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Threat and Bluster in selected verses of Nahjj Al-Balagha

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ABSTRACT:- The present study investigates how Imam Ali Bin Abi Talib (Peace Allah upon him) in his sermons particularly in Nahjj Al- Balagha introduces completed theories and ideas that can be used to make a good and perfect society, by using the threating and blustering. The problems of this study are how the threating and blustering effect on the audiences and if the use of them makes change in the people's life and ideology. The study aims to illustrate two important notions in sermons; the threating and blustering in the building of perfect society and in defeating the enemies. It analysis a selected data which is three verses from Nahjj Al- Balagha. It also examines how the use of sermons effects on the human personality which is reflected on the whole society. The study adopts the Speech Act theory by Austin and Searle, as a theory of analysing data.
In this study the researcher follows the qualitative approach of collecting and analyzing data. The researcher reaches to the result that the use of threating and blustering in Imam Ali sermons criticizes the negative rules in the society and sheds a light towards the real rules of Islam and correct the wrong notions about Islam , the threating and blustering also provide a clear rules to people and encourage them to follow Islam, as well as they can be used to defeat the enemies. The researcher finds that the chosen of words and the special markers including the punctuations reflects the wisdom of Imam Ali that makes these verses stay with the same effect until nowadays.

Keywords: verses, threat, bluster, society, ideology, qualitative, speech act theory.

I.   INTRODUCTION

This research paper explores how the use of threatening and blustering effects on the realizing and understanding of the messages behind the use of the verses, as well as how the threating and blustering can be used to correct the wrong habits in the society, which leads the people to follow the rules not only in a certain time and place, but in every age and time. Nieburg (1962) states that the change can be done by the by the effect of words. Therefore, the use of verses is to deal with the problems of the society; such as social, political, ideological, religious, cultural and\ or psychological problems. Thus, these versus engaging with the nature of human, how they effected by words and how they communicate with the hidden and clear meaning of these verses.

The notions that the researcher focuses on in this paper are the threating and the blustering which are considered as the most important and effective means to make effect on the audiences. These two important notions are analyzed by *Speech Act Theory* by Searle (1999). Accordingly, the use of this theory in the analysis provides full understanding of the reasons behind using these two notions and reaching to the meaning as well as the power of each word. Thus, the use of speech act theory in the analysis of the data serves the study to fill the gaps and explain how the words effect on the minds of the audiences that leads to change of their thoughts, attitudes and ideology.

The use of threating and blustering in any sermon, or verses is to advice people and to shed light towards the danger situations of the society in order to warn the others to follow and make the enemy recognize the bravery and the power of the speaker. So, the present paper proposes the following questions to be answered.

1-   What is the important role of threating and blustering in the verses?
2-   What are the speech act theory strategies in the aspects of the verses?

3-   In which way the threating and blustering in verses succeeded in providing full understanding to the dangerous situation?

In relation to these questions, it aims at:

1-   Illustrating two notions that are used in many verses which are the threating and the blustering.

2-   Analysing the selected data, that is three verses from Nahjj AL-Balagha which introduced by Emam Ali Bin Abi Talib (peace upon him).

3-   Examining how the use of verses effects on people and their roles in the society.

II.   THE NOTIONS OF THREATING AND BLUSTERING

Rafiki and Wahab (2014) explain that   Islam is the religion of most of people around the world, it is based on innumerous values. The religion is based on the believe of Allah and the Prophet Muhammad (peace upon him). Moreover, the principles of Islam are transformed by many people; starting from the Prophet Mohammad (peace upon him) and other men or women who support Islam by their swords, money or wisdom including Ali Bin Abi Thalib. Thus, Imam Ali is one of the most important figures in Islam.

Additionally, concerning the wisdom in Islam, it is very important to talk about the advising of people by the following of many channels. Thus, one of these is the verses or sermons. Furthermore, in Islam the religious men urged to the mercy, kindness, justice and many other qualities that distinguishes Muslims from the others in many behaviours besides the faith of Allah and the prophecy of Muhammad (Peace upon him).

Nazri and Ahmed (2011) explain that in the examining of the ways of encouraging people to the rules of Islam, there are two directions; one is in talking about the rewards and the preaching of heaven, while the other directions is by the threating and\ or blustering believers or the unbelievers if they do not follow the instructions of Islam, or not having the faith of Allah and the leaving the path of Allah. Hence, in order to save the community from the devil people, who are destroyed everything including the persons, the believes in the heart of some people, or the whole society by their devil actions. Thus, religious men is used the threatening and blustering in their verses for public society. So, what is the meaning of threatening and blustering.

Fraser (1998) defines threatening as " a declaration of intention or determination to inflict punishment, loss or pain on another". Therefore, threat can be a direct or indirect; it is the use of words to perform an action, or actions that make effect on the audiences futures' behaviours. In this sense, threatening is made for different reasons as explained previously in this study. Thus, the verbal threatening is consisted in the illocutionary act, or an intentional act of using language to send a message it is the transform of information.

Equally important, there must be a reference to the important point of how to make threatening clear for the intended persons, or how to be understood. Thus, sometimes threatening is not communicated whether because of the ambiguity, or the threat doesn't heard by the intended addressee (Salacuse, 2000). In this case, a skillful and wise person who can makes his words clear and easy to be recognized by the addressee. So, the most wisdom religious person in using verses for advising people is Imam is Ali Bin Abi Thalib (peace upon him), who uses clear, legal, direct and rhetoric language for all his verses during history.

Ali Bin Abi Thalib is used verses in advising and \ or threatening people for the benefit of Islam and following the rules of Islam. His verses still until nowadays provide the advises for the generations. Therefore, the following papers talks about Ali Bin Abi Thalib and his role in supporting Islam by his sword or verses.

III.   PROCEDURES

3.1 The Nature of the Study

In this study of the threatening and blustering of the verses in Nahjj AL-Balagha by Imam Ali Bin Abi Thalib (peace upon him), the researcher uses qualitative methods in selecting and analyzing the data. Thus, the data are three chosen sermons from Nahjj AL-Balagha, which consist of threatening and blustering. Therefore, each verse is analyzed in accordance to adopted model of analyzing speech.

Additionally, the use of qualitative method as the way of selecting and analysing data is very useful to the study. The qualitative method is useful in achieving of the objectives of the research, by which the researcher choices the symbols of the study from non- numerical symbols. The analysis is also depends on specific methods and strategies to produce reliable results. As a result, a full understanding and achieving of the aims of the study will be reached.

3.2 Speech Act Theory

It is the theory of meaning which holds that the meaning of the expression can be explained in the terms of the rules; that governing their use in the performing different speech acts. Sudarma (2015) explores that in the use of language we want to communicate with others. Thus, by using verbal communication we act or react or sometimes do something by words. Therefore, each utterance can be used to perform a certain action.

Furthermore, the term speech act is used to refer to the utterance which serves the function of communication. This can be done by the apologizing, greeting, requesting and\ or threatening. John Austin is a

famous philosopher and professor who is presented the theory of speech act in his famous book *How to do Things with Words.* The author distinguishes between the performative and connotative. He states that the performativity are used to undertake an action. In this sense, the performative utterances are used to refer to the sentences that do not only describe a given reality, but also to describe the change in social reality (Austin, 1975). While the connotative are used to make the statement whether this statement is true or not.

Searle (1999) develops the speech act theory by Austin, both are the main pioneers of the theory . Searle uses the speech force acts theory as the systematically explanation of how language is work. According to him the theory effects on the field of philosophy and linguistics, as well as communication.

3.3 The Models Adopted in the Study

In this study the researcher adopts the theory of Searle Speech Acts (1999), which is developed by him depended on the speech acts theory by Austin. Thus in the following papers there is a hence to the work of Austin, then the researcher explains the strategies of Searle's' theory that is developed in the analysis of the data.

3.3.1 Austin

The theory of speech acts is started by Austin, he distinguishes between two types of utterances, the connotative which stands for the expression that can be either true or false, that is used to describe the facts or state of affairs in the words. The performativity which is used to perform an action. Austin clarifies three kinds of utterances; the general act of uttering a performativity that comprises the elocutionary acts which includes the phatic act, phonetic act and rhetoric act. In his book *How to do Things with Words* Austin (1989) deals with the commissures, expositive, executives, behavabitives and vindictive speech acts. Dwivedi (2021) explains that according to the theory of Austin speech acts consider the language use is not only the performing of information or the expression of thoughts it is the kind of an action by words.

3.3.2 Searle

Emike (2017) explains that Searle presents a book in titled *Speech act :An essay in the philosophy of language,* by which he develops the work of Austin's theory of speech act. Searle distinguishes between the ilocutionary act, he considers this type of act as a complete speech act from the perlocutionary acts; which consists on the effect of illocutionary acts on the hearer. Additionally, he makes a new term of Austin's phatic acts as uttering act, he differentiates this type of act from the propositional act. Therefore, the different between the theory Austin and the speech act theory of Searle is in that Searle disagrees with Austin in the distinguishing between locutionary acts and illocutionary acts that Searle emphasizes on.

Additionally, Searle presents five categories of illocutionary acts, which are the assertive, directives, commissives, expressives and declartions. In his developing of speech acts theory Searle has the following hypotheses:

1-   According to the conventional rules, the speaking of a language is the performing of acts that is intentionally.

2-   As explained by Binkley (1979) Searle develop a the Principle of Expressibility, that whatever can be meant can be said.

3-   The core of communication is the speech acts.

4-   There is a connection between what is the speaker mean, or the intended meaning, and what the hearer understand.

3.4 The Samples of the Study

3.4.1. The Verse of Imam Ali to AL- Asha'th when Imam Ali was delivering a sermon for people in Kufa Mosque.

"How do you know what is for me and what is against me?! Curse of Allah and others be on you. You are a weaver and son of a weaver. You are the son of an unbeliever and yourself a hypocrite. You were arrested once by the Unbelievers and once by the Muslims, but your wealth and birth could not save you from either. The man who contrives for his own people to be put to sword and invites death and destruction for them does deserve that the near ones should hate him and the remote ones should not trust him (Reza, 2003).

3.4.2. Sermon 22:
Beware! Satan has certainly started
When he received reports about those who had broken their oath of allegiance to him

"Beware! Satan has certainly started instigating his forces and has collected his army in order that oppression may reach its extreme ends and wrong may come back to its position. By Allah they have not put a correct blame on me, nor have they done justice between me and themselves. They are demanding of me a right which they have abandoned, and a blood that they have themselves shed. If I were a partner with them in it then they too have their share of it. But if they did it without me they alone have to face the consequences. Their biggest argument (against me) is (really) against themselves. They are suckling from a mother who is already

dry, and bringing into life innovation that is already dead. How disappointing is this challenger (to battle)? Who is this challenger and for what is he being responded to? I am happy that the reasoning of Allah has been exhausted before them and He knows (all) about them. If they refuse (to abbey) I will offer them the edge of the sword which is enough a curer of wrong and supporter of Right (Reza, 2003).

3.4.3

Letter 29:

To the People of Basrah

"Whatever disunity and schism you have is not hidden to you. I have forgiven your wrong-doers and held back my sword from those who ran away. I received everyone who came to me from among you. If devastating matters and wrong and silly views are prompting you to break the pledge with me and to oppose me then (listen) I have kept ready my horses and put saddles (on my riding camels), and if you force me to advance towards you I shall come down in such a manner that before it the battle of Jamal too would appear like the last licking of the tongue. At the same time I know the high position of the obedient among you and the right of the sincere without confusing the sinless with the offenders or the faithful with the pledge breakers" (Reza, 2003)

3.5 The Theoretical Framework

　　The framework of the analysis of the verses in this study is depended on the Theory of Speech Act by Searle (1999).
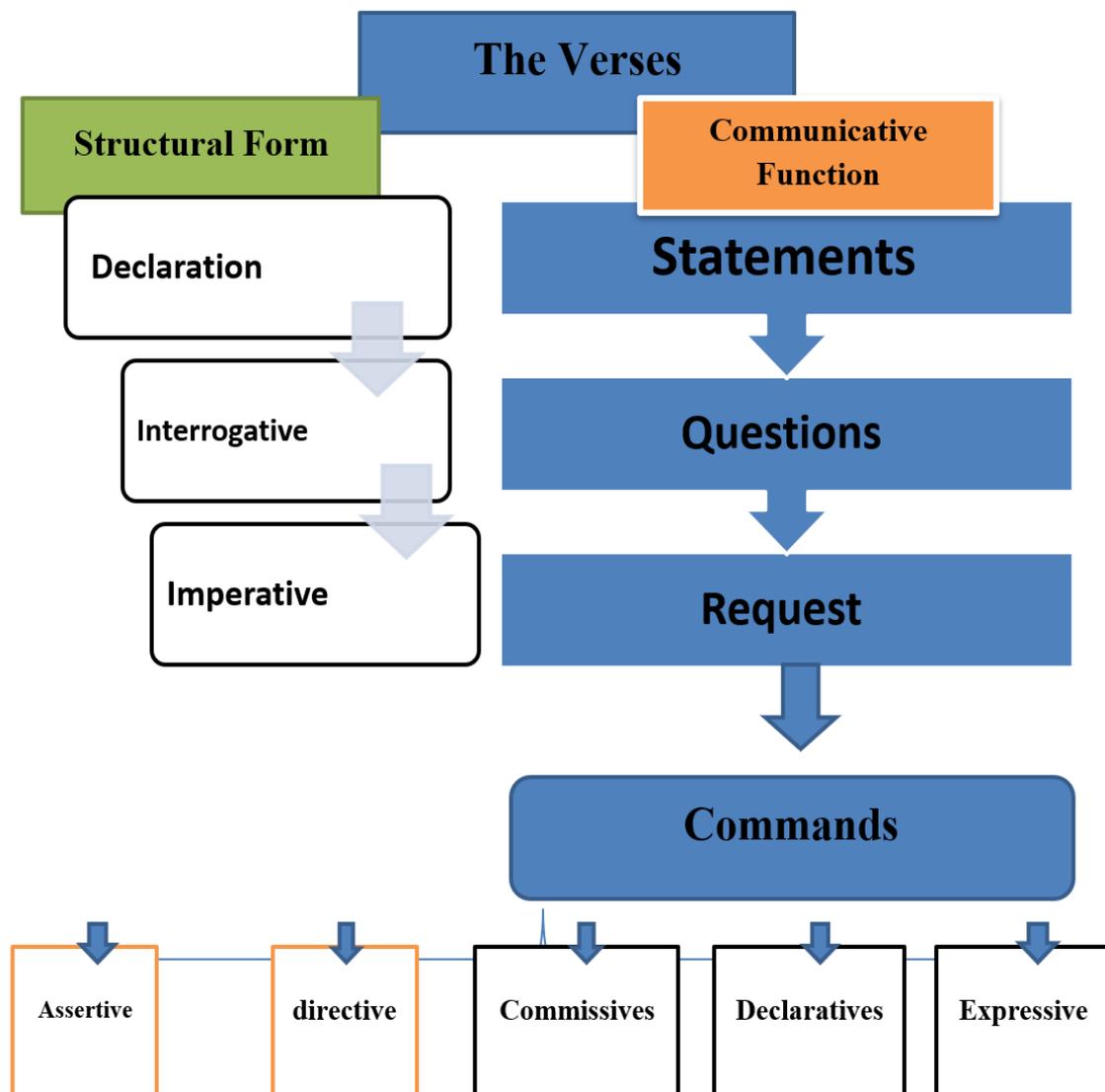
3.6   Data Analysis, Results and Discussion
3.6.1 The First Verse
(The Speech of Imam Ali to AL-Ash'th)

Starting with the *sign language*, in the starting of the replay of Imam Ali to AL-Asha'th he uses *non-verbal language*. So, as a type of speech act non- verbal can be used to perform an action in the refusal, threat, promise and\ or insulting. Therefore, in the sight of Imam Ali to AL-Asha'th he looked at him with anger. Returning to the first situation, Imam Ali was speaking to people in AL- Kufa mosque. He was delivering his lecture and AL-Asha'th was disturbing him by his objection and said (*O' Amir al-mu'minin this thing is not your favour but against you*). The *criticism* is a type of speech act by which the speaker criticize something from his point of view as explained by Gorman (1999). Thus, AL-Ash'th uses this style of speech to reveal his hate and disagreement with Imam Ali. As a result,   Imam Ali Looked at him with anger and said (*how do you know what is for me and what is against me*?). It means that who are you to make this judgment.

Moreover, Imam Ali replay with a *question*. This type of questions in this situation can be interpreted as assertion or reason question; because this type of question related with the truth, that the speaker who is Imam Ali is already know who is he and what is his knowledge and wisdom. Thus, when Imam Ali changes the speech and the addressee, the audiences recognize that the message is new one; differs from his previous sermon. The first speech which is a question by Imam Ali has a hidden meaning, that the prophet Mohammad said "O Ali only Allah and I know you, and only Allah and you know me and only I and you know Allah" (A'shoop, 2018).

Moreover, normally the person who ask a question need an answer, but according to the theory of speech act this question has indirect meaning, it means that you don't know anything about Islam and who is Ali. Furthermore, this speech of Imam Ali against AL- Asha'th is related with the previous experience about some events related with AL-Asha'th's live and his situations against Islam. Thus, the sequences of Imam Ali's speech expresses these points.

" *Curse of Allah and others be on you*" in any conversation the cursing is consider as a threatening. AL-Zaiyat (2008) states that the word *curse* is used to refer to the person who excluded from the mercy of Allah. Sharifi and Ebrahimi (2012) states that curse is used in the speech of everyday life to express our inner felling or attitude towards the addressee, this type of speech acts is used for someone who makes us sad or angry. This word is used several times in Holy Quran and the religious sermons in talking about the devil, or the unbelievers. In this sense, Imam Ali is used this word as a threatening to AL- Asha'th because of his situations against Allah and Islam he is one of the cursed persons by Allah and the other Muslims. Then Imam Ali completes his speech with strong words by their great meaning, the following speech has a hidden meaning that can be analyzed into more than one intended meaning. The researcher explains many phases of Imam Ali's speech when he said " *You are a weaver and son of a weaver*". After the analyses the researcher expresses his own view according to the personality of the speaker who is Imam Ali and the situation of the addressee AL-Asha'th. This speech is a *declarative* speech act by which the speaker has his *intention* and wants the addressee understand that.

" *You are a weaver and son of a weaver*". Firstly, some linguists explains this speech in related with the job. That most of the people in Al- Asha'th native place was working with the weaving of clothes. The linguists mention that at that time the weavers known as less educated, or less knowledge. Other group of linguists said that this work makes the person bending all of the time which according to them means the lowliness. All of the pervious explanations are express the speech of Imam Ali words by words, but this this not the style of Imam Ali and this is not the personality of him; who looked to any work as lowliness or in lower position. Imam Ali holds the principles of Islam and the qualities of the prophet, he admires each work because the hand which works all the time is loved by Allah. Therefore, the hidden meaning of Imam Ali is the weaving of lies or bad speech. Which are illustrated in detail in the following speech of Imam Ali. As a result, the word weaver can be understood in this rhetoric meaning by Imam Ali that you are – AL-Asha'th- liar and hypocrite, it can be understood as threatening; because Imam Ali announce that in front of the public, who already know who is Ali and who is AL-A sha'th.

" *You are the son of an unbeliever and yourself a hypocrite. You were arrested once by the Unbelievers and once by the Muslims, but your wealth and birth could not save you from either, The man who contrives for his own people to be put to sword and invites death and destruction for them does deserve that the near ones should hate him and the remote ones should not trust him*"**.** Alinezhad and Nemati (2019) explain that the use of *pronoun* is a type of performing an action by referring to the addressee in different ways. Thus, Imam Ali uses the pronoun *you* in referring to AL-Asha'th which stands for referring to him directly, and accused him with all the sequences of situations.

Al- Asha'th is a hypocritical man, this speech of Imam Ali is the exposing of Al –Asha'th reality. Thus, before his conversion of Islam he arrested once, and after the death of the prophet Mohammad (peace and blessing be upon him) AL-Ash'th arrested in a shame way because of his situation in saving people who change to be unbelievers. Imam Ali declares that all the money of AL-Ash'th didn't save him from his situation. This

speech of Imam Ali is the other way of exposing AL-Ash'th and his sequences of bad situations against the Muslims and the Islam.

Additionally, the final speech of Imam Ali is a threatening to AL-Ashath that a man who did just like your situations _AL-Ash'th- deserve to be hated by people, who know him or not. Therefore, Imam Ali uses the word (ALboqth) it is an Arabic word which means the intense of hate.

Finally, in looking for the full satiation between Imam Ali and AL-Ash'th we can conclude that Imam Ali uses different types of *threatening* in this sermon; this type is not a direct threaten instead, it is indirect one and a hidden type, but the public , besides the addressee can easily understand that because of the previous experiences and the recognizing of the full situations which is started from the disturbing of AL-Ash'th and his speech toward Imam Ali.

3.6.2 The Second Sermon
Beware! Satan has certainly started

After the death of 'Uthman and some people accused Imam Ali. He delivered this sermon in order to refute that allegation. He also reveals the peoples' work in breaking their pledge of allegiance of Imam Ali. This sermon will divided in the analysis into three parts:

Firstly, the braking of the pledge of allegiance. *"Beware! Satan has certainly started instigating his forces and has collected his army in order that oppression may reach its extreme ends and wrong may come back to its position"*. *Warning* is a type of speech acts as explained by Samir (2012) this type is used in this part of verse by Imam Ali, as a direct speech act. Thus, Imam Ali uses very rhetorical words which reflects his wisdom, his words are very strong syntactically and semantically they can be understood by the addressee. Stanley (2020) explains how the use of strong words is important in sermons in the talking about folly and sins. Those words reflects other meaning which related with the strength of the speakers' situation and his honestly. Therefore, in Imam Ali speech the strong words firstly use to describe the change of situation which support the devil(Satan). Thus, the people situation as the supporting to the devil because of their braking to their pledge fist and the accused of Imam Ali in the death of 'Uthman. They encourage the Satan to return and they were controlled by him. As a result for their bad situations the Satan encourage his party and joined them restored the falsehood.

The second part of the sermon is related with the accused of Imam Ali of the death of 'Uthman. *"By Allah they have not put a correct blame on me, nor have they done justice between me and themselves. They are demanding of me a right which they have abandoned, and a blood that they have themselves shed. If I were a partner with them in it then they too have their share of it. But if they did it without me they alone have to face the consequences. Their biggest argument (against me) is (really) against themselves. They are suckling from a mother who is already dry, and bringing into life innovation that is already dead"*. Imam Ali swears by Allah that the people do not have anything against him to make his accused by the death of 'Uthman. Thus, the swearing is another type of direct speech acts that is used by Imam, as illustrated by Rebillard (2013) is used to reflect the faith of a person and his confidence in what he will say after the swearing. Therefore, their blaming is a negate. They also didn't introduce a justice judgment between them to make a right judge. The speech of Imam Ali is turned to be indirect threatening when he illustrates that if I kill 'Uthman then I couldn't do it alone, I need someone with me in this types of speech Imam Ali explains that they were the killers of 'Uthman, and he already know that. Hence, If Imam is free of this blame, they cannot prove their freedom from it. So, how can they separate themselves from this? In this sense, Imam Ali fight them by the truth of situations, the truth is that by the accusing of Imam Ali they want to reach to their aim is that Imam Ali should act with them in the same way to which they were familiar, but they shouldn't imagine that Imam Ali would resuscitate the innovations of the previous governments. As a result, this speech is *locutionary act* by which Imam Ali reveals his *intention* to the audiences.

"How disappointing is this challenger (to battle)? Who is this challenger and for what is he being responded to? I am happy that the reasoning of Allah has been exhausted before them and He knows (all) about them. If they refuse (to abbey) I will offer them the edge of the sword which is enough a curer of wrong and supporter of Right". Imam Ali is used a type of *question* with *who,* this type of question is a *prelocutionary act of insulting* by offended the addressee. Furthermore, in this last part of this sermon is concerned with the *threatening* of war. This type is a *commissives speech act* that Imam Ali used to the purpose of threatening them by two ways; one of them is the clear and direct phrases by threatening them with the fighting. While the other is indirect threatening by which Imam Ali explains his bravery in fighting and his well- known sward Thu—Al Fiqar.

Moreover, Imam Ali *declares* to them that he is the right and he believe with Allah the most justice and he trust with himself, this makes him describe the situation just like his situation in the battles; when he never feels with scared.

3.6.3 The Analysis of Imam Ali's Sermon to People in Al- Basra.

"Whatever disunity and schism you have is not hidden to you. I have forgiven your wrong-doers and held back my sword from those who ran away. I received everyone who came to me from among you. The starting phrases of Imam Ali's letter to people in Basra is by metaphorical speech for their segregation and disintegration, as well as their difference and agreement between them. When each one take a side that differs from the others. Thus, the Arabic word *AL-sheqaq* is a very strong word that has been taken from Holy Qur'an, when some of them may unrealized from this difficult situation. Therefore, as a reference to AL-Jamal battle, when people in AL-Basra stand against Imam Ali. Furthermore, this speech is a *locutionary speech act* as a *direct speech* to the addressee, which can be considered as *blaming* and *exposing* speech act, for their previous situations, to remind them with their bad things and the good situation of Imam Ali with them. This can be explained clearly by the sequences of Imam Ali's speech when he referring to his forgiveness to their criminals and he didn't use his sward to follow the withdrawing men and Imam Ali accepted people who come to him. The word sward here is used as a reference to Imam Ali's bravery and his victory, the use of this word is a kind of *threatening* because everyone know what is Imam Ali's sword.

" If devastating matters and wrong and silly views are prompting you to break the pledge with me and to oppose me then (listen) I have kept ready my horses and put saddles (on my riding camels), and if you force me to advance towards you I shall come down in such a manner that before it the battle of Jamal too would appear like the last licking of the tongue. At the same time I know the high position of the obedient among you and the right of the sincere without confusing the sinless with the offenders or the faithful with the pledge breakers"

This part of the letter is full with *threating and blustering*, that is used by Imam Ali. Threating as a *communicative speech act* it has the *illocutionary* purpose. Thus, the use of *if* is the starting point of this blustering, Imam Ali told them that if you –people in Basra- didn't follow the rules of Islam and cross the boundaries, in order to stand against Imam Ali. So, Imam Ali *threats* them by referring to the things that is used in the battles, just like the horses and the preparing of camels. Therefore, by using *indirect speech act* Imam Ali threat them by saying that "*I have kept ready my horses and put saddles (on my riding camels)*", this is a *declaration* speech act for the people in Basra. And the threatening speech act continuous by referring to the future action that will be if they do not follow the rules.

Moreover, the *direct threatening* can be found in this part of the letter, when Imam Ali refers directly to AL-Jamal battle when he defeated all the enemies of Islam at that time. Thus, Imam Ali says " *I shall come down in such a manner that before it the battle of Jamal too would appear like the last licking of the tongue*'. The using of this reference is cooperated with the previous experience of the people about AL-Jamal battle which makes them *communicate* with the intended meaning of Imam Ali's speech.

Finally, Imam Ali explains clearly the groups who intended in his *threatening*, by using *intensive speech act* that he mentioned for the people who follow him in his Islamic rules will not be hurt and no innocent be accused.

3.7 Discussion of the Results

This section deals with the results which the researcher is reached from the analysis of three selected verses from the speech of Imam Ali in Nahj AL-Balagha. By following the qualitative methods in the selecting and analysing the data, the researcher serves the study in the choosing of suitable data that related with the study. Additionally, the adopting of the theory of Searle The Speech Act Theory serves the study in the analysis of the data which concerning with the purpose of the researcher.

After the analysis of the selected data, we note that those data has a great messages. The verses that are used by Imam Ali holds a huge themes in serving Islam and in correcting the ideologies of people. The selected verses also reflected the social, political, psychological and cultural issues.

Additionally, by the examining of the results, one can realize that each sermon, or letter by Imam Ali deals with certain situation in specific time and place, but those sermons or letters can be used nowadays as a historical documents for important historical events and as a way of correcting the society.

In this perspective, Imam Ali is a great man who is used many different ways of advising as well as of threatening people, but whether he wanted to advice or threat his aim is to save people and to correct the society.

Finally, in this study there is an illustration to each selected verses of Imam Ali and test how the addressee communicate in intended message whether this message is direct or indirect depending on the Speech Acts Theory.

IV.   CONCLUSIONS

This section deals with the conclusion that the researcher reaches after the analysis of the data of the study. Thus, the researcher can answer the research questions.

The study proves that the threatening and blustering are very important in any religious verses or speech, beside the use of preaching . this way in presenting the events and what will happen to people who stand against the rules makes the people return to their reality and thinking of their future action. The sermons or letter uses

the threatening and blustering just like what we find in the Holy Qur'an when Almighty Allah advices us and threaten us in order to be saved.

The other conclusion in this study is that the theory of Speech Acts with all its strategies is a suitable theory in analysing the data, which demonstrates that the threatening and blustering as a part of this theory can be found in different phases. For instance in this study we find the threatening in direct way by using direct phrase and words that refer to the wars or sward or battles, or indirect ways by references to the previous battles or by referring to the punishment whether from Allah or from Imam Ali.

As a result, Imam Ali's used of threatening and blustering in his verses and letters successes in producing a perfect lesson to people, who need to learn from his great knowledge. The threatening and blustering changes the situation of some people and change their ideology into the suitable and right rules of Islam.

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