

Al-Hajjajiyyah Techniques in the Book of the Judgment of Imam Ali bin Abi Talib: by Sheikh Al-Tustari

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Abstract

Language, by its nature, tends to communicate, inform, and argue, and the last thing is what scholars have been working on and explaining its tools and means, including techniques related to the recipient's contentment with what the broadcast dictates according to special foundations that cannot be manipulated. Therefore, we will begin by explaining and detailing the argumentative techniques that lead to the consolidation of conviction through the two types of methods, as will be clear in the research.

Keywords: Book of the Judgment; language; treatment with people

Introduction

The main purpose of the dialectic is the recipient's acquiescence and his submission to what the speaker presents. Through this, then, it is necessary to study the techniques adopted by the argumentative in order to acknowledge his words and then adopt them. In order to play its influential persuasive argumentative role, it must have a way of linking cause and effect, and this is what is called argumentative techniques with its two types of communication and dissociation or methods of connection and separation.

(Al-Hajjaj Techniques in the Book of Judgment of Ali bin Abi Talib) (Peace be upon him) (By Sheikh Al-Tawsari) on defining techniques and clarifying their types, then diversifying their examples.

The concept of techniques (Al Hajjajiyah: p. 19) Al Hajjajiyah

They are communicative methods that make the audience acquiesce in what the pathologist says, linking cause and effect, which have been taken care of in the research, because they are the focus of the students' attention (Sharaf al-Din: p. 262).

In addition to the focus of the scientific material around it and its harmony with it, the communicative methods have their own space, classification and divisions that permeate them, as well as their specific definition, which has been referred to. arguments; In order to formulate it in one template, it helps the suspicious, confused, non-compliant recipient to accept his arguments and then acknowledge and submit to everything he says, and the communicative methods included various types (the most important theories of Hajjaj: p.

First, semi-logical arguments with logical premises

They are the arguments based on a coordinated rational methodology with a consistent logical structure. These arguments come according to the arguing's knowledge of these argumentative techniques, as well as the strength and scope of the dispute. Each of them (the speaker and the addressee) resort to subjugating his opponent and trying to persuade him (Sharaf al-Din 2019, 264).

Semi-logical arguments ((derive their persuasive power from their resemblance to formal methods..., and they depend on logical structures such as contradiction, complete or partial symmetry, transgression law)). These arguments have types, including:

Conflict and disagreement

The argument opposes the opinion of the recipient, and contradicts his argumentative demand, which he advocated and approved, and there are those who saw the existence of two issues within the same scope, two problems, one of which is a negation of the other and a refutation of it, and the conflict between the two pronouncements is governed by the place, and the realistic conditions that judge the exclusion and exclusion of the other (), so a comparison must be made between the paths What is transmitted to him, and the weighting is according to the strength of the argument's opinion and his mastery of his style, so the argumentation intends to "reveal the contradiction in the opponent's theses".

Because the purpose of the protest is to advance a specific thesis with a statement that it does not agree with another (RuPaul, 2017: 174), and there are those who tend to link the principle of irony and consider it as one of the arguments' weapons, but this principle was not mentioned in the words of Imam Ali (peace be upon him). And his judicial ruling at all.

The argument of contradiction and lack of agreement in the judicial ruling of Imam Ali (peace be upon him) was presented in some issues, including the issue of the dead young man whose people differed in the cause of his death, so they resorted to the Commander of the Faithful (peace be upon him), and said to the Imam: ((If you revive him, we know that you are truthful, we answer. ..., and if you are not able to do that, we will return him to his people, and we will know that you are claiming what is not right, and you show from yourself what you are not capable of. The Commander of the Faithful (peace be upon him) said: O Maytham, ride your camel and call out in the streets of Kufa and its shops: Whoever wants to look at me What God gave Ali, the brother of his Messenger and his daughter-in-law, of divine knowledge, so let him go to Najaf, so the people went to Najaf, and he said: O Maytham, bring the bedouin and his companion. Peace be upon him): Tell us what you see from us and tell about us what you see without us, then he said: his uncle killed him, because he married his daughter, so he divorced her and married someone else

Al-Arabi said: We are not convinced by your statement, for we want him to testify for himself with his family, so that sedition, sword and fighting may rise. What is the cow of the Children of Israel with a deference to God from me, and I am the brother of His Messenger, and it revived dead after seven days, then the Commander of the Faithful (peace be upon him) approached the dead, and said to him: Rise, God willing, O you who are aware of Ibn Hanzala Ibn Ghassan Ibn Bajir Ibn Fihri Ibn Salama Ibn Al-Tayyib bin Al-Ash'ath, may God Almighty revive you at the hands of Ali bin Abi Talib. Maytham Al-Tammar said: So a boy rose twice as bright as the sun and more than the moon in descriptions, and said: Obey you, O, the argument of the Messenger of God over the singular creatures of grace and

benevolence. At that he said: O boy, who killed you? He said: My uncle Al-Harith bin Ghassan killed me (Abu Talib, 285-286).

The Imam (peace be upon him) raised the contradiction, the strife, and the lack of agreement among the people of the murdered young man, and took the initiative to remove the contradiction by saying the honorable man killed his uncle, except that the sent man was not convinced and wanted a conclusive argument greater than what the Imam (peace be upon him) said, so the Imam (peace be upon him) resorted To resurrect the dead after he mentioned the ways that revived the dead of the Children of Israel, and the sword and murder did not occur among the young people after the Imam (peace be upon him) established the argument by resurrecting him, so one of the two arguments must be the strongest and the highest, for the field of arguments is a field of conflict, not contradiction, because the contradiction is linked It is the place and the surrounding circumstances that preponderate one case at the expense of another, as the words can be interpreted in different ways, and it was mentioned in the news that ((seven or ten brothers in one of the Arab neighborhoods had one sister, and they said to her: All that God grants us from the offer of the world and its wreckage. We put it in your hands and we judge you about it, so do not want to get married, because our protection cannot bear that, so I agreed with them and was satisfied with it, and I sat in their service and they honored her. So I entered her stomach and she sat in the water, so days passed on her, and... A leech grows to the point of its stomach, and the brothers thought that she was pregnant and had betrayed, so they wanted to kill her. Some of them said: We bring the news of it to the Commander of the Faithful, Ali bin Abi Talib (peace be upon him). He is in charge of that, so they brought her out to his presence, and they said about her what they thought of her, so he brought a basin full of sludge□ and ordered her to sit on it, and when the leech felt the smell of sludge it came down) (Abu Talib 281-282).

So Imam Ali (peace be upon him) hastened to resolve the dispute regarding the woman with whom she had been entangled and dealt with the issue in the aforementioned manner, and removed the existing contradiction and the suspicion that had afflicted the woman's family. The same applies to the case of the maidservant who was accused of being pregnant, so the Imam (peace be upon him) ordered to place a basin with a piece of ice in it near the vagina. The Imam (peace be upon him), and he treated the subject in his own way according to the argument of non-contradiction and the removal of contradiction.

The means used by the Imam (peace be upon him) related to the reality explained to him as well as the circumstances surrounding the event showed that the claimant did not come close to the truth at all, in addition to his history suggestive of his present, as happened in the issue of Amr ibn al-Aas in his war against Imam Ali (peace be upon him) in Siffin. When Amr raised the flat of a black shirt at the top of a spear, the people said: This is a banner held by the Messenger of God (peace and blessings of God be upon him and his family), and they continued to do so until Ali (peace be upon him) reached the matter. He (peace be upon him) said: ((This flat was brought out by the Messenger of God. God (may God's prayers and peace be upon him and his family), and he said to Amr, "Who will take it with what is in it?" Amr said: "What is in it?" The Messenger of God said: (May God's prayers and peace be upon him and his family): Do you not fight a Muslim with it, and do not approach it with an infidel"?)

Conflict and disagreement are real and do not require evidence or witness between the Commander of the Faithful (peace be upon him) and his opponents, including Amr ibn al-Aas, who is known for his cunning, and his deception along with this. The Imam (peace be upon him) used the argument of contradiction; To explain to the audience of the audience in

the Siffin war the action that Amr did, and the goal he sought when he lifted a shirt given to him by the Messenger of God (peace and blessings of God be upon him and his family). (Peace be upon him) and exposing his falsity and deception.

Another issue is that the Imam (peace be upon him) asked him about the Battle of the Camel, and he was a representative of his people, and he was acting on their behalf due to suspicion in himself and his people. Until I go back to my people, the Imam (peace be upon him) said to him: What if your people had sent you seeking raindrops for them and you came back to them, and you told them about pasture and water, what would you do? Then I stretched out your hand, and the man said: By God, I could not refrain from establishing the argument against me, so I pledged allegiance to him, peace be upon him) (Al-Salih, 2004, 244).

The man's argument was that he was the messenger of his people and his legal mandate was to investigate matters only, not to decide on them, and when the Imam (peace be upon him) explained to him the truth from falsehood, he wanted to remove the contradiction from him in practice, so he hastened to surprise him with the pledge of allegiance, and he - that is, Imam Ali (peace be upon him) - He did not need it, except that he compared the matter to him between pasture and water, and guardianship, and he liked to join the righteous who are produced, and the matter was realized after the argument was made clear to the man and the contradiction raised in the wisdom of the Imam (peace be upon him) and the accuracy of his use of the argument with the questioner. Success in this world and the hereafter by following the greatest guardian of God Ali bin Abi Talib (peace be upon him.)

It was also reported that the Imam (peace be upon him) rejected the claim of one of them regarding his saying: ((The miserly one is excused from the oppressor, so the Imam (peace be upon him) said to him: I have lied that the oppressor repents and seeks forgiveness and repays the injustice to its people, and the stingy if he is scarce prevents zakat, charity, ties of kinship and honoring the guest Spending in the cause of God and the gates of righteousness, and it is forbidden for a stingy to enter Paradise." The Imam (peace be upon him) relied on the reality to invalidate a man's argument. He does not uphold his mercy, and even prevents spending in the way of God, and the result is that repentance closes its doors in his face. The Imam (peace be upon him) did not go along with him, rather he opposed and refuted his argument and made things clear to him and exposed the points of flaw in him and the falsity of his claim.

Symmetry and the rule of justice

They are semi-logical arguments that call for the principle of symmetry between two things, one of which may be the truth and the other may be metaphor without being reduced to it. In this argument, he resorts to the principle of definition and setting limits, i.e. defining things, concepts, events, and facts (Al-Hajjaj: 200), so let him note the true meaning of the first term, as well as the figurative meaning of the second term. The identifier is the complete identifier of the truth; that is why dialectic was called from this type the quasi-logical argument.

The denominator plays an important role in giving the special significance to this technique based on positive and negative symmetry, and the denominator is the main axis that gives the argument a semi-logical form that has a precise feature in being true or similar to it as metaphor. In setting definitions of general concepts; to make it firmly rooted in the mind of the recipient, either positively or negatively, in order to make him not receptive to any idea except after scrutinizing it, and then accepting or rejecting it according to its semantic value (Judy, 2016: 113).

Clarifying the concepts and clarifying the limits are from the type of arguments that are subject to the rule of symmetry, and Imam Ali (peace be upon him) used it for the purpose of bringing the statement closer to the minds and getting the audience to fully comply. Because the definition of the limits is an exercise of the invisible authority in itself, which is difficult to implement for the recipient (Qutal, 2017 AD: 67.), issues were received in this regard, including that Imam Ali (peace be upon him) explained the rule of God Almighty's punishment in stoning, he said, addressing Whoever asked to carry out the hadd punishment on the aforementioned and he was a married adulterer: ((If the judgment of God Almighty is necessary for you, then he said: O people of you, it rewards those of you who attended by stoning him for those who are absent, so I sought God for a man of you to attend tomorrow wearing his turban. Some of you do not know each other... Then he said: I beseech God a man among you for God upon whom he has such a right, that he take it to God with it, for he does not take God a right. The adulterer is not for the one who comes and bears, for the matter has conditions that must be fulfilled first, then the one who observes the legal limit must be masked and invisible, and whoever is required by this ruling, he does not have the right to impose it on others, and this is exactly what has been achieved, so the people departed as it is understood from the narration And none of them were left.

The reason for the conviction of the audience and their certainty that they are not qualified to establish the limit that must be applied to them at first, and then transferred to others, is the understanding of the demand and the certainty that they are in front of an imam who knows the details of matters and that his ruling is based on knowledge and verification, which led to an important result of rooting the ruling. Legitimate in its family and implementation as well.

Society has fortified itself with the fortress of knowledge and vigilance, which is what is meant by dialectic and its main goal. It was common for the concept of stoning to be mixed with the legal hadd punishment during the time of the Islamic government at the time; Therefore, the Imam (peace be upon him) proceeded to clarify the matter and clarify the confusion that occurred in it in light of the situation related to the lived reality, as happened in a matter that the Commander of the Faithful (peace be upon him) decided, which is that “a chaste woman was defiled by a young boy, so Umar ordered that it be translated. He (peace be upon him) said: stoning is not obligatory, but the hadd punishment is obligatory, because the one who devoured it is not aware”.

The differentiation between the concepts of hadd punishment and stoning was among the responsibilities of the Imam (peace be upon him), because the people had fallen into great confusion and confusion; because stoning is for the married and the punishment is upon whom the Imam referred to and specified according to his utterance. The caliphs at that time, and the questioner asked them about love and hate, and they referred to Ali (peace be upon him), and he said: “God Almighty created souls two thousand years before bodies, so they were inhabited by the air. Very, especially these two concepts related to the soul and reality. What harmoniously unites there in this world, and what is hated there is repudiation in this world, and this definition is due to the mental capabilities and abilities possessed by the Imam (peace be upon him), as he employed what he possessed of capabilities and experiences and their semantic values and established them in The recipient's mind, and made him a recital, submitting to his answer in the indication of the questioner's follow-up to his questions, and his request for more from the Imam (peace be upon him), because he realized a scientific fact, and the Imam (peace be upon him) was truthful.

The contentment that is the goal of the argument's demand was attained by the Christian who asked the Imam (peace be upon him) for answers about what he asked, which resulted in his entering Islam and he affirmed the Imam (peace be upon him) with truth and entitlement, and he (peace be upon him) personified the true Islam that brings peace to the hearts of others. It makes the recipient unable to deny at all, and semi-logical arguments based on the principle of symmetry and boundaries are widespread among the folds of the Book of Judgment.

The symmetry may be given reciprocally for a relationship between two things that may be opposite and between them there are multiple differences, and perhaps their origin is one, and they have more than one credibility, as in the question of the young Jew who asked the Imam (peace be upon him) about the first tree that grew on the face of the earth and about the first spring that sprang up and about the first stone that was laid on the face of the earth, and the Imam (peace be upon him) replied: ((The Jews claim that it is the olive tree, and they lied. The date-palm is only from the date palm. Adam (peace be upon him) descended with it from Paradise and planted it... The Jews claim that it is the well that is in Bait Al-Maqdis. And they lied, and it is the essence of life that no one ended up with except for my life... The Jews claim that it is the Stone in Jerusalem, and they lied that it is the Black Stone with which Adam descended from Paradise)). Here the Imam (peace be upon him) used semi-logical arguments according to the analogy. The opposite when answering, otherwise, the origin is one, so the tree, the eye and the stone are each of them from a fixed origin, except that it is a branch of it alone in reverse, in order to convey a message to the audience of the recipients that the transmitter taught them and speaks according to the logic of evidence and proofs, not the logic of illusion or approximation, and this matter became clear when asked The young Jew Omar Ibn Al-Khattab on the authority of the most knowledgeable God, His Messenger, His Book and His Sunnah, so he gestured with his hand to Imam Ali (peace be upon him).

These arguments are spread among the folds of the book, and the purpose of these arguments is nothing but persuasion and acceptance of the public with what he has, and the strongest of that is that the pathologist highlights his main role represented by being the knower of the rulings of God Almighty and the Sunnah of His Prophet (peace and blessings of God be upon him and his family) in a clear and clear way .The arguments based on the principle of symmetry have their goal, which is ((placing the addressee between two things that draw his attention and focus and direct him to the intended purpose of the argumentative s)) and the argument may be with counterarguments or the reversal of views, and one of the issues that the Imam (peace be upon him) dealt with is the issue of exaggeration in it and people's claims him with godliness, so he (peace be upon him) said: "Woe to you, do not do that, but I am a creature like you.

The imam (peace be upon him) used counterarguments and overturned the views of the exaggerators by saying in opposition to their actions that I am a creature like you, not a creator as you claim. Then he reinforced his argument with another in his blessed saying, "My Lord and your Lord is One" in reference to his (peace be upon him) need for the mercy of God Almighty; Because the Creator does not need the mercy of others, not to mention His blessed words of asking for repentance for them, and turning back from their transgression represented by their claim that the Imam (peace be upon him) is their Lord, except that the extremists rejected this principle and their misdeeds befell them, and just retribution was established on them.

Among the issues that Imam Ali (peace be upon him) referred to is his right to take over the affairs of the nation, and the need for him to be the ruler that the Messenger (peace

and blessings of God be upon him and his family) referred to, and imitated by him (peace be upon him) using the argument of the mutual relationship in the events that followed the death of The Messenger of God (may God's prayers and peace be upon him and his family) said, addressing the people: ((What did the Ansar say? They said: We have a leader, and there is a leader among you. He said: Did you argue against them that the Messenger of God (peace and blessings of God be upon him and his family) commanded that he be good to their benefactor and override them? On the authority of their abusers, they said: What is the evidence for this against them? He said: If the command was for them, the will would not have been for them.

The reverse argument based on symmetry that the Imam (peace be upon him) used made it clear without any doubt that the emirate and by which we mean the leadership of the affairs of the Muslims is not in the Ansar or in others, because the Messenger (peace and blessings of God be upon him and his family) commanded them, and did not recommend them, and this argument from counter arguments; Because the person recommended for them is different from the one who is recommended to them (Al-Halabi, 1959AD, 6/4).

And the commandment (to them) is the opposite of the command, so he commanded them, but the command is not with them, and this is an allusion to the fact that the command is not fulfilled and the commandment has been fulfilled.

Second: quasi-logical arguments that depend on mathematical relations

These arguments differ from others in that they are subject to mathematical rules; because it ((constitutes its deep background and its internal fabric, rather it establishes its argumentative energy and is its persuasive aid)), and among the most important of these arguments:

Infringement argument

Transgression is meant to push arguments without falling into the formal contradiction of the discourse, and its meaning may be equality and superiority, or it may depend on a minor argument and then a major one. To some extent from the mathematical proofs (Siddiq: 5618.), and the transitive relationship is an intertwined relationship between interrelated statements towards the relationship between (a) and (b) and the link between (b) with (c), the mathematical bet requires the existence of a link between (a) And (c) (the previous source), and from the concept of transgression, the relationship between the premises and the results is seen. In terms of beliefs and the perception of the potential of the recipient, he reached the transgression of his argument without falling into the formal contradiction of the discourse itself.

Among the special benefits of transgressive arguments is that they have major goals, including being evaluative based on replacing contradictory beliefs with agreeable, agreed-upon beliefs, and the general approach that arguments draws, referring to them as channels that have the power of mediation in legislating facts. Deducing a rule from the wisdom of the enemy of my enemy is my friend and the friend of my enemy is my enemy, and the implication is a logical relationship indicative of the inclusion of one issue in another, as in our saying: We will win because we are the strongest... The inclusion argument is one of the arguments based on the Aristotelian analogy, which consists of a minor premise, a major premise, and a conclusion.

Everything that is true of the whole is true of its part, for the whole is much more important than the parts, and the value of the part is appropriate to what the whole represents

(Orabi, 2009 AD: 60.), and this type of argument is contained in the judicial rulings issued by Imam Ali (peace be upon him), including the issue of The pregnant woman who admitted immorality during the era of Omar, so he ordered her to be stoned. The Imam (Ali, peace be upon him) said: “What is the matter with this?” They said: Omar ordered her to be stoned, so he replied to me, and he said to Omar: Did you order her to be stoned? He said Yes, you admitted immorality to me, and he said: This is your authority over her, so what is your authority over what is in her womb?) The whole is better than the part, and this is the meaning of the argument of inclusion. With the circumstances and reality, and a total ruling that ensured the survival of the woman’s life and exhausted her from killing, then it became clear that the woman had confessed under pressure, coercion and confession here is a matter that is rejected, and is not accepted by Sharia as stated in the news.

The Imam (peace be upon him) implicitly referred to a very important issue, which is the availability of the element of know-how, and the lack of urgency with the legal ruler. And the dignity of human beings and human justice that rejects lusts, hatred and whims, it is not possible to rely on the part in the face of the whole, i.e. adultery against itself - i.e. adultery is considered a part towards the respected soul - and those in its belly, they have the greatest priority towards the act that turned out to be not actually fulfilled.

The argument used by the Commander of the Faithful (peace be upon him) was irrefutable (Al-Arna’ut, 2009, 6:553), and based on a solid foundation and a strong judgment linked to external circumstances. The state made him change his mind, no, and even kept him away from carrying out what he ordered, and this represents a destabilization of the confidence of Muslims for those in power, which confirms that the one who is in charge is not qualified at all to pronounce the ruling that he ordered, and this is what called him to rescind completely and release the woman, and an argument was received Inclusion, i.e. paying attention to the greater (Abdul Haq, 2018 AD: 236) without looking at the younger or what is called it, as in the case of the man who admitted the theft in the presence of the Imam (peace be upon him), and the Imam (peace be upon him) said to him: ((Do you read something from The Qur’an? He said, “Yes, Surat Al-Baqarah.” He said: “Your hand has been given to Surat Al-Baqarah.” The principle is that the whole has importance and the part is not taken in front of it, and because the man admitted the guilt, the Imam (peace be upon him) may, if he wishes, pardon, and if he wishes, he cuts off, as stated at the end of the narration. The issue of partial theft has been addressed, in order to preserve the life of a person who has confessed, confessed and repented to his Lord.

Among the arguments of transgression is the relationship of equality (settlement or symmetry), and the principle of settlement is the expression of the rule of justice, and it is linked to the observation of the rule of justice that is based on the symmetrical treatment of similar situations, which would push the public to acquiesce and be convinced of what the argument says, and this requirement is represented by issues Among them is what was narrated from him (peace be upon him) ((It does not guarantee what beasts spoil by day, and what beasts spoil by night)). A compromise has been made in the guarantee between the animal, and what it does at night, and the bearing of corruption, and the damage that is specific to the crops to the owner of the animal, so the questioner when he resorted to the Imam (peace be upon him) found a convincing answer to him, since the correlation occurs between the guarantee for the damage obtained from the work of the beasts at night, because This time is reserved for her to rest in her own barn, unlike the day, which is allotted for her to graze.

The arguments for the settlement came in the ruling issued by the Imam (peace be upon him) in the matter of co-acquaintance, as ((The Commander of the Faithful (peace be upon him) decided about a man and his companions who ate a sheep, and he said: If you eat it, it is for you, and if you do not eat it, then you have to do such and such)). He has been equal in dealing, there is nothing in it, whether it is less or more, and there is no fine in it at all. Between them, he said: ((As for it is the government of injustice, and injustice in it is like injustice in governance)). Imam Ali (peace be upon him) indicated that the ruling on things, whether they are large or small, is a ruling and the ruling should be taken into account in it, otherwise justice is contrary to it.

The settlement as a followed argument made it clear that unfairness exists, whether it is in simple or major matters, as he (peace be upon him) made clear. The transgression arguments are demonstrative in nature, represented by brief statements whose appearance is strong logic that moves the audience towards persuasion and submission to what the arguments wanted from legislating laws or denying them if necessary. The issue is a matter of inclinations or desires, but logic rules in the matter.

Subdivision argument

This argument depicts the whole and proceeds with it towards its parts in the light of dividing the thing to prove the existence of the whole. To arrive at that a thing exists in the light of its constituent parts, so the arguing resort to this argument, to make the public acquiesce to its demands, since the principles upon which this argument is based are represented in the precise consistency of its internal elements (), and for the success of this argument and its impact on the public, there are conditions that must be fulfilled. In it, one of them is that the enumeration should be inclusive of the parts, and it is not possible to omit part of the enumeration, because at that time you will make the division a laughing stock for everyone (), so the one who contemplates the text finds it necessary to enumerate the partial things that make up the whole; Because its absence is the result of ambiguity and ambiguity in the knowledge of the whole, and because the existence of the total aims to strengthen its presence in the audience.

Therefore, it is necessary to mention the whole and then begin to mention the subdivisions, not the other way around, as some researchers indicated. The researcher deliberately mentioned the subsections to reach the whole in a step opposite to the demand, and one of the arguments based on branching is what was reported from the Commander of the Faithful (peace be upon him) when he was asked about the soul He replied: ((It is not one, but four souls: the first: the vegetarian, the second: the animal, the third: the divine speaking, the fourth: the divine omnipotence, and each of them has five and two special powers)). By his Lord, he did not omit one of those souls in the census and took in their details with extreme accuracy, so whoever answered a question and a branch, and even added in its branches, has the ability to convince the recipient of what he has, and according to the capacity of the public's understanding and acceptance of the facts, he (peace be upon him) has demonstrated the importance of the soul. In the light of its ramifications, except that it is not a mandatory statement, but rather contains a certainty that suggests that obligation and conviction in believing that the speaker has the initiative and moves argumentatively whenever he wants.

The argument for division may depend on the binomial proof that deals with two hypotheses to conclude that whether the first or the second choice is made, it is possible to arrive at the same idea or the same position (), and this type of argument was mentioned in the judgment of the Imam (peace be upon him) on issues including, in his answer On a

question concerning the wise, he (peace be upon him) said: ((He is the one who puts things in their places. Describe the ignorant one for us. He said: I did)). in the first, then vaguely in the second, as if he said: The ignorant does not put a thing in its place.

While one of the researchers talked about these arguments and limited them to issues related to the linguistic conclusion or the nodal possibility (), while Imam Ali (peace be upon him) answered about linguistic issues and branched them and divided them when he heard about the spread of melody in the tongues of the Arabs, he (peace be upon him) said: To my father Al-Aswad Al-Du'ali: ((All speech: a noun, a verb, and a letter, and the noun does not inform about a name, and the verb does not inform about the movement of the noun, and the letter does not inform about a meaning that is not a name, not a verb)) (), as soon as the Imam (peace be upon him) heard it. With the order of the melody and its spread, he proceeded to treat it after he elaborated the saying in it, exploiting it, so he established the science of grammar and created mental confidence in his audience, and it was as he (peace be upon him) wanted, as he showed the greatness of the Arabic language and the danger of the melody at the same time.

The argument for division was contained in a ruling that Imam Ali (peace be upon him) gave to a group of people who ate during the day in the blessed month of Ramadan. He (peace be upon him) said to them: "Have you eaten while you are not fasting?" They said: Yes. He said: Are you Jews? They said: No. He said: So are you Christians? They said: No. He said: So, on which of these religions are they in conflict with Islam? They said: Rather, Muslims. He said: So did you travel? They said: No. He said: There is a defect in you that necessitates breaking the fast and we do not feel it, for you see in yourselves, because God the Almighty says: {indeed, man has insight into himself, even if he casts his excuses} Al-Qiyamah: 14. They said: No, we have no fault, so the Commander of the Faithful (peace be upon him) laughed. Then he said: Do you bear witness that there is no god but God and that Muhammad is the Messenger of God.(?

The Commander of the Faithful (peace be upon him) used the subtraction argument and branched out in it also towards the conviction of the recipient that the action they did was unsuccessful, and was not in accordance with the foundations of the general Sharia. For whoever believes that there is no god but God and that Muhammad is the Messenger of God (may God's prayers and peace be upon him and his family), then the important thing is to make the whole (total) aware of the importance of the subject referred to in terms of its division and existence, because the violation that occurs in breaking the fast during the day in the blessed month of Ramadan is one of the things that he forbade. The Holy Street, and even criminalized it, and indicated (Al-Tahawi, 1449, 323).

In the light of division and subdivision, important issues become clear, including, that the public did not succeed in an action or saying or the effect of leaving it, so the role of the Imam (peace be upon him) was to clarify this matter and make it clear, not by way of argument, verbal objection, philosophy or means that make the public upset, and therefore no It is possible to deduce his inclination to what the arguments see, but by means of dividing and subdividing the audience, he made the audience acknowledged, accepting that his action is contrary to the tolerance of Islamic Sharia and its consistent vision and the teachings of heaven. That the danger of their action and the realization of the intentions of the two parties, and then issued the appropriate ruling as the legal ruler and judge among the people with what benefits them in the two worlds, and this argument - that is - the argument for branching has a lot of importance and has been mentioned in many and varied places.

Probability argument

This argument depends on probability not at all; Because things are usually probable, not absolute, and the absolute is a rare thing (), this argument connects reality and proceeds from it towards the theory of possibility to come up with a solution to a problem or to clarify the reason for that reason, and the argument of probability is concerned with the hoped, as if it were the center of the arguments and the reclining on it (); Because this hope may open the door to a difficult matter or to invalidate or change a strict ruling, this matter is clearly embodied in judicial issues issued by Imam Ali (peace be upon him), including the issue of the woman who mentioned to Imam Ali (peace be upon him) that her husband comes to her maidservant, he said: Peace be upon him: ((If you are truthful, we will stone him, and if you are lying, we will lash you, and she said: Return me to my family without a turnover))

The Imam (peace be upon him) did not issue the total judgment until after he contemplated the complaint, and it is possible that there was slander, envy and jealousy that stirred the wife, so he leaned on the pretext of possibility to give preference to two things that gave the wife a choice. Peace) I preserved the husband's blood and returned the wife to her family's home without the prohibited realization, and this ruling was issued in the light of Imam Ali's (peace be upon him) patience, and the argument of possibility that he placed a limitation on his ruling is seen from another door, which is that verification and the limits of the true Islamic Sharia cannot be It is established without evidence, even if the wife claimed, let alone the husband himself, the argument of possibility has been verified in the woman's statement and it was clear through her words that she was a liar - they returned me to my family without a turnover -, the judgment was accurate because the argument is related to the lived reality.

It also includes the ruling on the issue that a man accused him of killing another and he was seen stained with his blood and with a knife in his hand. The Imam (peace be upon him) said: "What do you say? He said: I killed him. Until he said: I killed him, then the Commander of the Faithful (peace be upon him) said to the first: What made you confess to yourself? He said: What could I say when the likes of these men testified against me, and they took me with a knife stained with a knife and the man was dripping with his blood? Imam Ali (peace be upon him) assumed that this man was not a murderer according to the premise of the argument of possibility, and for the lack of evidence to prove that he had killed him, and he ordered that he be tied up without a judgment from him towards him, and he did not refer to his torture, flogging or retribution from him in order to be sure of his actions and his condition, although The man had confessed to the killing himself, and he was covered in blood and panicked, but Imam Ali (peace be upon him) guarded against that, under the pretext of possibility. Hence, the arguing has hastened to this argument in an inclination to explain the matter after a long time from its occurrence, and in fact it became clear that the man had been surrounded. He was carrying a knife during the crime.

The probability argument has drawn another model for the rulings related to killing, including this issue, with all the evidence seen from the knife, blood, and confession, except that the Imam (peace be upon him) took another path different from the usual among the rulers and judges, so he did not pronounce the ruling and waited for a period of time, until another man confessed With the crime, Imam Ali (peace be upon him) relied on the reality of the external and psychological conditions of the man without the apparent evidence that the rulers depend on, from which they proceed in issuing their judgments; Because the man was intimidated by those who arrested him and despaired of himself, for the whole is known by its subdivisions of it, and the parts are indicative of the whole and feel its importance. Hence the importance of the branching argument in explaining the importance of the subject from

which its arguments are derived, and this is in favor of the process of arguments from conviction and submission; With what he sees, as a starting point for accepting the ruling issued by the Imam (peace be upon him) with regard to any issue on which he ruled; Because it is based on principles and arguments consistent with and based on reality.

Results

- 1- It is not possible to count arguments as an integrated, influential process without looking at the communicative methods represented by argumentative techniques because of their great role in linking the cause with the result and achieving the process of conviction.
- 2- Argumentative techniques of all kinds represent an appropriate door for the recipient to transform from an opponent or skeptic about what the speaker says to a highly convinced because of their diversity, cohesion, and the inclinations of the recipient himself, as well as taking into account the external circumstances and facts of the audience.
- 3- If this argument is applied with the precision employed by Imam Ali (peace be upon him), it will produce a just society that works in accordance with the supreme interest and accepts the other no matter what is issued by him with the conviction of the other in the ruling issued; because it was issued by the arena of justice.

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