

Al-Hajjaj's Persuasive Method in Nahj Albalaghah

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Abstract

A brief research to show the relationship of luring with argumentative reasoning, the practice of intellectual persuasion, and what the call leads to in terms of good exhortation or argumentation in a way that is better. Rhetorical luring is a rhetorical method of the arts of the wonderful, based on the selection of the gentle phrase, and the gentle saying to touch the heart, and the core submits to it, so its scope expanded and overlapped with other rhetorical arts until synonyms for it were counted, including protest or what is called by some the rhetorical doctrine. Therefore, it was necessary to direct the study to clarify this art with its structure and context, which were chosen according to their rhetorical construction in order to achieve goals that may be religious, doctrinal, social, or others, which necessitated the distribution of speech in that as the preface should be. In it, it is defined by luring and protesting, and we follow it by explaining the method of invocation performed in a way of luring the addressee, then a conclusion with the findings of the research.

Keywords: Nahj albalagha, solicitation, protest, pilgrims

Introduction

Rhetorical luring is a rhetorical method of the arts of the wonderful , Eliciting in the language carries a number of meanings, including:

- 1- Gradualism in a matter ((it is said: I progressively graduated the sick person if you fed him something a little, and that is when he convalesced, until he graduated until he ate it, as it was before the illness, step by step)) .
- 2- Al-Taqrīb ((And He drew it to such-and-such, and He drew it to such-and-such, meaning, i.e. the lowest of it on a gradual basis, so He graduated, and in the Mighty Revelation: { We will turn them from where they do not know}; some of them said: It means that we will take them for a little while. We will not catch them by surprise, and it was said: What does it mean? We will take them from where they do not expect, and that is because God Almighty opens up to them from the bliss that they rejoice in, so they rely on it and forget about it, so they do not remember death, so He takes them on their surprise, heedless of what they were)).
- 3- The procession ((**dragging wind...and the wind, when it blows, pulls the pebbles away, i.e. makes them roll on the face of the earth without raising them to the air, so it is said that they dragged the pebbles and dragged the pebbles away. It was included in its course, and As for the fact that he lured him in by running on it until he rolled the pebbles himself**)) (1).

As for the form, the induction is based on the verb form, which is the form of the standard infinitive of the verb (effort) with three letters more, and the Morphists mention that the increment in the form (effort) comes with a meaning (2), and I will confine it to the meanings that are consistent with what the rhetoricians wanted from the term induction with these The four meanings are:

- A. Request for petition .
- B. Transformation .
- C. Power .

D. Mutawwa'a .

An approximation of this is that the first meaning of luring is an inexplicit request on the face of a solicitation from the lured to listen to him and see what is more correct for him, and the second meaning is that the lured transforms from stubborn, refusing to say, to submissive, and satisfied with what is said to him, and the third meaning In terms of strength, it is indicated by the letters of the addition that gave strength to the meaning in addition to its origin (3), and from it what Ibn Manzoor mentioned about the wind drawing the pebbles until it settled in the ground on its own, i.e. the force of the wind to push it until it settled in a place on its own (4) The origin is (gradual), and when saying (lured), it means that the trainee is empowered by the trainee and brought him closer to him, and the fourth meaning is the submission of the trainee to the trainee after he established the argument against him and managed him. As for idiomatically, Ibn al-Atheer defined it, mentioning its rhetorical value, and he said: **((It is the deceptions of words that take the place of the deceptions of actions; and speech in it, even if it includes rhetoric. And submission, and if he investigates it, he knows that the focus of rhetoric is all on him, because there is no benefit in presenting the pleasant and elegant words, nor the delicate and subtle meanings without them being drawn to achieve the purpose of the addressee))**. The writer acts in order to lure the opponent to throw his hand, otherwise he is not a writer, and there is no one similar to him except the author of the argument, just as that one acts in analogical fallacies, so this one acts in rhetorical fallacies)) (5).

As for the invocation, it is taken from (pilgrimage), and Ibn Faris mentioned in Al-Maqiyas that: the ha and the jim are origins that indicate the intent , and since this article was poured in the form of (fabrication), the term invocation then means the interaction based on the argumentative dialogue between The addressee and the addressee, in terms of what each of them intends to prove the validity of what he claims. Then, based on this meaning, the term for it in the science of rhetoric has been defined as: **((It is the presentation of arguments and evidence leading to a specific result, and it is represented in the completion of deductive sequences within the discourse))**(6), so it is on this rhetorical style that has a feature that makes it an art of The arts of speech, and the response revealing the eloquence of the one who said it, and the quickness of his intuition, and the pilgrims correspond to the meaning of some with the concept of dialogue and argument, and it is known as the theological doctrine, which is: **((for the speaker to present an argument for what he claims on the path of the people of speech))** (7), and it is established On confrontation and frankness, and the linguistic protest that is specific to the study is otherwise, it is far from controversy, and is based on presenting an argument in a convincing manner without canceling the opposing opinion, taking into account the distance from belittling the other, using it towards persuasion, or arguments formulated with nice phrases and arguments that attract the mind With its strength, and the heart softens it with the gentleness of its words, and from this standpoint, al-Hajjaj used to lure, and considered the latter **((a strike of al-Hajjaj and a kind of it))**(8), and an example of that is from the Holy Qur'an, the Almighty's saying: **(And to Allah are partners)**, say: Their name is the Ummah You inform him of what he does not know in the earth, or with the appearance of the saying , as al-Tantawi narrated on the authority of al-Tibi that in the Almighty's saying: or with the appearance of the Al-Qawwal **((Protestation as a way of luring them to think, that is, you say with your mouths without thinking, and you are deaf, so think in it so that you stand on its invalidity))** ((9). Undoubtedly, this type of pilgrims is in the words of those who derive their meanings and ideas from the source of the Qur'an and recite from its verses, for he is one of the people most affected after the Holy Prophet Muhammad, may God's prayers and peace be upon him, in word and deed .

In Nahj al-Balaghah, the method of argumentation is clearly evident from the point of luring, for the Imam (peace be upon him) was keen to clarify the argument, and clarify the argument, with gentle sayings, and gentle speeches, conveying the argument, and definitively the apology. Explaining the Sunnah and landmarks, and advising God and the religion.

Protest Style

As the invocation is a method in the dialogue between the speaker and the one being addressed, it is not devoid of the speaker taking one of two paths in achieving it. In this regard, there are two means, one of which is:

keeping pace with the addressee in what he reveals at the beginning of the dialogue, so that if the speaker senses that he is being led astray, he pounces on him, invalidating his claim. pans, explores its contradiction in and of itself. The second: Adopting what is fixed at both sides of the dialogue in terms of faith truths or fundamental controls, according to what they are of being intellectual or historical postulates. It is noticeable that it can be directed in a way that achieves delicacy in persuading the opponent, and this is what should be discussed in the context of the subject of the research, and on the basis of which we have divided it into two main parts: obligatory protest and persuasive protest.

Part One: Compulsory Protest

Which is based on the arrangement of certain principles. Whether rational or transmitted in a specific form, it is produced as a result of certainty of proof, so the opponent must be surrendered and approved, so this section was based on the following aspects, which are:

The first way: the protest based on the faith dimension

In the absolute divine power and wisdom - for example - what obliges the addressee to acknowledge his inability to find an alternative to the divine power and wisdom from his power and wisdom, and this is what we find in the words of the Imam to Umar ibn al-Khattab about going out himself in the battle of the Romans : ((**And God entrusted the people of this religion with the protection of the estate, and the covering of the nakedness, and He who helped them, and they are few and will not fail. They persisted, and he prevented them while they were few, and they did not refrain until he died**)) (10), where he explained to him, may God's prayers and peace be upon him, what interrupts his hesitation to go out himself or not to go out, with what He established it from the argument in the first place, which is that God, Glory be to Him, entrusted the victory of the Muslims, and He is the one who helped them when they were few compared to the numbers of the polytheists, so He is alive and does not die, taking care of their victory, and this is what made the receiver psychologically prepared, accept the opinion and the conviction of not going to war, so the argument is based To remind him of the necessities of faith in divine arrangement, which had a great impact in delivering the addressee and submitting to what the Imam, may God's prayers and peace be upon him, advised him, explaining to him the reason for not joining the army: ((**When you march to this enemy by yourself; So you meet them, and the Muslims do not have a cave below the farthest part of their country. After that, there is no return to him, so he sent them a man with a prohibited man, and he motivated him with the people And if the other is, you are a response to people and a reward for Muslims**)) to be a shelter that Muslims resort to him, and if God shows them victory, this is what they hope for And if they return with defeat, which the Imam, may God's prayers and peace be upon him, referred to in the other, out of courtesy on his part, taking into account the situation that the addressee is going through, then it must be a help for them and a reference.

The second way: the invocation based on one of the postulates in Islamic law

And the target for it by speaking here is the Sunnah, including what influences it in the honorable hadith of the Prophet, and this way of protesting is what we found in the saying of the Imam, peace be upon him: ((**And I heard the Messenger of God, may God's prayers and peace be upon him, say: It will come on the day of For the resurrection of the unjust imam, and there is neither a helper nor an excuse with him**)). So he is thrown into the fire of Hell, and it rotates in it as a mill rotates, then he is tied to its bottom. It is relied upon in the field of proving belief and legislation, as the hadith has the effect of persuasion The addressee and a definitive argument in his submission to what the Imam, peace be upon him, wanted from him, after he clarified to him the superiority of the just imam and the situation of the unjust imam in the words that preceded the hadith of the Prophet, which is: ((**Know that the best of God's servants with God is a just imam; guidance and guidance. He established a known Sunnah, and led the death An unknown innovation, and the Sunnahs are bright and have scholars, and apparent innovation has scholars, and the worst of people is with Allah. an unjust imam who went astray and was led astray by him; So he died a taken year, and revived an abandoned heresy!**)) In order to follow the example of the just imam and refrain from imitating others, the imam, peace be upon him, sought to convince the addressee of this, so he invoked the hadith of the Prophet, and

((There is no doubt that citing the hadith of the Prophet, coupled with the mention of the noble Messenger, is an argument for the listener that compels him to accept what the speaker proposes and interact with him)).

The third way: the invocation of attributing the ruling to its cause

What is meant by reasoning in any intellectual activity is, in general, what is inferred from the cause to the effect, and this meaning is specific to observing the subject of the idea, its purpose, or the approach to it. From showing the reasons that necessitate judgment in the idea that forms the focus of the dialogue between the speaker and the interlocutor, it is what is relied upon in order to deliver what is required, in terms of what is the acquiescence of the mind, and self-acknowledgment. It does not take its course in the soul or the mind, as if it were justified by what has a cause, and from what its context falls according to this way, his saying : **((The word of truth is meant by falsehood; yes, there is no judgment except for God. But these people say: There is no ruler, and that the people must have a leader, righteous or immoral, under whose authority the believer works and is faithful))**. The unbeliever will join in it, and God will fulfill the term in it, and collect the spoil with it, and fight the enemy with it, and you will believe in it. the ways, and it is taken for the weak of the forces; So that the righteous will rest, and will be relieved from the wicked)) , the Imam said (a word of truth) as a prelude to what he wanted to argue against them, so he did not want to confront them directly with false allegations, but rather he said to them a word of truth ((because it corresponds to the same matter, as He, Glory be to Him, is the Most Wise of Judges There is no repelling his judgment nor a motive for his judgment, as the Most High said: The Most High said: Say **((I am upon clear evidence from my Lord, and you deny it. hkm illa Allahhi   narrates the truth, and He is the best of the two chapters))** and he added it with a yes confirming their words, but what They went to him, and their claim that there is no ruler is invalid, as their intention was **((is to cool the war away from them and disperse their desires))** , so the people must be a prince of righteousness, or an immoral (works), and he is the reason he invoked against them with the estimation (because he works) that It can be explored by putting the letter of reasoning without causing a defect in the context, rather it becomes clear what is meant by it, so the Imam, may God's prayers and peace be upon him, argued against them with the power of justification for the verb (do), meaning there must be a ruler even if he is immoral, and this is not a justification for the tyrannical authority, but there must be a ruler who regulates matters. The state, the Imam, peace be upon him, prefers order to chaos in all its conditions (11).

The fourth way: invoking the method of opposition between opposing meanings

Contrasting in the language is a source taken in terms of the letters of its building from the article of the tripartite origin (q, b, l), and it means that one thing is opposed to another . As for the form of this source, it has weight (interaction), and indicates the meaning of participation (12). To this meaning, the rhetorical term of contrast was looking at its general framework, and its specification was rooted in it, as I wanted from it a method of expression whose context is based on the use of words in terms of their contradictory meanings, to lead them to what they are in opposition to each other, and to confront one with the other.

One of the rhetorical colors that the style took is contrasting in pairs, and what is meant by them is the meanings in which the confrontation is limited between a meaning and what opposes it, and this is what we find frequently occurring in the words of the Imam, may God bless him and grant him peace, in Nahj al-Balaghah, and he used it, may God bless him and grant him peace, in order to influence the addressee, such as his saying, may God bless him and grant him peace **((And for your disobedience to their ruler in truth, and for their obedience to their ruler in falsehood, and for their entrustment to their owner, and your betrayal, and By their righteousness in their countries and your corruption))** , where the Imam, peace be upon him, contrasted between what his companions were upon, and what the people of Levant were upon, considering the observance of obedience and disobedience, and the truth Falsehood, betrayal and trust, righteousness and corruption, so he, peace be upon him, argued against them by matching their behavior with the behavior of their opponent.

And from this kind of opposition is what came in his saying, peace be upon him: **((As for the one in whose hand is my soul, these people will prevail over you, not because they have the right to the truth.))**, you; He,

peace be upon him, diagnosed his companions with the inevitable result that they will reap, which is the dominance of the people of the Levant over them, and their possession of their capabilities and their control over their destinies, and he intended to explain the reason for that so that the matter would be extremely clear and clear. He is more worthy of the truth than you, since the truth is with him, may God's prayers and peace be upon him, and not with his opponent (13). The priority here is not for preference, but for merit according to the noble hadith. However, what comes from the rectification is another witness, as his statement will come. I say: He paved the way for that in order to come up with words that identify the cause that reveals their reality, to put them before what they are in of bad choice and behavior, in the face of what their opponent has to choose and act well, and to inform them of that in order to urge them to realize this paradox, and the consequences It has serious consequences. Then he, may God's prayers and peace be upon him, put from that what came with his saying: **((to hasten them to falsehood [their companion] in the manuscript of the approach, and to slow you down from my rights))** which expands the disclosure clearly and evidently, in terms of what this composition includes in terms of rebuking the addressees, Especially by noticing what you are issuing From redressing with (but), since it is not to rectify the speaker with a presumption that he, may God's prayers and peace be upon him, was clear of the command of his Lord in what he needed to do as a ruler brought by the ordained Sharia, even at the least of its capabilities from the choice of the nation and its allegiance to him, may God bless him, as well as the legitimacy of the divine text him to lead. Rather, he intended by it to suggest to those who necessitate raising the possibility that it should be understood from his aforementioned speech, may God's prayers and peace be upon him, the superiority of the opponent, with what he is distinguished by in terms of his ability to confront and war, and his measure and wisdom in dealing with it, and his legitimacy in his behavior, and it is necessary for the addressee to pay attention to What his opponents have to do is hasten them to respond to the call of their companion, follow his commands and listen to him while he is on falsehood, taking into account his right, and this is clear from the word (their companion) in contrast to this. His right, and he presented the opponent's haste to influence them as an excuse.(14).

The second section: persuasive protest

It is a method of reasoning, based on arranging previously established information, so that it leads to obtaining a result, which is a change in the addressee from a negative idea towards what is committed to by the speaker in thought, belief, or behavior. What the speaker aims to stimulate emotion in the addressee, leading him to achieve a change in his negative position. What should be noted is that what is inspired by the aforementioned statement is that the persuasive protest takes place - according to the structures that evaluate its style - on various aspects, the most prominent of which is what we edited as follows:

The first way: invoking the same : It is in the language by opening the first two, and so by breaking its first, it was taken from the article (mthl), so they - as Ibn Fares said in the measurements - indicate one meaning, which is the fact that something is similar to the thing (15), so the meaning of this article is based on the similarity between Two things in one of the meanings, so it is said: This is like this or like it. Then, the terminology of the proverb has taken root in the rhetorical perspective, but by observing another cognitive angle, which is: that it is a structure that is made up of simple words, but they contain a suggestion of great meanings, imposed by the fact that the composition of the proverb includes a judgment mentioned in an incident of human life, looking at the content of this The incident in terms of what caused it to be achieved by a specific occasion. From here, the proverb was invested, and employed to achieve various purposes, including what was the source of the hadith in this message, which is: invoking it against the addressee in order to convince him of the idea he receives from the speaker, and what he brings in order to prove it in terms of evidence or in order to confirm Convince him of it, and focus it in his mind.

It is noticeable that it is logical that the Imam, may God bless him and grant him peace, used this method of argument in his dialogue with his opponents, diversifying the ways in which he presented his ideas, and the proofs and arguments he based on them. And the entrances and exits of the purposes, and the purposes and what he performs, and based on his knowledge of the human soul, its feelings and sensations, so he chooses from the discourse what includes the proverb motivating it to evoke the similarity between the two images and its take,

and thus inclines it to truth and correctness, and He convinces her to accept it with faith and recognition. From that, he, may God bless him and grant him peace, said: **((And the one who collects the fruit without the time of its ripening is like a farmer without his land))**(16), where he wanted to persuade them to abstain from the matter of the caliphate as an excuse with this proverb **((The face of the similarity is the lack of benefit in the two places, since the farmer was b. Other than his land in place to prevent it Thus, the one who harvests the fruit at other than its time does not benefit from it, as well as his request for the caliphate at that time))**. And in another place of his speech, may God bless him and grant him peace, he used the same proverb to provoke them and rebuke them, where he said: **((I recite the judgment to you, and you will be repulsed by it, and I will preach to you with eloquent admonitions, and you will be alienated. Beware of it, and I urge you to strive against the people of oppression, and I did not come to the last of my words until I saw you spread apart, hands of sabbath. help to your gatherings, And you deceive about your admonitions, I straighten you in the morning, and you return to me in the evening, like the back of a bend. go astray Al-Muqdam))** (17), so the Imam, may God's prayers and peace be upon him, clarified with this statement their condition, and what they are upon in terms of distorted thinking, deviation in behavior, and ignorance of the consequences of this deviation, so he recites to them the ruling that contains their righteousness and guidance, so they flee from it, and he preaches to them all **((a sermon that softens the heart). And the soul submits to it and influences its impact on the soul that can be used, so you disperse from it))** (18), and what ends his words until they go out and disperse, then return to their councils and deceive **((i. That is one of the hadiths, even if it is not intended to deceive, rather there are pictures from them deceitful))**(19), and he sets them up during the day, and when the evening comes, they return to their transgression, like the back of the bow **((i.e. crooked like the back of the bow, which is likened to the reasonable in terms of their crookedness and their deviation from the beautiful morals with the sensible))**, then he said the impotence of the straightener, meaning himself, admitting his impotence From correcting them, not due to deficiencies in eloquence and inability in the tongue, but rather due to their abstention from the will of the truth and following its people, and not subjecting themselves to accepting the sermon, so their disease became chronic and incurable, and their hypocrisy is old that is not fit for exhortation or wisdom (20), and he set an example for them and likened them to the back of the bow and the inability of the straightener is an argument On their failure to accept what reforms their condition, intending by it to provoke them to back down from what they are doing, and to persuade them to value the efforts of the Imam, may God bless him and grant him peace, exerted in the way of reforming them, and they are like the backs of kindness. And in another saying, the Imam, peace be upon him, included the proverb in his speech admonishing: **((And know that what is decreased in this world and increased in the Hereafter is better than what is decreased in the Hereafter and increases in this world. Oh, how many of those who are deficient are winners and more are losers!))** , and the aim of his words was Encouraging them to do good deeds and avoid bad deeds (21), then he set an example for them, which is the abundance of what is lacking in this world and he is the winner in the Hereafter, and they are God's friends and loved ones, and the abundance of more losers who hoard gold and silver and do not spend it in the way of God, so he gave them good tidings of a painful punishment (22) to convince them of what he urged them to do And luring them to work with good deeds. And the Imam, peace be upon him, included proverbs in his words **((to oblige his opponent with something that can degrade him, and falsify his argument and proof))**.

The second way: invoking the story

The story has an important impact on winning over the person and persuading him, as it **"attracts attention and motivates the listeners to follow its events and incidents, and sends them various emotions and feelings that make them participate in its events emotionally, and they are emotionally affected by it, so that their minds and souls become receptive to the judgment it contains."** And sermons and lessons, and what you desire in it of high ideals and values), and what the story possesses of persuasive power, was present in the words of the Imam, may God's prayers be upon him, with clear content and clear intent, and it came from this in what he said, may God's prayers and peace be upon him, to a man who was sent by a people from the people of Basra, to inquire about the condition of the Imam, may God bless him and grant him peace, is he on an argument in his position with the companions of the camel, or on suspicion? When he saw the Imam and heard

his words, he knew his sincerity and proof, at that point the Imam □ said to him: He pledged allegiance, so the man apologized for being a messenger of a people, and he should return to them and inform them of what happened first (23), so the response of the Imam was an example of the revelation of the story: (**Did you see that those behind you sent you as a pioneer, seeking rain showers for them**)), so you returned to them and told them about the pasture and water, so they used to leave them and those who used them to pasture and water, what were you doing? To him be peace: Then extend your hand, and the man said: By God, I was not able to refuse when the argument was established against him, so I pledged allegiance to him, peace be upon him)) Kindness, no sign, and no clearer than it, and it is a necessary argument that has no cannon, and there is no doubt that The heart believes it, and the intellect is convinced of it upon hearing it, so the man swore that he could not refrain when this argument was made, so he pledged allegiance to the Imam, peace be upon him.

The third way: invocation by questioning

There is no doubt that the interrogation is one of the linguistic methods that have a wide scope, multi-purpose, and it is an effective tool for luring, and this is what was proven in the previous topic, it has an effect on its verification, and it is also a means of bringing the addressee closer to the desired matter, as well as in the argument based on kindness and persuasion. The question prompts the addressee to search for answers to the questions presented to him, motivating his thought, answering them with fairness in the thoughts of himself, so the speaker establishes an argument with the answer that the addressee reached. Because he is certain that there is no answer other than what he intended, such as his saying: (**And the Messenger of God, may God's prayers and peace be upon him, was arrested and his head was on my chest, and I asked himself In my hand, so I passed it on my face, and I appointed him to wash it, may God bless him and grant him peace, and the angels are my helpers. So the house and the courtyards were noisy: full of them descending, and full of limping, and I could not hear a hush from them, they prayed for him until Warren. Oh, in his tomb, so who has more right to it than me, dead or alive!**)), after he, may God's prayers and peace be upon him, explained his condition upon the death of the Noble Messenger, may God bless him and grant him peace, he inquired about any person More deserving after the honorable Messenger, may God's prayers and peace be upon him, is the state of his life, and the state of his death. And the people are more deserving of a rank than him, since he had that rank in this world)), so the argument came to convince them of the right of the Imam, may God bless him and grant him peace, during the life of the Messenger, may God bless him and grant him peace, to brotherhood and ministry, and after his death to the will and succession (24).

The fourth way: invoking the hypothesis

What is meant by hypothesis is to invent existence because it does not exist in the first place, and accordingly, the thing whose existence is assumed has no specificity for it in anything, and from that the speaker assesses the validity of what is attributed to him in order to lure the opponent, such as his saying: (**If you refuse except to claim that I am I erred and was led astray, so why do you mislead the general community of Muhammad - may God's prayers be upon him and his family - by my error, and blame them for my mistake? Confront them with my sins!**)); And you knew that the Messenger of God, may God bless him and grant him peace, stoned the married adulterer, then Peace be upon him, then his family inherited him, he killed the murderer and his inheritance bequeathed to his family, the thief was cut off and the unmarried adulterer was flogged. Then he divided among them from the faa' and married the Muslim women, so the Messenger of God, may God bless him and grant him peace, seized them for their sins, and established the truth (**God is among them, and their share did not prevent them from embracing Islam, nor did He bring out their names. From among his family**)), in this sermon, the Imam, peace be upon him, protested against the Kharijites because of their killing, and their expiation of people, and his argument was in a way that provoked them; To calm their savage souls who are seizing the necks of those loyal to the Commander of the Faithful, may God bless him and grant him peace, without pity or mercy, assuming the validity of what they claimed, so he said, may God's prayers and peace be upon him (**The ummah of Muhammad - may God's prayers be upon him and his family - deviates from me, and you take them for my mistake, and you declare them to be infidels. With my sins!**)) And this would be a lure for them, so the obligation is to loosen the reins of the adversary who

is wanted to suppress him and establish an argument against him (25-27), so they did not go along with them except in protest against them in order to know the extent of their mistake and persuade them to stop killing innocent people, and soften their restraint, and break from their chapter. affirmed his protest against the legislation set by the Prophet in application of the Book of God by saying: **((And you knew that the Messenger of God, may God's prayers and peace be upon him, stoned the married adulterer, then prayed for him. Then his family inherited him, and he killed the murderer and bequeathed his inheritance to his family, and the thief was cut off and the unmarried adulterer was flogged, then he divided They had to marry Muslim women, and the Messenger of God, may God's prayers and peace be upon him, seized them for their sins. And he established the rights of God among them, and their share did not prevent them from Islam, and he did not remove their names from among his family))**, and his argument, peace be upon him, against The Kharijites in the legislative biography ((necessary and correct, because if the one who commits a major sin was an unbeliever, the Messenger of God, may God's prayers be upon him and his family, would not have prayed for him, nor would he inherit from A Muslim, and he did not enable him to marry Muslim women, and he did not swear from him from the spoil, and he did not take him out of the word Islam))(28).

The fifth grammar: protesting the descriptions

Description ((One of the features present in the argumentative discourse of the Imam (peace be upon him), as he used it to win over the addressee and provoke him, in a language based on escalation and opposition and in an equal way the syllables shake the conditions and feelings of the soul for what is described)) , as in his saying: **((worshippers By Allah, the most beloved of Allah's servants to Him is a servant whom Allah helps in his own life, then he feels sad, and you invoke fear, so he proclaims))**., The lamp of guidance is in his heart, and he prepared the towns for the day that will descend upon it, so he drew near to himself the far, and made the severe light, he looked at See, remember, take a lot, and get drunk from sweet furat His resources were facilitated for him, so he drank a source of water and took a new path.” (29) In this sermon, the Imam, peace be upon him, mentioned forty descriptions of the person who is one of the most beloved of servants to God, including: God's help to the servant over himself, in the sense that it is what God bestows upon the servant in terms of power that strengthens him. His intellect is to subdue his soul, which leads him to evil, and to feel sadness (30,31), i.e. the servant takes a motto for him when a shortcoming is issued on his part, or he acquires a sin in order to elevate this soul to perfection, as well as the characteristic of fear, which is that he takes fear as a disguise for him to fear God, and fear of His punishment. So one of the fruits of fear and sadness was the shining of the slave's heart with the light of divine knowledge on the mirror of his secret (32), and these descriptions, and those that follow them, are sociable to the heart that arouse in the soul and the mind deep thoughts and great meanings (33). God . And it is not possible for me to express the pilgrims in the approach more than what my virtuous teacher said **((and this is the chapter of the sermons that we composed with Imam Ali (PBUH) when he connects the argument with persuasion, and selects the wording colored by the sincerity of his feelings, so all his speech received approval from his listeners, performing his duties The euphemism that always produces a persuasive function for him through choosing words that he fills with the vigilance of his feeling))** , and what attracts the recipient's hearing from what it is filled with of its meanings, its letters racing (34) to the minds and hearts.

Conclusion

The dominant feature of the method of invocation in the approach is its observance of the necessities of the situation, so the addressee is obligated to the argument according to what is imposed by his principles, premises, and beliefs, and this is what achieves the purpose of luring, so the recipient acquiesces in front of the eloquent argument formulated in a gentle saying that has an impact on both sides of the mind. and emotional.

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