance, gave up sins and hastened (in performing good acts before) his death.

We see here that the imam included the sermon with a verse from the Qur’an, which indicates that part of the imam’s euphemism is from the Qur’an, according to the Qur’anic verses mentioned in many of his sermons, and with another opinion for the explanation of the sermon above, says the commentator (Mohsen, 2001, P.465).

There is moral euphemism in the words “*insahat jibaluna*” means the mountains cracked on account of drought. It is said “*insaha'ththawbu*” when it is torn. It is also said “*insaha'nnabtu*” or “*saha*” or “*sawwaha*” when vegetation withers and dries up. His words “wa

humpy camel, which seemed like a bind or deployment from the ground, which is closed and empty of grass and softness. This happens when the rain cut off from it and does not reach it, which leads to the face and the drought.

3. Results

The study revealed the aesthetics of euphemism and its types in *Nahj al-Balagha* in the sermons that Imam Ali (PBUH) used in preaching, advice, guidance, enjoining good and forbidding evil. Therefore, the study showed the beautiful and nice rhetorical usage in the moral speeches that were mentioned in *Nahj al-Balagha*, and the social rules in showing the location of euphemism and its impact on the discourse.

1- It became clear that there are different types and forms of euphemism in the sermons that pertain to the moral, social and other subtleties of *Nahj al-Balaghah*. The idea of euphemism used by the imam, as it became clear through the study, is one of his innovations, especially since part of it is quoted from the Holy Qur'an.

2- It became clear that the reason for the presence of euphemism in the sermons of the Imam (PBUH) is to clarify the moral, religious and social dimensions, by focusing on the aesthetic connotations of words that affect the listener and the recipient through the use of effective and new words in the speech with eloquent and consistent meanings within the context of the sermon.

3- The most euphemism used in *Nahj al-Balaghah* is in moral matters for advice, guidance, exhortation and warning the nation against moving away from the path of truth. This is because of the impact of these euphemistic words on the nation in general and society in particular in his moral sermons. The reason for using this kind of

and for this he describes the condition of the people and what happened to them in a beautiful and gentle way of supplication. So, he used the word (*hadabeer*) added to the word *al-sinin*.

It seems that Sayyid Al- Sharif Al-Radhi benefited from the lexical significance of this word, and explained its meaning in his (PBUH) speech, saying:

“And his saying “*hadabeer Al-Ssannah*” is the plural of “*hadbar*”, which is the she-camel that has been exhausted by travel, so he likens it to the year in which the barrenness spread.”

This is one of the most beautiful images of rhetoric. In metaphors, the imam (PBUH) used euphemistic words that are very subtle in expression. Al-Sharif Al-Radi relies on the language of the Arabs to support his opinion, and how the word “*hadabir*” came in the context of poetry and its connotation of palliative meaning, which most of the explanations of *Nahj al-Balaghah* agreed with, including Al-Bahrani and the author of Al-Dabaj Al-Wadi (Al-Hasani, 2003, p. 960), as for the position of the owners of the stranger from the upper usage, they singled out this usage and employing the word in it with the words of the imam (Al-Zamakhshari, 2010).

Ibn al-Atheer al-Jazari (Al-Saadawi, 2008), said that the imam employed this word and likened it to the years in which drought and barrenness abound. The resemblance between the barrenness and drought of years, and the back of a humped camel, which looked like a hill or sawn from the ground, which was desolate and devoid of grass and vegetation.

The explanation is similar to what Sharif al-Radhi said in his explanation of the words of the imam, which he used regarding the resemblance, as if what is inside the humpy camel of thinness and matter represents difficulty in riding it. This is a picture of the similarity between the drought and aridity of the years and between the back of the

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euphemism in these sermons is to attract people to the path of truth through the soft and gentle method, and this is the method of the Holy Qur'an.

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