



جامعة الموصل
كلية التربية للعلوم الانسانية
قسم اللغة العربية

الأناف فف نثر الإمام علي بن أبي طالب كرم الله وجهه

عهد طلال سليم محمد علي

رسالة ماجستير
اللغة العربية/ الأدب العربي

بإشراف
الأستاذ

الدكتورة إيمان خليفة حامد الحياالي

المستخلص

تناولت الرسالة حضور الانا في النصوص النثرية التي قالها الامام علي بن ابي طالب كرم الله وجهه ، وقد تطرقت الدراسة إلى حركة الانا في النص النثري الإسلامي ومدى فاعليتها في بناء هذا النص فضلا عن كونها وقفت عند المدلولات اللغوية للـ(أنا) والنفسية والفلسفية والدينية وقد جاءت في فصلين وتمهيد، تهدف الرسالة إلى بناء منظومة فكرية قادرة على إعادة قراءة النص الادبي عامة والنص الإسلامي خاصة من اجل بناء منظومة إنسانية قادرة على التعايش مع جميع المتغيرات والظروف. وقد اعتنت الدراسة بالجانبين الفني والفكري للنص النثري اذ وقفت عند تقسيمات النصوص الأدبية النثرية القديمة متمثلة بالخطبة والرسالة والحكمة معرفة بهذه النصوص فنا وفكرا ومدى فاعلية الانا في رسم صورة النص الادبي النثري على وفق ثنائية الحضور والغياب للـ(أنا) التي عبّرت عن شخصية الامام علي بن ابي طالب كرم الله وجهه بوصفها شخصية إسلامية تمثل الخليفة والقائد.

Abstract

The memory is stored with a set of attitudes and feelings that determine one's choices that will necessarily come with awareness and choice. Hence, our choice of this topic (I in the prose of Imam Ali bin Abi Talib, may God be pleased with him) was a reason and a motive for embracing those memories that were represented in the fact that we elect a symbol of the symbols of the Islamic religion is entitled We can choose him, read his thought, and stand at his prose.

The study of ancient prose after all these years is still at the beginning of its journey, because Arabic loved poetry and chose it as a cultural and human record for it until the era of codification came, so matters settled at the limits of writing that gave the texts their identity, and this is a major problem that we faced in studying the prose of Imam Ali (may God be pleased with him). The sample of the research whose text met the journey of moving until it settled as a text in an investigative blog issued as a study entitled: (Nahj al-Balaghah, a new verified and documented version containing what was proven to be attributed to Imam Ali (may God be pleased with him and may God bless him and his face) of speeches, messages and judgment, investigation by Dr. Sabri Ibrahim Al-Sayed – Ain Shams University, Qatar University – presented by the scholar, the investigator, Professor Abdel Salam Muhammad Haroun, published and distributed by House of Culture – Qatar – Doha 1406 AH – 1986 AD.

This book gave us a journey of the trouble of searching for the text and attributing it to its author, and dealing with the problems that may appear on the prose texts that were attributed to him, as critics say.

And it was that the choice was made at first to study the duality of (the ego) and (the other) in his prose (may God be pleased with him). (The Other in the Thought of Ali bin Abi Talib by Dr. Magda Hammoud), which did not reduce the reading to the other according to what we desired, because without exaggeration it came below the level of reading the other as the researcher did not distinguish the Islamic intellectual dimension presented by the Islamic text as a text that stems from a system Islamic, the most merciful, the most merciful, its formulation and perfection. The researcher stood in the study with the other in each of those who represent an opposite party in the dialogue, which he (may God be pleased with him) began with or replied to (may God be pleased with him), and the lover and the hater, the enemy and the friend, the one and all, which is what we wanted His study in the other is within the Islamic text that is concerned with extending bridges of communication and the existing hand of mercy emanating from the text of the heavenly message when God (Almighty and Majestic) addressed His faithful Messenger (may God bless him and grant him peace) by saying: May God be gentle with them, even if you are rude and harsh The heart, do not disperse around you) This is the solid Islamic system that embraces the other and extends to him bridges of love, friendliness and communication.

Promises to begin with:

The study came according to the movement of (ego) in the texts of Imam Ali (may God be pleased with him), divided into a preface and two chapters, and

here the problem came again in understanding the term, distinguishing it and transforming it into an applied lesson. Especially since critics have varied their angles of understanding of it depending on the diversity of the sciences that approached it, so we tried in the preface to stand at many intellectual, psychological and social data to understand the movement of (the ego) and then apply them to a renewed heritage Islamic prose text that took his life and grandmother as it simulates a religion that God took (Almighty) preserved his book and its constitution, the Almighty said: (Indeed, We revealed the Remembrance, and we will preserve it) So we have a title that we see shortening the distance of reading and understanding, so we called it "The Ego" between communication and estrangement. They linked some of them together in preparation for our understanding and reading of his texts (may God be pleased with him) as well as a few papers in which we presented a definition that we do not see fit for his person (may God be pleased with him), but we tried to be as brief as possible.

As for the two chapters, it is because they started from (the ego) as representing Islamic thought, so we tried to reconcile the amount of theorizing that we stopped at in the preface, and reading the texts and then displaying and analyzing them based on that. Talib (may God be pleased with him), and it was represented in two topics, the first: the presence of the ego in the religious (Islamic) text between the self and the group, and the second, the presence of the ego in messages, and the second chapter came under the title: The absence of the ego in the prose of Imam Ali bin Abi Talib (may God be pleased with him). , which is an absence expressed by the many prose models that have reached us, in which the analysis made it clear that

absence is similar to presence, so it came in two sections, the first: the absence of the ego in the rule of Imam Ali bin Abi Talib (may God be pleased with him) and the second came under the title: The absence of (the ego) in the introductions The sermons, and this feature constituted an artistic feature almost unique to the prose of Imam Ali (may God be pleased with him), at whose hands the sermon witnessed a transformation in the premises that we referred to in the analysis.

The two chapters were followed by a conclusion that included the most important findings of our reading, which we consider an attempt to get closer to the Islamic prose text and to read it an artistic intellectual reading that combined thought and literature to shed light on that period first and identify the features of the prose text in general and its prose (may God be pleased with him) in particular, and then re-read Reviving the heritage text as an Islamic text that can keep pace with the ages and read it in a manner of dialogue, acculturation and communication away from dialogue of estrangement and isolation.



Mosul University
College of Education for Human Sciences
Department of Arabic Language

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God honored his face

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message submitted
Ahad Talal Salim Al-Khalidi

Supervised by
Assistant Professor
Dr.Eman Khalifa Hamid Al – Hayali