

تحليل تداولي –أسلوبي للرسالة الذهبية للأمام الرضا

## Pragma-Stylistic Analysis of Imam Ridha's "Golden Letter"

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### Abstract

This study investigates the pragmatic strategies and stylistic devices presented in Imam Ridha's Golden Letter, aiming to elucidate how these components enhance the letter's thematic depth and to show out the way that Imam Ridha exploited to draw on the Qur'an to aid his argument. The study hypothesizes that explicit pragmatic strategies—such as politeness, speech acts, and reference—alongside stylistic devices like metaphor, parallelism, and repetition, are employed strategically throughout the text. A pragma–stylistic analysis of selected excerpts reveals key findings: a dominant use of metaphor enriches the text, comparing the human body to intricate systems; parallelism and repetition contribute to its rhythmic quality and emphasize essential points; directive and assertive speech acts provide guidance and effectively communicate facts. The study emphasizes the functional use of language in persuasion, instruction and information distribution. Furthermore, implicit politeness

strategies based on shared knowledge and respect for tradition are prevalent. Anaphora and other rhetorical methods increase this letter's effect; references to conventional Islamic procedures highlight its cultural and historical background. Hence, rhetorical effectiveness is ultimately enhanced by this research, which offers insightful valuable insights into Imam Ridha's communication style and the broader implications of language use in religious discourse, ultimately enriching our understanding of his rhetorical efficacy.

**Key words: Imam Ridha, politeness, pragma-stylistic analysis, the Golden Letter**

#### المخلص:

تبحث الدراسة الحالية في الاستراتيجيات البراغماتية والوسائل الأسلوبية المستخدمة في الرسالة الذهبية للإمام الرضا (عليه السلام) ، بهدف توضيح كيف تعزز هذه المكونات عمق الموضوع في الرسالة، وبيان الطريقة التي استخدمها الإمام الرضا للاستناد إلى القرآن الكريم في دعم حججه. تفترض الدراسة أن الاستراتيجيات البراغماتية الصريحة - مثل التأدب، وأفعال الكلام، والإشارة - إلى جانب الوسائل الأسلوبية مثل الاستعارة، والتوازي، والتكرار، قد استخدمت بشكل توظيفي في جميع أنحاء النص. كما يكشف التحليل البراغماتي - الأسلوبي لبعض المقطعات المختارة النتائج الرئيسية حيث اثبتت الدراسة ان الاستخدام السائد للاستعارة يثري النص، بمقارنة جسم الإنسان بالأنظمة المعقدة، ويساهم التوازي والتكرار في جودته الإيقاعية ويوضح النقاط الأساسية، وتوفر أفعال الكلام التوجيهية والحازمة التوجيه وتنقل الحقائق بشكل فعال. تؤكد الدراسة على الاستخدام الوظيفي للغة في الإقناع، والتوجيه، وتوزيع المعلومات. علاوة على ذلك، فقد اتضح من خلال التحليل ان استراتيجيات التأدب الضمني القائمة على المعرفة المشتركة واحترام التقاليد شائعة في النص. و أظهرت الدراسة أن الاستطراد وغيرها من الأساليب البلاغية تزيد من تأثير هذه الرسالة، كما ان الإشارة الى الإجراءات الإسلامية التقليدية تعزز من خلفيتها الثقافية والتاريخية. وبالتالي، في نهاية المطاف من خلال هذا البحث يتم تعزيز الفعالية البلاغية ، حيث يقدم رؤى قيمة ثاقبة حول أسلوب الإمام الرضا في التواصل والأثر الأوسع لاستخدام اللغة في الخطاب الديني، مما يثري في النهاية فهمنا لفعاليته البلاغية.

**الكلمات المفتاحية: الامام الرضا، التأدب، التحليل التداولي -الاسلوبي، الرسالة الذهبية**

## Introduction .١

### 'Background of Imam Ridha and the 'Golden Letter .١.١

The eighth Shiite Imam, Imam Ridha was born in Medina in the year 766 CE. His time as an Imam overlapped with a tumultuous period within the Abbasid Caliphate, marked by both civil war and rising Sunni versus Shiite infighting. As one of the most examined Muslim figures, Imam Ridha received very little attention in this regard, and although he was more than an intellectual figure; rather known as a scholar and knowledge-seeker, at the same time he would propagate what he believed were humane values that needed to be utilized within Islamic communities. It puts him in place to both shape religious thought and manage the multi-phased power games of this era. (Sachedina, 1998, p. 59)

Among the most important events of Imam Ridha's life is his letter to Ma'mun, the Abbasid Caliph. That prompted an exchange, which culminated in the letter best known as the 'Golden Letter'; a critical document that epitomizes reflects both theological insights and political maneuvering. In this letter, Ma'mun extended an invitation to Imam Ridha to serve as his heir apparent—a proposal aimed at legitimizing his rule through association with a respected religious leader. The present research aims at finding the utilized pragmatic strategies that enhance the theme of this letter and showing out the stylistic devices that are highly relied upon. It is hypothesized that explicit pragmatic strategies such as politeness, speech acts, and reference and stylistic devices such as metaphor, parallelism, and repetition are presented explicitly.

## 1.2 Purpose and Significance of the study

A pragma–stylistic analysis of Imam Ridha's Golden Letter can provide valuable insights into his communication style, his rhetorical strategies, and the impact of his message on his audience. We can gain a better understanding of Imam Ridha's use of language to inspire, educate, and persuade by looking at the text's linguistic elements, including word choice, sentence structure, and figurative language. Based on this gap in the literature, the following research questions could be explored:

1. **Pragmatic strategies:** How does Imam Ridha employ pragmatic devices such as speech act, positive and negative politeness, and reference?
2. **Stylistics strategies:** How does Imam Ridha use metaphor, simile, and repetition to enhance the persuasiveness of his message?
3. **Intertextuality:** How does Imam Ridha draw on previous Islamic texts, such as the Qur'an to support his arguments and establish his authority?

As such, the study aims to identifying the pragmatic strategies employed, highlighting the stylistic devices that enhance the message's persuasiveness and showing out the way that Imam Ridha exploited to draw on the Qur'an to aid his argument.

## 2. Literature Review

It is noticed that previous researches on Imam Ridha's writings have largely focused on their theological, philosophical, and ethical dimensions. Scholars have examined his perspectives on various issues, including Islamic jurisprudence, medicinal herbs (Azarpour, 2014, p. 2), and ethics (Salam, 2021, p. 67). However, there exists a notable gap in the exploration of the linguistic aspects of Imam Ridha's texts, especially stylistic and pragmatic aspects. While the content is scrutinized, the specific stylistic and pragmatic techniques that Imam Ridha employed to convey his

messages have not received adequate attention. A pragma-stylistic analysis of the Golden Letter could reveal valuable insights into his communication style and rhetorical effectiveness.

### Methodology .٣

#### Stylistic Theoretical Framework–Pragma ٣.١

stylistic analysis, an interdisciplinary method that –The study adopts a pragmatic s. Context, intention, and focuses on how language use interacts with its surrounding stylistic decisions are important ideas in this analytical paradigm. It is essential to comprehend context since it influences how interlocutors understand and comprehend Reference, politeness techniques, and speech act (٦p. ،٢٠٠٥Norrick, ) messages theory are a few important pragmatic tools. Rhetorical devices, lexical and syntactic .p ،٢٠٠٤Simpson, ) .choices, and other stylistic elements are employed in this study (٦٧

#### 3.2. Data Collection Criterion

The Golden Letter of Imam Ridha is the data of the present research. It consists of three parts: introduction, body, and conclusion. The introduction involves a formal salutation and a statement of theme, whereas the medical techniques and practical devices are found in the body. It ends with a prayer. In order to ensure a comprehensive analysis, representative extracts from various sections of the letter have been randomly selected.

#### 3.3 Analysis and Findings

## ١ Extract

(اعلم يا امير المؤمنين) ان الله عز وجل لم يبطل البدن بداء حتى جعل له دواء يعالج به ولكل صنف من الداء صنف من الدواء وتدبير ونعت وذلك ان هذه الاجسام أسست على مثال الملك)

## Pragmatic Analysis

This extract uses a variety of speech acts. First, the use of expressive speech act since the phrase expresses a belief in divine testing and the provision of treatments. Second, this statement comprises a directive speech act since it urges people to seek acceptable behavior and treatments. Moreover, showing that there are solutions for various challenges in life indicates the use of the commission speech act. Concerning positive politeness strategies, it is noted that the text implicitly praises the functionality of the human body by comparing it to a kingdom and it seeks agreement assuming shared belief in God. This enhances the addressee's positive face needs.

However, two negative politeness strategies are found: hedging with the word **كمثل** that make the addressee not obliged to agree with the speaker and minimization through suggesting the possibility of having a remedy for any disease. There are three types of reference used in this text: anaphoric in the expression **له (to it)** that refers back to the body (**البدن**), cataphoric in the phrase "**هذه الاجسام**" (these bodies) which anticipates the subsequent explanation of how these bodies were created, and the exaphoric reference in the expression (**يا امير المؤمنين**) .

## Stylistic Analysis

This extract uses a number of stylistic devices to communicate efficiently and convincingly its point:

1. Parallelism is utilized twice to create balance, clarity and rhythmic tone in

( نعت وتدبير), (لم يبتل البدن بداء حتى جعل له دواء)  
(ولكل صنف من الداء صنف من الدواء)

2. The passage's main idea is reinforced by alliteration and assonance in الداء and البدن, where the phrase (صنف) is repeated
3. Metaphor in comparing the human body to a kingdom. It suggests that the body is a complex and finely tuned system, created with divine precision.
4. The general tone of respect and awe is enhanced by the use of formal and elevated vocabulary, such as "عز وجل" (exalted and majestic) to allude to God.
5. **Technical terms:** The use of terms like "دواء" (medicine) and "تدبير" (treatment) demonstrates the author's familiarity with medical concepts, adding credibility to the argument.

## Extract 2

(فاليدان عونان يقربان ويبعدان ويعملان على مايوحي اليها الملك والرجلان ينقلان الملك حيث يشاء)

### Pragmatic Analysis

It is obvious that this extract does not involve clear politeness markers, as the language used is assertive and direct. Nevertheless, comparing the body to a king with hands and legs as servants assumes the existence of implicit politeness. Two types of speech acts are utilized: assertive speech act and descriptive speech act that describes vividly the body's functions in the expression:

( فاليدان عونان )

The extract makes extensive use of exospheric references, which are references to sources outside of the text. In this instance, the "king" alludes to the body or intellect as a whole, established within the text's larger context.

### Stylistic Analysis

1. **Assonance:** Repetition of vowel sounds: The repeated short "a" sound (as in "يقربان", "عونان", "اليدان", etc.) contributes to a rhythmic and musical quality. This creates a sense of unity and cohesion within the text.
2. **Alliteration:** Repetition of consonant sounds: The repetition of the "ان" sound in "اليدان" and "والرجلان" creates a sense of emphasis and draws attention to the subject matter.
3. **Parallelism:** Similar sentence structure: The parallel structure of "يقربان ويبعدان" and "ينقلان الملك" emphasizes the coordinated actions of the hands and legs. This creates a sense of balance and harmony.
4. **Metaphor:** The entire passage is a metaphor where the human body is compared to a kingdom. The hands and legs are personified as servants carrying out the commands of the "king". This metaphor helps to visualize the complex relationships between the different parts of the body.
5. **Ellipsis:** The subject اليدان is omitted in the second part of the sentence and creates a more concise and impactful statement

ويعملان على ما يوحي إليهما الملك

### Extract 3

وبيت الملك قلبه وارضه الجسد والاعوان يداه ورجلاه وعيناه وشفثاه ولسانه واذناه وخزانه معدته وبطنه  
وحجابه وصدره

### Pragmatic analysis

The text commits to the idea that the body operates under a hierarchical system. The metaphoric sense in it conveys the message indirectly; hence free the addressee from any commitment.

### Stylistic analysis

Parallelism: The repeated structure of "...والاعوان" (and his servants are...) followed by various body parts creates a strong sense of parallelism.

**Personification:** The body parts are given human-like qualities and roles, as if they are servants of a king.

Repetition: The repetition of "وال" (and) at the beginning of each phrase creates a sense of continuity and flow.

### Extract 4

وحصن الجسد وحرزه الاذن ان لا يدخلان على الملك الا ما يوفقه لانهما لا يقدران ان يدخلوا شيئا حتى يوحى الملك اليهما أطرق الملك منصتا لهما حتى يعي منهما ثم يجيب بما يريد. وليس للشفثين قوة الابدان شاء اللسان وليس يستغني بعضهما عن بعض والكلام لا يحسن الابتزاجيه في الانف لان الانف يزين الكلام كما يزين النافخ في المزمار

### Pragmatic Analysis

It is obvious that this text lacks explicit use of politeness strategies as it highly relies on a metaphorical structure. The most prominent metaphor is the comparison of the

human body to a kingdom. The ears are likened to servants who only enter the king's presence with his permission. This metaphor helps to visualize the hierarchical relationship between the mind (the king) and the senses (the ears). Personification is also used where the ears are given human-like qualities, such as the ability to "enter" and "obey." Similarly, the king (the mind) is depicted as actively listening and responding.

## Stylistic Analysis

### Parallelism

**Paired phrases:** The text uses parallel structures to emphasize connections between ideas:

الانسان لا يدخلان على الملك الا ما يوفقه      لأنهما لا يقدران ان يدخلن شيئا  
وليس للشفيتين قوة الا بانشاء اللسان وليس يستغني بعضهما عن بعض

**Simile:** The final sentence

(الانف يزين الكلام كما يزين النافخ في المزمار ) employs a simile, comparing the function of the nose in speech to that of a flute blower.

This makes it easier to understand how the nose produces sound

**Repetition:** The repeated use of the word "الملك" reinforces the central metaphor and emphasizes the dominant role of the mind.

### Extract 5

وأعلم يا أمير المؤمنين أن الجسد بمنزلة الارض الطيبة الخراب أن تعاهدت بالعمارة والسقي من حيث  
لاتزداد من الماء فتغرق ولا تنقص منه فتعطش دامت عمارتها وكثر ريعها وزكا زرعها

### Pragmatic analysis

This extract involves assertive speech act, which asserts a comparison between the human body, and fertile land and directive speech act of advice on how to care for one's body. **Two positive politeness strategies are found:** respectful address in addressing al Califa as (Commander of the Faithful) and shared knowledge. Hedging as negative politeness strategy is utilized in the use of the sentences ("if you tend to it" and "neither increasing...nor decreasing") softens the imperative nature of the advice, making it less demanding:

ان تعاھدت بالعمارة والسقي و لاتزداد من الماء فتغرق ولا تنقص منه فتعطش

### Stylistic analysis:

**Agricultural metaphor:** The central metaphor of comparing the body to land is a common one in many cultures, often used to convey ideas about growth, nourishment, and balance..

**Parallelism :** Repeating linguistic patterns gives the text a thematic coherence and a musical rhythm as in من حيث لاتزداد من الماء فتغرق ولا تنقص منه فتعطش

دامت عمارتها وكثر ريعها وزكا زرعها

### Extract 6

وانظر يا امير المؤمنين ما يوافقك وما يوافق معدتك ويقوى عليه بدنك ويستمرئه من الطعام والشراب فقدرة  
لنفسك واجعله غذاك

### Pragmatic analysis

The primary speech act is providing advice on dietary habits. Addressing the individual as "Amir al-Mu'minin" and assuming a shared understanding of the importance of a balanced diet and good health are the positive pointless strategies utilized. In addition to that, hedging is found in The use of phrases like "ما يوافقك" (what agrees with you) and "ويستمرئه" (find pleasing) softens the imperative nature of the advice, making it less demanding. Reference is obvious in the focus found in this speech on balance and moderation in diet which is consistent with many traditional medical systems, including those of the Islamic world.

### Stylistic Analysis:

**Parallelism:** The repeated structure of "مايوافقك ومايوافق معدتك ويقوى عليه بدنك ويستمرئه" creates a rhythmic and balanced sentence. The parallel phrases emphasize the interconnectedness of factors to consider when choosing food and drink.

**Alliteration** in the expressions (مايوافقك ، معدتك ، بدنك)

**Repetition:** The repetition of "مايوافقك" (what agrees with you) reinforces the idea of personal preference and suitability.

### Extract 7

أما فصل الربيع فإنه روح الازمان وأوله " آذار " وعدد أيامه ثلاثون يوما ، وفيه يطيب الليل والنهار ، وتلين الارض . ويذهب سلطان البلغم ، ويهيج الدم ، ويستعمل فيه من الغذاء اللطيف واللحوم والبيض النيمبرشت ، ويشرب الشراب بعد تعديله بالماء ، ويتقى فيه أكل البصل والثوم والحامض ، ويحمد فيه شرب المسهل ويستعمل فيه الفصد والحجامة

**Directness:** This extract offers more straightforward advice than the others do, which may indicate a change in the rhetorical context.

Shared Knowledge: The text assumes that readers are familiar with both standard medical procedures and how the body varies with the seasons.

### Speech Acts

It is clear that the definite prescriptions about the characteristics of Spring and the corresponding medical and dietary practices represent an assertive speech act, whereas a directive speech act is presented through the specific recommendations for drink, food, and medical remedies.

### References

Traditional Medicine: The text is deeply rooted in Islamic medical practices and traditional Arabic, particularly the theory of the four humors (blood, phlegm, yellow bile, and black bile).

### Stylistic Devices

**Parallelism:** The repeated structure of phrases like "ويطيب الليل والنهار" (and nights and days become pleasant) highlights how the body is affected by seasonal variations and how they are interrelated.. It also creates a rhythmic effect.

**Repetition:** The repetition of "وي" (and) at the beginning of many clauses makes the concepts seem to flow and be connected..

### Clarity

and

### Conciseness:

Without superfluous flourishes, the language is straightforward and unambiguous. This is common for writings that seek to offer helpful guidance.

### Extract 9

وإذا أردت دخول الحمام وأن لا تجد في رأسك ما يؤذيكَ فابدأ قبل دخولك بخمس جرع من ماء فاتر ، فإنك شاء الله تعالى - من وجع الرأس والشقيقة . وقيل : خمس مرات يصب الماء الحار عليه عند تسلم - إن دخول الحمام .

### Politeness Strategies

Directness: The instruction is delivered in a straightforward way, even though there is a use of hedging in the expression ان شاء الله

Benefit promise: If they follow the advice, the speaker makes it apparent that receivers will have no headaches

### Speech Acts

Advice: A specific piece of advice is given in the text.

Promise: If the counsel is heeded, the speaker guarantees a favorable result.

Assurance: ان شاء الله (God willing) softens the command's directness and offers assurance.

### References

**Traditional medicine:** The advice is rooted in traditional medical practices and beliefs about the body and its ailments.

### Stylistic Devices

**Conditional clause:** The use of "إذا" (if) creates a conditional statement, linking the action of drinking water to the desired outcome of avoiding headaches.

**Repetition:** The repetition of "ف" (then) emphasizes the sequential nature of the advice and its outcome.

**Parallelism:** The parallel structure of "وجع الرأس والشقيقة" (headache and migraine) highlights the two ailments that the advice is intended to prevent.

### Extract 10

وأما في الصيف فإذا احتجمت فكل السكباج والهلام والمصوص أيضا والحامض وصب على هامتك دهن البنفسج بماء الورد

### Politeness Strategies:

Based on the context and the writer-reader connection, we can deduce some underlying politeness tactics even though the text doesn't specifically use the linguistic markers usually associated with positive and negative politeness:

### Implicit politeness:

**Implied Benevolence:** By providing health advice, the text may be interpreted as a gesture of goodwill and care for the reader's welfare.

One could classify this tacit kindness as a type of positive politeness.

**Respect for Tradition:** The passage refers to conventional medical procedures, implying a reverence for customs and cultural history.

Given that it recognizes the reader's cultural background, this is an unspoken politeness.

### Speech Acts

**Suggestion:** The text provides a detailed suggestion for summertime post-

cupping therapy. **Prescription:** The advice offers a form of medication or prescription.

### References

**Traditional medicine:** The text is rooted in traditional Arabic and Islamic medical practices, which often involved cupping and specific dietary recommendations.

**Humoral theory:** The recommendation of sour foods might be linked to the humoral theory, which suggests that certain foods can help balance bodily humors.

### Stylistic Devices

**Parallelism:** The list of items "والمصوص والهلام السكبا" (vinegar, jelly, and popsicles) is memorable and rhythmic due to its parallel structure.

**Juxtaposition:** This illustrates how several traditional medical practices are interrelated by contrasting cupping, a medical treatment, with particular meals and a scented oil.

**Assonance:** Although not explicitly mentioned in this brief passage, the Arabic original may contain oblique examples of assonance, or the recurrence of vowel sounds.

The repeated use of the long "a" sound in "أيضا والمصوص والهلام" is one example.

**Alliteration:** Although less obvious, the Arabic original may contain faint examples of alliteration, or the repetition of consonants.

The recurrence of a word or phrase at the start of subsequent clauses or sentences is anaphora.

Although not stated directly in this passage, the parallel structure of "والمصوص والهلام" has a comparable result in "أيضا".

### 3.4 The Use of Passivization:

It has been noticed that the Imam often prefers to deliver his message indirectly by using passive voice as in the following examples:

ويحتجم في يوم صاح

نهى في عن التعب واكل اللحم داسما

ويتقى فيه اكل البصل والثوم والحامض

Nevertheless, sometimes he addresses his receivers directly by using imperative to make his style interesting:

(فأغتسل بالماء البارد)

(ارفع يديك من الطعام وانت تشتهيئه)

(فاذا احتجت فكل السكبا)

(واحذر يا امير المؤمنين ان تجمع البيض والسماك في المعدة في وقت واحد)

### 3.5 Intertextuality

#### Some Expressions in the Golden Letter with Reference to Quran

Imam Ridha begins this letter by using the expression "واعتصمت بالله" which is related to the qur'anic verse:

"ومن يعتصم بالله فقد هدي الى صراط مستقيم"

(ال عمران : ١٠١)

The word دواء in Qura'n is equivalent to the word شفاء

"قل هو للذين امنوا هدى وشفاء" ( فصلت : ٤٤ ) / "وشفاء لما في الصدور" (يونس : ٥٧)

The word وراء حجاب has a reference in the Qur'an:

"لأن الملك وراء حجاب لا يوصل اليه إلا بأذن الله وهما سراجاه"

(ومن ورائهم برزخ الى يوم يبعثون) (المؤمنون : ١٠٠)

(واذا سالتموهن متاعا فأسألوهن من وراء حجاب ذلكم أطهر لقلوبكم) (الأحزاب: ٥٣)

"لأنهما لا يقدران ان يدخلنا شيئا حتى يوحى الملك اليهما"

(انا أوحينا اليك كما أوحينا الى نوح والنبيين من بعده) (النساء: ٦٣)

"وليس للشفيتين قوة إلا بأذن اللسان وليس يستغني بعضهما عن بعض والكلام لا يحسن إلا بترصيعه في الأنف لأن الأنف يزين الكلام"

(ألم نخلق له عيين ولسان وشفيتين وهدينا النجدين)

(البلد: ٨-١١)

"واصل الحزن في الطحال وأصل الفرح في الثرب والكليتين"

(لأقسم بهذا البلد وأنت حل بهذا البلد ووالد وما ولد لقد خلقنا الانسان في كبد)

(البلد: ١-٤)

"أنظر ما يوافق معدتك ويقوى عليه بدنك وتستمرئه من الطعام والشراب فقدرة لنفسك وأجعله غذاك"

We find many qur'anic verses call people to be moderate in eating and drinking :

(كلوا واشربوا ولا تسرفوا) / (والذين اذا انفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما) (الفرقان: ٦٧)

(أن الله يدخل الذين امنوا وعملوا الصالحات جنات تجري من تحتها الأنهار والذين كفروا يتمتعون ويأكلون كما تأكل الانعام)

(محمد: ١٢)

"وإذا جاء الزكام في الصيف فليأكل كل يوم خياراً واحدة"

(وأذ قلتم ياموسى لن نصبر على طعام واحد فادع لنا ربك يخرج مما تنبت الأرض من بقلها وقثائها)

#### 4. Findings

The pragma–stylistic analysis of selected extract of Imam Ridha' Golden Letter has revealed the following findings:

1. Dominance of Metaphor: The heavy reliance on metaphor is a recurrent topic.

It is common to compare the human body to a garden, a kingdom, or other intricate systems.

This gives the text more depth and richness in addition to improving comprehension.

2.Parallelism and Repetition: The text has a rhythmic and memorable aspect due to the frequent use of parallelism and repetition. These tools also highlight key points and relationships.

3. Directive and Assertive Speech Acts: The texts primarily employ directive speech acts to offer guidance or instructions and assertive speech acts to communicate factual information.

4. Functional Use of Language: Persuasion, instruction, and information are the main purposes of language. The dissemination of useful information and guidance is clearly the main goal.

5. Politeness strategies: Even though the text employs both explicit and implicit politeness, implicit politeness is more common. Hence, shared knowledge, respect for tradition, and benefit-oriented advice are the implicit politeness strategies utilized in this text.

6. Rhetorical devices, such as anaphora and metaphor, enhance the letter's impact.
7. Cultural and Historical Context: The text's strong Islamic and Arabic cultural roots are emphasized by the allusions to conventional medical procedures such humoral theory and cupping.

## Conclusion .٥

Imam Ridha's Golden Letter is a masterful piece of Islamic literature that employs a variety of communication strategies to convey its message. By analyzing these strategies, we can gain a deeper understanding of the letter's purpose, its intended audience, and its effectiveness in influencing its readers. The letter's combination of direct and indirect speech acts, politeness strategies, rhetorical devices, and cultural references demonstrates Imam Ridha's skill as a communicator. He is able to convey complex ideas in a clear, concise, and persuasive manner, while also maintaining a respectful and harmonious relationship with his audience. Imam Ridha's Golden Letter is a masterful piece of Islamic literature that demonstrates the power of effective communication. Its strategies continue to inspire and influence writers and speakers today. The overall style of the text is characterized by its simplicity, directness, and focus on providing practical advice.

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