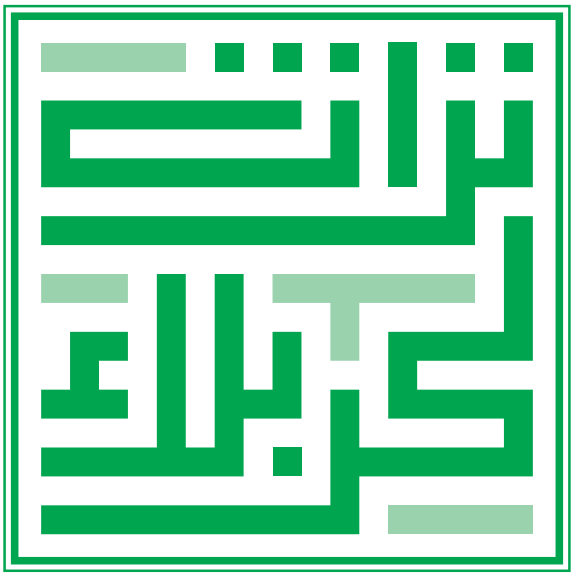
جمهورية العراق ديوان الوقف الشيعي



مجلة فصلية محكمة

تعنى بالتراث الكربلائي

مجازة من وزارة التعليم العالي والبحث العلمي

معتمدة لأغراض الترقية العلمية

تصدر عن:

العتبة العباسية المقدسة

قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

السنة الرابعة/ المجلّد الرابع/ العدد الثاني

شهر رمضان المبارك ١٤٣٨هـ / حزيران ٢٠١٧م

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴾

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محمد فاضل حسن

الموقع الإلكتروني

ياسر السيد سمير الحسيني

قواعد النشر في المجلة

تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة التي تعنى بالتراث الفكري و الثقافي لمدينة كربلاء المقدَّسة وفق القواعد الآتية:

١- يشترط في البحوث أو الدراسات أن تكون وفق منهجية البحث العلمي وخطواته المتعارف عليها عالمياً.

٢- يقدم البحث مطبوعاً على ورق A4، وبنسخ ثلاث مع قرص مدمج (CD) بحدود (٥٠٠٠- ١٠٠٠٠) كلمة وبخط simplified Arabic على أن ترقم الصفحات ترقيماً متسلسلاً.

٣-تقديم ملخّص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كلّ في حدود صفحة مستقلة على أن يحتوي الثاني عنوان البحث، ويكون الملخص بحدود (٣٥٠) كلمة.

٤- أن تحتوي الصفحة الأولى من البحث على عنوان واسم الباحث/ أو من شارك معه في البحث إن وجد، وجهة العمل، والعنوان الوظيفي، ورقم الهاتف، والبريد الالكتروني لكل منهم مع مراعاة عدم ذكر اسم الباحث أو الباحثين في صلب البحث أو أي إشارة إلى ذلك.

٥- يشار إلى المراجع و المصادر جميعها بأرقام الهوامش التي تنشر في أواخر البحث، وتراعى الأصول العلمية المتعارفة في التوثيق والإشارة بأن تتضمن: اسم الكتاب، اسم المؤلف، اسم الناشر، مكان النشر، رقم الطبعة، سنة النشر، رقم الصفحة، هذا عند ذكر المرجع أو المصدر أول مرة، ويذكر اسم الكتاب، ورقم الصفحة عند تكرّر استعماله.

٦- يزوَّد البحث بقائمة المصادر والمراجع منفصلة عن الهوامش، وفي حالة وجود مصادر ومراجع أجنبية تُضاف قائمة المصادر والمراجع بها منفصلة عن قائمة المراجع والمصادر

العربية، ويراعي في إعدادهما الترتيب الألفبائي لأسماء الكتب أو البحوث في المجلات.

٧- تطبع الجداول والصور واللوحات على أوراق مستقلّة، ويشار في أسفل الشكل إلى مصدرها، أو مصادرها، مع تحديد أماكن ظهورها في المتن.

٨- إرفاق نسخة من السيرة العلمية إذا كان الباحث ينشر في المجلة للمرة الأولى، وأن يشير فيما إذا كان البحث قد قُدّم إلى مؤتمر أو ندوة، وأنه لم ينشر ضمن أعمالهما، كما يشار إلى اسم أية جهة علمية، أو غير علمية قامت بتمويل البحث، أو المساعدة في إعداده.

٩-أن لا يكون البحث منشورًا وليس مقدّمًا إلى أيّة وسيلة نشر أخرى.

١٠- تعبر جميع الأفكار المنشورة في المجلة عن آراء كاتبيها، ولا تعبر بالضرورة عن وجهة نظر جهة الإصدار، ويخضع ترتيب الأبحاث المنشورة لموجبات فنية.

١١- تخضع البحوث لتقويم سري لبيان صلاحيتها للنشر، ولا تعاد البحوث إلى أصحابها سواء قبلت للنشر أم لم تقبل، وعلى وفق الآلية الآتية:-

أ يبلغ الباحث بتسليم المادة المرسلة للنشر خلال مدة أقصاها أسبوعان من تاريخ التسلّم.

ب يبلغ أصحاب البحوث المقبولة للنشر بموافقة هيأة التحرير على نشرها وموعد نشرها المتوقّع.

جـ البحوث التي يرى المقومون وجوب إجراء تعديلات أو إضافات عليها قبل نشرها تعاد إلى أصحابها، مع الملاحظات المحددة، كي يعملوا على إعدادها نهائياً للنشر.

د البحوث المرفوضة يبلغ أصحابها من دون ضرورة إبداء أسباب الرفض.

هـ-يشترط في قبول النشر موافقة خبراء الفحص.

و يمنح كلّ باحث نسخة واحدة من العدد الذي نشر فيه بحثه، ومكافأة مالية

قدرها (١٥٠) ألف دينار عراقي.

١٢- يراعى في أسبقية النشر:-

أ- البحوث المشاركة في المؤتمرات التي تقيمها جهة الإصدار.

ب تاريخ تسليم رئيس التحرير للبحث.

جـ تاريخ تقديم البحوث كلما يتم تعديلها.

د تنويع مجالات البحوث كلما أمكن ذلك.

١٣- ترسل البحوث على البريد الألكتروني للمجلة

(turath@alkafeel.net).

أو على موقع المجلة http://karbalaheritage.alkafeel.net/

او موقع رئيس التحرير drehsanalguraifi@gmail.com

أو تُسَلَّم مباشرةً إلى مقر المجلة على العنوان التالي:

(العراق/ كربلاء المقدسة / حي الإصلاح/ خلف متنزه الحسين الكبير/ مجمَّع الكفيل الثقافي/ مركز تراث كربلاء).

بسم الله الرحمن الرحيم

جمهورية العراق
وزارة التعليم العالي والبحث العلمي
دائرة البحث والتطوير

Republic of Iraq
Ministry of Higher Education &
Scientific Research
Research & Development

الرقم: ب ث ٤ / ٩٨١٤
التاريخ: ٢٠١٤/١٠/٢٧

No:
Date:

"معا لمساندة قواتنا المسلحة الباسلة لدحر الارهاب"

العتبة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

استنادا الى الية اعتماد المجلات العلمية الصادرة عن مؤسسات الدولة ، وبناءاً على توافر شروط اعتماد المجلات العلمية لأغراض الترقية العلمية في "**مجلة تراث كربلاء**"المختصة بالدراسات والابحاث الخاصة بمدينة كربلاء الصادرة عن عتبتكم المقدسة تقرر اعتمادها كمجلة علمية محكمة ومعتمدة للنشر العلمي والترقية العلمية .

..مع التقدير

أ.د. غسان حميد عبد المجيد
المدير العام لدائرة البحث والتطوير وكالةً
٢٠١٤/١٠/

نسخة منه الى
- قسم الشؤون العلمية/ شعبة التأليف والنشر والترجمة
- الصادرة

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كلمة العدد

بسم الله الرحمن الرحيم

نحمد الله تعالى على نعمائه ومِنَنِه ونستعين به ونصلي ونسلم على صفوة أنبيائه ورسله سيِّدنا ونبيّنا محمد وعلى آل بيته الطيبين الطاهرين.

أمَّا بعد فقد جاء هذا العدد مكملًا للأعداد التراثية المتخصصة بكربلاء حيث خُصِّصَت أبحاثه لدراسة شخصيَّة عظيمة في الحسب والنسب خَطَّت أروع وسام شرفٍ في تاريخ كربلاء، فأمَّا النسب فهو العباس بن علي بن أبي طالب -عليه السلام-، وأمَّا الحسَب فقد اتَّصف بصفات كماليَّة فريدة قلَّما تجتمع في شخصٍ كالعلم والشجاعة والإيثار الذي هو أعلى مراتب الجود والكرم، و الإباء و الصبر والتضحية والوفاء و غيرها من مكارم الأخلاق ومحاسنها فضلًا عن المواقف البطوليَّة، والخدمات الجليلة التي تتوَّجتْ بأروع المواقف البطولية الباسلة الصامدة أمام معسكر ابن زياد، إضافة إلى استنهاض عزيمة الفداء والتضحية لدى أنصار الحسين عليه السلام حتَّى عانقوا الشهادة بكلِّ فخرٍ واعتزاز مُلَبِّين دعوة الإيمان ونصرة الدين.

فضمَّ هذا العدد الأبحاث التي تناولت قبسات مضيئة من صفات العباس -عليه السلام-، ودراسة شخصيته في الرواية التاريخية المبكرة، وإنّه مجمع الجمال والكمال، وقراءة في أقوال الأئمة -عليهم السلام- من ناحية البعد المثالي لشخصيته، وتتبع مواقفه في معركة الطفِّ، ودوره الفكريّ

المغيَّب، ومقاربة أسلوبية لأحاديثه، و السمات الجهاديَّة عند البدريين وأبي الفضل -عليه السلام-، والفضاءات السبعة للعالم الواقعي له -عليه السلام-.

وما هذه الأبحاث إلَّا غيض من فيض كمالات العباس -عليه السلام- أملين أن يستمرَّ الباحثون في البحث والتقصِّ عن سيرة العباس -عليه السلام- قبل واقعة الطفِّ التي بنا حاجة لدراستها.

وآخر دعوانا أن الحمد لله ربِّ العالمين.

رئيس التحرير

كلمة الهيأتين الاستشارية والتحريرية
لماذا التراث؟ لماذا كربلاء ؟

١ – تكتنز السلالات البشرية جملةً من التراكمات المادية والمعنوية التي تشخص في سلوكياتها، بوصفها ثقافةً جمعيةً، يخضع لها حراك الفرد: قولاً، وفعلاً، وتفكيراً. تشكّل بمجموعها النظام الذي يقود حياتها، وعلى قدر فاعلية تلك التراكمات، وإمكاناتها التأثيرية، تتحدّد رقعتها المكانية، وامتداداتها الزمانية، ومن ذلك تأتي ثنائية: السعة والضيق، والطول والقصر، في دورة حياتها.

لذا يمكننا توصيف التراث، بحسب ما مر ذكره: بأنه التركة المادية والمعنوية لسلالة بشرية معينة، في زمان معين، في مكان معين. وبهذا الوصف يكون تراث أي سلالة:

- المنفذ الأهم لتعرف ثقافتها.
- المادة الأدق لتبيين تاريخها.
- الحفرية المثلى لكشف حضارتها.

وكلما كان المتتبع لتراث (سلالة بشرية مستهدفة) عارفاً بتفاصيل حمولتها، كان وعيه بمعطياتها، بمعنى: أنّ التعالق بين المعرفة بالتراث والوعي به تعالق طردي، يقوى الثاني بقوة الأول، ويضعف بضعفه، ومن هنا يمكننا التعرف على الانحرافات التي تولدت في كتابات بعض المستشرقين وسواهم ممّن تَقَصّدَ دراسة تراث الشرق ولا سيما المسلمين منهم، فمرة تولّد الانحراف لضعف المعرفة بتفاصيل

كنوز سلالة الشرقيين، ومرة تولّد بإضعاف المعرفة، بإخفاء دليل، أو تحريف قراءته، أو تأويله.

٢- كربلاء: لا تمثل رقعة جغرافية تحيّز بحدود مكانية مادية فحسب، بل هي كنوز مادية ومعنوية تشكّل بذاتها تراثاً لسلالة بعينها، وتتشكّل مع مجاوراتها التراث الأكبر لسلالة أوسع تنتمي إليها، أي: العراق، والشرق، وبهذا التراتب تتضاعف مستويات الحيف التي وقعت عليها: فمرة، لأنّها كربلاء بما تحويه من مكتنزات متناسلة على مدى التاريخ، ومرة،لأنها كربلاء الجزء الذي ينتمي إلى العراق بما يعتريه من صراعات، ومرة،لأنها الجزء الذي ينتمي إلى الشرق بما ينطوي عليه من استهدافات، فكل مستوى من هذه المستويات أضفى طبقة من الحيف على تراثها، حتى غُيِّبت وغُيِّب تراثها، واخُزلت بتوصيفات لا تمثل من واقعها إلا المقتطع أو المنحرف أو المنزوع عن سياقه.

٣- وبناءً على ما سبق بيانه، تصدى مركز تراث كربلاء التابع للعتبة العباسية المقدسة إلى تأسيس مجلة علمية متخصصة بتراث كربلاء، لتحمل هموماً متنوعة، تسعى إلى:

- تخصيص منظار الباحثين بكنوز التراث الراكز في كربلاء بأبعادها الثلاثة: المدنية، والجزء من العراق، والجزء من الشرق.
- مراقبة التحولات والتبدلات والإضافات التي رشحت عن ثنائية الضيق والسعة في حيزها الجغرافي على مدى التاريخ،

ومديات تعالقها مع مجاوراتها، وانعكاس ذلك التعالق سلباً أو إيجاباً على حركيتها، ثقافياً ومعرفياً.

- اجراء النظر إلى مكتنزاتها: المادية والمعنوية، وسلكها في مواقعها التي تستحقها، بالدليل.

- تعريف المجتمع الثقافي: المحلي، والإقليمي، والعالمي: بمدخرات تراث كربلاء، وتقديمه بالهيأة التي هو عليها واقعاً.

- تعزيز ثقة المنتمين إلى سلالة ذلك التراث بأنفسهم، في ظل افتقادهم إلى الوازع المعنوي، واعتقادهم بالمركزية الغربية، مما يسجل هذا السعي مسؤولية شرعية وقانونية.

- التوعية التراثية وتعميق الالتحام بتركة السابقين، مما يؤشر ديمومة النماء في مسيرة الخلف، بالوعي بما مضى لاستشراف ما يأتي.

- التنمية بأبعادها المتنوعة: الفكرية، والاقتصادية، وما إلى ذلك، فالكشف عن التراث يعزز السياحة، ويقوي العائدات الخضراء.

فكانت من ذلك كله مجلة "تراث كربلاء" التي تدعو الباحثين المختصين إلى رفدها بكتاباتهم التي بها ستكون.

المحتويات

ص	عنوان البحث	اسم الباحث
٢٥	قبسات مضيئة من صفات العباس (عليه السلام)	**د. إحسان علي سعيد الغريفي** العتبة العباسية المقدسة قسم شؤون المعارف الإسلامية والإنسانية – مركز تراث كربلاء
٦٧	العباس بن علي بن ابي طالب (عليه السلام) في الرواية التاريخية المبكرة	**م.د. علاء حسن مردان** كلية الإمام الكاظم (عليه السلام) للعلوم الإسلامية الجامعة
١٠٥	البعد المثالي لشخصية أبي الفضل العباس عليه السلام قراءة في أقوال الأئمة عليهم السلام	**م.م. رزاق فزع الخفاجي** جامعة ذي قار كلية التربية للعلوم الانسانية–قسم التاريخ
١٨١	مواقف العباس بن علي (عليه السلام) في معركة الطف حملة الماء الاولى انموذجا	**أ.د. ميثم مرتضى نصر الله** جامعة كربلاء كلية التربية للعلوم الإنسانية قسم التاريخ

٢١١ الدور الفكري المغيب لأبي الفضل العباس عليه السلام

أ.م.د. علي طاهر تركي الحلي
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العتبة العباسية المقدسة
قسم شؤون المعارف الاسلامية و الانسانية
مركز تراث كربلاء

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٢٤٩ السمات الجهادية عند البدريين و أبي الفضل العباس عليه السلام

م. يوسف شفيق البيومي
أستاذ في الحوزة العلمية – لبنان

---

٣١٩ أحاديث العباس بن الإمام علي بن أبي طالب عليه السلام مقاربة أسلوبية

أ.د. عبد الاله عبد الوهاب العرداوي
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قسم اللغة العربية

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19 The Seven Areas of Imam Al-Abbas Reality World

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Conclusions

The following points are concluded out of this study:

1. Interactionist discourse represented in the analysed text is hardly to be understood unless the context is taken as a reflexive tool of language-in-use.

2. The linguistics structures of the text are used to highly build up significance (importance, relevance) for particular things related to the reality world under study.

3. The activities (practices) building requirements are strict due to particular linguistic expressions that reflect the intentions of the Infallible/ Immaculate Imam.

4. The language used in the text reflects a set of identities in one whole unified identity of Al-Abbas which is highly dynamic in the culture that surrounded it and the social groups that embraced it.

5. The relationships building tool shows that language is employed to serve the purpose of the subject matter of the text; believing in the content of the text.

6. Grand traits, brave acts, and practical and loyal activities of Al-Abbas are quite clear in the politics practiced in the text.

7. The Infallible/Immaculate Imam sets up the following connections: 1. Manipulate words (well) → control the meanings of words → control the words other people use → control their perceptions and behavior → control reality; and 2. Building connections between Himself and His Uncle, Al-Abbas, between Himself and His listeners and believers at the time of reciting the ziyara, and connections between those listeners and believers of all times and ages and Al-Abbas.

8. A very vivid language variety is recorded in this analysed text in order to reflect a highly deep sign system that revolves around building a particular politics. This is so because the mastery, use, and maintenance of languages, dialects, sign systems, and ways of knowing the world are, for the people who "own" them, social goods.

connections:

1. Manipulate words (well) → control the meanings of words → control the words other people use → control their perceptions and behavior → control reality;

2. Building connections between Himself and His Uncle, Al-Abbas, between Himself and His listeners and believers at the time of reciting the ziyara, and connections between those listeners and believers of all times and ages and Al-Abbas.

3.8 Working with the Sign Systems and Knowledge Building Tool

All the different sign systems are important to the people who use them and at least partly define their identities in terms of them. We contest, as well, different ways of knowing the world. We can use language to make or construe certain sign systems and certain forms of knowledge and belief as better as or worse than others, as relevant or privileged or not in a given context. We can build privilege or prestige for one sign system over others or for one way of claiming knowledge over other ways. (Gee, 2011: 135ff).

A very vivid language variety is recorded in this analysed text in order to reflect a highly deep sign system that revolves around building a particular politics. This is so because the mastery, use, and maintenance of languages, dialects, sign systems, and ways of knowing the world are, for the people who "own" them, social goods. Thus, when we use language to build them up or tear them down, we are engaged in politics in the sense of building viewpoints on the distribution of social goods in society. Words are related to words in the text in hands. They are also related to images that the text attempts to show: Great personalities contribute strongly in the composition of perfect character through their model conducts and high standards. From this cause it has been important to introduce such characters to the seekers of perfection so that they will be acquainted with the qualifications that authorised such characters to attain perfection and become cynosures of humankind. This perfect personality is Al-Abbas ibn Ali upon whom the Infallible/Immaculate Imam conferred the finest words of praise and laudation.

texts: all elementary discourse units are correlated to each other for the sake of presenting well-framed texts of different situations or subject matters.

2. In the selected text, subordination surpasses coordination. In more definite terms, the selected text is in favour of both foregrounding information in similar or different multiple units and also backgrounding information which frames the situations or subject matters in the main clause.

3. The text shows intrasentential hierarchical textual structure, but with high degrees.

4. The selected text is considered long-sentencing text. However, much more information is packaged in the analysed discourse units of the text.

3.6 Working with the Politics Building Tool

Among the very illuminating and supreme examples of such social goods that are to be initiated in the politics of the Infallible/Immaculate Imam are: treating the addressed character of Al-Abbas with each and every degree of respect; acting, speaking, and encouraging listeners (i.e. believers) to respectfully hold the character of Al-Abbas with no deference; and showing those grand traits, brave acts, and practical and loyal activities of Al-Abbas (ibid: 90).

3.7 Working with the Connections Building Tool

Things in the world can be seen as connected and relevant to each other (or not) in a great many different ways. We use language to connect or disconnect things and to make things relevant to each other or not. Sometimes connections are not made explicit because the speaker assumes the listener will make them. The speaker leaves the connections to the "Fill in Tool'. At other times speakers want to manipulate how listeners think about particular connections and what connections they make in their minds, so they word what they have to say to accomplish these goals (Gee, 2011: 126ff).

The Infallible/Immaculate Imam used words as his basic tool for achieving connections as accurately as he wished. Nothing is left to the 'Fill in Tool". This basic tool was also used for the manipulation of reality. To illustrate, if you can control the meaning of words, you can control the people who must use the words. In other words, words are tools for manipulating reality. But it is not really words that manipulate reality; it is the manipulation of words (ibid.).

Accordingly, the Infallible/Immaculate Imam sets up the following

he had the epithet 'As-Saqqaa-the provider of water';

4. 'Hamilul-Liwaa'= The holding of standards in wars was the most significant position in armies. Standards are given exclusively to the soldier who enjoys special military abilities. During the battle of At-Taff, the standard was in the hands of Abul-Fadhl Al-Abbas who preserved and held it until the last spark of his life. He protected that standard so bravely and uniquely that he embraced it to his chest when his two hands were severed; and

5. 'Babul-Hawaaij'= People believed that God will surely satisfy the needs of one who implores to Him by seeking the intercession of Al-Abbas because of the special rank that he enjoys in the sight of Almighty God and for dedicating himself to the obedience to Imam Al-Hussein. Hence, Al-Abbas is called 'Babul-Hawaaij-the door to the fulfilment of needs'.

According to what has been explained above, the language used in the text reflects the identity of Al-Abbas which is highly dynamic in the culture that surrounded it and the social groups that embraced it. The roles it plays and the relationships it has enabled it to have the "right" or "appropriate" identity. However, the employed language also shapes both the "core identity" and "life world identity" that exist in the presumed identity of those who listen, enact, and believe in these words.

3.5 Working with the Relationships Building Tool

Clearly this building task is related to the Identities Building task, since the identity we construct for ourselves in any context is often defined, in part, by how we see and construe our relationship with other people, social groups, cultures, or institutions. In turn, we relate to other people in terms of different identities we take them to have. We will talk and act towards someone differently if we see my relationship to them as one of being a professional colleague as against being a friend. We will even treat one and the same person differently when we relate to them as professional colleagues and when we relate to them as friends (Gee, 2011: 114ff).

The result of the analysis at this building tool shows that language is employed to serve the purpose of the subject matter of the text; believing in the content of the text. Consider the following issues:

1. Too much focus is on the intrasentential relations, whether subordinate or coordinate. This implies an undeniable result out of the analysis of the selected

represents his personality completely, because he was the owner, leader, and source of virtue. In his life, he was so openhanded; he used to distribute his charity on everyone who was directed to him. After martyrdom, he is the shelter and refuge of everyone who seeks his help. Most surely, God will relieve him who directs to Him and implores to Him by using Abul-Fadhl as his means and interceder. Because of its commonness, this fact is undeniable.

b. Al-Abbas was also called Abu-Qirba (the owner of the skin of water) because he carried water to the harem of Imam Al-Husain during the battle of At-Taff, and

c. He was also called Abul-Qasim. This name, however, is not common among historians some of whom have mentioned that Al-Abbas had a son called Al-Qasim and was martyred during the battle of At-Taff. Jabir Al-Ansari addressed Al-Abbas during the ziyara of Al-Arbaeen: "Salaam be upon you, Abul-Qasim. Salaam be upon you, Al-Abbas ibn Ali". Undoubtedly, Jabir was that great personality who spent much of his time in the house of prophethood and Imamate; therefore, he was more knowledgeable than others in the secrets, affairs, and news of this holy house.

d. He was also called (ibid: 40ff):

1. 'Babul-Hussein'= Like his father who was the door to the Prophet (s.a.w.a.), Al-Abbas is the actual and spiritual door to Imam Al-Hussein. Because of the high moral standards and great faithfulness of Al-Abbas, Imam Al-Hussein used to choose him for every mission and rely upon him in every difficult situation. Likewise, Al-Abbas dedicated himself to being at the disposal of his brother. He was the protector and defender of the Prophet's household;

2. 'Qamar bani Hashim'= Al-Abbas was very bright-faced and handsome. Hence, he was called 'Qamar Bani Hashim-Moon of the Hashemites'. He was also the moon of his family and the moon of Islam because he paved the path of martyrdom with light and shone upon the lives of Muslims;

3. 'As-Saqqaa'= During the battle of At-Taff and the few days preceding, Ubaidullah ibn Ziyad; the governor of Kufa, imposed a blockade on the sources of water so as to prevent Imam Al-Hussein, his household, and army from having water. Al-Abbas undertook the mission of fetching water to the camp and harem of his brother. He pushed himself among the large gatherings of that army and could reach the River Euphrates several times. On that account,

O Allah, record our names with the witnesses	اَللّـهُمَّ فَاكْتُبْنا مَعَ الشّاهِدينَ
O Allah, do not make this pilgrimage	اَللّـهُمَّ لا تَجْعَلْهُ
Grant me opportunities to visit him	وَارْزُقْني زِيارَتَهُ
and introduce me to him,…	وَعَرِّفْ بَيْني وَبَيْنَهُ
and take me to you	وَتَوَفَّني

Thus, all social activities (practices) in this text are full with opportunities for particular people (believers) to engage in such social work.

3.4 Working with the Identities Building Tool

We use language to be recognized as taking on a certain identity or role. We build an identity here and now as we speak. We each act out different identities in our lives in different contexts. We are all members of different cultures, social groups, and institutions, and have different sorts of roles and relationships. In each of these, we have to talk and act so as to be recognized as having the "right" or an "appropriate" identity (Gee, 2011: 106f).

Since we all have a number of different identities in different contexts, the issue comes up as to whether there is some core identity or sense of self that underlies and unifies all these multiple identities. Let's call this our "core identity". Some scholars do not think any such core unified identity really exists, though almost all humans feel they have one (ibid.).

In any case, as discourse analysts, we do not care whether there is really a core self or exactly what it is. We care about how people express their sense of who they are and their multiple other identities through language.

There is one identity that we can all perform that is important to single out. We are all capable of being an "everyday person"', not a specialist or expert of any sort, in certain contexts. When we talk and act as everyday people, we all talk and act differently depending on our own dialects and cultures. This identity is called our "life world identity". The life world is all those contexts in which we speak and act as everyday people (ibid.).

The analysis of the present data shows that the Infallible/Immaculate Imam is intending to enact or to get others (i.e. believers) to recognize the following:

The speaker intends to let his listeners know, thus believe, that the identity of Al-Abbas has included the following (Al-Tabrizi, 2001:36f):

a. Al-Abbas was called Abul-Fadhl (father – or owner- of virtue). Some mentioned that he had a son called Al-Fadhl. As a matter of fact, this name

endeavor. Often the word 'practice' is used for what calling an activity. To illustrate, if I say someone is 'playing a video game', I am naming an action. If I say they are 'gaming', I am naming an activity or practice which names a way of engaging in various actions so as to be socially recognized by others as a gamer'.

The data under analysis shows how the Infallible/Immaculate Imam built (enacted) an activity, namely (intending to visit the tomb of Al-Abbas ibn Ali that lies on the bank of the River Euphrates). The building requirements here are strict due to particular linguistic expressions that reflect the intentions of the Infallible/ Immaculate Imam. The activities that are employed can be listed below:

Salaam of Allah, Salaam be upon you	سَلامُ اللهِ اَلسَّلامُ عَلَيْكَ
I testify to you	أَشْهَدُ لَكَ
I testify that you	أَشْهَدُ اَنَّكَ
I testify, and call Allah to witness, that	أَشْهَدُ وأُشْهِدُ اللهَ
So, Allah may reward yo	فَجَزاكَ اللهُ
Allah's curse be	لَعَنَ اللهُ
I have come to you	جِئْتُكَ
the (the Lord) extremely sincerely you served	بالَغْتَ فِي النَّصيحَةِ
and exerted all your efforts (in this regard)	وَأَعْطَيْتَ غايَةَ الْمَجْهُودِ
Allah may attach you to the shahids,	فَبَعَثَكَ اللهُ فِي الشُّهَداءِ
add your soul to the souls of the happy ones,	وَجَعَلَ رُوحَكَ مَعَ أَرْواحِ السُّعَداءِ
give you the largest abode	وَأَعْطاكَ مِنْ جِنانِهِ
exalt your mention	وَرَفَعَ ذِكْرَكَ
join you	وَحَشَرَكَ
you did not lag behind	لَمْ تَهِنْ
and did not turn away the face,	وَلَمْ تَنْكُلْ
you left this life with full awareness of the truth,	مَضَيْتَ عَلى بَصيرَةٍ
So, Allah may gather us with you, …	جَمَعَ اللهُ بَيْنَنا وَبَيْنَكَ
O Allah, send Your blessings	اَللّـهُمَّ صَلِّ
O Allah, I have done	اَللّـهُمَّ اِنّي تَعَرَّضْت
I seek, through you, the guard and custody of Allah	اَسْتَوْدِعُكَ اللهَ وَاَسْتَرْعيكَ
and I say Salaam to you	وَاَقْرَأُ عَلَيْكَ اَلسَّلام
We have believed in Allah and in His Messenger …	آمَنّا بِاللهِ وَبِرَسُولِهِ

وَلَعَنَ اللهُ مَنْ حالَ بَيْنَكَ وَبَيْنَ ماءِ الْفُراتِ،

(Allah's curse be on him who killed you. And Allah's curse be on him who usurped your rights, belittled your sanctity. And Allah's curse be on him who precluded you from having from the water of the River Euphrates).

where also other progression aspects are added reflecting a "hypertheme" that is elaborated along the whole ziyara in order to show the deep and multilayered aspects of the identity under study.

A lot of subordinate clauses are employed to refer to a varying higher degree of significance of backgrounded information, though foregrounded information is also employed but in main clauses. The function of foregrounding can clearly be seen as a strategy: "Whether the foregrounded pattern deviates from a norm, or whether it replicates a pattern through parallelism, the point of foregrounding as a stylistic strategy is that it should acquire salience in the act of drawing attention to itself." (Simpson, 2004: 75ff). This strategy of linguistic deviation is essentially a technique for 'making strange' aspects of discourse in language; it is a method of 'defamiliarisation' in textual composition. On the contrary, Backgrounding serves the opposite; familiarising the discourse composition.

In more clear terms, these two strategies are used to link ideas together into a complex sentence by the use of coordination and subordination (Leech and Short, 1981: 178f). Coordination gives clauses (and other units) equal syntactic status, whereas subordination places one clause in a dependent status, as part of the main clause. Subordination is thus, syntactically, the opposite of salience, since the effect of making a clause subordinate is to background it: to demote the phenomenon it describes into a 'subservient circumstance' which cannot be understood except in terms of its part in the main clause. Often a subordinate clause is less salient in the sense of expressing information which is at least partially known or presupposed in advance. The following principle illustrates this task: "If A is subordinate to B, then A is the circumstantial background against which B is highlighted". It is one of the more routine virtues of prose-writing that a writer brings about, by coordination and subordination, an appropriate salience and backgrounding of parts of the sentence.

3.3 Working with the Activities Building Tool

Activities are just another way to look at actions (Gee, 2011: 96f). The focus is on doing and what is being done. That is, the focus is on how an action or sequences of actions carry out a socially recognizable and institutionally or culturally normed

١ . سَلامُ اللهِ وَسَلامُ مَلائِكَتِهِ الْمُقَرَّبينَ، وَاَنْبيائِهِ الْمُرْسَلينَ، وَعِبادِهِ الصّالِحينَ، وَجَميعِ الشُّهَداءِ وَالصِّدّيقينَ، وَالزّاكِياتُ الطَّيِّباتُ فيما تَغْتَدي وَتَرُوحُ، عَلَيْكَ يَا بْنَ أَميرِ الْمُؤْمِنينَ،

(Salaam of Allah and Salaam of His favorite angels, His commissioned prophets, His righteous servants, all the Shahids, and all the veracious (ones), and also pure, true blessings that come and go, be upon you; son of Amir ul-Mu'minin 'chief of the faithful ones').

which is related to the other text that is immediately following it:

٢ . أَشْهَدُ لَكَ بِالتَّسْليمِ، وَالتَّصْديقِ وَالْوَفاءِ وَالنَّصيحَةِ لِخَلَفِ النَّبِيِّ الْمُرْسَلِ، وَالسِّبْطِ الْمُنْتَجَبِ، وَالدَّليلِ الْعالِمِ، وَالْوَصِيِّ الْمُبَلِّغِ، وَالْمَظْلُومِ الْمُهْتَضَمِ.

(I testify to you of submission (to the will of God), honest acceptance as true, loyalty, and sincerity with regard to the descendant of the commissioned Prophet and his family , the chosen grandson (of the Prophet), the well knowledgeable guide (to the true religion), the conveying successor, and the wrongfully oppressed one 'Namely, Imam Al-Hussein ibn Ali').

In these two co-related extracts, the topic (i.e. theme) in the first one is thus maintained to the second. However, if the extract below is taken into account, another topic is presented:

٣. فَجَزاكَ اللهُ عَنْ رَسُولِهِ وَعَنْ أَميرِ الْمُؤْمِنينَ وَعَنِ الْحَسَنِ وَالْحُسَيْنِ صَلَواتُ اللهِ عَلَيْهِمْ أَفْضَلَ الْجَزاءِ، بِما صَبَرْتَ وَاحْتَسَبْتَ وَأَعَنْتَ، فَنِعْمَ عُقْبَى الدّارِ،

(So, Allah may reward you on behalf of His Messenger, Amir Al-Mu'minin, al-Hasan, and Al-Husain, peace of Allah be upon them, the best reward for your steadfastness, dedication (to the sake of God), and support (for the right party). Very excellent be the reward of the eternal life).

This topic is extended in:

٤.لَعَنَ اللهُ مَنْ قَتَلَكَ وَلَعَنَ اللهُ مَنْ جَهِلَ حَقَّكَ، وَاسْتَخَفَّ بِحُرْمَتِكَ،

operations (Erteschik-Shir,2007: 3ff).

There is a general consensus that the linear order of constituents is, at least to some extent, determined by notions having to do with what is contextually known and what is not. The definition of these notions, and their syntactic implementation, has been the topic of much research since they were first introduced by the Prague School in the late 1920s.

Another point of consensus is that intonation and morpho-lexical elements interact with word order to determine the information structure (IS) of the sentence, a term originally introduced by Halliday (1967) to account for the distinctions of focus, presupposition, and propositional attitude toward entities in the discourse conveyed by phrasal intonation.

The Prague School (Functional Sentence Perspective, e.g., Firbas 1962: 133ff; 1964: 267ff) employs the gradient notion, Communicative Dynamism (CD), to account for information structure. The Prague School argued that Communicative Dynamism (CD) determines the linear arrangement of syntactic constituents within sentences. The degree of CD of a sentence element is the extent to which it pushes the communication forward and the elements with least CD (those that are contextually known) precede those that have more CD (those that convey new, unknown information). A special status is assigned to the element with the least CD, the theme or topic. The remnant, the rheme, can be viewed as predicated of the topic. In more recent work in the Prague School (e.g., Sgall, Hajičova, and Panevova, 1986: 79ff), an analysis in terms of Topic Focus Articulation (TFA) is adopted in which the Topic is generally contextually bound and the Focus is not (Erteschik-Shir,2007: 3ff).

Although there is general agreement that the basic information structure units not only play a role in determining word order but also interact with a variety of other grammatical phenomena, such as interpretation, intonation, morphology, and other syntactic phenomena, not everyone agrees on the status of these same units with respect to determining the coherence of texts. Linguists working within the Prague School framework were not only concerned with defining the contextual notions that determine word order within the sentence; they also showed that these same notions play a role in determining the coherence of sequences of sentences (ibid.).

According to Daneš (1974: 106ff) there are three types of thematic progression. (1) Keeping the theme constant, (2) deriving the theme from the previous rheme, and (3) deriving the theme from a "hypertheme".

In the ziyara, the Infallible/Immaculate Imam uses these three types in order to present significance to what is intended from the attributes and actions under focus. Consider the following extracts:

his parents (ibid.).

4. Sincerity

Sincerity is another feature in the personality of al-Abbas to which Imam As-Sadiq testified. Al-Abbas was sincere in his fighting against the wrong and opposing the wrongdoers. He played a great role in the jihad of his brother who took the leadership of struggling the wrong (ibid.).

In another paragraph of the ziyara, Imam As-Sadiq showed his great admiration for the great help and huge sacrifices that al-Abbas made for Imam Al-Hussein. He sacrificed himself, protected him with his dearest things, and tolerated steadfastly crises and hardships-all for sake of God. God may reward him so remarkably on behalf of Prophet Mohammed, Imam Ali Amir Al-Mu'minin, Fatima Az-Zahraa, Al-Hasan, and Al-Hussein.

Imam As-Sadiq, in the same ziyara, testified that his uncle Al-Abbas followed the same line of the martyrs of Islam whose blood raised the word of God highly. As he noticed the Umayyads' attempts to eradicate Islam and take people to the pre-Islamic customs and traditions, Al-Abbas, under the leadership of his brother, revolted to keep the word of God high, to achieve victory to Islam, and to defeat the enemies and rivals. In the last paragraphs of the ziyara, we notice the great rank of al-Abbas in the sight of Imam As-Sadiq who testified to him that he did not show any shortcoming or retreat and did his best for sake of the religion. Hence, the Imam beseeches to God to confer Al-Abbas with eternal happiness, large place in Paradise, and companionship of the prophets, martyrs, and righteous ones (ibid.).

3.2 Working with the Significance Building Tool

It is important to realize that any use of language is usually engaged in more than one building task at once. Furthermore, often more than one word or grammatical choice is contributing to any one building task.

There is one key grammatical choice that is central to building significance, though many other grammatical devices are used to build or lessen significance as well. What we choose to put in a main clause is foregrounded information. What we choose to put in a subordinate clause is backgrounded information. Foregrounded information is taken to be what is being focused on here and now, and thus is treated as the most significant information here and now (Gee,2011: 198).

The possibility of optional divergence from basic word order is a universal property of natural language. While some approaches have tried to account for this in purely syntactic terms, others have provided purely pragmatic explanations, and yet others hold mixed views, which allow for semantic or pragmatic triggers to syntactic

and follow Imam Al-Hussein to climb up to the summit of honor and glory. Hence, his great personality has lasted forever as long as man is submitted to the human values whose summits and climaxes have been attained by Al-Abbas (ibid.).

B. Steadfast Faith

Imam As-Sadiq testified to the unmatched character of his uncle al-Abbas when he attached the characteristic of steadfast faith to him. This steadfast faith provoked al-Abbas to challenge the enemies in the fields of jihad and sacrifice himself for his religion (ibid.).

C. Fighting with Imam Al-Hussein

The testimony of jihad is the best proof on the perfection of personality. Hence, Imam As-Sadiq ascribes this great virtue to the personality of al-Abbas because of the latter's self-evident fighting for sake of his brother; Imam Al-Hussein.

After he had visited the tombs of Imam Al-Hussein, his household, and the virtuous companions, Imam As-Sadiq ran to visit the tomb of his uncle Al-Abbas. He stood on that tomb and recited that famous ziyara. Imam As-Sadiq begins this ziyara by seeking the greetings and salaams of God, His favorite angels, commissioned Prophets, righteous servants, and all martyrs and truthful ones to be on Al-Abbas. He then goes on testifying to his uncle of being submissive, believing, faithful, and sincere (ibid.):

1. Submission

Al-Abbas submitted completely to his brother and leader, and followed him from top to bottom until he was martyred for his sake. This unmatched submission was the result of Al-Abbas's full acquaintance with the Imamate of Al-Hussein that is incumbent upon every Muslim. Al-Abbas practiced all matters stemming from the divine commandment of the submission to the Immaculate Imams (ibid.).

2. Belief

Al-Abbas believed in God and gave full credence to his brother. He surpassed all doubts in his belief of the equity of his issue. He believed he was the right while his enemies were wrong (ibid.).

3. Loyalty

Imam As-Sadiq testified that his uncle Al-Abbas accomplished his duties regarding the pledge of God and the loyalty to the Imam of his age utterly. He supported the right party, stood steadfastly with his brother in the most intensive circumstances, and did not leave him until he was martyred although he lost his two hands. Finally, Al-Abbas was created to be faithful; therefore, his loyalty was a natural element of his personality and was also the fruit of the unparalleled loyalty of

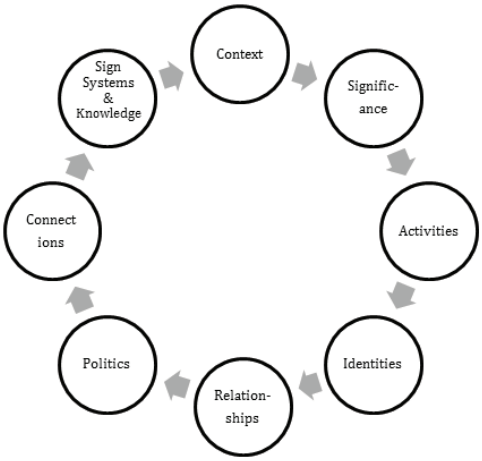

Figure 1. Model of Analysis

3. Analysis

The analysis would work on each tool separately by showing how it applies to the selected text.

3.1 The Reflexive Context

The Immaculate Imams are the representatives of God, the successors of His Prophet and the leaders that God has assigned for people so as to make distinction between the right and the wrong. They, peace be upon them, praised many persons and, also, condemned many others, each according to his deeds. On that account, they described Al-Abbas, with the finest words of praise, appreciation, and commendation, and showed their admiration for his heroic situations for defending Islam. He, however, has occupied the hearts and feelings of the great personalities and has become the melody of the free people all over history.

Imam As-Sadiq used to praise his uncle Al-Abbas and pay tributes to his heroic situations during the battle of At-Taff: "My uncle Al-Abbas was clear-sighted and steadfastly faithful. He fought with his brother al-Hussein, did very well, and was martyred". Imam As-Sadiq, in the previous statement, refers to the noblest characteristics that Al-Abbas enjoyed (Al-Tabrizi, 2001:34ff)

A. Clear-Sightedness

Clear-sightedness is originated from well-advisedness and intellectual genuineness. It is attached to self-pureness and simple-heartedness, and enjoyed only by those who are free from control of passions. In the personality of Al-Abbas, this characteristic was very clear. It was the principal motive that incited him to support

grammatical devices are being used to build a viewpoint on how social goods are or should be distributed in society. (ibid: 199).

f. "The Connections Building Tool"

The world and the things it holds are in connection to each other in many ways. Certain connections already exist in the world and some other connections are to exist by virtue of producing them through language, for instance (ibid: 90). This tool is summarised as:

For any communication, ask how the words and grammar being used in the communication connect or disconnect things or ignore connections between things. Always ask, as well, how the words and grammar being used in a communication make things relevant or irrelevant to other things, or ignores their relevance to each other (ibid: 199).

g. "The Sign Systems and Knowledge Building Tool"

Language in this tool is used either "...to build up or tear down various sign systems (communicational systems) and ways of knowing the world." (ibid: 91). Sign systems may be different languages, different dialects, different language varieties (such as the languages of biologist or hip-hop artists or lawyers), other communicative systems (such as equations or graphs or images), and ads with attached pictures and highly meaningful words. Two things are noticed here (ibid.):

1. These systems are significant to those people who take part in them; and
2. Different systems of signs represent different belief, knowledge, and viewpoints.

In addition, language is used here to:

…make certain sign systems and certain forms of knowledge and belief favored or not, relevant or privileged, "real" or not in given situations, that is, we can build privilege or prestige for one sign system or way of claiming knowledge over another (ibid.).

This tool can be summarised as:

For any communication, ask how the words and grammar being used privilege or de-privilege specific sign systems (e.g., Spanish vs. English, technical language vs. everyday language, words vs. images, words vs. equations, etc.) or different ways of knowing and believing, or claims to knowledge and belief (ibid: 200).

Now consider the following figure of these seven tasks as the model of the analysis:

supported endeavor that usually involves sequencing or combining actions in certain specified ways." (ibid: 89). In this sense, "activities" is interchangeably used with "practice". This tool is summarised as follows:

For any communication, ask what activity (practice) or activities (practices) this communication is building or enacting. What activity or activities is this communication seeking to get others to recognize as being accomplished? Ask also what social groups, institutions, or cultures support and set norms for whatever activities are being built or enacted (ibid: 198).

c. "The Identities Building Tool"

In this tool, language is used to show the identity or the role of writers and speakers in a specific context (ibid: 89). This tool is summarised as follows:

For any communication, ask what socially recognizable identity or identities the speaker is trying to enact or to get others to recognize. Ask also how the speaker's language treats other people's identities, what sorts of identities the speaker recognizes for others in relationship to his or her own. Ask, too, how the speaker is positioning others, what identities the speaker is "inviting" them to take up (ibid: 199).

d. "The Relationships Building Tool"

Language is used in order to build and maintain different relationships with groups, institutions, and people (ibid: 89). Below is the summary of this tool:

"For any communication, ask how words and various grammatical devices are being used to build and sustain or change relationships of various sorts among the speaker, other people, social groups, cultures, and/or institutions." (ibid: 199).

e. "The Politics Building Tool"

The word "Politics" is used to mean "…any situation where the distribution of social goods is at stake". The phrase "social goods" means "…anything a social group or society takes as a good worth having." (ibid: 90). In this tool, language is used to build, rebuild, and even destroy any social goods. Some examples of such social goods are: treating people with certain kind of respect, acting and speaking respectfully, treating others with no deference, treating people with much bonding and solidarity, etc. (ibid: 90). This tool can be summarised as follows:

For any communication, ask how words and grammatical devices are being used to build (construct, assume) what count as social goods and to distribute these to or withhold them from listeners or others. Ask, as well, how words and

world of things like activities, identities, etc. around individuals. This property is described as "reflexive". As a tool, it can be summarised in the following questions (ibid: 198):

1. How is what the speaker is saying and how he or she is saying it helping to create or shape (possibly even manipulate) what listeners will take as the relevant context;

2. How is what the speaker is saying and how he or she is saying it helping to reproduce contexts like this one (e.g., class sessions in a university), that is, helping them to continue to exist through time and space?;

3. Is the speaker reproducing contexts like this one unaware of aspects of the context that if he or she thought about the matter consciously, he or she would not want to reproduce?; and

4. Is what the speaker is saying and how he or she is saying it just, more or less, replicating (repeating) contexts like this one or, in any respect, transforming or changing them? No act of speaking in a context is ever totally identical in every respect to another (e.g., every lecture is different somehow), but sometimes the differences are small and not very significant and at other times they are large and more significant.

When speaking or writing, speakers and writers can build one or more than one area of "reality" through employing some expressions and deeds. These tools are called "seven building tasks" which enforce the discourse analyst to ask, accordingly, seven questions related to the language in use. The seven tasks to be uncovered are applied to the written-to-be spoken text recorded in the ziyara of Imam Al-Abbas that is in hands as being reported by the Infallible/Immaculate Imam As-Sadiq (see Appendix). Below are the seven tasks of building:

a. "The Significance Building Tool"

Language is used to attach significance (i.e., meaning and value) to things in definite ways determined by context (ibid.). This tool is summarised as follows:

"For any communication, ask how words and grammatical devices are being used to build up or lessen significance (importance, relevance) for certain things and not others." (ibid: 198).

b. "The Activities Building Tool"

Language is definitely used to say and do things. Individuals enact "activities" which means "…a socially recognized and institutionally or culturally

البحث تحليلا خطابيا للزيارة الواردة عن الامام الصادق عليه السلام بهدف الكشف عن تلك المهام او الفضاءات السبعة في شخصية الامام العباس عليه السلام. واستند البحث على اطار تحليل من كتاب (كيف تحلل خطابا: ادوات ومهام) لكاتبه (جي Gee) في ٢٠١١ وكانت تلك المهام او الفضاءات: الاهمية و الانشطة و الهويات و والعلاقات و السياسة و والارتباط و العلاماتية و بناء المعرفة محاطة بالسياق بوصفه انعكاسا لبيئة المخاطب والمتكلم. وقد توصل البحث لنقاط استنتاجية عدة.

الكلمات المفتاحية: مهام البناء السبعة، الامام العباس عليه السلام، الامام الصادق عليه السلام، الزيارة، تحليل الخطاب.

1. Introduction

This paper presents a modern reading of the sets of properties that framed the reality world of Imam Al-Abbas. Such reading comes from a list of seven tools employed in using language by Infallible and Immaculate Imams. Language in this paper is taken to be used "not just for saying and doing things, but also, used alongside other non-verbal tools, to build things in the world." (Gee, 2011: 88).

2. The Reflexive Context and the Seven Building Tasks

Writing and speaking are quite able to reflect the different types of context which is at the same time able to co-reflect them. Context can be defined as follows (ibid: 84):

Context includes the physical setting in which the communication takes place and everything in it; the bodies, eye gaze, gestures, and movements of those present; all that has previously been said and done by those involved in the communication; any shared knowledge those involved have, including cultural knowledge, that is, knowledge of their own shared culture and any other cultures that may be relevant in the context.

As such, both spoken and written languages are employed to build a

Abstract

Language-in-use is a tool, not just for saying and doing things, but also, used alongside other non-verbal tools, to build things in the world. Whenever we speak or write, we always and simultaneously build one of seven things or seven areas of "reality". Let's call these seven things the "seven building tasks" of language. Since we use language to build these seven things, a discourse analysis of the language by the Infallible/ Immaculate Imam As-Sadiq describing Imam Al-Abbas can tell too much of his reality world.

The present paper analyses the speech of Imam As-Sadiq reflected in his ziyara of Imam Al-Abbas. The analysis intends to uncover seven areas of the reality of this prominent character. The model of analysis is adopted from Gee's (2011) in his book "How to do Discourse Analysis: A Toolkit". These tools, which are surrounded by reflexive context, are: significance, activities, identities, relationships, politics, connection, and sign systems and knowledge building tools. The paper ends up with some concluding points.

Key words: seven building tasks, Imam Al-Abbas, Imam As-Sadiq, ziyara, discourse analysis tools.

المُلَخَّص

يمثل توظيف اللغة اداة فاعلة عند قول امور وفعلها غرضها في ذلك بناء العالم من حول ذلك التوظيف. ففي اي وقت نمارس فيه الكلام او الكتابة فاننا نقوم في الوقت ذاته ببناء او خلق فضاء من سبع فضاءات من المساحة الحقيقة للفعل الكلامي تسمى تلك الفضاءات ب (مهام البناء السبعة).

يخبرنا تحليل خطاب الامام الصادق عليه السلام عند وصفه للامام العباس عليه السلام بالكثير عن الواقع الذي يتحرك فيه الامام العباس عليه السلام . وعليه يتبنى هذا

The Seven Areas of Imam Al-Abbas Reality World

الفضاءات السبعة لواقع الإمام العباس عليه السلام

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Researcher is Name	Research Title	p
Asst . Prof . Dr . Ali Tahir Al- Hilly University of Karbala College of Education for Human Sciences Dept. of History **Al- Sheikh Aqeel Al- Hamdany** Al-Abbas Holy Shrine Department of Islamic and Human Knowledge Affairs Karbala Heritage Center	The Intellectual Forgotten Role of Abi Al-Fadhl Al –Abbas (Peace be upon him)	211
Lecturer Yusif Shaffeq Al- Bayyomy A Teacher at Al-Hawza Al- Ilmiyah Labenon	The Jihad Characteristics With Al- Badriyeen And With Abi Al- Abbas (pbuh) : A Comparative Study	249
Prof . Dr . Abdul – Ilah Abdul-Wahab Al- Ardawy Kufa University College of Basic Education	Al- Abbas bin Ali bin Abi Talib (pbuth) Speeches A Stylistic Approach	319
Lecturer: Raed Dakhil Kareem (PhD) University of Kufa College of Arts Department of English Language	The Seven Areas of Imam Al-Abbas Reality World	19

Contents

Researcher is Name	Research Title	p
Dr. Ehsan Ali Saeed Al- Guraifi Al- Abbas Holy Shrine Department of Islamic and Human Knowledge Affairs Karbala Heritage Center	Bright Torches of the Characteristics of Al- Abbas (Peace be upon him)	25
Lecturer Dr . Ala' Hasan Mardan Al- Lamy Al- Imam Al- Kadhim (pbuh) College of Islamic Sciences Misan Branch	Al –Abbas bin Ali bin Abi Talib (pbuth) in the Early Historical Narration	67
Asst . Lecturer Razzaq Fiza' Jinjer Al- Khafajy University of Thi – Qar College of Education for Human Sciences - Dept . of History	Al- mam Al- Abbas (pbuh) , A Possessor and Holder of Handsomeness and Perfection	105
Prof . Dr . Maitham Murtadha Nasrul- lah University of Karbala College of Education for Human Sciences - Dept. of History	Al- Abbas bin Ali bin Abi Talib (pbuth) Stand In Al- Taff Battle: First Water Expedition As An Example	181

area against which aggression is always directed. Each level has its degree of injustice against its heritage, leading to its being removed and its heritage being concealed; it is then written in shorthand and described in a way which does not actually constitute but ellipsis or a deviation or something out of context.

3-According to what has just been said, Karbala' Heritage Centre belonging to Al-Abbas Holy Shrine set out to establish a scientific journal specialized in Karbala' heritage dealing with different matters and aiming to:

-the researchers viewpoints are directed to studying the heritage found in Karbala' with its three dimensions: civil, as part of Iraq and as part of the east.

- Watching the changes, the alternations and additions which show duality of the guest and luxury in Karbala' geographic area all through history and the extent of the relation with its neighbors and then the effect that such a relation has, whether negatively or positively on its movement culturally or cognitively .

- having a look at its treasures: materialistic and moral and then putting them in their right way and positions which it deserves through evidence.

- the cultural society: local, national and international should be acquainted with the treasures of Karbala' heritage and then introducing it as it is.

- to help those belonging to that heritage race consolidate their trust by themselves as they lack any moral sanction and also their belief in western centralization. This records a religious and legal responsibility.

- acquaint people with their heritage and consolidating the relation with the decent ants heritage, which signals the continuity of the growth in the decedents mode of life so that they will be acquainted with the past to help them know the future.

- the development with all its dimensions: intellectual, economic, etc. Knowing the heritage enhances tourism and strengthens the green revenues.

And due to all the above, Karbala' Heritage journal emerged which calls upon all specialist researchers to provide it with their writings and contributions without which it can never proceed further.

Editorial & Advisory Boards

Issue Prelude

Why Heritage ? Why Karbala' ?

1- Human race is enriched with an accumulation both materialistic and moral, which diagnoses, in its behavior, as associative culture and by which an individual's activity is motivated by word and deed and also thinking, it comprises, as a whole, the discipline that leads its life. And as greater as the activity of such weights and as greater their effect be as unified their location be and as extensive their time strings extend; as a consequence, they come binary: affluence and poverty, length and shortness, when coming to a climax.

According to what has been just said, heritage may be looked at as a materialistic and moral inheritance of a particular human race, at a certain time, at a particular place. By the following description, the heritage of any race is described:

-the most important way to know its culture.

- the most precise material to explain its history.

- the ideal excavation to show its civilization.

And as much as the observer of the heritage of a particular culture is aware of the details of its burden as much as he is aware of its facts i.e. the relation between knowing heritage and awareness of it is a direct one; the stronger the first be, the stronger the second would be and vice versa. As a consequence, we can notice the deviation in the writings of some orientalists and others who intentionally studied the heritage of the east especially that of the Muslims. Sometimes, the deviation resulted from lack of knowledge of the details of the treasures of a particular eastern race, and some other times resulted from weakening the knowledge: by concealing an evidence or by distorting its reading or its interpretation.

2- Karbala': it is not just a geographical area with spatial and materialistic borders, but rather it is materialistic and moral treasures constituting, by itself, a heritage of a particular race, and together with its neighbors, it forms the greatest heritage of a wider race to which it belongs i.e. Iraq and the east. And in this sequence, the levels of injustice against Karbala' increase: once, because it is Karbala' with all that it has of the treasures generating all through history and once more because it is Karbala', that part of Iraq full of struggle and still once more because it is that part that belongs to the east , the

The Issue Word

We thank God for his blessings and favor, and we beg him his support. So, we should say that peace and prayers be upon the elite of his prophets and messengers, in particular, upon our Prophet Muhammad and the virtuous and kind members of his Household (pbut).

This issue has been designed to be a complementary to the previous ones, but the articles of this issue have been specified to study a biography of a great personality that could gain the most honorable achievement in the history of the city of Karbala'. He is Abbas the son of Imam Ali Bin Abi Talib (pbut). He had many moral characteristics such as scholarliness, courage, loyalty, selflessness, sacrifice, patience, generosity and altruism. Such these morals are hardly available in one personality. In addition these features were mixed with Imam Abbas's (pbuh) heroic attitudes in the Taff battle before the huge armies of his arrogant foe, Ibn Zyaad. Imam Abbas (pbuh), at that war, could provoke the warriors on the side of his brother Imam Hussein (pbuh) who were so few in number until they all were proudly martyred in response to the call of the faith.

This issue contains many articles as the Brightened Torches from the Characteristics of Al- Abbas; A Study of his Biography in the Early Historical Accounts; Al- Abbas (pbuh) The Holder of Handsomeness and Perfection; The Idealistic Dimension of Abi Al-Fadhl Al –Abbas (pbuh); Al- Abbas bin Ali bin AbiTalib's (pbuth) Attitude In Al- Taff Battle; The Unrevealed Intellectual Role of Abi Al-Fadhl Al –Abbas (pbuh); The Jihadist Characteristics of Al- Badriyeen and Abi Al-Abbas (pbuh) Al- Abbas bin Ali bin AbiTalib (pbuth) Speeches A Stylistic Approach; and the Seven Areas of the Real World of Imam Abbbas (pbuh). At last it could be said that these our articles are just the tip of iceberg of the biography of Imam Abbas (pbuh) hoping to motivate the researchers to their best to research and investigate the career of Imam Abbbas (pbuh) before the time of the Taff Battle.

Finally, we offer a prayer in praise of our Lord.

the issuing vicinity, in time, the research stratification is subject to technical priorities.

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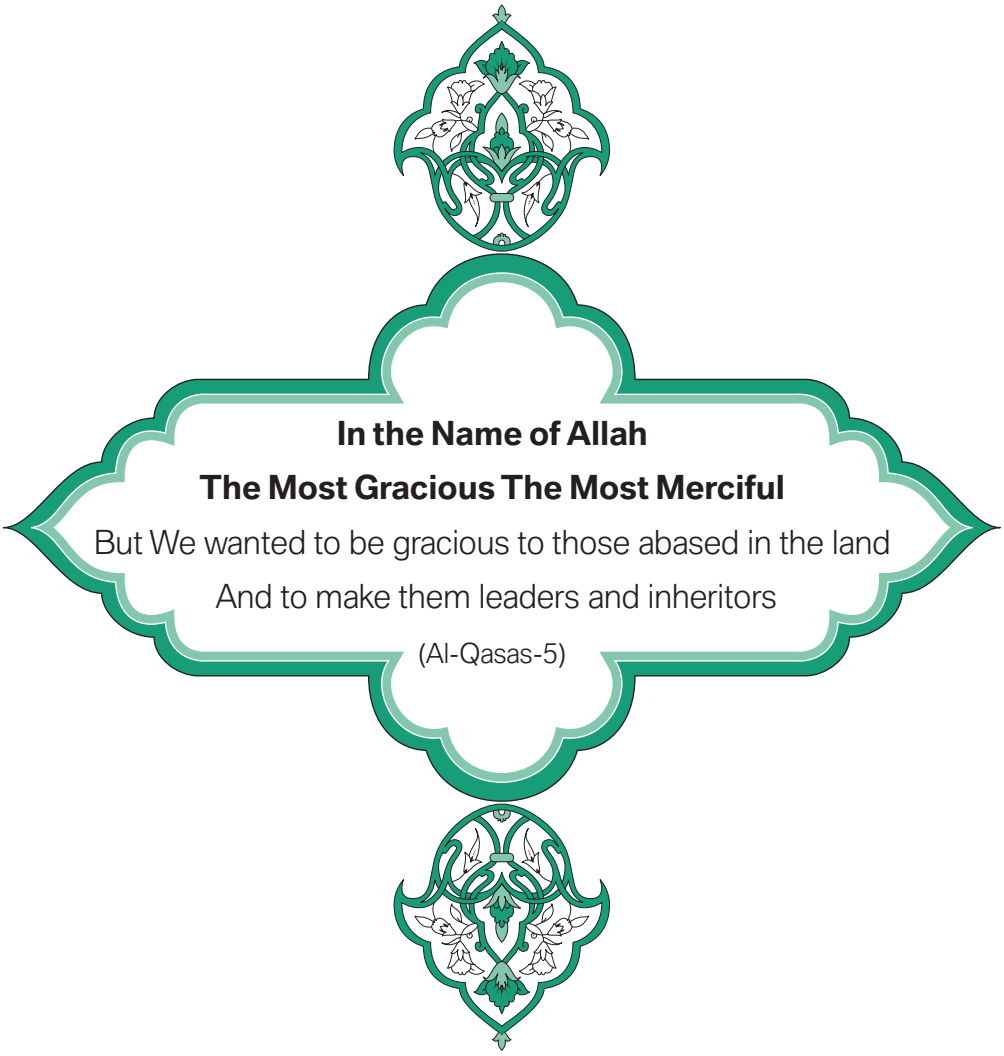

In the Name of Allah

The Most Gracious The Most Merciful

But We wanted to be gracious to those abased in the land

And to make them leaders and inheritors

(Al-Qasas-5)

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