

THE REAL DIALOGUE AND THE PHILOSOPHICAL DIALOGUE IN THE MUSNAD OF IMAM ALI (PEACE BE UPON HIM) BY THE SCHOLAR HASAN AL-QABBANJI (1411 AH)

Prof. Dr. Bushra Hanon Mohsen^{1*}, Doaa Shaker Kazem²

^{1*,2} Karbala University, College of Islamic Sciences, Department of Arabic Language, Iraq.
Email: bushra.hanon@uokerbala.edu.iq, Email: duaa.shakir.kadhim@gmail.com

***Corresponding Author:**

***bushra.hanon@uokerbala.edu.iq**

Summary

Dialogical argumentation is one of the methods used in pilgrimage issues and is an interactive communication process between the sender and the addressee through persuasive scientific discussions to reach the desired goal for which this dialogue is held, using evidence and evidential evidence that have a significant impact on the recipient, and argumentative dialogue. In his formative system, it only exists between two coexistent people, namely ((the argumentative)) and ((the argumentative)), between whom is a message for which they negotiate in order to reach persuasion. The research came in the Musnad of Imam Ali, because the legacy of Imam Ali (peace be upon him) is one of the scientific hidden things. Which needs to be studied and highlighted in terms of its cultural, scientific, value-based and educational resources.

INTRODUCTION:

Dialogical argumentation is one of the methods of understanding communication that contributes to the readiness of each group to understand the other group, and agreeing to reformulate the image of the other within a framework of understanding and tolerance, and the common desire to crystallize human values to bring about communicative interaction (1), and it is expressed as a form of persuasion and influence in communication between people - the foundations of the communicative process - and a method of science and knowledge since the landing of humans on Earth to populate the universe (2), and the communicative process cannot be achieved except with the presence of its pillars: (speaker, listener, message), that is, dialogue is a communicative discussion between two or more people on issues that are disputed between them (1) (and dialogic argumentation is based on a relationship between the founder of the text and its recipients, a relationship that undoubtedly takes various forms of arguments, proofs and evidence revealed by the speech itself, leading to convincing the largest possible number of recipients (2), it does not stand on its own by crystallizing reasoning, but rather is an actual exchange or an assumed exchange between two or more parties seeking mutual influence through a communicative approach and depends on an interactive and dynamic process in which the paths of persuasion and argumentative evidence overlap (3), and the verbal interaction between the arguer and the argued indicates a dialogue between them (4), and from the above it is clear that dialogical argumentation is one of the methods used in argumentative issues and is an interactive communication process between the sender and the addressee through scientific, inferential and persuasive discussions to reach the desired goal that For which this dialogue was held. This lies in the true dialogic and philosophical argument:

First: True Dialogical (Scientific) Pilgrimage:-

Dialogue in its formative system only takes place between two present people: ((the speaker)) and ((the one with whom he is speaking)). The speaker pairs with the one speaking with him or intermarries with him in conversation.

- (1) See: Dialogue Literature, Saad bin Nasser Al-Shatari, Dar Kunuz Ishbilila for Publishing and Distribution, Riyadh, Saudi Arabia, 1st edition, 1427 AH - 2006 AD: 9, and Analysis of Dialogue Discourse in the Theory of Functional Grammar, Saeeda Ali Zigd, Amman, Dar Madlawi for Publishing and Distribution, 1st edition, 2014 AD: 59.
- (2) See: Al-Hajjaj in poetry, its structure and methods, Dr. Samia Al-Daridi, The Modern World of Books, Irbid, Jordan, 1st edition: 2007, 2nd edition: 2011 AD: 28, and The Fundamentals of Persuasion in the New Media: 159.
- (3) See: Al-Hajjaj’s method in the Holy Qur’an, Satan’s dialogue with God as a model of a critical analytical vision, Dr. Suso Murad Youssef, Image and Communication Magazine, Volume: 7, Issue 2: 2018AD:2.
- (4) See: Rhetoric, Narration, and Authority in Enjoyment and Sociability, Dr. Hisham Mishbal, Dar Kunooz Al-Ma’rifa for Publishing and Distribution, Amman, 1st edition, 1436 AH - 2015 AD: 286.

The advantage of the Arabic language is that it includes another word that is used as a synonym for the word (speech)). With his statement, according to the linguistic meaning, of the meaning of double, which is the word ((speech)), there is no speech unless the addressee is addressed (1), it is not strange that ((dialogue)) is given the status of ((truth)). And when the basic principle of speech, from the standpoint of its content, is the truth, likewise, from the standpoint of its speaker, it is dialogue, and just as the witness speaker in particular must speak the truth, so the hostile speaker, in general, must engage in dialogue in the sense that the first: speaks nothing but the truth, and the second: does not. Only dialogue is practiced (2), and true dialogue can be explained in three ways, which are as follows:

1-The path to reaching the truth is not one without a second, but rather multiple paths that have no limit, because the truth is the same, and the truth is not fixed and unchangeable; Rather, it is originally to change and be renewed, and whatever is originally renewed, the path leading to it must be multiple, and when there is a multiplicity of paths, there is a need to establish dialogue between those seeking them.

2- The continuation of dialogue between the various parties, whether groups or individuals, leads, over time, to a reduction in the division of disagreement between them. This is because the parties to the dialogue process benefit from each other, as this or that party may begin to withdraw from his opinion when it becomes clear to him, when confronting argument with argument, that his evidence for it is weak, and then he gradually turns to stating the opinion of those who disagree with him, or takes the opposite, In strengthening his evidence once the strength of his opinion becomes clear to him, attracting more interest in it from his opponent, until this opponent ends up accepting and accepting it (3).

3- Dialogue contributes to expanding the mind and deepening its perceptions in a way that consideration without dialogue cannot expand

- (1) See: The Arab Right to Philosophical Difference, Dr. Taha Abdel Rahman, Arab Cultural Center, Casablanca, Morocco, 2nd edition, 2008: 27.
- (2) See: Dialogues for the Future, Dr. Taha Abdel Rahman, Arab Network for Research and Publishing, Beirut, Lebanon, 1st edition, 2011: 7.
- (3) See: Dialogues for the Future: 8.

or deepen, as dialogue is like looking from two sides, and looking from one side is not the same as looking from two sides.

3- Dialogue contributes to expanding the mind and deepening its perceptions in a way that consideration without dialogue cannot expand or deepen, as dialogue is like looking from two sides, and looking from one side is not the same as looking from two sides. It is known that the mind changes by changing one’s view of things, and that the degree to which it fluctuates and changes, the more it expands and deepens, and the mind that does not fluctuate or change is not a living mind at all, and the mind that reaches fluctuation and change is the complete living mind, and

if that were the case, it would be necessary for it to be like this. The fluctuation of the mind when looking from two sides is double its fluctuation when looking from one side, so it is a broader and deeper mind (1), Meaning that the participant in the dialogue process must ponder and think about what was said in it. Because if the participant stands still without contemplating, he does not reach the intended meaning of what was said in the dialogue process. The real dialogue: in which the “offer” informs the “offer” of the results he has reached, the stages he has taken, and the methods he has used, devoting his effort to making his presentation in accordance with requirements determined by the precise knowledge he has acquired and what he has obtained. It has mathematical concepts and techniques for demonstrative inference, and it is also determined by the preoccupations of scientific research, and compliance and acceptance of what the “propositionalist” and “arguer” say (2). That is, the dialogical communication process between ((the arguer)) and ((the argued)) is based on scientific matters in order for what has been argued to be obtained and accepted according to evidential-deductive systems. There is no need to deviate from what is obtained from this process.

(1) See: Same source: 8-9.

(2) See: On the Principles of Dialogue and the Renewal of the Science of Theology, Dr. Taha Abdel Rahman, Arab Cultural Center, Casablanca, Morocco, 2nd edition, 2000 AD: 41.

and what Two things increase and decrease, and people do not see that? He said: It is night and day, and what is water that is neither from earth nor sky? He said: Water was sent by Solomon to Bilqis, and it is the sweat of horses, if they are run in the field, and what is it that breathes without a soul? He said: { And the morning when it breathes} And what is the grave that carried its owner? Then that Yunus said when the whale took him into the sea) (1)*(2).

The previous text contains an intellectual system and scientific proof from which the Imam (peace be upon him) intended the following:

1- The questioner’s refutation and compliance with what he was asked about, and there is no need to deny these inferential answers.

2-The Imam’s answers (peace be upon him) were clear scientific evidence, free of complexity, and not difficult for the recipient to understand.

It was also mentioned when Ibn Al-Kawa asked him*(3):(**... How much is the distance between the East and the West? He (peace be upon him) said: A day’s distance from the sun. What are two brothers who were born on one day and died on the same day, and the lifespan of**

(1) * Horse sweat: if it is fought in wars, and Dioscorides told of people who claimed that horse sweat, if drunk, was beneficial for epilepsy and for all vermin to eat. See: Food and Medicines, Israeli, edited by: Dr. Muhammad Al-Sabah, Izz Al-Din Printing and Publishing Establishment - Beirut - Lebanon, 1st edition, 1412 AH - 1992 AD: 534, and Irshad Al-Qulub, Al-Hasan bin Muhammad Al-Dailami, Publications of Al-Sharif Al-Radi, 2nd edition, 1415 AH (AD) 2/367.

(2) Musnad of Imam Ali (peace be upon him): 7/500.

(3) * Ibn al-Kawa: He is Abdullah bin al-Kawa al-Yashkari Khari. He was the first prince of the Kharijites since they isolated Ali’s army and rebelled against him. He was previously one of the companions of Imam Ali (peace be upon him) and one of the instigators of the fighting. He wrote poetry in praise of Ali and incited the army of Siffin. See: Al-Ihtijaj, Ahmad bin Ali Al-Tabarsi, edited by: Sayyed Muhammad Baqir Al-Khurasan, Dar Al-Nu’man for Printing and Publishing, Najaf, Al-Ashraf, 1386 AH - 1966 AD. (ed.): 337, and Al-Bidayah wa Al-Nihayah, Ibn Katheer, edited by: Ali Shiri, Arab Heritage Revival House, Beirut, Lebanon, 1st edition, 1408 AH-1988 AD: 7/311.

one of them is one hundred and fifty years, and the life of the other is fifty years? He (peace be upon him) said: Uzair and Ezra are brothers. Because Uzair was killed by God Almighty for a hundred years and then resurrected him. And about a spot where the sun rose for only a moment, so he (peace be upon him) said: That is the sea that God created for the children of Israel, and about a person who eats and drinks and does not defecate? He (peace be upon him) said: Is that the fetus, and about something he drank while he was alive and ate while he was dead? He (peace be upon him) said: Moses’ staff drank while there was a bud in its tree and it ate when it caught the magicians’ ropes and sticks, and about a spot that rose above the water in the days of the flood? He (peace be upon him) said: That is the location of the Kaaba because it was a hill. And about someone who was lied to, neither from the jinn nor from mankind? He (peace be upon him) said: That wolf when Joseph’s brothers (peace be upon him) lied to him) (1).

Through his philosophical intellectual system in the argumentative dialogue process, the Imam (peace be upon him) presented the following:

1- Logical demonstrative evidence in an expressive form that is powerful and effective in the recipient’s soul.

2- Explaining the miraculous power of God (Almighty and Majestic) in matters that are difficult for humans to do and achieve, such as resurrecting the dead, the parting of the sea, the flood...etc.

3- The Imam’s answers (peace be upon him) were scientific answers with precise understanding and a connection to the actual social reality.

4- Persuasion and acceptance by the acceptor is achieved through these logical, scientific answers with effective wording, in the most accurate words and expressions that are desirable for acceptance.

Second: Dialogical (Philosophical) Argumentation:

Philosophical argumentative dialogue is related to a topic and is the exchange of various arguments, ideas, and viewpoints in order to reach

(1) Musnad of Imam Ali (peace be upon him): 7/499.

the truth, or it is between two parties in defense of a particular point of view, and is often under the banner of logic, logos, or standards of inference (1). Its roots go back to the fifth century BC, where it is said that Sicily was ruled by two tyrants who took lands from their owners to distribute them to their soldiers. When the revolution against the tyrants occurred in the year 467 BC, the owners demanded the return of their usurped lands, and this led to filing lawsuits, and these are the circumstances in which it was placed. Corax and Tisias ((a rationalized way)) of speaking before the court, and then these circumstances served as the first seed in argumentative dialogue that prompted people to learn methods of persuasion through argumentation, especially philosophers among them (2), ((Socrates, Plato, and the Sophists, and they took it as a method to persuade others or influence them, and it was also used to reach the truth or build true knowledge. However, there are those who used it to mislead, doubt, and obscure the truth, as among the teachers of sophistry)) (3). The basis of dialogical philosophy in its precise sense is the philosophy of Martin Buber (1878-1965), who published his basic book ((The Ego and the Thou)) in 1923 AD, in which he spoke about the dual stance towards the world: the I-You relationship and the I-this relationship. That is, neither I nor you live separately. They exist only in the context of I-You, which precedes the field of ego and the field of you. The I-Thou relationship is not absolute except in the direction of God - the eternal You - meaning that his belief is possible at the basis of the existential relationship that cannot be achieved except in the principle. Dialogue (4), this dialogue is characterized by the fact that the “offeree” in it pretends to involve others in seeking, creating, and developing knowledge, while in reality he is aware of the responsibility of directing “the offeree” at every stage of the dialogue. He is the one who presents –

(1) See: Al-Hajjaj’s Theories, Dr. Jamil Hamdawi, Alukah Network, www.alukah.net:8.

(2) See: Linguistic Pilgrimage in Media Discourse, Dr. Rahma Tawfiq, The World of Books and Hadith, Irbid, Jordan, 1st edition, 2020 AD: 15.

(3) Al-Hajjaj’s Theories: 9-10.

(4) See: kalman yaron. Martin Buber review the educational comparison in Paris.Unesco International Bureau of Education. -1993:. 135-147, quoted from: The Problem of Dialogue between the Reality of Practice and the Conditions of Possibility, Serir Ahmed Ben Moussa, Belhadj Bouchaib University Center, Ain Temouchent, Algeria, 2018: 27.

the offeree to the offeree.”)) Something that he had previously contemplated, leading to known results (1), and in the dialogue process, Taha Abdel Rahman relied on those who preceded him, including: Plato, Hume, Berkeley and others (2), and the philosophical dialogue argument can be clarified through- :

A-Argumentative standard reasoning:-

Before starting to know the argumentative analogical inference, it is necessary to understand the explanation of inference and analogy, as inference means linguistically: ((He inferred, inferred, inferred, inferred, it is inferred, and the object is inferred by it. He inferred by the stars: he took them as a guide in his travel, he headed towards them, he inferred the thing. On the thing: he took it as evidence of it)) (3), as for terminology: it is:(reporting evidence to prove the signified, whether that is from the effect to the effect or vice versa, or from one effect to the other)) (4).

When reasoning is mentioned in the argumentative dialogue process, the arguer must mention evidence for the argument on the other side of that. It was said: ((It is applied to mentioning evidence, and it is applied to a special type, and it is what is intended) (5).

As for qiyas, its linguistic meaning is: ((Al-Layth said: qiyasah: an interaction from qiyas. He said: It is said: This is a piece of wood that is measured by a finger, meaning: the size of a finger. And he measured the thing by measuring it by qiyas and qayyas)), meaning: its size. And the measure: the amount. He said:

(1) See: On the Principles of Dialogue and the Renewal of the Science of Theology: 41.

(2))See: the same source and the same page.

(3) Dictionary of the Contemporary Arabic Language, Dr. Ahmed Mukhtar Abdel Hamid Omar, with the help of a work team, publisher: Alam al-Kutub, 1st edition, 1429 AH - 2008 AD: 1/763.

(4) Definitions, Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurjani, d. 816 AH, compiled and authenticated by a group of scholars under the supervision of the publisher, Publisher: Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, 1st edition 1403 AH - 1983 AD: 17

(5) Statement of the Mukhtasar, Sharh Mukhtasar by Ibn al-Hajib Mahmoud bin Abdul Rahman Shams al-Din al-Isfahani, edited by: Muhammad Mazhar Baqa, publisher: Dar al-Madani, Saudi Arabia, 1st edition, 1406 AH - 1986 AD: 3/250.

The comparison takes place Suffering, which is dealing with a severe matter and enduring it, while it is upside down at that time. Ibn al-Sakit said: He measured the thing by bending it with an arc. Linguistically speaking, he measured it and measured it. It is said: I measured it and I measured it. Ibn al-Sakit said: The My ears:

I measured the thing, measured it by measure and measure, and measured it by bending it by measure and measure. It is not said that I measured it with an alif, but it is said: I measured between the two things, meaning: I measured them (between them) (1), as for the terminology, it is: ((proving a known ruling in another known matter because they share the reason for the ruling according to the prover)) (2), Taha Abd al-Rahman, in his study of “inferential analogy,” did not intend an Islamic study by describing, analyzing, and drawing scientific conclusions. Rather, he was concerned with the rhetorical and logical structure of this reasoning for which theologians are famous, and whatever the expressive form in which “analogy” is presented, whether it is a comparison. Or as a simile, metaphor, or something else, it is based on linking two things on the basis of a set of common characteristics between them (3), meaning, it is not limited to legal studies, but rather it occurs in others, whether in poetic or prose texts or rhetorical methods. The picture that illustrates this inference is: S is sa such as A ear Q, where (S) is (the measured), (a) is (the one measured against), (SA) is the set of common characteristics, and (Q) is the practical value that results from the standard connection. For example: Knowledge is like food, it benefits and harms, so seek from it what is beneficial (4).

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- (1) Refinement of the Language, Al-Azhari Al-Harawi, edited by: Muhammad Awad Merheb, publisher: Arab Heritage Revival House, Beirut, 1st edition, 2001 AD. :9/179.
- (2) Al-Ibhaj fi Sharh al-Minhaj ((The Method of Access to the Knowledge of Principles by Judge Al-Baydawi)), Taqi al-Din Abu al-Hasan Ali bin Abdul Kafi, publisher: Dar al-Kutub al-Ilmiyya - Beirut, 1416 AH - 1995 AD (ed. edition): 3/3.
- (3) See: On the Principles of Dialogue and the Renewal of the Science of Theology: 98.
- (4) See: the same source and the same page.

The similarity relationship has characteristics including:

-Characteristics of the witness*(1) the one being measured against is not valid as evidence unless it is the best or ideal model of the characteristic that is intended to be conveyed to the one being measured, fulfilling that condition, which is called the witness and has distinctive characteristics (2).

Logical features of the similarity relationship-:

The specific similarity relationship of analogical reasoning is characterized by the following:

- Reflexive relationship: everything is similar to itself and nothing is more similar to a thing than itself.
- A relationship that is neither transitive nor non-transitive, so similar (similar) may or may not be similar.
- An asymmetric relationship: If he is a witness to someone else, no one else is a witness to him. Since (the witness) deserves the quality in a way that no one else shares with him, then everyone who imitates him does not stand in his place in deserving this quality.
- A non-associative relationship: not every two things resemble each other, or say, not every two things, one of which is a witness to the other (1).

(1) *Witness: similarity relationship.

(2) Every common characteristic has one (witness), and if it is assumed that there are (two witnesses), one of them must be a witness for the second. Therefore, he is the first in the position of (the witness) without the second. This does not prevent the evidence from differing depending on the situation.

- Every witness possesses the common characteristic in such a way that it does not occur to anyone else.
- Every (witness) has a (similar) or (similar) one that is equal in face or degree of resemblance; Some of them differ according to this aspect or degree, increase or decrease.
- The similarities) resemble (the witness) more than anything else, so everything that is associated with (the witness) is closer to it than others and more worthy of it than it.
- It may be (for the two witnesses) (similar) or (similar) in common.
- There may be a “witness” or a “similar” to him at the time; (The Witness) is specific to descriptions that no one else has preceded him, thus opening a special path in being characterized by them, and in resembling others to him. Accordingly, there may be (the Witness) and for what he imitates after others.

(3) See: In the principles of dialogue and the renewal of the science of theology: 109-110.

(3) See: On the Principles of Dialogue and the Renewal of the Science of Theology: 110-111.

The similarity relationship was mentioned in the Musnad with his saying (peace be upon him): **((Do not be like the dry ones of ignorance, neither in religion do they understand, nor do they understand about God, like clutching eggs in a shell, breaking them is a burden and incubating them brings forth evil))** (1).

From this imitative system, which lies in the recipients not being likened to the pre-Islamic era who do not understand their religion and do not take the branches of Sharia from their original source (2), So they are like clutching eggs, and the purpose of this analogy is to the eggs of snakes found in the nest of an animal that cannot be broken, due to the possibility that they are from an unmolested one, and if left, snakes will emerge from them. Thus, if left, these people become corruptors who lead people astray, and they cannot be killed according to the apparent meaning of Islam (3). This is what he intended. The Imam (peace be upon him) from this inferential relationship is to explain to them that they are like prisoners of ignorance, controlled by their words and actions, and since the snake has damage that harms humans, this is how ignorance corrupts the entire societal system.

This relationship was also mentioned in his saying (peace be upon him): ((Be to people like a bee to a bird. There is not a single bird that does not weaken it. And if they knew what blessing is in its insides, they would not do that to it. Mix

with people with your tongues and bodies and separate them with your hearts and deeds. Every person has what he has earned.) On the Day of Resurrection, he will be with those he loves.) (4).

We see the Imam (peace be upon him) presenting an image with analogical reasoning by drawing a close analogy between believers and a bee, and that the reason for the believer's resemblance to a bee is: This is because bees are clever in their intelligence, their lack of harm and meanness, their benefit, their contentment, their striving at night, their

(1) Musnad of Imam Ali (peace be upon him): 1/43.

(2) See: Al-Dhari'ah li Hafiz al-Shari'ah (Explanation of Usul al-Kafi), Rafi' al-Din al-Jilani, edited by: Muhammad Hussein Drayati, Dar al-Hadith, Qom, Iran, 1st edition, 1429 AH: 64.

(3) See: Musnad of Imam Ali (peace be upon him): 1/43.

(4) ()Musnad of Imam Ali (peace be upon him): 7/37.

avoidance of filth, and their good eating. Because he does not eat someone else's earnings, his conversion and obedience to his prince, and bees have pests that prevent them from doing their work. Among them are darkness, clouds, wind, smoke, water, and fire; Likewise, the believer has afflictions that cut him off from his work, the darkness of heedlessness, the clouds of doubt, the wind of temptation, the smoke of forbidden things, the water of strife, and the fire of desire (1).

The Imam (peace be upon him) stated the following from this inferential analogy, which included similarity:

1-Convincing his Shiites (peace be upon him) not to reveal the knowledge and benefit they have in front of those who do not deserve it.

2- Likening the Imam (peace be upon him) to a bee, even if its protrusion is weak, but in its belly there comes out what is a disease for every cure. The Almighty said: **{Then eat of all the fruits and follow the paths of your Lord humbly. From their bellies comes a drink of varying sweetness. Indeed, in it there is healing for people This is a sign for a people who reflect.} [Surat An-Nahl: 69]** Even though most birds consider it weak, its benefit is much greater than other things. This is how believers are, no matter how much they are underestimated by some people, but their benefit to society is greater and more wonderful.

3- Convincing them that their position is preserved, no matter how weak they are by some of them. A person's reward is for what he has earned through his deeds and deeds.

It is also mentioned in the Musnad: **((On the authority of Abu Abdullah (peace be upon him) who said: Ali bin Abi Talib (peace be upon him) saw a man praying, and he said: How long have you prayed this prayer? The man said to him: Since such and such, and he said: Like you in the sight of God. Like a crow when it pecks, I would be blamed for dying following a religion other than that of Abu al-Qasim Muhammad(may God bless him and his family and**

(1) Musnad of Imam Ali (peace be upon him): 3/196.

grant them peace). Then Ali (peace be upon him) said, "The most stealing from people is the one whose prayers are stolen" (1).

In this text there is a philosophical system represented by the philosophical dimension. So what is the purpose of this reasoning, which focuses on (your likeness to God is like a crow when it pecks), and the similarity between the one who rushes to prayer and the crow; This is because when the crow picks up the seed with its beak, it hastens in fear of the enemies surrounding it and does not feel reassured and stable when eating food. Likewise, the one who is in a hurry with his prayer wants to reduce the prostration and other parts and does not complete its pillars, and does not obtain spiritual nourishment from performing it, but only obtains from it. Actions are similar to the situation of the crow, which only stays there as long as the crow places its beak on what it wants to eat (2).

A person must avoid haste in prayer, and during prayer he should remember God, be submissive, submissive, and reverent, and pay attention to who is speaking to him, and see himself as humiliated and contemptible before the greatness of God Almighty, and the real loss for the one who belittles prayer lies in losing the path to his true perfection and attaining great luck. ; Al-Kari (Mighty and Majestic) described those who belittle their prayer and neglect it in the Almighty's saying: {Then after them were succeeded a succession who neglected the prayer and followed lusts. They will surely meet destruction.} [Surat Maryam: 59] (3),

(1) See: Al-Kafi, Al-Kulayni, edited by Ali Akbar Al-Ghafari, Dar Al-Kutub Al-Islamiyya, Tehran, Iran, 3rd edition, 1367:3/272, and Al-Risalah Al-Saadia, Allama Al-Hilli, edited by: Supervised by Mr. Mahmoud Al-Marashi, directed and commented by, Abdul Al-Hussein Muhammad Ali Baqal, 1st edition, 1410 AH: 154, and The Book of Prayer, Muhammad Ali Al-Araki, publisher, Author's Office, may God have mercy on him, 1st edition, 1421 AH, (D.M.): 2/188, and Springs of Wisdom, Abbas Al-Ismaili Al-Yazdi, publisher, Masjid. Jamkaran, Qom (Iran), 5th edition, 1428 AH: 5/165.

(2) See: Legal Issues, Mr. Musa Al-Husseini Al-Zanjani, Foundation for the Publishing of Jurisprudence, Qom, Iran, 1st edition, 1428 AH: 168, and The Spirituality of Worship (Lessons in Educational and Pragmatic Ethics), Mr. Kamal Al-Haidari, Imam Al-Jawad Foundation for Thought and Culture - Kazemin- Iraq, 1st edition: 1435 AH: 144.

(3) See: The Crow, Natural and Cultural History, Boria Sachs, translated by Ismeralda Humaidan, Abu Dhabi Authority for Culture and Heritage, United Arab Emirates, 1st edition, 1431 AH - 2010 AD: 11,28, and among the verses of the scientific miracle of animals in the Holy Qur'an, Dr. Zaghoul. Ragheb, Muhammad Al-Najjar, Dar Al-Ma'rifa for Printing, Publishing and Distribution, Beirut, Lebanon, 1st edition, 1427 AH-2006 AD: 406-411.

and the Imam (peace be upon him) inferred this analogous relationship, because there is a similarity between a crow and a human in many actions, such as establishing justice, reward and punishment, scientific classification... etc. (1).

B- Argumentative causal inference:-

It is considered one of the argumentative inferences used by the arguer to prove to the other party what he says using persuasive evidence that suits his context and position. Causal inference is of two types- :

The first: Inferring the cause of the effect is called lamia proof, because it helps to understand the ruling in reality, and the same matter applies to the inferrer just as the presence of fire infers burning, because knowledge of the cause necessitates knowledge of the specific effect, because it is a transition from the cause to the effect, and the lamia proof is attributed to “lam” which It is the question about the reason, but the meem is stressed due to the rule of ratio, and that everything that is attributed to something composed of two letters, the second of them is stressed.

The Second: Inferring the effect from the cause may be like inferring from the presence of burning in a body from contact with fire; Because knowledge of the effect requires knowledge of the cause. It may be valid to infer one of the two effects over the other, such as inferring the existence of daylight from the illumination of the world, and both of them are together the effect of one cause, which is the rising of the sun. Together they are called an innate proof, because they indicate the causality of the ruling according to the inferrer, not in the same matter, and the innate proof is attributed to “that,” which is in the sense of verification (1).

Argumentative causal inference, or what is called causal argumentative inference, is an experimental method for ruling on realistic issues. This inference is used with regard to the existence of external, non-extractive things and their realistic attributes, and is based on the causal relationship

(1)See: The Polar Polarities or the Rhetoric in Wisdom, Abd al-Qadir ibn Hamzah, Anjman Philosophy of Iran, Tehran, 1358 AH, (ed. 72): 72, and Divine Luminaries in Theological Investigations, al-Miqdad al-Siyuri, Islamic Reports Notebook, Qom, 2nd edition, 1422 AH: 153, and logic, Sheikh Muhammad Redha Al-Muzaffar, Al-Numan Press, Al-Najaf Al-Ashraf, 3rd edition, 1388 AH - 1968 AD: 3/353-355.

between objects and phenomena (1), Causation has two concepts: the first: it is viewed as a philosophical relationship in which there is no necessity between the two sides of causality between the impression or perception of one party or the behavior of the other party, meaning that the necessary and inevitable association does not occur between them, and the other: it is viewed as a natural relationship in which we create a necessary association relationship between its two parties such that The impression or perception of one party leads to the impression or perception of the other party (2), and the causal inference can be explained in the following: -

1-Al-Hajjaji’s reasoning by the effect on the cause:

From the places in which his saying (peace be upon him) was mentioned: **((You should adhere to the Book of God, for it is the strong rope, the clear light, the beneficial healing, the effective irrigation, the protection for the one who clings, and the salvation for the one who clings. It is not crooked, so that it stands, and it does not deviate, so it is reproached, and it is not created by frequent response and intrusion of hearing. Whoever says it is telling the truth, and whoever acts on it has preceded it))** (3).

The Imam (peace be upon him) made a causal, argumentative reasoning with the effect over the cause, represented by (You must adhere to the Book of God, for it is the strong rope, the clear light, the beneficial healing, and the soothing irrigation...), explaining through this the necessity of adhering to the Qur’an, due to the great importance of the Qur’an and its inclusion of Many milestones, including guidance to correct beliefs, true acts of worship, honorable morals, just legislation, and the teachings it contains of building a virtuous society and organizing a strong state (4), it also provides humanity with integrated paths, i.e. ((and guides them to paths of peace that lead to their interests. Rather, more importantly, it establishes foundations for an integrated personality that can achieve its legitimate goals with great ease)) (5), meaning that the Imam (peace be upon him), explained to the recipient the importance of adhering to the Book God ; Because it serves as a protective weapon for all aspects of life and its types.

(1) See: The Philosophy of Religion according to David Hume, Dr. Muhammad Fath Ali Khani, translated by Haider Najaf, Islamic Center for Strategic Studies, the Holy Abbasid Shrine, 1437 AH - 2016 AD. (ed.): 118.

(2) See: David Hume’s philosophy of religion: 119.

(3) Musnad of Imam Ali (peace be upon him): 1/235.

(4) See: Al-Wadhi fi Ulum al-Qur’an, Mustafa Deeb Al-Bagha, Muhyiddin Deeb Masto, Dar Al-Kalam Al-Tayeb, Dar Al-Ulum Al-Humaniyah, Damascus, 2nd edition, 1418 AH - 1998 AD: 28.

(5) Research in the Wise Qur’an, Al-Sayyid Muhammad Taqi Al-Mudarresi, Dar Muhibibi Al-Hussein (peace be upon him), Tehran, 3rd edition, 1424 AH: 9.

It was also reported by his saying (peace be upon him): ((It is not permissible for someone like Muawiyah to be trustworthy in blood, judgements, chickens, spoils, and charity, who is accused of himself and his religion, who is tried to betray the trust, who breaks the Sunnah, who uproots the obligation, who abandons the book, the cursed son of the cursed, cursed by the Messenger of God.) May the peace and blessings of God be upon him and his family) in ten situations, and he cursed his father and brother. It is not appropriate for Muslims to be careful, lest he be greedy for their wealth, nor to be ignorant, so he destroys them due to his ignorance, nor to be stingy, to deny them their rights, nor to be

a criminal, so he makes them commit a crime with his crime, nor to be deceitful, so he takes one people instead of others. Nor does he who takes bribes rule and destroy people's rights, nor does he disrupt the Sunnah and destroy the nation.) (1).

The Imam (peace be upon him) inferred in the text a demonstrative reasoning that led to the following:

- 1- He wanted to convince them that Muawiyah was not fit to rule; Because he is tempted by betrayal, and he has many reprehensible qualities.
- 2-They must think carefully and carefully about choosing the ruler. Because it is what raises their social, political and economic status, and their choice is not in vain.
- 3-Arguing also that if the ruler is corrupt, the entire societal system will be corrupt.

2-Argumentative causal inference based on the cause over the effect-:

It was mentioned in Muwatin in the Musnad that he (peace be upon him) said:))... Then the Commander of the Faithful (peace be upon him) said, I will answer you, and ask whatever you wish. We (were) with the Messenger (may God bless him and his family and grant them peace), when an angel came to him and he greeted me. Then the Messenger of God (may God's prayers and peace be upon him and his family) said to him: Where were you sent from? He said: From the seven heavens from

(1) Musnad of Imam Ali (peace be upon him): 6/489-490.

my Lord. Then another angel came to him and greeted him. The Messenger of God (may God's prayers and peace be upon him and his family) said to him: Where were you sent from? He said: From seven lands from my Lord. Then another angel came to him and greeted him. The Messenger of God (may God's prayers and peace be upon him and his family) said to him: Where were you sent from? He said: From the rising of the sun from my Lord. Then another angel came to him and the Messenger of God (may God bless him and his family and grant them peace) said to him: Where were you sent from? He said: From the setting of the sun from my Lord, God is here and here, there is a God in the sky, and a God on earth, and He is the Wise, the Knowing) (1).

The Imam (peace be upon him) employed in the text an inferential image with philosophical dimensions, from which he intended the following:

- 1- He explained that everything in the universe, from the East and the West, the seven heavens, and the seven earths, all belong to God Almighty and refer to Him.
- 2- He wanted to explain and convince the questioner that God is present in all components of life, and is not found in any part of cosmic life, as evidenced by the Almighty's saying: **{And to God belongs the east and the west. So wherever you turn, then there is the face of God. Indeed, God is All-Encompassing, All-Knowing}** [Surat Al-Baqarah: 115].
- 3- Everything that was said in the text has a demonstrative significance that has a great impact on the recipient. There is no need to deny the existence of God (Almighty and Majestic), later on.

Conclusions:

- When using dialogic argumentation in texts that are linguistically and stylistically cohesive, which increases the elegance of argumentative texts, both according to its place of use and the role it plays in persuading the recipient, whether the persuasion is educational, social, scientific, or philosophical.
- Conversational argumentation is distinguished from other types of argumentation in that it is a dialogue between the arguenter and the argued about a matter, with that dialogue leading to persuasion.

(1) Musnad of Imam Ali (peace be upon him): 1/135.

- The dialogue communication process between ((arguer)) and ((arguer)) is based on scientific matters so that what has been argued is obtained and accepted according to scientific evidential-deductive systems that are suitable for the understanding of the recipients and free of graphic complexity..

-Analogical reasoning is not limited to legal studies only, but it also applies to others, whether in poetic or prose texts or rhetorical methods of argumentation, that is, it is not only religious.

- When the Imam (peace be upon him) uses causality, it is what falls within the causal argumentative inference, to explain the intended meaning of the speech, from the arguments to the recipient, it must be an inferential interaction, leading to demonstrative persuasion.

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