

Al-Hajjaj's Introductions in the Book of the Judgment of Imam Ali bin Abi Talib: By Sheikh Al-Tawstari

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Abstract

The structure of the argumentative text relies on the basics necessary to persuade and acquiesce in the audience, so the speaker intends to employ those requirements of introductions and techniques, in order to reach the intended recipients easily and smoothly. He focused on some of them without the others, for his desired end. Accordingly, there is a close connection between the structure of the argumentative text and the premises formed by the text that make the recipient acknowledge what the author wanted, according to inference and proof at the same time. Language is a communicative function, and a proof that pushes the recipient to be convinced without any doubt.

Keywords: Islamic discussion; peace, language of Islam

Introduction

Praise be to God, who has no likeness, and the best and most perfect prayers for the most perfect of his creation, Muhammad (may God bless him and his family).

The student of the language and the contemplator in it finds ways to communicate. These ways are almost the closest and the true component of the subject of argumentatives. There are no argumentative without communication, and then influence and persuasion occur, which are among the products of that process. In the Book of the Judgment of the Commander of the Faithful Ali bin Abi Talib (peace be upon him) by Sheikh Al-Tustari) and an explanation of the general foundations of those premises and their nature with the practical examples shown for each theoretical issue so that the reader does not fall into doubt, suspicion or confusion, as well as an explanation of the role of the premises in the centrality of the transmission and what is transmitted to it in detail Accurate of the types of introductions with their evidence and their impact on the recipient and their control over his inclinations and desires.

The argumentative premises, their concept and impact.

The argument needs tools to win over the audience and make them submissive and convinced of what he dictates to them according to logical, demonstrative and deductive rules that he adopts. Those concerned with argumentative are the sincerity of the premises, and the recipient's total conviction in them, because they are variable, but the basic condition and criterion is to share in the sense of them and to be consistent in domicile (Adel, 2013: p. 86). It is closely related to the awareness of the speaker, his competence, his ability and his diagnosis, the possibility of the recipient (Al-Amin, 2008: 114).

Choosing the introductions and the centrality of the transmission and transmission to it

The best type of speaker is the one who is realistic and has a mental conception and imagination that leads what is happening around him. He assumes things that will make him control the audience of the recipients in light of the contextual data related to reality, so he forms an assumed idea about the state of his addressee before he confronts him with his actual, realistic speech, the argumentative, and his efficacy. Clarity and frank communication depend not on ambiguity and ambiguity, and if there is a gap between the transmitter and the recipient, the argumentative process is not effective at all, and its failure is if it is not clear, and there is ambiguity that makes the communication process difficult, so there must be no distance between the argumentative process except in terms of reality and perception, the process of persuasion is easy to obtain (Al-Nasser, 2018: 69).

Through the foregoing, the speaker's role in selecting introductions can be summarized in key points :

Selection of the argumentative elements that are consistent with the type of the audience, and the ability to receive the argumentative material. It is not possible to argue directly without prior preparation in terms of anticipation or reading the reality. Al-Hajjaj's theory should take it into consideration" (Hamoud, 313).

This was clearly manifested in the words of Imam Ali (peace be upon him), and his judicial ruling on the issue of the woman, and the boy whom she denied, and claimed that he was not her son, so Imam Ali (peace be upon him) met them in some way ((The boy called out: O cousin of the Messenger of God, I am a boy He was wronged, and he repeated the words that Omar spoke to him... Then Ali (peace be upon him) said: I have married this boy to this slave girl for four hundred dirhams... So the woman called out to the fire of hell, O cousin of Muhammad, do you want me to marry this son of mine? (Al-Mulla, 2012: 19).

The imam (peace be upon him) took a sufficient conception of the issue without rushing it, and formed an integrated idea about it, then questioned them and judged in what suits reality, in light of the mental conception of the issue and its constituent data, which convinced the two sides of the dispute, and opened the door to contentment.

And then admitting that what you previously denied - which woman? He is her legitimate son, and this is what made the ruling binding on both parties to the dispute.

Emphasizing the issues that the public takes for granted, so the argumentative works to support, support and strengthen them, making them at the forefront of his argumentative work; In order for him to be in control of his audience, directing them at will, all of this is in the interest of the positive results in the argumentatives , and this is what reveals the path of the path, its physiognomy, and its knowledge of the priorities of the recipients.

Listening to the broadcaster in general to the two parties to the dispute makes him aware of all the merits of the issue entrusted to him, so he can give a ruling or ward off evil. And his listening to the quarreling or quarreling parties, which makes him fully aware of the merits of the case, so he resorts to some of the postulates that the litigants implicitly acknowledged after having identified them, and he intends to strengthen and empower them in order to resolve the issues in which the people of them sought judgment with him (peace be upon him).

Among these postulates adopted by the Imam (peace be upon him) is the issue of the psychological factor that is closely related to reality and related to conscience, including what

the Imam (peace be upon him) ruled in the matter of the man whose servant committed a crime and beat him, so each of them claimed that he is the guardian of the other, so each of them took an oath and denied the other, the Imam said. (Peace be upon him) to Qanbar ((Punch two holes in the wall... He said to them: What are you saying? This man swore that this is his servant, and this one swore that this is his servant. He said to them: Get up, for I do not see you two giving charity. Then he said to one of them: Insert your head into this hole. Then he said to the other one: Insert your head into this hole. Then he said to Qanbar Ali with the sword of the Messenger of God, hurry with it and strike the slave's neck from them. He said, so the boy pulled out his head hastily, and the other stayed in the hole, so Ali (peace be upon him) said to the boy: Aren't you claiming that you are not a slave? He said: Yes, but he hit me and assaulted me, so the Commander of the Faithful (peace be upon him) trusted him and pushed him to him).

Imam Ali (peace be upon him) leaned towards the most peaceful of the two sides of the conflict and adopted them. He treated the man and the boy in accordance with it until they acknowledged the truth. The boy retracted his claim that he was the guardian of the other man. The Imam (peace be upon him) hastened to the psychological factor; With the aim of revealing who the true master of them is, had it not been for the fear motive of the true slave that his head would be taken, he would not hasten to remove his head.

The matter reveals the path of Imam Ali (peace be upon him), his physiognomy, and how he deals with postulates that the public considers to be among the main constants in which there is no difference without any doubt. Therefore, Imam Ali (peace be upon him) used it carefully, in the light of which he revealed the lies of one of the claimants after that He tried with them by several means, but they did not conspire, and they did not obey him.

The use of non-linguistic tools such as the external context, which depends on influencing the recipients; Because it refers to places, events, or people that remind the recipient, and make him inclined to acquiesce and acknowledge this matter. This was noted in the judicial ruling of the Imam (peace be upon him) in issues including what he referred to in the question of the questioning of witnesses against the maidservant who committed violence and under force, so he called (peace be upon him) Witnesses and ((he got down on his knees and then said You know me, I am Ali bin Abi Talib, and this is my sword, and the man's woman said what she said, and I returned to the truth and gave her safety. Ali said to her: So give me the truth. She said: No, by God, the orphan has not committed fornication.

The external appearance of Imam Ali (peace be upon him) when he took the verdict, and brought out his sword (Zulfiqar), and reminded him of himself of the false witness are all non-linguistic means that he adopted in revealing the circumstances of the case, and acquitting the orphan from the accusation of adultery, which led the witness to turn from perjury to confession With the truth and acceptance of the Imam's (peace be upon him) ruling that was issued against her, the argumentative person, in the light of his training and his accurate vision of the events related to the issue in question, determines and chooses his own premises. It was a basis for launching his pilgrimages and a way to put the public on the path of submission and acknowledgment:

The facts

It means referring to the incidents, and it is considered one of the main pillars in the process of argumentatives , rather it is the focus of the argumentatives ' introductions, because

it ((not subject to refutation or doubt and it constitutes a possible starting point for argumentatives)) (Soula, 2011: 2).

There is no room for denying it, or questioning it, because it represents reality itself, as well as being limited and accurate, and it is a point of perfection in which everyone believes (Hashem, 2014: 43). The researchers, the facts are in two parts (Jabbar, Nahj Al-Balaghah Foundation, Holy Karbala, 1, 2017: 76).-

- 1- Eye-witnessing facts.
- 2- Assumed (probable) facts.

The argumentative person who formulates his argumentative premises according to reality leaves no room for the recipient other than acceptance and acquiescence, because reality represents the public's eyes, and this was clearly represented in the judicial rulings issued by Imam Ali (peace be upon him); because they are from the core and core of reality, and from it is what he ruled (On the issue of the young man who decided Shureh al-Qadi in the matter of his father's murder without looking into its details, and Shureh did not ask about the facts of the case, its causes, and its connection to reality, Imam Ali (peace be upon him) said to him: "Why, Shurah, how do you judge something like this? He said, "How?" The Commander of the Faithful said: "O Qanbar, call the Thursday police for me." He called them, and each of them assigned a policeman, then looked at their faces and said, "What do you say? Then he separated them, and each of them was set up to a cylinder of the mosque's pillars, with their heads covered with their clothes... Then he said to the people: If I say the takbeer, then say the takbeer. Then he said to the people: Get out. Your homes, and the father of this boy is with you?... Then a prince grew up The believers, and all the people grew up, so the rest doubted, and they did not doubt that their owner approved of them, so he ordered that his head be covered and he be taken to prison, then he called for another to make him sit in front of him, and revealed his face, and said: No, you claim that I do not know what you have done? He said, "O Commander of the Faithful, I am only one of the people, and I was reluctant to kill him".

The facts on which the Imam (peace be upon him) relied in his judgment were of the essence of reality, he isolated the accused from each other and then interrogated them one by one, and when the takbeer took place during the interrogation, the rest of those around whom suspicions swirled thought that their companion admitted the guilt, so they confessed to the crime humbly.

The issue of separating the accused tightened the screws on the killers, and transformed them from a state of denial to a state of acknowledgment and acknowledgment of the killing. Especially judgment, and the judiciary depends on reality and proceeds from it, which is the technique of isolation and differentiation between the accused.

This technique helped to clarify the truth and showed that there are ways that must be taken in order to implement justice and do justice to the oppressed. Likewise, what was mentioned in the issue of separating witnesses and questioning them individually, what came in the case of the plaintiffs against the Commander of the Faithful (peace be upon him) that they entrusted the Prophet (peace and blessings of God be upon him and his family) as a deposit of eighty shekels of gold, and that he fled from Mecca and Imam Ali (peace be upon him) was his representative. Then Imam Ali (peace be upon him) said: "A plot that returns to the one who arranged it. Then he commanded the witnesses to sit in the Kaaba. Then he said: O brother Thaqeef, tell me now that when you paid this deposit to the Messenger of God, what times was it?" He said in the middle of the day... Then he summoned another and asked him, and he said

he pushed it at sunset... Then he summoned another and asked him, and he said: It was the time of the afternoon... Then he said to the first plaintiff, I see you have turned yellow and your conditions have changed))

He (may God's peace be upon him) resorted to a factual matter through which he revealed contradictory statements, and frequent lies among those who claimed that. (peace be upon him), and all of this is due to reality, and how to read it accurately, and this is what happened after the claimant's yellow color and pallor of his face, which indicates that the imam (peace be upon him) hit the nail on the head with this effective argumentative technique.

The Facts

The facts revolve around ((scientific theories or philosophical or religious concepts, and the preacher may link the facts and the facts as they are agreed-upon topics in order for the public to agree on a certain unknown fact)), as it enjoys approval and agreement on its confirmation in a certain unaccountable fact. In terms of being scientific, facts are considered to have a precise theorizing dimension, and sometimes a profound philosophical one. Facts are considered "more complex systems than facts".

Its complexity is derived from its philosophical and religious nature at other times, in addition to the theoretical tendency, not all people are familiar with philosophical or religious concepts, and this matter includes a certain group without the groups of society as a whole.

The religious or philosophical truth or rulings based on theoretical reality is clear, clear and distributed in the judgment of the Commander of the Faithful (peace be upon him), because he adopted the judicial ruling based on the Noble Qur'an or the Sunnah of the Prophet (peace and blessings of God be upon him) or what was mentioned in the Sunnah of the Prophets (peace be upon them). Among the established religious facts that Imam Ali (peace be upon him) referred to is what he said to Ibn Abbas when he sent him to protest against the Kharijites.

))Do not argue with them with the Qur'an, for the Qur'an is a portent of words that they say, and they say, but argue with them with the Sunnah, for they will not find a way to escape from it))

The Sunnah, i.e. the Sunnah of the Messenger of God (may God's prayers and peace be upon him and his family), even from the Kharijites themselves, and this in itself is considered a scientific fact, except that they took the Book of God as a justifying argument with which they argue with the Imam (peace be upon him).

The Imam (peace be upon him) informed their demand, so he deliberately refuted their arguments according to what was mentioned in the Sunnah of the Messenger of God (peace and blessings of God be upon him and his family), other than the arguments that are subject to interpretation. The ink of the nation is the argumentative, so there is no problem or suspicion in accepting his words, and there have been news that the arguments in the Holy Qur'an have been defined as who was (Qadariya or Murji') (Al-Zain, 1985, 49:1).

And from it is also the reference of Imam Ali (peace be upon him) to a purely scientific issue with a religious dimension, namely when they asked him about slaughter, he (peace be upon him) said: "Slaughter is not valid except with iron." Al-Amili, 1977, 24:7.), the religious text related to the Creator, the Exalted, His Name, which corresponds to scientific facts, should be the object of agreement among the public, but rather the object of submission and

acceptance. The Messenger of God (may God's prayers and peace be upon him and his family) or his successor Imam Ali (peace be upon him) in terms of words, actions or actions, so the public applies what is issued by the legislator, believing in them, being truthful, and confirming what has been achieved on the ground from them, because they represent the sky. and its laws on earth, for it was reported in the report that one of them complained of a disease that he was suffering from, so he (peace be upon him) said: "Ask your wife a dirham from her dowry, then buy honey with it and drink it with the water of the sky. He (peace be upon him) said: I heard God say in his book

(:But if they willingly forego some of it, then consume it with enjoyment and pleasure. (Surat al-Nisa, verse: 4, and the Almighty said:) with precision. From their bellies emerges a fluid of varying colors, containing healing for people (Surat An-Nahl: verse 69, so the blissful, the esophagus, the blessing, and the healing came together, so I hoped with that healing)). And an integrated treatment that Imam Ali (peace be upon him) explained with ease and ease, and most important of all is the achievement of innocence in the man, which leads the recipient to submit and acknowledge.

Assumptions

The term (Al-Bath) depends on adopting unrealistic probabilities, so it intends to strengthen them through reinforcements that strengthen them, and the assumptions match what the facts and facts have brought, because they "have general approval, but submission to them and acceptance of them are not strong until the elements of the argumentative come in the path of the argumentatives . Others strengthen them)), as they are probable, not realistic or real, so they need elements that strengthen them, for they may be true or false, as they are changing unlike the facts (Imranan, 2012, 23).

And the change that occurred in it is a result of ((the middle, the station, the speaker and the hearers... they differ according to the abilities, the individual and the collective capabilities)) (Nuriya, 127).

So, governance is not for it, but for the surrounding circumstances and the position to which it is subject. Therefore, it needs reinforcements from the arguments that strengthen it and confirm it to its requirements, and all of this depends on the possibility of arguments, and the method of using them, and making them strong without neglecting the role of the public that supports its strength, because the public that is accepted by it and its submission came as a result of it being Preconceptions and judgments. And because the process of persuasion requires the approval of the public, the arguing seeks, in light of the assumptions, to obtain the tacit approval of the audience through it as a condition for achieving the desired process of persuasion. obtained from the public itself; Because the argumentative targeted him in the first place, approval means psychological reassurance towards the ruling issued by the court himself, who controls the requirements of the case and controls the desires and tendencies of the public according to the assumptions that he draws in his mind, and in the light of which he sets out to draw the features of the ruling issued in a way that is completely consistent without the slightest suspicion to his audience, and it is achieved His goal after a presumption he prepared is an acceptance and obedience in which there is no doubt at all.

Among the presuppositions in light of which Imam Ali (peace be upon him) ruled is the issue of a cow that split the belly of a man's camel, so he complained the matter to Omar Ibn Al-Khattab. The Commander of the Faithful (peace be upon him): The Messenger of God

has decreed that there is neither harm nor harm, and if the owner of the cow tied it on the path of the camel, then he is a guarantor of it. The cow is the price of a camel)), so Imam Ali (peace be upon him) did not issue the ruling until after he assumed that there was a violation that must be paid attention to, and then pronounce the ruling, which achieved the justice of the ruling, and established the conviction of the public, and it was rumored among the audience of the recipients that the rulings that are issued From the field of the cousin of the Messenger of God (may God's prayers and peace be upon him and his family), it will be thoroughly studied, not urgent, conforming to reality, and having the pleasure of the Lord of the servants.

Likewise, what was mentioned in the report ((the argumentative who came from the Levant and hit Adha) (Al-Ruwaifi 1414 AH, 14:251.) An ostrich had five eggs and they were forbidden, so they roasted them and ate them, then they said: We sinned and we hit the hunt while we were forbidden..., and they came to Ali (peace be upon him). So they told him the news, and he (peace be upon him) said: So let them baptize five camels and hammer them to the stallion, and if they produce, they give away what results from them as a reward for what they have done”.

The Imam (peace be upon him) deliberately used the argument of assumption, not cutting, so he said: If the camels are produced, they will be given a gift from them as a reward for what they have done. The ruling of the Imam (peace be upon him) in this issue and others was not the public objection, rather submission was the dominant feature of it.

One of the issues in which Imam Ali (peace be upon him) resorted to a prior assumption is the issue of the woman to whom witnesses testified that they found in some Arab waters a man trampling on her who is not her husband. Do you also hurt the witnesses? Then the Commander of the Faithful (peace be upon him) said: “Return her, so ask her, for perhaps she has an excuse.” She replied, and was asked about her condition, and she said: My family had camels. ‘So I went out with my family’s camels, and I carried water with me, and my family’s camels had no milk, and our mixture came out with me, and he had milk in his camels, so I drew him, but he refused to give me water until I made him drink myself unwillingly, and he said (peace be upon him): God is greater. desire nor excess—he commits no sin. Allah is Forgiving and Merciful. {Surat Al-Baqarah: verse 173.

When Omar heard that, he let her go)) The assumption of the Imam (peace be upon him) was correct, so perhaps she had an excuse and it became clear that after that, this assumption prevented the occurrence of unjust retribution, and revealed the fact that the second Caliph had missed The matter of this woman and he did not pay attention to important details that contributed to this disgraceful act, so when he heard her testimony he released her, because the assumption was present, there is no hurry in judgment and no injustice in the arena of the people of knowledge who are connected to God Almighty. By achieving persuasion, and then achieving justice; because the goal of the final ruling according to the Commander of the Faithful (peace be upon him) is a human goal that does not target the ruler or the ruled, but rather aims to achieve justice according to the law of heaven. My hand and my hand are equal in justice) (Al-Maghazili, 2003: 12/130).

The change that occurred in this case and others resulted from Imam Ali's (peace be upon him) knowledge of the requirements of society; Because he was close to them and did not stay away from them, rather he (peace be upon him) was very close to the crowd and lived their suffering and never differed from them in anything; Therefore, his rulings came in complete harmony, and in agreement with the surrounding circumstances, which gave a positive result represented in the acceptance of the public, whether it was a ruling authority or

the general public, with what was issued by his (peace be upon him) arena without any interference or interference mentioned

Values

Values are the orbit of argumentative in all their forms, and they are among the most important premises, because they are the basic food in the fields of law, politics and philosophy. Values and adopts an opinion that agrees with his values and faults his opponent if he denies his behavior and the values he advocated and believed in (Al-Duraïdi, 2, 2011: 270). The values were classified into two types:

Abstract values

They are human values that are accepted by everyone, and are not determined in one environment or society without another, such as freedom, justice and peace (Al-Jabri 2001: 198). Everyone, the issues in which judgments were issued by him (peace be upon him) are issues whose goal is major and comprehensive and do not concern one group without another. Its pillars are on the most important axes of values, which is the establishment of legal punishments, including the issue of the Negus poet who was brought to the Commander of the Faithful (peace be upon him), and he drank alcohol in the blessed month of Ramadan (so he beat him eighty, then imprisoned him at night, then called him to the next day, and he beat him twenty) A whip, and he said: O Commander of the Faithful, what is this? Eighty hit me for drinking wine, and these twenty are what? He said: This is for your daring to drink wine in the month of Ramadan.

The Imam (peace be upon him) proceeded to implement the legal punishment, and established the legal punishment represented by lashing eighty lashes, then ordered his imprisonment and twenty lashes, so as not to repeat the ball, and to know that there are severe punishments according to the place and time, and since the sanctity of the holy month was great, it was Punishment is appropriate for that sanctity, so it was a reinforcing punishment according to the surrounding circumstances, and it reflects the principle of Islam's humane interaction with the outspoken.

The values that the Commander of the Faithful Ali bin Abi Talib (peace be upon him) achieved were abstract and general, represented by achieving justice. The process of achieving justice is surrounded, in addition to the fact that these values are general and not specific. Because it is a message addressed by the Imam (peace be upon him) to those who know that the penalty for publicly drinking alcohol is (eighty lashes), so he increased it (twenty lashes) to fit the punishment and the time in which it was fulfilled - i.e. the blessed month of Ramadan. One hundred lashes: eighty for the limit of alcohol, and twenty for the sanctity of the month of Ramadan." (Al-Tabarsi, 18: 113).

In another incident, a man was brought in who drank wine. Abu Bakr said to him: Have you drunk alcohol? The man said: Yes, he said, "Why did you drink it?" And it is forbidden? He said: I embraced Islam while in my house there are people who drink alcohol and make it permissible, and if I knew that it was forbidden, I would have avoided it. So Abu Bakr turned to Omar and said, What do you say, Abu Hafs? He said, "Abu al-Hassan's dilemma is for her... So he called the Imam (upon him be peace) and told him his story, so he said to Abu Bakr: Send someone with him to attend the gatherings of the Emigrants and the Ansar, for whoever recited to him the verse of prohibition, let him bear witness to him, and if he had not recited it

to him. The verse of prohibition, there is nothing on him, so Abu Bakr did to the man what Ali said, but no one testified against him, so he let him go, so Salman said: I have guided them. { Is He who guides to the truth more deserving of being followed, or he who does not guide, unless he himself is guided? What is the matter with you? How do you judge? } Surah Yunus: verse 35

The abstract argumentative value that the Commander of the Faithful Ali bin Abi Talib (peace be upon him) sought to reveal to the public - the majority of Muslims - in the light of this incident was represented by a statement that justice and the foundations of its application must be based on firm foundations and clear evidence. The punishment did not rush him, then he took the initiative to apply the Islamic Sharia, whose visions and the man-made laws adopted today are in agreement. Muslims as a result of this incident, there is no excuse for him after the spread of the news of the verse of prohibition, and it is unavoidable for him to adhere to the teachings of the tolerant heaven that the Commander of the Faithful (peace be upon him) represented in his blessed rule, just as this issue is considered a precedent in the history of Islam and man-made laws; Because the ruling issued by Imam Ali (peace be upon him) violated all the texts of the previous laws (Islamic and man-made.)

Tangible values

They are the values that can be observed and felt, such as: the house, the mosque, they are not universal, but vary from one society to another, and they follow the aspirations of certain groups and their cultures, that is, they are spatial or their significance is determined in known places of great importance, and among the issues that rule in it, the Commander of the Faithful (peace be upon him), which falls within the tangible values, is the case of the man who intended to take the ornaments of the Kaaba. The Imam (peace be upon him) said: "The Qur'an was revealed to the Prophet, and the wealth is four: the money of the Muslims, so they divided it among the heirs in the obligations and the fi'i, so he divided it among the one who is entitled to it. And the fifth, then God placed it where he placed it and the alms, so God placed it where he made it and it was the ornaments of the Kaaba on that day, so he left it as it was and did not leave it out of forgetfulness and his place was not hidden from him. A lot, especially if you contact the holy and the Sacred House is one of the most important pillars of Islam, and no one has control over it or what is in it, even the Messenger of God (peace and blessings of God be upon him and his family).

The result of this pilgrim was that Omar said: If it were not for you, we would have exposed and left the jewelry in its place. This is the demand of the argumentative and the desired result of any pilgrim work represented by the acceptance of the public and their submission to what the path says. This is all related to the values and constants of Muslims; Because they know the symbolism and honor of the Kaaba, as well as the fact that it is a qiblah for them, as it is one of the tangible values inevitably, especially since the House of God (the honorable Kaaba) does not differ in its being sacred to Muslims in general. Therefore, we see that the majority of recipients of the ruling issued by Imam Ali (peace be upon him) did not resort to argument or argument at all, but obeyed the command and did not comment.

Hierarchies

Values in general are not absolute, rather they are relative and are subject to a hierarchy. The beautiful are degrees as well as the beneficial, as hierarchies are related to values. Rather, values are hierarchical. Values must be subjected to a hierarchical hierarchy that the arguing

respects, as well as his awareness of them. Researchers claim that they are more important than the values themselves, because they are accepted by the public, in addition to the difference in the degree of submission from one audience to another, and the public has the advantage of being able to arrange them.

- 1- Al-Majradah: like counting justice is better than beneficial.
- 2- The tangible one: like counting a human being in a higher degree than an animal.

Values and their precise hierarchy and all their details represented an important axis, rather the main axes in the rulings of the judiciary according to Imam Ali (peace be upon him). The pleasure of God Almighty is the highest level of values, and this is what made people turn to Imam Ali (peace be upon him) while he is not in authority. He approved it, they accepted it, and if they rejected it, they would comply with his ruling, even if it was severe for them. That is why Imam Ali (peace be upon him) employed the great values such as the Noble Qur'an and the Sunnah of the Prophet (peace and blessings of God be upon him and his family) and his blessed soul; Because he (peace be upon him) represents the real extension of the caliphate of divine justice after the departure of the Messenger of God (peace and blessings of God be upon him and his family) as indications from him of his right to the matter. Then he took the hand of Ali, may God be pleased with him, and said, "Whosoever you are his guardian, then this is his guardian, O God, beware of those who are loyal to him, and come back from those who are hostile to him".

Al-Albani, 1995 CE: 4, 33

The one who was entrusted by the Messenger of God (may God's prayers and peace be upon him and his family), and this matter had a great impact on the recipient and made him submissive rather than objecting.

The values and their hierarchy were represented in an issue that the second Caliph asked to the companions of the Prophet (May God bless him and his family and grant them peace), and among them is the Imam (peace be upon him). Peace) before the table or after it? He said, "I don't know." He said (peace be upon him) that the Khuffeen book preceded the table, but the table was revealed two or three months before he rose.

The Holy Qur'an is one of the greatest values, and it cannot have a rump on the level of what al-Mughirah Ibn Shu'bah said.

(O you who believe! When you rise to perform the prayer, wash your faces, your hands, and your arms to the elbows, and wipe your heads, and your feet to the ankles. If you had intercourse, purify yourselves. If you are ill, or on a journey, or one of you returns from the toilet, or you had contact with women, and cannot find water, then purify yourselves with clean sand by wiping your faces and hands with it. Allah does not intend to burden you, but He intends to purify you, and to complete His favor upon you, so you may be thankful) Surah Al-Ma'idah: Verse 6

Imam Ali (peace be upon him) invoked the great value with the highest religious hierarchy and the most stable of the constants of legislation, and he used it to clarify wisdom and explain it to all people. It does not suit him and elevates him towards perfection, as happened after the death of the Messenger of God (may God's prayers and peace be upon him and his family), and what happened from the saqifa news that reached him (peace be upon him), and he said at the time: "What did the Ansar say? (Peace be upon him). So, did you not argue with them that the Messenger of God (peace and blessings of God be upon him and his family) commanded that they be good to their benefactors and overlook their bad ones? They said, and what is the argument against them in this? He (peace be upon him) said, "If the rulership was over them, then the commandment would

not have been for them.” Then he said (peace be upon him) So what did the Quraysh say? They said they argued that it was the tree of the Messenger (may God bless him and his family and grant them peace), so he (peace be upon him) said: they protested against the tree and lost the fruit.(

Imam Ali (peace be upon him) described the society after the death of the Messenger (may God’s prayers and peace be upon him and his family) and defined its course and disorder, intending to treat the disease after diagnosing these questions that prompt the recipient to search for conviction, even if temporary, until absolute contentment is obtained by referring to the recommended guardian. From the Messenger of God (may God’s prayers and peace be upon him and his family), he (peace be upon him) referred to two values of them: the abstract, which was represented by the nakedness of what happened in the shed and its aftermath of the imam’s (peace be upon him) unfairness, and their injustice to themselves; Because the goal of the Imam (peace be upon him) is to extend justice only, the people lost the teachings of heaven, and did not pay attention to them, and in a vision of the other value that the Imam (peace be upon him) personified the tangible value that the people put behind their backs and he embodied it by being the blessed extension of the person of the Messenger (may God bless him and grant him peace) And with this, the Imam (peace be upon him) has clarified two important values whose order and sequence must be taken into account, so that the nation does not enter into embarrassment as a result of not taking precedence over others. The affliction and pestilence, and the spread of oppression and injustice, was due to the removal of the Commander of the Faithful (peace be upon him) from the place that God and His Messenger had placed in it.

Diagnosing the disease indicates that the argumentative person was able to himself first and his audience secondly, so it is not reasonable for him to diagnose what is in the audience of indiscretions while he is not capable of himself, and this is what made Imam Ali (peace be upon him) accurate in diagnosing what afflicted the nation from psychological diseases and problems. Kubra treated it according to his own method, for he (peace be upon him) specified what would happen in the Kufic society before the adversity occurred, saying, “Who is on its pulpit, and behind you is a dark, blind, refractory sedition from which only sleep will escape”.

It was said, O Commander of the Faithful, what is sleep? He said: The one who knows the people, and they do not know him), the Imam (peace be upon him) through his diagnosis of what will happen in Kufa in the coming days made some of the unaware of the full attention to what things will turn out, so warning people has stimulated the factor of attention to look at their reality accurately trying to change it By doing this, he has made it clear that he has control over matters, and that society falls under his control, for he is the one who knows their affairs, is keen on their safety, and warns against the wrath of the mighty one that will befall them if they remain submissive and indifferent. persuasion; Because the explanation and interpretation of what will happen in the coming days is nothing but communicative argumentative premises whose purpose is to alert and draw attention to what the nation will be like in the future, in addition to the hierarchical hierarchy in broadcasting arguments to the public, in order to be prepared to accept the results.

Results

- 1- The argumentative depend mainly on the argumentative premises, and it is inevitable that they are the main motive for strengthening the relationship of the recipient with the one who broadcasts.
- 2- The process of persuasion is based on the principle of the argumentatives' introductions to the necessity of centralizing the position of the sender and the recipient and their prior knowledge and choice of words that lead to the process of submission.

- 3- The success of the argumentative depends on the training and vision of the argumentative and the extent of his knowledge of the principles of the language in order to make the process of accepting what he says acceptable.
- 4- The process of persuasion consists of a set of premises, each of which has the upper hand and various in the success of that process, including facts, hierarchies, assumptions and others.

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