

تحليل الخطاب الاجتماعي في نهج البلاغة: اللغة، التنشئة الاجتماعية، والأنماط

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دراسات علم اللغة الاجتماعي.

الملخص

في دراسة وظيفة أي لغة، يجب أخذ جانبين في الاعتبار: أولاً، اعتبار اللغة كأداة للتواصل، مما يمكن الأفراد من تبادل المعلومات. هذا الجانب التواصلي واقعي وسهل الفهم، لأنه جانب ملموس من اللغة. ومع ذلك، فإن التركيز على هذا الجانب يجعل مراعاة الجانب الآخر ضرورية أيضاً: المجتمعات اللغوية، التي يمكن أن ترتبط بعناصر اجتماعية أخرى مثل مستوى المعيشة، ومكان السكن، والنشاط المهني، وعوامل أخرى مرتبطة. على هذا المستوى تُجرى دراسات علم اللغة الاجتماعي، التي تتناول اللغة والتواصل. من هذا المنظور، تتحقق تنشئة الفرد وتشكيل وجوده الاجتماعي. هذه اللغة تدمج الفرد من خلال علاقاته في المجتمع وتشاركه في عملية ثنائية: من ناحية، تمنحه هوية كعضو في المجتمع، وفي المقابل، يؤكد الفرد هذه الهوية بقبول قوانين المجتمع. بهذا المعنى، اللغة هنا تعني تعريف البنية الرمزية للمجتمع (جبلير جرانجيون، <http://aslimnet.free.fr/traductions/articles/communaute.htm>).

التنشئة الاجتماعية هي عملية من التعلم والنمو الاجتماعي. إنها عملية مستمرة، ديناميكية، معقدة ومتشابهة؛ عملية لتشكيل السلوك الاجتماعي للفرد، واستدماج ثقافة المجتمع في بنيته الشخصية، وتعديل الميل الفطرية للإنسان، وتحويل الكائن الحيوي إلى كائن اجتماعي. يكتسب الإنسان من خلالها الصفة الإنسانية. الطفل من خلال هذه العملية يصبح حساساً للمحفزات الاجتماعية، مثل ضغوط الحياة الجماعية وواجباتها، التي تعلم الطفل كيفية التفاعل مع الآخرين. وفهمهم، والتصرف وفقاً لذلك. للنمط السلوكي تعاريف متعددة يمكن تلخيصها كالتالي: «تصور سلوكي مرتبط بشخص معين وواحدة من سماته الشخصية (مثل اللغة)؛ لأنه يعبر عن احتياجات الفرد في علاقته بالمجتمع» (المصدر نفسه). مجموعة من هذه الأنماط السلوكية تشكل ما يمكن تسميته المحور الاجتماعي، بمعنى مجموعة العلاقات التي تربط الأنماط السلوكية الظاهرة من فرد ما في مراحل حياته المختلفة ببعضها البعض. نتيجة لذلك، كان للنبي الأكرم ﷺ تأثيرات تربوية على تشكيل فرد متكامل هدفه تنمية مجتمع مثالي. تجسدت هذه التأثيرات في شخصية الإمام علي عليه السلام وتحولت إلى أنماط سلوكية متعددة ومتنوعة انعكست في نهج البلاغة وفقاً للسياقات الاجتماعية المختلفة التي عاش فيها الإمام عليه السلام. بناءً على ذلك، ظهر هذا التنوع في الوظائف اللغوية المستخدمة من قبل الإمام في مواقف خطابية مختلفة. وعليه، ينظم البحث الحالي في قسمين.

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المقدمة

يتناول هذا البحث تحليل الخطاب الاجتماعي في كتاب نهج البلاغة مع التركيز على ثلاث محاور رئيسية هي «اللغة»، «التنشئة الاجتماعية» و«الأنماط السلوكية». المشكلة الرئيسية للبحث هي دراسة دور اللغة باعتبارها أهم أداة لتشكيل الهوية الاجتماعية ونقل الثقافة في المجتمعات البشرية، وكيف تجسدت هذه العملية في خطاب الإمام علي (عليه السلام). الخلفية النظرية للبحث نابعة من مجال علم اللغة الاجتماعي ودور اللغة في عملية التنشئة الاجتماعية، حيث تُعد اللغة ليس فقط وسيلة للتواصل، بل بنية رمزية لتعريف عضوية الفرد في المجتمع وقبول القوانين الجماعية. تكمن أهمية إجراء هذا البحث في أنه يحلل خطاب الإمام علي (عليه السلام)، ويبحث الأبعاد الاجتماعية والتربوية لسيرته ضمن الإطار العلمي لعلم اللغة الاجتماعي، ويظهر الصلة العميقة بين التعاليم الدينية والعلوم الإنسانية الحديثة. تشمل الأهداف العامة للبحث توضيح عملية التنشئة الاجتماعية في سيرة الإمام علي (عليه السلام)، وتحديد أنماطه السلوكية اللغوية في مواجهة المواقف المختلفة. وتتضمن الأهداف الخاصة دراسة دور التربية النبوية في تشكيل شخصية الإمام، وتحليل وظيفة الحواس في عملية التعلم الاجتماعي، واستخراج أنواع الأنماط الكلامية في نهج البلاغة. الأسئلة المحورية للبحث هي: كيف تحققت عملية التنشئة الاجتماعية في شخصية الإمام علي (عليه السلام) وتحت تأثير أي عوامل؟ وما التنوع والتقسيم الذي تتمتع به الأنماط السلوكية اللغوية المستخدمة في خطابه في نهج البلاغة؟ يشمل النطاق المكاني والزمني للبحث نص نهج البلاغة وشروحاته المرتبطة، ويندرج من الناحية النظرية في نطاق علوم علم اللغة الاجتماعي وتحليل الخطاب.

المنهجية

هذا البحث من حيث طبيعته بحث نوعي وأساسي تم إجراؤه بمنهج تحليل المحتوى وبطريقة تحليلية-وصفية. يركز تصميم البحث على الدراسة المكتبية وتحليل النص، وتم جمع البيانات المطلوبة بأسلوب وثائقي من خلال النص الأصلي لنهج البلاغة والمصادر التفسيرية والتاريخية المرتبطة. يشكل المجتمع الإحصائي للبحث جميع الخطب والرسائل والحكم الواردة في نهج البلاغة، وتم أخذ العينات بطريقة هادفة مع التركيز على الأقسام التي تشير مباشرة إلى القضايا الاجتماعية والتربوية والأنماط السلوكية. كانت الأداة الرئيسية لجمع البيانات هي التلخيص من النصوص واستخراج العبارات الرئيسية المرتبطة بموضوع البحث. لضمان صدق (صلاحية) البيانات،

تم الاستفادة من شروح نهج البلاغة المعتمدة مثل شرح ابن أبي الحديد، وتم الاهتمام بالاستشهادات بالمصادر التاريخية والروائية الأولية. تم تحقيق ثبات البحث من خلال الاستخراج المنهجي للمواضيع والمراجعة المتكررة لمطابقة البيانات مع أسئلة البحث. كانت طريقة تحليل البيانات هي التحليل النوعي للمحتوى بتقنية استقرائية تعتمد على الترميز وتصنيف المواضيع. في هذا الصدد، تم أولاً تحديد وحدات التحليل (الجمل والعبارات المرتبطة)، ثم استخراج المواضيع الرئيسية والفرعية، وأخيراً تم تفسيرها في إطار مفاهيم علم اللغة الاجتماعي. مراحل تنفيذ البحث بالترتيب شملت: الدراسات الأولية وفحص الأسس النظرية، مراجعة النص الكامل لنهج البلاغة وتحديد الأقسام المرتبطة، استخراج وتصنيف البيانات النصية، تحليل البيانات في محوري التنشئة الاجتماعية والأنماط السلوكية، وأخيراً تنظيم وعرض النتائج.

النتائج

تم تنظيم نتائج هذا البحث في محورين رئيسيين. في المحور الأول (التربية والتنشئة المجتمعية)، تظهر النتائج أنه من منظور نهج البلاغة، اللغة هي حجر الأساس في تشكيل الهوية الاجتماعية. من خلال اللغة، يُقبل الفرد عضواً في المجتمع ويستمدح قوانينه الرمزية. عملية التنشئة الاجتماعية للإمام علي (عليه السلام) هي نموذج واضح لهذه النظرية. يذكر (عليه السلام) في وصف فترة الطفولة ومرافقته للنبي (صلى الله عليه وآله وسلم) دور جميع الحواس الخمس في هذه العملية. عبارات مثل «يَضُمُّنِي إِلَى صَدْرِهِ» (حس اللمس والأمن العاطفي)، «يُشْمِّنِي عَرْفَهُ» و «أَشْمُّ رِيحَ التُّبُوَّةِ» (حس الشم)، «يَمَضَعُ الشَّيْءَ ثُمَّ يُلْقِمُنِيهِ» (حس التذوق)، «أَرَى نُورَ الْوَحْيِ» (حس البصر) و «سَمِعْتُ رَتَّةَ الشَّيْطَانِ» (حس السمع)، تدل على تعليم شامل قائم على التجربة المباشرة. هذه التنشئة ارتقت تدريجياً من مرحلة التقليد والمحاكاة إلى مرحلة «تكوين الذات» ثم «تكوين الشخصية»، لدرجة أن الإمام (عليه السلام) يصف نفسه كتابع للنبي (صلى الله عليه وآله وسلم) مثل «الفصيل» (صغير الناقة) الذي يتبع أمه. هذه التربية النبوية جعلت الإمام (عليه السلام) يتشرب الأخلاق والسنة النبوية لدرجة أنه كما يقول عن نفسه: «كَذِبَةٌ فِي قَوْلٍ» و «خَطَلَةٌ فِي فِعْلٍ» لم تصدر منه. في المحور الثاني (تنوع الأنماط السلوكية)، يبين البحث أن الأنماط اللغوية والسلوكية للإمام علي (عليه السلام) في نهج البلاغة لم تكن ثابتة، بل كانت مرنة ومتنوعة حسب المخاطب والموقف والضرورات الاجتماعية. تقع هذه الأنماط على سلسلة تتراوح بين «الجبر» (مثل بيان أحكام الله وسنة النبي التي لا تتغير) و «الاختيار» (مثل الموعظة والنصيحة وأسلوب التعامل مع الناس). على سبيل المثال، في مواجهة طلحة والزبير اللذين طلبا المشاركة في الحكم، أكد (عليه السلام) بحزم على اتباع كتاب الله وسنة النبي (صلى الله عليه وآله وسلم).

ورفض الحاجة إلى مشاورتهما. في المقابل، في الخطب الوعظية، باستخدام استعارات مثل «اليَوْمَ الْيُضْمَارُ وَغَدَا السَّبَاقُ» يحث الناس على الزهد والاجتهاد للآخرة. كما تشمل أنماطه السلوكية أموراً مثل محورية العدالة («الدَّلِيلُ عِنْدِي عَزِيْزٌ...»)، وتكريم مكانة المرأة («جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ»)، والحفاظ على الرابطة العشائرية، وصون اللسان عن الفحش والغيبة، وسعة الصدر في إدارة الخلافات («دَعُونِي وَالتَّمَسُّوا غَيْرِي...»). نتيجة أخرى هي تأكيد الرؤية القائلة بفطرية الاستعداد اللغوي عند الإنسان، الذي أشار إليه الإمام عليه السلام في عبارة «ثُمَّ مَنَحَهُ قَلْبًا حَافِظًا وَلِسَانًا لَا فِطْرًا» والتي تتفق مع نظريات علماء اللغة المعاصرين مثل تشومسكي.

الخاتمة

توصل هذا البحث إلى النتيجة العامة أن الخطاب الاجتماعي في نهج البلاغة هو انعكاس عميق للتفاعل الديناميكي بين اللغة والتنشئة الاجتماعية والأنماط السلوكية. أهم النتائج هي: الدور المحوري للغة في الهوية الاجتماعية، والتجلي الكامل لعملية التنشئة الاجتماعية في شخصية الإمام عليه السلام تحت التربية المباشرة والشاملة للنبي صلى الله عليه وآله وسلم، وتنوع الأنماط الكلامية والسلوكية الخاصة به عليه السلام المرتبطة بالموقف والتي تشمل الحزم في المبادئ والمرونة في الأساليب. تفسير هذه النتائج في إطار نظريات علم اللغة الاجتماعي يبين أن خطاب الإمام عليه السلام لم يكن فقط لنشر التعاليم الدينية، بل أيضاً لتشكيل «نظام رمزي» للمجتمع المسلم وتعريف «القانون الثقافي» الحاكم عليه. التطبيق النظري لهذا البحث هو إثراء دراسات علم اللغة الاجتماعي بمصادر الحكمة الدينية وتقديم نموذج محلي لتحليل الخطاب. كما يمكن أن يكون تطبيقه العملي في المجالات التربوية والإدارية والاجتماعية، مثل الاستفادة من الأساليب الحسية الشاملة في التعليم، والمرونة في أنماط التواصل للقادة، وجمع بين المبادئ الثابتة والأساليب المتغيرة في إدارة المجتمع. من محدوديات هذا البحث التركيز فقط على نص نهج البلاغة وعدم إجراء مقارنة منهجية مع خطابات اجتماعية أخرى في نفس الفترة التاريخية. أيضاً، يمكن أن يتأثر تفسير بعض المفاهيم اللغوية-الاجتماعية برؤية المفسر. لمستقبل البحث يُقترح: دراسة مقارنة للخطاب الاجتماعي في نهج البلاغة مع نصوص أدبية-حكومية أخرى في العالم، وتحليل سوسيوولوجي لمخاطبي خطاب الإمام عليه السلام ودوافعه في اختيار كل نمط لغوي، ودراسة تجريبية لتأثير استخدام الأنماط التواصلية المستخرجة من هذا البحث في مواقف إدارية وتربوية معاصرة.

Analysis of Social Discourse in Nahj al-Balagha: Language, Socialization, and Patterns

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ABSTRACT

When studying the function of any language, two aspects need to be considered: one is considering the language as a means of communication, enabling individuals to exchange information. This communicative aspect is realistic and can be easily perceived, as it is a tangible aspect of language. However, focusing on this aspect also necessitates consideration of the other aspect: linguistic communities, which can be linked to other social elements such as standard of living, residence, professional activity, among other factors. It is at this level that sociolinguistic studies, concerned with language and communication, are conducted. From this perspective, the individual's socialization and the structuring of their social existence are realized. This language integrates the individual into society through their relationships, involving them in a dual process: it grants them recognition of an identity as a member of society and in return, they affirm this identity by accepting the laws of the community. In this sense, language here signifies defining the symbolic structure of the community (Jilbir Ghrāngiyūm, <http://aslimnet.free.fr/traductions/articles/communaute.htm>).

Socialization is a process of social learning and growth. It is a continuous, dynamic, complex, and intertwined process; a process of shaping the individual's social behavior, embedding the culture of society in their personality structure, refining innate human dispositions, and transforming the biological being into a social being. Through it, humans acquire the quality of humanity. Through this process, a child gains sensitivity to social stimuli, such as the pressures resulting from group life and its obligations, teaching the child how to interact with others, understand them, and behave accordingly. A behavioral pattern has several definitions, which can be summarized as follows: "a behavioral conception linked to a specific person and one of their personal characteristics (such as language); as it expresses the person's needs in relation to the community" (Ibid). A set of these behavioral patterns constitutes what may be termed the social center, meaning the set of relationships connecting the behavioral patterns of an individual exhibits at different stages of life. Consequently, the Prophet Muhammad (peace be upon him and his progeny) had pedagogical effects on the formation of an integrated individual, aiming to nurture an ideal society. These effects were embodied in the personality of Imam Ali (peace be upon him), taking on multiple behavioral patterns that differed and varied as reflected in Nahj al-Balagha according to the social contexts in which the Imam (peace be upon him) lived. Accordingly, this diversity appeared in the linguistic functions used by the Imam in different discursive situations.

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Section One: Education and Nurturing Society

The relationship between education and socialization is complementary; neither can be separated from the other, and each complements the other, with a slight difference arising from their distinct characteristics. Education refers to a formal, systematic process that aligns with the law and political system of the state and takes place in official state institutions such as nurseries, schools, mosques, cultural, sports, and recreational institutions, vocational training centers, and rehabilitation centers. Socialization, on the other hand, is the process of training an individual to perform their role in social life as a member of a specific group bound together by language, religion, culture, customs, and traditions. Achieving the process of socialization involves a number of informal institutions such as the family, media, and peer groups, in addition to the formal institutions mentioned earlier (Aḥmad al-Qutaysh, 2004).

The process of socialization is one of the vital, continuous processes that is not limited to a specific age stage; it accompanies an individual from the cradle to the grave. This process enables the individual to acquire the knowledge and skills that enable social communication with the group. It is one of the most critical social processes in an individual's life, as the foundations of their personality depend on it, and through it, the individual adapts or fails to adapt to their environment. It is also an educational process that does not only occur at home; teachers and community members also participate in it. It is a continuous process, especially when the individual transitions to a new society. It is referred to as socialization in childhood and as social conditioning in adolescence and adulthood.

The individual acquires language, customs, and traditions and forms attitudes and values. Socialization is influenced by several factors, including prevalent beliefs, political conditions, and the economic, educational, and intellectual level of the parents.

The function of socialization is the social growth of the individual, whereby they adapt to society, assimilate its habits and behaviors, and become a member belongs to and is loyal to it. This function includes several levels:

- The individual acquiring the culture of society while acquiring language, customs, traditions, prevalent behavioral patterns, and values specific to the society. This process determines their social identity and transforms them into a social being carrying the culture of society, capable of transmitting it to future generations as it was transmitted to them.

- Satisfying the individual's needs. If the individual's cognitive, emotional, and skill-related needs are not met within the prevailing culture of society, social gap emerges between the individual and their society, as some individuals tend towards isolation, alienation, introversion, and, in some cases, emigration.

- Adaptation to the social environment.

- Achieving the process of social conditioning associated with their function (behavioral pattern) performed in society or the role they occupy.

Therefore, socialization cannot be achieved without language. Words are symbols that refer to things in situations and carry the meanings of things in those situations. Through these symbols, the individual can respond to things even in their absence from their direct sensory field. Through language, the individual can anticipate their behavior in future situations. This is the basis of the thinking process (Ṣāliḥ Ḥasan Aḥmad al-Dāhirī, 2008).

Many human sciences have participated in the study of language, including social psychology, sociology, developmental psychology, philosophy, and sociolinguistics. Sociolinguistics is of great importance in our study because it reveals the experiences and stimuli the individual which exposed to in their early years, up to the complete formation of their personality in the future through their language and speech behavior, which reveals inherited potentials and predispositions and their interaction with the environment. During this, the individual acquires social behavior appropriate to the social and cultural environment. This means it is a process of social learning, making the learning individual a member of their family, institution, or society.

Nahj al-Balagha contains pedagogical directives concerned with shaping the child's mind and personality, developing their faculties, thereby aiming at the child's proper Islamic upbringing, so that they grow up with firmly rooted virtues.

The Noble Prophet (peace be upon him and his progeny) embarked on nurturing society within an Islamic perspective, embodied in his social approach to upbringing. He was born in an environment shattered spiritually, politically, economically, and socially, in which people shed blood, severed kinship ties, worshipped idols, and ignorance and discord prevailed (‘Alī Ibrāhīm Hasan, 1963). As mentioned about him (peace be upon him) in Nahj al-Balagha: "Indeed, God sent Muhammad (peace be upon him and his progeny) as a warner to the worlds and a trustee over the revelation, while you, O Arabs, were upon the most corrupt religion and the most degraded abode, dwelling among harsh stones and deaf snakes, drinking murky water, eating coarse food, shedding each other's blood, and severing kinship ties. Idols were erected among you, and sins were firmly established" (Nahj al-Balāghah, 26/69). From the moment the revelation descended upon the Prophet (peace be upon him and his progeny), the Noble Quran represented and discourse a pure and inexhaustible Islamic pedagogy, spring from years, decades, and even centuries drew sustenance. It thus gained a pedagogical impetus that contributed to the general civilizational advancement. This is due to the fact that the Qur’an itself, as a word of God Almighty revealed to His Messenger Muhammad (peace be upon him and his progeny), was a book of guidance and instruction, distinguished by a unique linguistic architecture that penetrates the heart and mobilizes emotions and feelings in the desired direction. It was characterized by a miraculous style that stimulates the mind, activates its cognitive functions, enabling thinking, contemplation, analysis, and deduction, so the mind traverses the horizons of the universe searching and thinking. It contained ideas, values, and orientations that form the solid pillars for building the Muslim personality and Muslim society.

The Prophet (peace be upon him and his progeny) assumed guardianship of Imam Ali (peace be upon him) after suggesting to Al-Abbas bin Abd al-Muttalib that they lighten the burden of their uncle Abu Talib. So, the Prophet (peace be upon him and his progeny) took Ali into his care to raise him. The Imam (peace be upon him) described his condition before being taken into the care of the Messenger (peace

be upon him and his progeny), saying: "I have been oppressed since God took him until this very day, and I was oppressed even before the advent of Islam. Indeed, my brother Aqil would sin, and Ja'far would be beaten, and I would be beaten" (Ibn Hishām Muḥammad b. Ishāq al-Muṭṭalibī, 1383 AH). This sense of oppression made the Imam a pioneer in literature and creativity, for those who suffer often become more inclined toward creativity and they are in the view of Berger, the most opposed to unjust social systems because such individuals write to resolve internal conflict caused by those prevailing systems (‘Izz al-Dīn Ismā‘īl, 1963).

The Imam (peace be upon him) lived with the Prophet (peace be upon him and his progeny) for twelve years before the prophethood and twenty-three years after it, then lived thirty years after the death of the Prophet (peace be upon him and his progeny) (Riḍā al-Ḥusaynī, 1410 AH).

Socialization may be understood as a process of social learning, whereby the child acquires acceptable traits, standards, and behaviors through observation, imitation, and mimicry.

Accordingly, the upbringing of the Imam (peace be upon him) means all the processes of formation, change, and acquisition that he was exposed to, as a child, in his interaction with the individuals and groups responsible for his care, especially his companionship with the Noble Messenger (peace be upon him and his progeny). His blessed upbringing included basic training for behavioral control and methods of gratification, as well as acquiring sound social standards that govern his behavior and orientation. It was a long biography in which the Imam (peace be upon him) was always connected to the Prophet (peace be upon him and his progeny) from his childhood, which he describes in *Nahj al-Balagha* as the most prominent stage of education and instruction, saying: "And you know my position from the Messenger of God (peace be upon him and his progeny) in terms of close kinship and special status. He placed me on his lap when I was a child, embracing me to his chest, sheltering me in his bed, touching me with his body, and letting me smell his fragrance. He would chew something and then feed it to me. He did not find a lie in my speech nor an error in my action. And God coupled with him (peace be upon him and his progeny)

from the time he was weaned the greatest of His angels, guiding him night and day on the path of noble traits and the finest morals of the world. And I used to follow him like a young camel following its mother's trail. He would raise for me every day a banner of his morals and command me to emulate him. And he used to retreat to (the cave of) Hira every year, and I would see him while no one else did. And no single household was gathered in Islam at that time except the Messenger of God (peace be upon him and his progeny), Khadijah, and I was the third of them. I saw the light of revelation and messengership and smelled the fragrance of prophethood. And I heard the cry of Satan when revelation descended upon him (peace be upon him and his progeny), so I said, 'O Messenger of God, what is this cry?' He said, 'This is Satan; he has despaired of being worshipped. You hear what I hear and see what I see, except that you are not a prophet, but you are a minister, and you are indeed upon goodness.'

If a child enters the process of socialization from the earliest stages of prenatal development and the formation of the fetus, this process, in reality, is not deeply realized except by reaching language, which occurs in the primary environment, i.e., the family environment. The child does not attain the status of a family member except through the words they hear and then repeat. Moreover, their naming itself relates precisely to this aspect; as they are called *infans* (Latin for "one who does not speak") (*Jilbīr Ghrāngiyūm*, <http://aslimnet.free.fr/traductions/articles/communaute.htm>). Imam Ali (peace be upon him), when describing his relationship with the Prophet (peace be upon him and his progeny), begins from when he became a boy capable of speaking and repeating phrases. Therefore, he described his relationship with the Prophet based on what his memory, indicative of his age at that time, carried. The phrases: ("close kinship") and ("special status") indicate beyond doubt the intensity of his closeness to the Messenger (peace be upon him and his progeny), a closeness unparalleled by others of his time.

The child's gradual integration into their surroundings does not occur solely through mimicry or taming but fundamentally through language, that is, within this space (community) where the family and the mother tongue exist simultaneously. This is what the Imam (peace be upon him) expressed in his aforementioned statement: "And I used to follow him

like a young camel following its mother's trail. He would raise for me every day a banner of his morals and command me to emulate him." This is the stage of self-formation, where the child acquires their distinctive characteristics that differentiate them from other children, or forms a self distinct from that of others. This stage begins when the child realizes that their name differs from the names of others, then gradually learns how to respond to stimuli and explore the world and its systems. This is followed by the stage of language use, which is an important stage, as the child feels they can interact with others and convey their thoughts and needs to them.

The stage of self-formation is represented in the stages of imitation and babbling. Imitation is a form of behavior observed in many living beings, including humans. Imitation is an acquired behavior, and this acquisition enables their social integration. The Prophet (peace be upon him and his progeny) encouraged Imam Ali (peace be upon him) to imitate him. This means that his journey with the Prophet (peace be upon him and his progeny) was a correctly guided journey, in which he imbibed Islam in his spirit and body until it possessed all his feelings, sensations, and capabilities. He came to embody religious principles in thought and action, so what he said and did was regarded as an expression of truth, and he is the criterion by which ideas are judged; he represents the decisive distinction between truth and falsehood.

The act of thinking requires the child to abandon imaginary action represented through objects, saying nothing of it except what they hear from the words granted to them by their surroundings. However, distancing oneself from objects occurs through naming them through the symbolic presence of the name. The child lives this experience with their family since it is the most prominent, and through it, they transition from the world of individuality to the world of collectivity as the family is the first social community the individual encounters. This socialization occurs primarily through language within this community, although we do not deny that there are other bonds for this community, considered prior to language, such as the bonds of blood and lineage.

The relationship between language and community socializes the child according to the community's culture, occurring when the child fully adopts the language of the community. The Imam's (peace be upon him) statement: "He did not find a lie in my speech nor an error in my action" conclusively indicates the Imam's (peace be upon him) embodiment of the Prophet's (peace be upon him and his progeny) morals in speech and behavior. This embodiment of prophetic morals means accepting the cultural law of the virtuous community, which grants him his identity and guarantees his membership. This enabled the Imam to find a point of support outside himself and within the reality of the community, a point not individualistic but anchored in a collective social reality through language. For "language is the law imposed by the community on the individual, and it is the condition set by the community before the individual to obtain a recognized social identity" (Ibid). In this sense, every community must have its own language expressing its culture, that is, the set of constraints it imposes on the individual. Therefore, the Imam clarified the Islamic social chain that blended through the language of revelation, prophethood, and Imamate-a special language representing, in its totality, divine, lordly socialization. This is clearly evident in the Imam's (peace be upon him) statement: "And God coupled with him (peace be upon him and his progeny) from the time he was weaned the greatest of His angels, guiding him night and day on the path of noble traits and the finest morals of the world. And I used to follow him like a young camel following its mother's trail. He would raise for me every day a banner of his morals and command me to emulate him."

It should be noted that the Imam (peace be upon him) used all five senses in the text according to their influence on the process of socialization. The following phrases came: ("He placed me on his lap when I was a child, embracing me to his chest, sheltering me in his bed, and touching me with his body") to indicate the sense of touch, which provides the child with emotional reassurance, affection, and reassurance. This represents the stage of emotional security, as the child needs security and love just as they need food and drink. It is the stage where the child needs praise and commendation so as not to feel

incapable of acting. The aforementioned phrases strongly indicate key social functions concerning child upbringing. Then the Imam (peace be upon him) said: ("and letting me smell his fragrance") referring to the sense of smell, which was mentioned in this phrase and confirmed at the end of the paragraph when the Imam (peace be upon him) said: ("and I smelled the fragrance of prophethood"). Because the Imam (peace be upon him) knew that the Messenger of God was a prophet from the time he was weaned, God coupled Gabriel with him, describing him as ('the greatest of His angels'). This correspondence between smelling the Messenger and smelling the Imam gives the text a symbolic convergence of prophethood and Imamate, indicating the lordly, sound socialization for each from birth. The Imam also mentioned the sense of (taste) once in his statement: ("He would chew something and then feed it to me").

Then came the sense of sight, so he (peace be upon him) said: ("and I would see him while no one else did"). Perhaps the meaning is that the Imam saw the Prophet during his communion with his Lord and during the descent of revelation upon him, supported by his previous statement (peace be upon him): ("And he used to retreat every year to Hira"). This sight again also refers to seeing the light of revelation and messengership, making the phrase: ("I saw the light of revelation and messengership") a completion of seeing the Messenger (peace be upon him and his progeny), to complete the divine vision of the lordly project.

He also mentioned the sense of hearing when he said: ("And I heard the cry of Satan when revelation descended upon him (peace be upon him and his progeny)"), indicating that hearing and sight are close in importance in the child's social upbringing, noting that hearing precedes sight in the child's development. While seeing the elements of the discursive event in the prophetic mission (revelation, messengership, and the Messenger), he heard the cry of Satan upon the descent of revelation. Therefore, the Imam immediately asked the Prophet (peace be upon him and his progeny), indicating education and instruction through inquiry ("What is this cry?"). Because when the Imam sees, he is certain, but when he hears, he is not certain until the matter is clarified by the Messenger (peace be upon him and his progeny). At this point,

the Imam (peace be upon him) transitions from the stage of (self-formation) to the stage of (personality formation). This stage begins when the child starts thinking to themselves, posing questions and inquiries about what occupies their mind, forming a reservoir of information and skills that help them adapt and recognize different situations. A person remains in continuous interaction with the surrounding circumstances, either taking from them and following their traces or being guided by them and benefiting from them or others. In all cases, they leave a measure of impact, which may be negative or positive; they may fail to confront them or adapt to them willingly or by force. Humans have a kind of fixed personal qualities through which their methods and orientations determine their identity. The change that occurs in their personality results from acquiring different behaviors that began since childhood.

The psychologist Morton Prince defines personality in his book *The Unconscious* as the set of predispositions, tendencies, inclinations, instincts, and innate and acquired biological forces. The sum of these factors controls socialization. We should therefore resort to sound reason to benefit from its stored experiences to enable us to choose the most appropriate and method in socializing the child, after verifying the maturity level of the educator and the quality of their human attributes.

The use of emphasis tools in the text indicates that guidance is not a social luxury necessitated by relational causal factors, but rather divine legislation that the Prophet (peace be upon him and his progeny) could not convey unless commanded by the Almighty Creator. Otherwise, what would have prompted him to fabrication? Fabrication, whether concerning minor or major matters, would be equally impermissible, if fabrication had indeed occurred (‘Abd al-Ḥusaynī ‘Abd al-Riḍā al-‘Amrī). Therefore, the Messenger (peace be upon him and his progeny) said in his answer to the Imam's (peace be upon him) question: "You hear what I hear and see what I see, except that you are not a prophet, but you are a minister, and you are indeed upon goodness." He emphasized hearing over sight according to the principles of realistic social upbringing, differing from the sequence presented in the Imam's earlier statement (peace be upon him). It appears that the Messenger

(peace be upon him and his progeny) emphasized answering the question first, so he specified hearing due to the question's relation to it, then mentioned sight to reinforce this perception and confirmation of what the Imam (peace be upon him) was seeing. On the one hand, this was also in alignment with the Noble Quran, which emphasized hearing over sight (Sūrat Hūd/20, al-Ḥijr/18, Yūnus/31, al-Isrā'/36, al-Mu'minūn/78, al-Sajdah/9, al-Mulk/23). On another level, divine balance presupposes the existence of opposing forces, such as temptation, and opposite reason be the soul that incites to evil. Therefore, the Messenger (peace be upon him and his progeny) followed his speech with mentioning sight, which suits the truth, lest it be understood that the Imam heard the cry of Satan without seeing the light of divine guidance. This means that the Prophet (peace be upon him and his progeny) and the Imam (peace be upon him) both heard the cry of Satan and saw the light of revelation. It may be argued that they shared exceptional perceptual awareness, because the Prophet (peace be upon him and his progeny) did not specify with a verbal clue, saying: as long as you are with me, or this is during my lifetime, but rather the continuity of the action, time, and place. This is because the description of speech, from the perspective of the receiver of the informational message, which is the characteristic of discovery that the linguistic event acquires, for what the narrator of the news decides "... And I am upon clear evidence from my Lord and a clear path from my Prophet, and I am upon the clear path, picking it up piece by piece" ('Abd al-Salām al-Masaddī, 1981), and his statement (peace be upon him): "And the Messenger of God (peace be upon him and his progeny) passed away, and his head was upon my chest. Indeed, his soul flowed into my palm, and I passed it over my face. And I was charged with washing him (peace be upon him and his progeny), and the angels were my helpers. The house and courtyards resounded; a group descending and a group ascending. And their whispering did not leave my hearing until we buried him in his grave. So who has more right to him than I, alive and dead?" (Nahj al-Balāghah, khuṭbah 97/143).

About him (peace be upon him) while he was washing the body of the Messenger of God (peace be upon him and his progeny) and preparing him: "May my father and mother be sacrificed for you, O Messenger of God! Your death has severed what was not severed by the death of any other such as prophethood, receiving informations, and tidings from the heavens. You specialized until you became a solace for all others, and you generalized until people became equal in you. May my father and mother be sacrificed for you! Remember us before your Lord, and keep us in your mind" (Ibid, khutbah 235).

Among the contents of socialization according to Imam Ali (peace be upon him) is his use of natural resources in healthy spending, giving, and charity. He says: "So whoever God has granted wealth, let them use it to maintain kinship ties, let them offer generous hospitality with it, let them use it to free the captive and the subjugated, let them give give to the poor and the indebted, and let them discipline themselves to fulfill obligations and face calamities seeking reward. For achieving these qualities is the honor of worldly virtues and the attainment of the merits of the Hereafter, God willing" (Ibid, khutbah 142/199). The Imam mentioned six areas for spending and giving, prioritizing those deserving of spending as relatives because they take precedence over others, as indicated by the verses and authentic reports from the Prophet (peace be upon him and his progeny) regarding their precedence. Among these reports is his (peace be upon him and his progeny) answer when asked: Which charity is best? He (peace be upon him and his progeny) said: "To a relative who harbors ill will" (Uṣūl al-Kāfī, al-Kulaynī, 4/10).

Then the Imam (peace be upon him) focused on the issue of hospitality due to its role in spreading atmospheres of affection and love among people, removing grudges, and solidifying emotional and social relationships. The expression (achievement), a verbal noun in the indefinite form, signifies the reality that this giving, even if little, causes worldly honor and otherworldly elevation, due to the comprehensiveness, generality, and breadth of this form.

Then the Imam (peace be upon him) moves from explaining the correct use of wealth and money to explaining the importance of a spacious house in socializing the individual according to the divine perspective, given the close connection between the two topics, as (a spacious house) is like a part of the whole compared to wealth and money, as wealth is a primary means of acquiring a spacious house. Additionally, the elements of socialization (resources for giving) converge in the content of the text. Imam Ali (peace be upon him) once entered upon Al-Ala' bin Zaid Al-Harithi, one of his companions in Basra, to visit him. When he saw the spaciousness of his house, he (peace be upon him) said: "What would you do with the spaciousness of this house in this world when you will be in greater need of it in the Hereafter? Yes indeed, if you wish, you can reach the Hereafter through it by hosting guests in it, maintaining kinship ties through it, and fulfilling from it the rights due from it. If so, then you have indeed reached the Hereafter through it" (Nahj al-Balāghah, khutbah 209/325). We find in the text phrases with important social connotations. His statement (peace be upon him): ("Yes, indeed, if you wish, you can reach the Hereafter through it") takes a broad scope in eloquence and rhetoric, as if he (peace be upon him) reconsidered and said: Yes, on the condition that you may need it in this world to make it a means to attain the Hereafter, by hosting guests in it. "Guest" here is a word that applies to the singular and plural and can be pluralized as guests. Here is a subtle shift in emphasis between the resources for giving in the two previous texts. In the first text, he prioritized (relatives) over (guest), and in the second text, he prioritized (guest) over (relatives). It seems to the researcher that this ordering and reordering came according to the importance of the subject. When the context was about wealth and money, he prioritized (relatives) and delayed (guest) in giving, in addition to the fact that a (person) may be both a relative and a guest at the same time.

In the other text, the context concerns a spacious house, whose expansiveness lends itself to generous hospitality, whether from relatives or others. Therefore, he prioritized the general over the specific. This verbal correspondence was matched by a corresponding

social function in the content. The prioritization of guest in the second text may be understood as appropriate to the situational requirement when the speech was issued by the Imam, as the Imam (peace be upon him) was a guest in the house of Al-Ala' bin Yazid Al-Harithi, who shifted the discourse as a result of the linguistic event between him and the Imam (peace be upon him) to an apparently contrasting social concern. Al-Ala' responding to the Imam's (peace be upon him) previous statement with a new statement embedded with a complaint about his brother Asim can be noticed as he said: "O Commander of the Faithful, I complain to you about my brother Asim bin Ziyad. He said: What is wrong with him? He said: He has worn a coarse woolen garment and turned away from the world. He said: Bring him to me. When he came, he said: O enemy of his own soul! The wicked one has made you foolish. Do you not have mercy on your family and children? Do you think God has made good things lawful for you while He dislikes you taking them? Are you more insignificant to God than that?"

He said: O Commander of the Faithful, this is you in the roughness of your clothing and the coarseness of your food.

He said: Woe to you! I am not like you. God Almighty has made it obligatory on just leaders to measure themselves against the weak among the people, so that poverty does not drive the poor to desperation" (Ibid).

The preceding text contained several elements of pragmatics, all with social connotations and meanings, including the corrective conjunction expressed by the particle (ويلى - "Yes indeed"), which represents the pragmatic link between different statements and grammatical tenses, enabling pragmatic alignment between the utterance and its temporal reference relative to a specific reference point-often-in a previous statement. Among them is his statement (peace be upon him): ("عليّ به"), meaning Bring him to me. The construction derives from the fuller expression: أعجل به عليّ (Hasten him to me), so the imperative verb was omitted, and the remainder indicated it, after making a change in the order of the remaining parts of the sentence. Omission represents an economy of linguistic expression, giving the text interpretative and

explanatory prose content. It is an analytical, comprehensive approach consistent with the pragmatic method followed in modern linguistic analysis. Omission helps with "individual analysis and textual analysis and goes beyond the apparent meanings in the text to its revealing implications" (Muḥammad Miftāḥ, 1994).

This probabilistic context gave the phrase a range of breadth and freedom of movement, enriching the text with social connotations that show the intensity of the situation and the strength of the relationship between the sender and the receiver, giving the linguistic event the characteristic of prominence and within lived social reality.

The cognitive framework of the Imam (peace be upon him) remained internally consistent throughout the stages of his life, indicating the certainty that filled his heart and being. He is the one who said to Mu'awiyah: "I am Abu Hasan, the killer of your grandfather, your brother, and your maternal uncle, crushing them on the day of Badr. That sword is with me, and with that heart I meet my enemy. I have not changed my religion nor brought a new prophet. And I am upon the path that you abandoned willingly and entered into unwillingly" (Ibid). This structure upon which the Messenger of God (peace be upon him and his progeny) was raised was described by him (peace be upon him) saying: "And we were with the Messenger of God (peace be upon him and his progeny) killing our fathers, our sons, our brothers, and our uncles. That only increased us in faith, submission, steadfastness on the path, patience in the face of painful hardship, and earnestness in jihad against the enemy"(Ibid).

The phrases of the two texts give a contrast between the Imam's cognitive framework and that attributed to hypocrisy. Furthermore, the Imam (peace be upon him) did not leave this structure he carries without clarifying its rulings for those obligated among his followers across differing historical contexts, as he (peace be upon him) said: "Behold! He will order you to curse me and dissociate from me. As for cursing, then curse me, for it is a purification for me and a salvation for you. But as for dissociation, do not dissociate from me, for I was born upon the Alternate with innate disposition (Fitrah) and preceded to faith and migration" (Nahj al-Balāghah, khutbah 57).

As for his statement (peace be upon him): ("for I was born upon the natural disposition and preceded to faith and migration"), it is an explanation for the prohibition of dissociating from him, even though the Prophet (peace be upon him and his progeny) explicitly stated that about every newborn in the universe: "Every child is born upon the natural disposition; it is his parents who make him a Jew or a Christian" (Al-Kāfī, 2/13). That is because he (peace be upon him) grounded this prohibition in several interrelated reasons, which are that he is upon the natural disposition, that he preceded to faith and migration, and he did not explain with individual parts of this set because the Imam (peace be upon him) was not born in the pre-Islamic period of ignorance. According to authentic reports, the Prophet (peace be upon him and his progeny) spent ten years before the messengership hearing a voice and seeing a light without anyone addressing him, and that was a harbinger of his messengership (peace be upon him and his progeny). The ruling for those ten years is the same as the days of his messengership, and those are the years in which the Imam (peace be upon him) was born and raised under the care of the Messenger (peace be upon him and his progeny). Ibn Abi al-Hadid even mentioned that the Messenger considered that year and his (peace be upon him) birth in it auspicious, calling it the year of goodness and blessing, and said to his family on the night of his birth, in which he witnessed what he witnessed of miracles and divine power, and had not witnessed anything like that before: "A child has been born to us tonight through whom God will open many doors of grace and mercy for us" (al-Bukhārī, kitāb al-jā'ir, bāb mā qīla fī awlād al-mushrikīn (1385)).

His mother named him (Haydara), but his father changed it and named him (Alī) (‘Alī b. al-Ḥusayn Abū al-Faraj al-Aṣḫānī, *Maqātil al-Ṭālibiyyīn*). Historians mentioned that his name in Hebrew is (الهيولي) - rendered as “substance”), in Syriac (مينا), in the Torah (إلييا - Eliyahu), and in the Psalms (ألي) (al-Ḥusayn b. Ḥamdān al-Khaṣībī, 1991).

The social upbringing of the Imam (peace be upon him) and his noble life are the difference between his (peace be upon him) birth upon the natural disposition and the birth of others upon the natural

disposition as well. Here, he resembled the Prophet (peace be upon him and his progeny) in his social upbringing. The direction of the issue is that his statement (peace be upon him) "I was born upon the natural disposition" means the natural disposition that did not change and was not affected by the upbringing and beliefs of the parents, as with others born upon the natural disposition that God prepared with the intellect He created in them and the companionship of the senses and feelings. Because he (peace be upon him) knew monotheism and justice, and there was no impediment in him preventing that. This perspective resonates with findings in modern linguistic studies: that children living in a specific linguistic community, for example, the English-speaking community in Canada, can distinguish sounds pronounced in Hindi in the sixth month of age, but this ability fades after two months of age. These results suggest that linguistic cognitive mechanisms are innate, but these innate mechanisms transform and change when exposed to adult language (Muwaffaq al-Ḥamdānī, 2004).

Section Two: Diversity of Behavioral Patterns

Society represents a complex system composed of smaller, interrelated social systems. Each of these systems comprises individuals linked by specific social relationships. These relationships are influenced by processes of social interaction occurring among them in various social situations. These recurrent and socially situated behaviors are referred to as behavioral patterns. Language is considered the most prominent element of an individual's social behavior (Shākir Maḥāmīd, 2003).

The behavioral pattern has several definitions, which can be summarized as follows: " a behavioral configuration associated with a specific individual and a defining personal characteristic, such as language; because it expresses the person's needs towards the community" (Ibid). This constellation of patterns constitutes what may be termed a social center, meaning the set of relationships linking the behavioral patterns an individual performs at different stages of their life. Multiple behavioral patterns were embodied in the personality of Imam Ali (peace be upon him), differing and varying according to the social contexts in which he lived. Subsequently, this difference and variety appeared in the linguistic functions he used in different discursive situations.

One study showed that Kikuyu (Aml al-Sharki, *Asbab al-Aqiqat*) children in Africa, at two months of age, can distinguish between the phonemes /p/ and /b/, and such discrimination is not present in their language, unlike Arabic, where such phonemic contrast exists. However, Kikuyu children lose this ability by the end of the first year of life or earlier (The Organization and Reorganization of Human Speech Perception, *Annual Review of Neuroscience*, p.377). The influences of the social environment on the individual raised within it have a great impact on their socialization (processes of socialization), their growth, and its influence on the processes of socialization and personal development, which means the social conditioning of humans and building the foundations of their personality, transforming the human from a primarily biological entity into a socially constituted one (Ibid, p.402). They learn from those who preceded them in life, and this acquisition process continues throughout all stages of their life, but it takes varying patterns at different life stages. Perhaps the most critical stage is the childhood stage, where scholars differed in interpreting the nature of an individual's behavior therein, dividing into two groups: one group attributed the origins of behavior primarily to innate nature, a position often associated with Aristotle (384–322 BC) who saw that humans are born equipped with instincts that drive them, and their fundamental nature is resistant to change (‘Āṭif Waṣṣī, 1981), due to the similarity he found among people in Greek cities at that time in their behavioral patterns - a position later criticized for its limited empirical scope (Ibid). Because we see that language differs from other behavioral patterns, especially linguistic behavioral patterns (gestures, signals, and emotional vocalizations). Those patterns are shared among all humans regardless of their races and nations; they all laugh, cry, and express comfort in a similar way that does not differ greatly from one society to another.

As for linguistic expression, which is our concern, it differs from one nation to another, and this difference clarifies for us the social influence on the origin of language and indicates that each society creates its own language. The other group attributed it to society, a perspective often associated with Plato (427–347 BC), who sees that people behave

according to what they learned from their culture. Individuals are born with the ability to learn patterns of conduct and linguistic behavior, meaning a person's conduct, path, and direction (Al-mu'jam al-wasīṭ, 1/44, māddat (salaka)). patterns of conduct and linguistic behavior:

1. What a person does and what they say.
2. What a person perceives with their senses, what they perceive, think, imagine, remember, learn, and other mental processes.
3. Everything they feel, incline towards, desire, want, refrain from, fear, become angry about, or are emotionally affected by, and other emotional and affective states (Aḥmad 'Izzah Rājih, 'Ilm al-nafs al-ṣinā'ī, p.16.).

From the above, we find that language is the fundamental pillar in an individual's behavioral patterns. Response, in general, uses language as its conveying medium. Other manifestations of influence between interlocutors as reactions to expressing their ideas are accompanied by language. Mental activity has language as one of its symbols, and similarly with other primary behavioral patterns involved in socialization. The Imam (peace be upon him) referred to the innate receptivity to language several of his statements to the innate receptivity to language. When describing the creation of man after the blowing of the soul, he says: "Then He endowed him with a preserving heart and an eloquent tongue" (Nahj al-Balāghah, khuṭbah 83/113). This statement provides evidence for the innateness and originality of language, meaning that the faculty of speech is one, from which linguistic forms later branched out. In Chomsky's assumption, the differences among the world languages are superficial, resulting from splits and reflections of a general, universal grammar (William Baines, 'Ilm al-nafs al-tajrībī, p.126). The reason for this difference may be environmental influence, as the Imam speaks of the influence of physical attributes on psychological ones in humans (Raḥīm Muḥammad Sālim, 2007). Language, therefore, "is not among the matters laid down by a specific individual or specific individuals, but rather is created by the nature of socialization, emanating from collective life and what this life requires in terms of expressing thoughts and exchanging ideas. Every one of us grows up to find before him or

her a linguistic system followed by their society, receiving it from them by way of teaching and imitation, just as they receive from them other social systems... And any deviation from the system of language, even if out of error or ignorance, meets resistance from society that ensures restoring matters to their correct state and subjects the violator to some types of punishment... And if an individual attempts to completely deviate from the linguistic system by inventing a language for themselves as a means of communication, then their action becomes a kind of futile absurdity" ('Alī 'Abd al-Wāhid Wāfi, *Al-lughah wa-l-mujtama'*, p.4–5). Imam Ali (peace be upon him) detailed language in its general form: its seedbed is the heart, its repository is thought, its determinant factor is intellect, its revealer is the tongue, its body is letters, its spirit is meaning, its adornment is grammatical inflection, and its system is correctness (al-Shaykh Ja'far al-Hā'irī, 1410 AH *Nahj al-Balāghah al-thānī*, 314).

The Imam emphasizes that the instinct for speech is implanted in the heart (the center of the human soul) - not the physical organ - meaning that there is an innate predisposition in the child to receive social language. Therefore, the Imam (peace be upon him) determined a person's value by his statement (peace be upon him): "The value of every person is what they excel at" (*Sharḥ Nahj al-Balāghah*, 19/48). As for the Imam's statement (peace be upon him) ("its repository is thought"), it gives the attribute of adjacency between language and thought, which modern linguistic theory has proven, seeing that language is not merely the expression of thought but an integral part of the thinking process and its formation, and that the process of thought is impossible without language (Muḥammad Jawād Mughniyyah, *Fī Zilāl Nahj al-Balāghah*, 1/408).

Perhaps that is what makes us see that the child and animal cannot speak and think, as the Imam (peace be upon him) described the child's intellect as ('the understanding of children'), saying: "O you who resemble men but are not men, with the understanding of children and the intellects of women behind curtains" (*Nahj al-Balāghah*, *khuṭbah* 27/30). He meant that the determinant of speech is intellect, and that the child has little or incomplete ability to reason and comprehend. This confirms the relationship between intellect, language, and thought.

Since the status of speech according to the Imam (peace be upon him) is reasoning, it is reported from him his statement (peace be upon him): "A person is hidden beneath their tongue" (*Nahj al-Balāghah*, *Ikmat*, 148/298), and his statement (peace be upon him): "The tongue of the intelligent is behind their heart, and the heart of the fool is behind their tongue" (*Ibid*, *Ikmat*, 40/476). This includes the dialectical relationship established by Imam Ali (peace be upon him) in his statement: "When intellect is complete, speech decreases" (*Ibid*, *Ikmat*, 71/481).

We can say that the Imam's (peace be upon him) previous indication, specific to human methodology, to innate receptivity means refuting Darwin's evolutionary views. If humans had evolved from animals, one would expect language to have evolved in animal communication earliest forms to the present day.

Thus, according to Imam Ali (peace be upon him), the two important factors in the existence of language converge: the innate natural predisposition in humans and the social necessity that imposes the need for linguistic communication.

Al-Jahiz was influenced by Imam Ali's (peace be upon him) statement regarding the idea of innate linguistic receptivity in humans when he said: "The imitator became capable of producing all the sounds of nations because of the capacity God gave humans when He favored them over all animals with speech, intellect, and expressive capacity. Through prolonged, deliberate practice, his organs became submissive to that. But if he leaves his natural disposition and his tongue to their natural state, he will be confined to the habitual form of his origin to the form in which he has always been" (*Abū 'Uthmān al-Jāhiz*, *Al-bayān wa-l-tabyīn*, 1/40).

This predisposition represents a general human capacity with which humans are equipped in their created nature. For this cardiac predisposition to find a means to perform its entrusted function, through practice and training, that is, through deliberate effort, according to Al-Jahiz's expression.

Naturally, this deliberate effort increases in difficulty when attempting to learn linguistic systems other than the language of origin, although this difficulty does not mean impossibility, due to the flexibility and adaptive capacity of this cardiac predisposition.

Today, the claim of innate linguistic predisposition has become a recognized component of the theory of human language. We find many modern linguists and biologists, foremost among them Noam Chomsky and Lenneberg, going towards the view that the human mind is not born a blank slate (Nativism) as was previously claimed, but rather is equipped with innate internal capacities governed biologically. These capacities represent a system for recognition, classification, and pattern measurement. These scholars are referred to as proponents of the nativist tendency (Muḥyī al-Dīn Muḥsib, 2008).

There are types of behavior learned through observation, a process termed (role-playing) or (modeling). Children do not do what their parents tell them to do, but what they see their parents do.

Behavioral patterns in general, and linguistic ones in particular, differ according to situations of compulsion and choice. Some discursive situations were imposed on the Imam (peace be upon him), and some fell within the realm of choice. Therefore, we find both compulsory and voluntary patterns in the Imam's language. In his statement (peace be upon him): "Until God, glorified be He, sent Muhammad, the Messenger of God (peace be upon him and his progeny), to fulfill His promise and complete His prophethood, taken as a covenant from the prophets, his signs well-known, his birth noble. And the people of the earth at that time were divergent religions, widespread whims, and scattered paths: between one who likened God to His creation, or one who deviated regarding His name, or one who pointed to other than Him. So He guided them through him from misguidance and saved them through his position from ignorance. Then God, glorified be He, chose for Muhammad (peace be upon him and his progeny) the meeting with Him and was pleased for him with what is with Him. He honored him over the abode of this world and inclined him away from the place of tribulation. So He took him to Himself honorably (peace be upon him and his progeny) and left among you what the prophets left among their nations when they did not leave them neglected without a clear path or an established criterion: the Book of your Lord among you, clarifying its lawful and unlawful, its obligations and merits, its abrogating and abrogated verses, its concessions and firm

rulings, its specific and general, its lessons and parables, its sent down and limited, its precise and ambiguous, interpreting its summarized and clarifying its ambiguities" (Nahj al-Balāghah, khuṭbah 1/45).

We find that the causes of compulsion are clear in meanings; the Imam could not change their contents. His statement (peace be upon him): ("they did not leave them neglected without a clear path") is a divine tradition that God Almighty imposed on the prophets when they departed from their nations. Therefore, the pattern of speech behavior came devoid of choice because God made obedience to Him obligatory on all His creation, including the Imam (peace be upon him), and obligated the nation to follow His Book and what it contains of obligations and rulings, detailed in the preceding text. Nahj al-Balagha is filled with this pattern of discourse (Sharḥ Nahj al-Balāghah, 1/199; 2/290; 3/144).

Among the important places of social asceticism is his statement (peace be upon him) urging provision for the Hereafter: "Now then, indeed this world has turned its back and announced its farewell, and indeed the Hereafter has advanced and appeared in view. Behold, today is the racetrack, and tomorrow is the race. The prize is Paradise, and the endpoint is Hellfire" (Nahj al-Balāghah, khuṭbah 28/72).

The opening style with which the Imam (peace be upon him) began his sermons is among the styles of sociolinguistics, indicating direct communication between the speaker and the recipient. It indicates that there was speech with which the orator had ended previously and wanted through this style to connect between it and what he was saying subsequently, so he began his speech with ("Now then").

The exhortative style of the Imam did not call for an ascetic doctrine taking a negative stance towards worldly life, working for it, and enjoying its benefits. Rather, through his ascetic admonitions and intellectual guidance in a general manner, he called for confronting real life with sincerity, warning against the mad pursuit behind deceptive hopes and false morals that have no support or basis in the reality of life.

The Imam (peace be upon him) did not abandon his emulation of the Messenger of God (peace be upon him and his progeny) even after his departure from this world. He adopted the practice of emulating the Noble Messenger (peace be upon him and his progeny). He alluded to this in his conversation with Talhah and al-Zubayr when they asked him to be partners in rule or as advisors. He said (peace be upon him): "By God, I had no desire for the caliphate nor any craving for authority, but you called me to it and imposed it upon me. When it came to me, I looked to the Book of God and what He laid down for us and commanded us to judge by, so I followed it. And what the Prophet (peace be upon him and his progeny) established as a precedent, I emulated. I had no need in that for your opinion nor the opinion of anyone else. And no ruling occurred that I was ignorant of so that I would consult you and my brothers among the Muslims. Had that been the case, I would not have turned away from you or from anyone else" (Ibid, *khutbah* 205/323).

Among the literary texts through which the Imam expressed the collective structure of the community toward events and situations is a sermon in which he articulates (peace be upon him) containing the divine call in terms of obligations, rulings, and legal duties-even though he was the Caliph of the Muslims- while also expressing the social consciousness of the individual. The Imam (peace be upon him) says in some of his stances regarding enjoining good and forbidding evil, and advising and guiding concerning the events of the killing of the third Caliph, balancing between his own stances and situations and those of the Emigrants, who neither denied nor confronted 'Uthmān in the manner that he himself used to confront him and forbid him from: "So I undertook the matter when they faltered, I looked forward when they recoiled, I spoke when they stammered, and I proceeded with the light of God when they stood still. I was the lowest of them in voice and the highest of them in achievement. I took the reins of it and asserted my proof" (Ibid, *khutbah* 37/81). The Imam's behavior here is distinguished by a unique pattern, as the distinguished figure within the community with refined sensitivity, broad imagination, and far-sightedness. His function (peace be upon him) was the function of the actor, not the

spectator. This meaning is echoed by Sartre, who said: "As long as the writer has no means of escaping his era, we want him to embrace his era closely. It is his only chance. He is made for it as it is made for him" (Jean-Paul Sartre, *Mā huwa al-adab?*, p16).

Therefore, it is the social group and its cultural concepts that impose themselves upon the writer, not the opposite. The great writer is the one who possesses a cosmic vision expressing the utmost awareness of the orientations of the social group or class. Accordingly, the contents of the preceding text came to illustrate the Imam's awareness of the cognitive structure carried by the group of Emigrants, balancing between their stance-he being an individual from the group-and the stance of the group itself towards the Caliph. The text included contents of being influenced by societal behaviors, phenomena, and customs. His statement (peace be upon him) at the end of the text: (I took the reins of it and asserted my proof) clearly indicates the prevalence of the phenomenon of horse racing in Islamic society, perhaps due to the expansion of the idea of spreading the religion to countries and nations, and those conquests that necessitated good preparation for war and combat. However, the Imam (peace be upon him) is among those who brought this subtle metaphor, indicating the Imam's (peace be upon him) precedence in advising the third Caliph.

As for his statement (peace be upon him): (I spoke when they stammered, and I looked forward when they recoiled, and I was the lowest of them in voice and the highest of them in achievement), it is a self-reference to humility and negating of arrogance.

If we examine the linguistic text, we find that the Imam (peace be upon him) used conjunctions throughout all the paragraphs of the text, which makes the text cohesive and sequential. He used the collective pronoun (the waw of collectivity) at the end of the first four paragraphs. This usage imparts a social connotation to the text, according to the style of narrating about the absent, as if the Imam (peace be upon him) is speaking with the collective self (We). The individual's experience constitutes only a partial element of creativity, for the true creator is (We), the collective self with which the Imam (peace be upon him) spoke due to his ability to comprehend it in addition to the personal self. It is a

statement of his condition (peace be upon him) versus the condition of his people, for he manifested what he possessed at the conclusion of a matter in which his people failed to demonstrate the same capacity. This is confirmed by Goldmann who argues about a social class and the vision it casts on the world, that this is realized through an individual in a special way. He sees that the individual generally acts based on the cognitive structures prevailing in the community (*Al-binyawiyyah al-takwīniyyah wa-l-naqd al-adabī*, 1984). Then the text transitioned from the connotation of the situation to the connotation of description, so its style changed in the last four paragraphs. He used the third-person plural pronoun (them) instead of (the waw of group), while maintaining the address to the first-person singular pronoun (the taa of the speaker) throughout the text because the situation and description are directly related to him (peace be upon him). This pattern of behavior of the Imam (peace be upon him) was distinguished by trustworthiness, sincere advice, consultation, and truthfulness.

In the same sermon, the Imam (peace be upon him) illustrates another pattern of behavior. He likens himself (peace be upon him)-while being the Caliph of the Muslims-to a mountain due to its loftiness and high status, saying: "Like a mountain that storms cannot shake nor tempests remove. No one has a point of criticism against me, nor does any speaker have a fault to find in me. The weak one before me is strong until I take the right for him, and the strong one before me is weak until I take the right from him" (*Nahj al-Balāghah*, *khuṭbah* 37/87–88).

Here we see a change in the Imam's behavioral pattern from advice and consultation to prominence and strength of stance, with both behavioral patterns sharing trustworthiness, truthfulness, and justice, as they are fixed attributes in both patterns. The two patterns differed according to the requirements of each of these two stages and the behaviors of society at that time. This pattern of behavior manifests the ethic of altruism, as if he (peace be upon him) was expecting an accomplishment from his people that he wished would rise to what he was capable of accomplishing. When he did not find that, after his advice and guidance, he expressed his condition, which was individualistic in his era among his people.

This pattern of behavior showed from the text's words and structures what has a strong suggestive connotation, such as his statement (peace be upon him): ("Like a mountain that storms cannot shake nor tempests remove"). Storms and tempests denote violent winds (Sharḥ Nahj al-Balāghah, 2/250). The repetition of meaning came for emphasis indicating severity, strength, and solidity. Similar is his other phrase: ("No one has a point of criticism against me, nor does any speaker has a fault to find in me"). "Point of criticism" and "fault to find" mean defect (Ibid, 2/248). The repetition imparts amazing coherence to the text, suiting the Imam's current behavioral pattern. This text gathered what he wanted to clarify: that he is firm before others, revered and feared- this conveys the material aspect-and represents the moral aspect the image of integrity, high morals, and an unparalleled, elevated conduct-this gathers the moral aspect.

Then the speech in the conclusion of the text transitions to the highest degrees of social justice when the Imam (peace be upon him) declares: ("The weak one before me is strong until I take the right for him, and the strong one before me is weak until I take the right from him"). A correspondence in stance and image, embodying social justice in its most magnificent forms, especially as it emanates from the Just Imam and the righteous Caliph.

Just as we saw linguistic gradation in severity and strength suiting the behavioral gradation in the Imam's stance (peace be upon him), we also find gradation in pronominal usage from the speaking (I) to the absent (he) to (the attributive yā). At the end of the same sermon, the Imam (peace be upon him) blends his behavioral pattern with his legal and social status from the Messenger of God (peace be upon him and his progeny) when he declares: "So I considered my affair and found that my obedience [to him] had preceded my pledge of allegiance, and that the covenant was around my neck for other than me"(Nahj al-Balāghah, khuṭbah 31/88). The text indicates that it was incumbent upon him not to dispute the matter or stir up strife but to seek it gently; if it came to him, well and good, otherwise, he should restrain.

His status from the Messenger of God (peace be upon him and his progeny), which the Imam clarifies in the preceding text, determined the behavioral pattern he must adopt after the death of the Prophet (peace be upon him and his progeny), represented by (the right of obedience). He says (peace be upon him) that if my obedience to the Messenger of God (peace be upon him and his progeny)-meaning the obligation of obeying me-then there is no way to refuse the pledge of allegiance because obedience to him was divinely commanded.

As for his statement: ("and that the covenant was around my neck for other than me"), meaning that the Messenger of God (peace be upon him and his progeny) took from me a covenant to abandon discord and dispute. So, he did not permit me to transgress his command or oppose his prohibition. This indicates a very lofty character whose consequence is preserving the unity of the nation as much as possible. It is a behavior of altruism and calming, not of cowardice and weakness.

In conclusion, if the collective self is the decisive factor in moving history and stances, then the creative individual, by standing upon the structure of the collective self, can contemplate stances and events and choose what they want from the social statements that radiate from the horizon of that creator, in that the genius creator is among the foremost individuals who attempt to form a collective self that transcends the individual self.

The status of women in Nahj al-Balagha is reflected in the statement: "... and the jihad of a woman is good spousal treatment" (Ibid, Ikmat 136/495). This represents women's movement in society within the framework of the two jihads: (the Greater and the Lesser Jihad). Striving for sustenance, working at home, in society, in marital life, and in raising children while preserving her husband and honoring marital commitment.

If we return to the historical source of this maxim, we find it to be the essence of a discursive event between the Messenger (peace be upon him and his progeny) and Asma' bint Yazid al-Ansari al-Awsi (d. 30 AH), the first female ambassador to representing women in Islam. She carried their pledge of allegiance and demands to the Prophet (peace be upon him and his progeny) in the first year after Hijrah and she

addressed him, saying: "O Messenger of God, I am the women's delegate to you. I know that no woman has heard of my coming forth except that she shares the same opinion: God sent you with the truth to men and women, so we believed in you and your God who sent you... So I demand you to do justice to women who are deprived of Friday prayers, congregational prayers, and jihad in the path of God. The Prophet (peace be upon him and his progeny) answered her: "Inform those women behind you that a woman's good treatment of her husband, seeking his pleasure, and following his agreement equals all of these acts." The woman turned back proclaiming the tahlil and takbir joyfully (Jalalu-Din Sayuty, 2/153). The Imam summarized the impact of women in Islamic society with this concise maxim, rich in its meanings, to represent a comprehensive feminine ethical framework.

The noblest lineage and descent is reflected in how the Prophet Muhammad (peace be upon him and his progeny) is described in Nahj al-Balagha: "And I bear witness that he was absolute justice and a decisive judge. And I bear witness that Muhammad is His servant and His Messenger and the master of His servants. Whenever God replaced creation in two groups, He placed him in the best of them. No immoral person was associated with his lineage, nor did any wicked one participate in his lineage" (Nahj al-Balāghah, khuṭbah 241/331).

To document the Imam's relationship of lineage and descent to the Greatest Messenger (peace be upon him and his progeny), the phrase: ("son of the mother") came in more than one place in Nahj al-Balagha. When the Imam complained to his brother Aqil about his condition with Quraysh: "So leave Quraysh and their galloping in misguidance, their roaming in discord, and their plunging into perplexity, for they have unanimously agreed to fight me as they unanimously agreed to fight the Messenger of God (peace be upon him and his progeny) before me. So may Quraysh be recompensed against me with recompense. They have indeed severed my kinship and robbed me of the authority of the son of my mother" (Ibid, khuṭbah 36/410). In that is an allusion to familial complaint, represented in its highest social meanings, namely the caliphate.

The phrase "So may Quraysh be recompensed against me with recompense" is proverbial. Said to someone who wrongs you, invoking against them: May they be recompensed against me with recompense. It is said: May God recompense them for what they did, and may God require them for what they did. The source of the first is *jazaa'* (recompense), and the second is *mujazaa'* (requital). The origin of the word is that *al-jawaazi* is the plural of *jāziyah* like *al-jawaari* is the plural of *jaariyah* (maid). This may be understood as an invocation that: May God recompense Quraysh against me with every trait of calamity, severity, affliction, or misfortune they inflicted upon me, i.e., God made all these calamities the recompense of Quraysh for what they plotted against me (*Sharḥ Nahj al-Balāghah*, 16/302). This concise, brief phrase contains social meanings that reveal the Imam's pain and suffering from his people, and in that, he has an example in his brother, the Messenger of God (peace be upon him and his progeny).

As for the phrase: ("and robbed me of the authority of the son of my mother"), referring to the splendor of the caliphate, and ("the son of his mother") is the Messenger of God (peace be upon him and his progeny). The coming of ("son of the mother") here has two possibilities:

One: What Ibn Abi al-Hadid mentioned: that they are both sons of Fatimah bint Amr bin Imran bin A'idh bin Makhzum, the mother of Abdullah and Abu Talib. Therefore, he did not say "the authority of the son of my father" because other uncles besides Abu Talib share with him in lineage to Abd al-Muttalib (*Ibid*, 16/303).

The other: In emulation of what Harun said to Musa (peace be upon him) in the words of the Almighty: "He said, 'O son of my mother, indeed the people have deemed me weak and have almost killed me'" (*Quran* 7:150), as an appeal for mercy and compassion. In that is a significant allusion to the Prophet's saying (peace be upon him and his progeny): "O Ali, you are to me like Harun was to Musa, except that there is no prophet after me" (*al-Shaykh al-Ṣadūq, 'Uyūn Akhbār al-Riḍā*, 2/307). The unifying relationship between them lies in prophethood and caliphate. Therefore, the Imam said ("and robbed me of the authority of the son of my mother") to indicate his position from the Messenger of God as long as the discourse is with this meaning. Both possibilities may be combined.

One manifestation of Imam Ali's concern for the clan appears in Nahj al-Balagha in the form of behavioral advice addressed to all members of society, representing collective behavior influenced by what is reported from the Prophet (peace be upon him and his progeny) that he said: "No charity [is due] while a relative is in need," following, in this regard, a methodological path beyond strict textualism such as *istihsan* (juridical preference) so that the wealthy spend on their poor relatives, and as encouragement for generous youth to cultivate a good reputation, which the Imam alluded to in his statement: "O people, indeed a man, even if wealthy, is not independent of his kin and their their defense of him through action and speech. They are the greatest shield behind him, the most concerned about his distress, and the most compassionate towards him when a calamity befalls him. And a truthful tongue that God makes for a person among people is better for him than wealth inherited by others. Let not any of you turn away from a relative when he see them in need, by giving what, if withheld, does not increase them, and if given, does not decrease them. And whoever withholds his hand from his clan, only one hand is withheld from them, whereas many hands are withheld from him. And whoever softens his edges will retain the affection of his people" (Nahj al-Balāghah, khuṭbah 23/66).

This statement indicates the advice characterized by testament and following matters according to their reality without regard to a man's nobility or status in exaltation or humiliation. Accordingly, Imam Ali did not exclude his clan from his testament when Ibn Muljam struck him, as the Imam said at that moment: "O sons of Abd al-Muttalib, do not let me find you shedding the blood of Muslims, saying, 'The Commander of the Faithful has been killed.' Behold, do not kill on my account except my killer. Look, if I die from this strike of his, then strike him one strike in return for one strike, and do not mutilate the man, for I heard the Messenger of God (peace be upon him and his progeny) say, 'Beware of mutilation, even toward a rabid dog'" (Ibid, Risalat 47/423).

It is reported in historical sources that Sasa'ah ibn Najiyah had two she-camels that strayed. Sasa'ah said: I rode a camel in search of them. A tent of silk had been erected, so I headed towards it. There was an old man in the courtyard of the house. I asked him about the two she-

camels. He said: What is their brand? I said: The brand of Banu Darim. He said: They are with me, and God has brought to life through them a people from your family from Mudar. I waited for them to come out to me. Then an old woman came out from a broken house. The old man said to her: What did she give birth to? If it is a male foal, he shares in our wealth; if it is a barren female, we bury her alive. The old woman said: She gave birth to a female. The old man said: Bury her. I said: Will you sell her to me? He said: Do Arabs sell their children? I said: I am buying her life, not her enslavement. He said: For how much? I said: You set the price. The old man said: For the two she-camels and the camel. I said: That is yours.

Sasa'ah said to the Messenger of God (peace be upon him and his progeny): I have believed in you, and it become a practice for me among the Arabs that I buy every female infant buried alive for two she-camels and a camel. Up to this point, I have saved one hundred and eighty infant girls buried alive. Will I benefit from that and be rewarded for it? The Messenger of God (peace be upon him and his progeny) said: "It will not benefit you because you did not seek the Face of God Almighty through that. But if you perform a righteous deed in your Islam-even if little-it will benefit you"(al-Haythamī, 1353 H; al-Ṭabarānī, 1397 H).

Imam Ali depicted for us his companionship to the Noble Prophet (peace be upon him and his progeny) when the Messenger of God (peace be upon him and his progeny) reached his appointed time, saying: "... and the Messenger of God (peace be upon him and his progeny) passed away, and indeed his head was upon my chest, and indeed his soul flowed into my palm, so I passed it over my face..."(Nahj al-Balāghah, khuṭbah 197/312). In another place, he says: "... and your soul overflowed between my neck and chest..."(Ibid, khuṭbah 202/321). He meant by that the last breaths that a dying person exhales and cannot draw air into the lungs in replacement. Every deceased must have a final breath that is their last movement. Some say it is the spirit (rooh). The Imam expressed it as the soul (nafs) because many Arabs did not distinguish between the spirit (rooh) and the soul (nafs) (Sharḥ Nahj al-Balāghah, 5/409).

This topic is of great importance due to its close connection to the phenomenon of forbidden speech and appropriate speech. Every human society is familiar with this phenomenon that prohibits some topics and prevents the circulation of some expressions and words.

Among the Prophetic traditions illustrating this phenomenon is his statement (peace be upon him and his progeny) to the woman whose husband delegated her to his family and was unable to consummate the marriage with her: "No, until you taste his sweetness and he tastes your sweetness" (al-Bukhārī, 2639; al-Muslim 1433; al-Tirmidhī 1403 AH / 1983). ("Taste sweetness") is a construction transferred through metaphorical transference from honey, famous for the delight of its taste, thus giving sexual intercourse delight, combining literal meaning with metaphorical extension. This woman is the wife of Dafa'ah al-Qurathi (Majd al-Dīn al-Mubārak, 1963, 3/237). It is reported from the Noble Prophet his statement: "Whoever uncovers a woman's veil, her dowry becomes obligatory upon him" (al-Bukhārī, ḥadīth 2639; al-Muslim, ḥadīth 1433; al-Tirmidhī, ḥadīth 1118). He alluded to having intercourse with her by "uncovering the veil," because it is usually uncovered in that situation. The Arabs say in allusion to chastity: No prostitute placed her veil before him. From the narration of Aisha (the Mother of the Believers): "The Messenger of God (peace be upon him and his progeny) would kiss the heads of his wives while fasting" (*Sharḥ Nahj al-Balāghah*, 5/16). Also from the Prophetic reports is his statement (peace be upon him and his progeny): "Whoever believes in God and the Last Day, let him not irrigate the crop of another with his water" (Ibid, 5/17). He intended thereby to prohibit intercourse with pregnant women, because whoever has intercourse with her has irrigated another's crop with his water. He also said (peace be upon him and his progeny) to Khawat bin Jubayr: "What has happened to your camel, O Khawat?" teasing him. He said: Islam has restrained me from it, O Messenger of God. Because Khawat in the pre-Islamic period would enter houses and say: My camel has bolted, and I am looking for it, but he was actually seeking women and seclusion with them (Ibid).

Nahj al-Balagha mentions the importance of guarding the tongue from uttering obscenity or engaging in backbiting, drawing on a Prophetic saying (peace be upon him and his progeny): "Then beware of corrupting moral values and distorting them. Unify your tongue, and let a man restrain his tongue, for it often rebels against its owner. By God, whose fear of God truly benefits him unless he restrains his tongue. Indeed, the believer's tongue follows his heart, whereas the hypocrite's heart follows his tongue because when the believer wants to speak a word, he reflects on it within himself; if it is good, he utters it, and if it is evil, he conceals it. And the hypocrite speaks whatever comes to his tongue, not knowing what is for him and what is against him. And the Messenger of God (peace be upon him and his progeny) said: 'The faith of a servant does not become upright until his heart becomes upright, and his heart does not become upright until his tongue becomes upright.' So whoever among you is able to meet God Almighty while he is free from the blood of Muslims and their wealth, and whose tongue is safe from violating their honor, then let him do so" (Nahj al-Balāghah, khuṭbah 176/254).

There are some behavioral patterns characterized by breadth and flexibility, as in his statement (peace be upon him) when the people sought to pledge allegiance to him after the assassination of the third Caliph: "Leave me and seek someone else, for we are facing a matter with many faces and colors. Hearts cannot withstand it, and minds cannot remain steadfast upon it. The horizons have become cloudy, and the clear path has become unrecognizable. Know that if I respond to you, I will lead you according to what I know, and I will not listen to the words of any speaker nor the blame of any blamer. But if you leave me, then I am like one of you, and perhaps I will be the most obedient to whomever you entrust your affairs. And being a minister for you is better for you than me being a commander" (Ibid, khuṭbah 92/137).

Here, the Imam adopted a behavioral approach that left the choice to the Ummah regarding whom they would appoint over their affairs, without dictating how they should act regarding their choice, even though they came to pledge allegiance to him. Then he (peace be upon him) made his allegiance conditional upon a pattern of behavior from which he would never deviate or turn away, regardless of the words of any speaker or the blame of any blamer.

The Imam (peace be upon him) warns the people of fighting among themselves due to the division in opinion or discord in speech and the appearance of discord. Therefore, he began his statement with ("Leave me and seek someone else") because his behavioral pattern (peace be upon him), if he assumed the caliphate, would follow a specific course, the result of which would be a difference in word and the appearance of discord. Those who sought to pledge allegiance to him expected him to govern as Abu Bakr and 'Umar had done. So, the Imam (peace be upon him) excused himself and asked them to seek someone else who would conduct himself as they did, saying to them this metaphorical expression: ("for we are facing a matter with many faces and colors").

Conclusion with Key Findings:

The Noble Qur'an represented for Prophetic pedagogical discourse an inexhaustible and pure source, thereby providing Prophetic pedagogy with powerful impetus that contributed to the general civilizational advancement. This is because the character and behavior of the Prophet (peace be upon him and his progeny) represented human principles in the best manner. It was distinguished by a unique linguistic architecture that penetrates the heart and mobilizes emotion in the desired direction. This discourse was characterized by a miraculous style that stimulates the mind, activates its functions to undertake thinking, contemplation, analysis, and deduction, prompting the mind to traverse the horizons of the universe in reflection and inquiry. It contained ideas, values, and orientations that form the firm foundations for building the Muslim personality and Muslim society.

The upbringing of Imam Ali (peace be upon him) refers to the totality of formative, developmental, and acquisitional processes to which he was exposed to during his childhood in his interaction with the individuals and groups responsible for his care, especially his companionship with the Noble Messenger (peace be upon him and his progeny). His blessed upbringing included basic training for behavioral control and methods of gratification, as well as acquiring sound social standards that govern his behavior and orientation. It was a long biography in which the Imam (peace be upon him) was always connected to the Prophet (peace be upon him and his progeny) from his childhood until the Prophet's departure from this world.

If a child enters the process of socialization from the earliest stages of fetal development and the formation of the fetus, this process does not become fully actualized until the acquisition of language, which occurs within the primary familial environment. Imam Ali (peace be upon him), when describing his relationship with the Prophet (peace be upon him and his progeny), began from when he became a boy capable of speaking and repeating phrases. Therefore, he described his relationship with the Prophet based on what his memory retained from that stage of childhood. The phrases in the following text: "And you know my position from the Messenger of God (peace be upon him and his progeny) in terms of close kinship and special status. He placed me on his lap when I was a child, embracing me to his chest, sheltering me in his bed, and touching me with his body, and letting me smell his fragrance. He would chew something and then feed it to me, and he did not find a lie in my speech nor an error in my action" indicate beyond doubt the intensity of his closeness to the Messenger (peace be upon him and his progeny), a closeness unparalleled by any other individual.

The child's gradual integration into his surroundings does not occur through pure mimicry or mere behavioral conditioning but fundamentally through language, i.e., within this space where the family community and the mother tongue exist simultaneously. This is what the Imam (peace be upon him) expressed in his aforementioned statement: "And I used to follow him like a young camel following its mother's trail. He would raise for me every day a banner of his morals and command me to emulate him." This marks the stage of self-formation. It begins when the child realizes that their name differs from the names of others, then gradually learns how to respond to stimuli and explore the world and its systems. Then comes the stage of using language, which is an important stage, as they feel they can interact with others and convey their thoughts and needs to them.

Imitation represents acquired behavior, and this acquisition extends the individual socially. The Prophet (peace be upon him and his progeny) encouraged Imam Ali (peace be upon him) to imitate him. This means that his journey with the Prophet (peace be upon him and his progeny) was a correctly guided journey, in which he imbibed Islam

in his spirit and body until it possessed all his feelings, sensations, and capabilities. He became a living embodiment of religion, so his words and actions consistently conformed to truth, and he is the criterion by which ideas are judged; he represents the distinction between truth and falsehood.

The Imam's statement (peace be upon him): "He did not find a lie in my speech nor an error in my action" conclusively indicates the Imam's (peace be upon him) embodiment of the Prophet's (peace be upon him and his progeny) morals in speech and behavior. This embodiment means accepting the cultural law of the virtuous community. Therefore, the Imam clarified the Islamic social continuum articulated through the language of revelation, prophethood, and Imamate -a special language representing, in its totality, the divine, lordly education for the integrated individual and ideal society. This is clearly evident in the Imam's (peace be upon him) statement: "And God coupled with him (peace be upon him and his progeny) from the time he was weaned the greatest of His angels, guiding him night and day on the path of noble traits and the finest morals of the world. And I used to follow him like a young camel following its mother's trail..."

The cognitive framework of the Imam (peace be upon him) did not change throughout the stages of his noble life, indicating the certainty that filled his heart and being. He is the one who said to Mu'awiyah: "I am Abu Hasan, the killer of your grandfather, your brother, and your maternal uncle, crushing them on the day of Badr. That sword is with me, and with that heart I meet my enemy. I have not changed my religion nor brought a new prophet. And I am upon the path that you abandoned willingly and entered into unwillingly" (Ibid, kitāb 10/371). This moral and cognitive structure, upon which the Messenger of God (peace be upon him and his progeny) was raised was described by him (peace be upon him) saying: "And we were with the Messenger of God (peace be upon him and his progeny) killing our fathers, our sons, our brothers, and our uncles. That only increased us in faith, submission, steadfastness on the path, patience in the face of painful hardship, and earnestness in jihad against the enemy" (Ibid, kitāb 56/92-93).

Imam Ali adopted diverse behavioral patterns including asceticism, exhortation, adherence to the clan, avoiding obscene and foul speech, charity, vigilance, breadth, flexibility, choice, among others, sometimes by emulating the behavior of the Prophet Muhammad (peace be upon him and his progeny), and other times by citing his statements (peace be upon him and his progeny).

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