

## The Foundational Arguments for the Structure of Reality in the Musnad of Imam Ali (peace be upon him) by Allama Hassan Al-Qabbanji

Dr. Bushra Hanon Mohsen<sup>1</sup>, Doaa Shaker Kazem<sup>2</sup>

### Abstract

*Praise be to God, Lord of the Worlds, who sent down His clear Book, a guidance and glad tidings to the believers, and prayers and peace be upon the honest and trustworthy Prophet, Abi Al-Qasim Muhammad, and upon his good and pure family.*

*As for after:*

*After the Holy Qur'an comes the legacy of the imams (peace be upon them) for the eloquence and eloquence of their speech, understanding the bright spheres and the luminous lights, and Imam Ali (peace be upon him) is one of the figures of Ahl al-Bayt (peace be upon them) whose words were distinguished by eloquence and eloquence, as he is the flowing river of divine knowledge; Therefore, the research came, which was labeled (The arguments establishing the structure of reality in the Musnad of Imam Ali (peace be upon him) by the scholar Hassan Al-Qabbanji). Between live or successive events, and inference from them is likewise, and the witness...etc. to clarify the argumentative image in the closest image to the recipient.*

### Keywords:

### Introduction

Arguments for the structure of reality:

These arguments are related to reality, but they are not based on it or based on its structure. Rather, they are the ones that establish and build this reality, or complete it and reveal the hidden relationships between its things or reveal what is not expected from these relationships and what is not expected from the links between its elements and components (1), and this Reality based on belief models and symbolic perceptions through a set of means and a collection of special cases that pass the argumentative act to its maximum levels of influence and guidance (2). Or successive, so the inference on issues in this type of arguments is based on other issues related to them spatially, temporally and symbolically (3), and these arguments are based on two types: The first: reality is established by special cases (proverb, witness, model), and the second: inference by representation, and it can be clarified as follows:-

---

<sup>1</sup> Department of Arabic Language, College of Islamic Sciences, Karbala University, Iraq, bushra.hanon@uokerbala.edu.iq

<sup>2</sup> Department of Arabic Language, College of Islamic Sciences, Karbala University, Iraq, duaa.shakir.kadhim@gmail.com

First: Establishing reality by means of special cases:

A- Proverb

The proverb comes with the argument to confirm the idea presented, or to notice an apparent or expected disagreement in one of the argumentative hypotheses (1), and the proverb is a structure derived from the aforementioned reality with what it stores of human experiences, and historical events with societal values that attract the attention

of individuals, and are used within the argumentative saying To convince with what it presents of a conception of things, and the similarities it contains, called for by the context of the argumentative saying (2), and presenting (the proverb) before or after the thesis to confirm it ((as a special and concrete case, brief or detailed, to support a thesis or to contribute to its establishment. It is a running argument, Advance before, after, or in parallel with the thesis; also used as a rebuttal (1), The orator tends to use the proverb ((to clarify a well-known and recognized rule, in order to fulfill its importance in the listener's consciousness. The proverb then turns to the imagination, and is considered a strong argument in the conversational strategy. In tribal agreements, it has no persuasive effect)) (3), in the sense that the argument uses proverbs to clarify and confirm the rule; Because proverbs have a great influence on the listener, in the process of persuasion, and proverbs were mentioned in places in the Musnad of the Imam (peace be upon him), including his saying: ((O people, the world is the home of your path, and the Hereafter is the home of your resting place, so take from your passage to your resting place, and get your hearts out of this world before your bodies come out of it, for the Hereafter you were created, and in this world you were imprisoned, and that when a man dies, the angels say what he has done, and the people say what he left behind, for God is your return. So that it does not happen to you, and do not go forward so that it does not happen to you, for the likeness of the world is like poison that is eaten by those who do not know it)) (1).

The Imam (peace be upon him) wanted from this creative image with persuasive power to show that the world does not have stability and steadfastness, and whatever worldly deeds you do in it. they do not remain when it is time to get out of it and a person strives for it and at an hour he leaves it and it will not benefit him unless these works are beneficial to him In the Hereafter, and the Imam (peace be upon him) presented a useful and successful example with influential power - like the world is like poison eaten by those who do not know it - he described the state of the world like a person who eats food with a beautiful view and does not know that it is a poison that harms him and may end his life, the Imam (peace be upon him) employed ) this proverb proves the rule, not to be deceived by the world and be deceived by its adornment This argument was contained in his saying (peace be upon him): ((The example of one who does not complete his prayer is like that of a pregnant woman who became pregnant until, when her postpartum period approached, she miscarried, so she is neither pregnant nor she has a child))(1). From this saying, the Imam (peace be upon him) clarified words that included an example with an essential and persuasive basis, represented by the person who does not complete his prayer and does not act according to it, i. she was not pregnant, And it bears an outward and inward meaning, i.e. ((The example of someone who took the covenant of calling for the truth and did not carry out what he was taken upon in it and did not complete it is like the one who conquered wisdom and became acquainted with it and carried knowledge, then when he endured that and became to him he discarded it and did not act upon it, so he is not a bearer of knowledge whose reward and the reward of working with it is hoped for. Nor is he one of those who acted upon that and saw the fruit of his knowledge. This proverb is the same represented, since he did not complete what the covenant was taken upon him, and likewise he is outwardly if he does not complete his outward prayer, and the completion of the prayer can only be with the perfection of its limits in the outward and inward))(1), the Imam (upon him be upon him) meant Al-Salam with this proverb, an explanation of the effects of prayer on the worshiper through his actions, so that the

prayer does not consist of movements performed by the worshiper and did not appear in his actions and behavior.

It was stated by him (peace be upon him):

He was disappointed in the worldly world, and it is not that centuries deceived  
Nael

She brought me the uniform of the dear Buthaina, and I adorned her with such beauty  
So I said to her: Other than me, I abstain from the world and I am not  
ignorant

And what I am and the world is Muhammad, He fell dead between those gondolas  
He endowed me with treasures, its pearls, and the money of Qarun and the King  
of the Tribes

Isn't all of them destined for annihilation, and its treasures demanded  
abundantly (1)

Imam Ali (peace be upon him) painted a picture of great efficacy in the public, so a person should not be deceived by the world, no matter how much money and prestige he is given, and this is what the Imam (peace be upon him) did, as he left the world ((with no dependence on his neck until he met God praised He is neither blameworthy nor blameworthy)) (1), then the imams after him followed him with what he had conveyed to you, and they were not stained by any of its afflictions. Because Qarun had treasures that were not for anyone else, the Most High said: {Indeed, Qarun was from the people of Musa, so he transgressed against them, and We gave him treasures. Surah Al-Qasas: 76], and that no matter how much money and treasures he is given, he is not deceived by it; Because these funds and treasures pass away and have no steadfastness and stability, and just as he (peace be upon him) was a role model for his offspring, the nation must take him as an example in not being deceived about wealth and treasures. in this life.

B- The witness:

Since the purpose of the proverb is to establish a rule, the purpose of the citation is to strengthen the degree of ratification of a known rule by presenting special cases that clarify the saying of a general nature, and the citation strengthens the presence of this saying in the mind, and accordingly it is brought to clarify, while the proverb is brought to prove and to establish Al-Qaeda (1), And the argument comes with it to prove and confirm the thesis, and it does not dispense with the use of the words of others, as it is always admirable from the other sayings that are considered as an inexhaustible source that takes from them whenever the position requires it and the position requires it to do so. Because he often finds in it what strengthens his argument and supports his evidence (1), and establishes the witness on the validity of what he says so that the opponent can obey and restrain him, and persuade and influence the recipient (2), Or the texts have authoritative value over the addressee, such as religious sayings, historical incidents, or the immortal words of leaders in the eyes of the intended group (1), and he uses martyrdom arguments, whatever its type, to prove and strengthen his thesis, and persuade others to whom the thesis is presented, and the Imam (peace be upon him) used the witness from Two things: -

First: the Quranic witness:

The Qur'anic witness is considered the highest argumentative resource, and the Qur'anic verses are the most influential argumentative force (1), the Holy Qur'an considers the mind and power that is capable and fit to judge things, and the scale by which issues are weighed, and it is the correct approach in life, and God Almighty made it in its linguistic and creative form a logical discourse in that it is meanings received in the language that are understood by all human beings (2), and the Imam, peace be upon him, and most of

the arguments use the Quranic witness; Because he is a judge for them and free from ambiguity. Falsehood does not come to him, and the argument is strong with him, and there is no need for argument yet, because he is telling the truth, and it was mentioned in places where he said (peace be upon him): ((On the authority of Al-Asbagh bin Nabatah that a man asked Ali (peace be upon him) about the soul, he said He is not Gabriel, for Gabriel is one of the angels and the spirit is not Gabriel, ali (peace be upon him) said: You are misguided, narrating from the people of misguidance. His command is over whom He wills of His servants, for the spirit is other than angels, and the Most High said: {The Night of Decree is better. From a thousand months the angels and the Spirit descend therein by the permission of their Lord.} And the Most High said: {On the day when the spirit and the angels will stand in rows} He said to Adam and Gabriel on that day with the angels: {Indeed, I am creating a human being out of clay, and when I have fashioned him and breathed into him of My Spirit, then fall down prostrating to him} Then Gabriel of the angels prostrated to the spirit, and the Almighty said to Mary: {So He sent us to Him Our soul, so represent it as a whole human being} And he said to Muhammad (may God bless him and his family) {The trustworthy spirit descended with him on your heart } then he said: {So that you may be among the warners in a clear Arabic tongue, and it is in the anthology of the ancients})) (1).

The Imam (peace be upon him) responded convincingly to the troubled questioner with persuasive evidence that surpasses human creativity, and from the silent speaker, so that a person who is suspicious of dogmatic matters cannot remain in his condition with the doubtful matter, and the Imam (peace be upon him) gave him evidence from the Holy Qur'an; Because the spirit was mentioned in it, but it was mentioned in various forms, among which its meaning is represented by the depth of the mystery of life, which transforms the inanimate object into a living being, by observing the proportionality between the meaning of the spirit, which represents life in God's essence, and the giving of life to Adam, as if God gave him from his soul What life bears in order to take on a meaning that meets God.

Among them is the meaning intended for the revelation that was revealed to the Messenger, in the Qur'an or elsewhere, given that it represents the spirit that provides life with strength, and the human being with divine light in the movement of existence around him, and among them is the meaning intended for the Qur'an - as stated in some interpretations - Because it is not a ambiguous matter for them until they ask about it, just as its release was a metaphor, not the truth, and some of them mentioned that what was meant by it was the human spirit, and it also came with the meaning of: joy, mercy, spirit... (1). It was also mentioned in the Musnad in another place (2).

Second: The Prophet's Hadith:

Citing the words of the Prophet (may God bless him and his family and grant them peace) comes in second place after the Holy Qur'an. Because he (may God bless him and his family) is an interpreter and understanding of the words of God Almighty. He was the most eloquent of the Arabs, he did not burden himself with words, he did not intend to embellish it, he did not add to it one of the means of craftsmanship, and he did not go beyond the meaning that he wanted to convey, expressing with it the wonderful style, the strange pattern, the precise method, and the purpose of the mind, while clarifying the meaning and absorbing its parts (1), and the hadith is relied upon as a source of extrapolation to establish the argument on a solid basis from this huge wealth found in the hadith of the Prophet (2), and the hadith of the Prophet is considered a persuasive, influential, argumentative method among the public, so the Imam (peace be upon him) used it as a persuasive argument, and it was mentioned in places, including his saying (peace be upon him): ((The Jew said to him, This is Yahya bin Zakariyya (peace be upon him), and it is said: He was given wisdom as a boy, forbearance and understanding, and that he was crying without sin and was continuing fasting? Ali (peace be upon him) said to him: It was so, and Muhammad (may God bless him and his family) What is better

than this was given, that Yahya bin Zakariyya was in the era of idols in which there was no ignorance, and Muhammad (may God bless him and his family) was given wisdom and understanding as a boy between idolaters and the party of Satan, so he never desired them for an idol and was not active in their festivals and he did not see him lying Never, and he was trustworthy, truthful, and forbearing, and he used to continue fasting a week, less and more, and he would be told about that, and he would say: I am not like one of them, I remain with my Lord, so He feeds me and gives me drink, and he (may God bless him and his family) used to cry until his prayer was wet for fear of God Almighty without offense)) (2).

The Imam, peace be upon him, wanted to convey the hadith to the Jew that the time in which Muhammad (may God bless him and his family and grant him peace) was more difficult and more difficult than the time in which Yahya (peace be upon him) was. Because the time of the Prophet Muhammad (may God bless him and his family) had many difficulties, such as idolatry, and the ignorance that took a great deal, and who encountered many of them, unlike the era of Yahya (peace be upon him), as idolatry was widespread, and a person who is aware of life can know worship Then he included in his words the words of the Prophet (may God bless him and his family and grant them peace), Which stated: ((I am not like you, I stay with my Lord and He feeds me and gives me drink))(1), Al-Kashani said: ((It means that I find intimacy with God and the sweetness of conversations with Him, glory be to Him, and the attainment of knowledge, secrets, and judgment from Him, what is for me in the status of food and drink, so that it becomes food for me and I am strengthened by it, just as you are nourished by food and drink and are protected by them))(2), the Imam (peace be upon him), with his words and wanted to deliver a persuasive message to the Jew that the person of the Prophet Muhammad (may God bless him and his family and grant him peace) is better than the person of the Prophet Yahya (peace be upon him), and the evidence for that is his saying that was mentioned above.

And in another place, he employed the hadith of the Prophet in his saying (peace be upon him): ((O my son, more than remembering death, and remembering what you attack it, and you lead after death to it, (and make it in front of you where you see it), until it comes to you and you have taken your caution from it, and strengthened your support for it, And it does not come to you suddenly and astonish you))(1).

The imam employed a prophetic hadith with his words, which is ((remember death more, for it cleanses sins, and renounces the world)) (1) and that is to clarify many things, including: –

1- Remembering death has many benefits, as the individual occupies himself with good deeds and is ready to leave this world.

2- Not to be deceived by the house of vanity, and to stay away from amusement and playing in it. Because it deceives a person and keeps him away from the afterlife.

B- Model (Example):-

It is considered one of the arguments employed for persuasion that is not based on reality like other types of arguments, and is not based on reality, but establishes a new (specific) reality and the chosen model is capable of guidance and leadership (1), and the model is described by suggesting to the person or suggesting an example to himself, so he follows it, such as a father, a teacher, friends, or guardians...etc (2), ((The model can enjoy collective or global support, as it can be satisfied with the support of a specific group, and the support of one person, according to the matter that necessitates the pilgrims to choose the directed model, based on the degree of support of the recipient, but if the support is confined to the author of the pilgrims' discourse In this case, he must transmit the infection to his user by showing him the characteristics of the subject as an example)) (3), From the aforementioned, the model must be suitable to be followed, from the sender to

the recipient in the pilgrims, and lead to the success of the pilgrimages process, and it was mentioned in the Musnad in his saying (peace be upon him): ((We are the houses from whose doors God has commanded us to come, and we are the door of God and His houses that It comes from it, so whoever follows us and acknowledges our mandate has entered the houses from their doors, and whoever opposes us and favors others over us has entered the houses from their backs)) (4).

The Imam (peace be upon him) employed the argument of example in the text, which includes – (We are the houses, and we are the door of God), and the Messenger (peace be upon him and his family) said: ((I am the city of knowledge and Ali is its gate, so whoever wants knowledge should come to the door)) (1), and this hadith ((necessitates the obligation to return to the Commander of the Faithful, because he called him the city of Medina and told that access to his knowledge is from a special point of view, because he made it like the gate of Medina that no one enters except through him, then he enjoined that order with him by saying let him come to the door, and there is evidence of his infallibility because he who is not infallible is correct From him the occurrence of the ugly, and if it occurred, it would be ugly to follow him, and it would lead to the fact that he (pbuh) had commanded the ugly, and that is not permissible. It also indicates that he is the most knowledgeable of the nation, and this is supported by what we have learned of their differences, their return to others, and their self-sufficiency (pbuh), and he clarified Ali's authority and his leadership, and that it is not correct to take knowledge and wisdom. during his life and after his death, except for those before him and his narrations))) 2), and that Imam Ali (peace be upon him) or any of the Ahl al-Bayt (may the best prayers and peace be upon them) are the means between man and his Lord; So they are the role model and the best of those who follow them from this argumentative force wanted to inform the people that the Imam (peace be upon him) and his pure household are proof for you to follow them and take from them what will benefit you in the two homes.

It was also mentioned by his saying (peace be upon him): ((The ascetics of the world are a people who preached, so they were admonished, and feared, so they wereware and taught, so they acted. If ease befalls them, they give thanks, and if hardship befalls them, they are patient. They said, O guardian of the Messenger of God, we do not enjoin good until we do all of it, and we do not forbid evil until we end it all, so he said: No. Rather, enjoin what is right, even if you do not do all of it, and forbid what is wrong, even if you do not refrain from it all))(1).

We note that the Imam (peace be upon him) wanted to deliver his persuasive speech, which was full of argumentative energy, which is the necessity of taking the ascetics as a role model, because their worship is the true worship and they divorced the world and turned away from its decorations and refuge (1); they are people whose educational, moral, devotional, and religious curriculum is sound. From this, persuasion is obtained for those to whom the hadith was addressed, and there is no deviation from what the Imam (peace be upon him) said.

Second: Inference by representation:

It is when the argumentative wants a reference to a meaning, so he puts words that indicate another meaning, for argumentative purposes and to convince the recipient (1), and it is expressed as a demonstrative tool with argumentative value, and this value appears when looking at it, as an existing symmetry between structures, and the general form of this symmetry is: element (a) represents to element (b) what element (c) represents to element (d)(1) , and it is considered ((representation is a factor of assistance to the mind that produced the like and that shared with the like to it, and that the region to which the sender enters, and by which I mean (representation) is an argumentative space, because it produces in it a new meaning that is invoked in the speech addressed to the recipient)) (3), and the argumentation of representation lies mainly in the formation of a

realistic structure by finding or proving other things by means of similarity in the relations between them (1), And ((The purpose of that is to influence the recipient during the pilgrimages, and these arguments are based on a logical analogy consisting of two major and minor premises, and then a result that represents the argument of the pilgrims, bearing in mind that the speaker during the pilgrimages uses cases from the recipient's reality that form the major and minor premises, and this is what drives him to deduce the intent of that))(2), It is clear to us from the foregoing that representation is an argumentative structure in which the argumentative colorizes his words with expressions and meanings that are different from the apparent in order to convince the interviewer the recipient of the words being discussed. The representation is as follows:

#### A-Similarity:-

What is meant by it: the description that one of the similitudes is acting on behalf of the other with the tool of analogy, whether he is deputizing or not (1), and for the simile: ((Magnificence, beauty, and a good position in rhetoric: this is to bring it out of the hidden to the obvious, and its closeness to the far from the close, increases the meanings of elevation and clarity, gains them beauty and virtue, and covers them with honor and nobility(2). The argumentative analogy in its cognitive dimension is an important mediator between the human mind and the assets through which it interprets the ambiguous and overcomes many communicative obstacles, so the analogy possibility constitutes a real destination for the act of persuasion. If you wish, you will not reach it, and beware of extremism like the extremism of the Christians, for I am innocent of extremism))(3)(4)\*.

He addressed the Imam (peace be upon him) with a speech that included an analogy with a qualitative relationship, to show the similarity between his Shiites and the Christians. good qualities (1), and these are: ((The attributes and actions that are magnified by many are attributes of the muhadditheen, may God be exalted above them, and being characterized by these attributes and actions does not necessitate deserving of divinity, divinity, and self-enrichment, even if they are magnified and multiplied by deficient minds. Likewise, restricting exaggeration to the exaggeration of Christians is a diversification and division of types of exaggeration, and the pattern and type of exaggeration of Christians is not In attributing great attributes and deeds, but rather in naming that with divinity and divinity))(2), In the sense that the Imam (peace be upon him) wanted to throw an argument against his followers, who were excessive in their love for him, and the miracles that appeared at his hands, and those who were certain that he is the worshiped God, just as the followers of Christ, who were also convinced that he is a worshiped god and in whose hand many miracles appeared And in the final outcome, they get to associate with God Almighty, and that is the clear loss.

This argument was also mentioned by his saying (peace be upon him): ((The slip of the scholar is like the breaking of a ship that sinks and sinks))(1).

The imam employed the persuasive analogy image cast on the recipients, which included two structures, the first was with (the slip of the world), and the other was with (the shipwreck), and the image was very creative through the similarity between the two structures, the first: which spoke of the world when it slips as an example to the community and many of the general public walk behind him; Because if it slips, it spoils itself first, and spoils dependency secondly, like a ship when it is wrecked while it is in the sea, it sinks first, and what it carries drowns second, and the final result wanted to show them the occurrence of utilitarian and moral loss.

#### C- Borrowing:-

It is: ((to borrow a name for something other than it, or a meaning other than it))(2); and its statement came as: ((transferring the phrase from the place of its use in the origin of the language to another purpose, and that purpose is either to explain the meaning and



prefer to clarify it, or confirm it and exaggerate it, or refer to it with a little wording, or improve the exhibition in which it appears))(3), and the metaphor is a linguistic phenomenon, not an excess. It is at the heart of logic in natural language, and in philosophical discourse. It constitutes a place of argumentation, through which this discourse can find new meanings and other sites in which it invests in its dialogues and develops its concepts with it. Because it creates the necessary harmonies between the dimensions of the imaginative activity of man, in which the imaginary dimension is formed, as part of the mind system (4), considering that the metaphor may be more interesting to the recipient and more able to influence it as much as it achieves and deviates from the normal and familiar, and that the effect it causes may differ in the imagination of the recipient depending on the context, position and connotations of names or words that can be borrowed for one thing (1), that is, it is an expression of representation, and it can be an argument used by the argument, and serves the process of persuasive creativity (2), it is considered ((the theory of displacement) in the interpretation of the metaphor, which is a rhetorical phenomenon in the first place. Instead of the metaphor remaining purely lexical in nature... Then the true metaphor re-describes the reality again, because it does not violate one system except to create another system, as it is governed by logic Discovery and providing new knowledge about reality and things)) (3), and the metaphor is considered one of the linguistic means used by the argumentative to reach his goals, rather it is one of the means that he relies heavily on in the argumentative process: ((O people, if you know, then know what you learned, so that you may be guided. The scholar who works with other than him is like the ignorant, confused, who does not wake up from his ignorance. Rather, I have seen that the argument against him is greater, and the regret lasts for this scholar who has been alienated from his knowledge of it, and for this ignorant who is bewildered in his ignorance, and both of them Confused and perplexed, do not be suspicious, lest you doubt, and do not doubt, lest you be ungrateful, and do not allow yourselves, lest you be anointed, and do not be anointed in the truth, lest you lose, and it is the right that you understand)) (4).

The Imam (peace be upon him) directed his speech in an allegorical, argumentative way, represented by (the alienated scholar), and ((peace be upon him) likened the scholar who works without his knowledge, which is more evidence of what is intended than those who do not act with his knowledge, to the ignorant who is bewildered because of his ignorance, whose ignorance does not rise from him in any way, and does not recover from him. The drunkenness of ignorance so that he may be guided, even at a certain time, to a path of knowledge and guidance, for he is like the ignorant who is at the highest levels of ignorance and the lowest levels of misery, so this misery was the fruit of his toil and misery over acquiring knowledge. I saw that the argument is greater than him, peace be upon him, to ward off an illusion that he is similar to him from all sides, and its meaning is: ((I have realized and knew that the argument against this scholar is greater than the argument against this ignorant person)) (1), and the expression (in slaughterhouse) is a warning that this knowledge that has been shed from it and separated from it necessitates the completion of the harm, and the incorporeal life does not remain with it, just as the one whose skin has been shed from animals, and it is said that he has shed his clothes when he is stripped, and there is no apparent life or survival left with him, and on That the survival of knowledge with work is like the survival of the one with the skin with the skin in terms of life and the consequent types of benefits, and from it also appears the aspect of perpetuating regret and its separation from the ignorant in that he did not have a skin to be shed from it, and in the expression of the slaughtered also a warning that he is the doer of that, and the researcher On his death with his shadow. He did not say “from whom his knowledge is removed” because man is a container for knowledge, just as the skin is a container for what it contains (2).

It was also mentioned by his saying (peace be upon him): ((... Oh Anas, pray a farewell prayer, you see that you will never pray after it, set your eyes on the place of your



prostration, you do not know who is on your right or who is on your left, and know that you are in the hands of those who see you, and you do not see them ))(3).

We see that the Imam (peace be upon him) reasoned in an aesthetic metaphorical way, which was: (strike with your eyesight), which indicates reverence, and when a person cries, the eyelids hit - i.e. the adhesion movement occurs - and that reverence is in prayer as the soul is to the body, and if the soul is lost, he dies the body, for reverence is the soul of prayer, and its core (4), the Imam (peace be upon him) wanted to show that the servant's standing before his Lord is different from any other standing, as he must stand humbling and humbled, and the Messenger (may God's prayers and peace be upon him and his family) clarified this by saying: Then say: This is my last prayer from this world, and it was as if Heaven was in your hands, and Hell was beneath you, and the Angel of Death was behind you, and the Prophets were on your right, and the angels were on your left, and the Lord was watching over you from above, so look in front of whom you are standing with, with whom you are conversing, and who is looking at you)(1), that is, there is something hidden, when the servant stands up to pray; So the Imam (peace be upon him) said: Set your eyes on the place of your prostration.

### Conclusion:-

1. Although the words of the Imam (peace be upon him) are difficult and contain rhetoric, when he presents the arguments in an eloquent and smooth manner and is understood by everyone.
2. When the imam uses the metaphorical image in the communication process, he wants it to deliver what is required in a hidden way, taking into account the potential of the recipient, and as a result, achieving what is required.
3. When the Imam (peace be upon him) employs the argumentative metaphor, he presents an approximate metaphor in order to be persuaded and reach the goal.
4. The Imam (peace be upon him), when he employs the argument of example and brings it to the audience, he wants to cast an argument on them, in terms of taking the right person to follow his example.

### References

-The Holy Quran

-Books:

- Al-Hajjaj's deliberative and rhetorical stylistic theory and application on the Meccan suras, d. Muthanna Kazem Sadiq, Kalima for Publishing and Distribution, Tunisia, Adnan House and Library, Baghdad, Al-Ikhtif Publications, Algeria, Difaf Publications, Beirut, Fifth Edition, 1436 AH - 2015 AD.
- The Miracle of the Qur'an and the Prophet's Rhetoric, Mustafa Sadiq Al-Rafi'i, Dar Al-Kitab Al-Arabi, Beirut - Lebanon, ninth edition, 1393 AH - 1973 AD.
- The two persuasive discourses in Sibawayh's book (a fundamental study), d. Rajaa Al-Hasnawi, Allama Ibn Fahd Al-Hilli Library, Holy Karbala - Iraq, Edition, First, 1437 AH-2016 AD.
- The deliberative and argumentative dimension in the Quranic discourse addressed to the Children of Israel, Dr. Kaddour Omran, The Modern Book World, Irbid, Jordan, first edition, 2012 AD.
- Rhetoric of persuasion in the debate, d. Abd al-Latif Adel, Difaf Publications, Beirut, Lebanon, Al-Ikhtif publication, Algeria, first edition, 1434 AH - 2013 AD.
- History of argumentative theories, Philip Burton, Gilles Gutierrez, translated by Dr. Muhammad Salih Al-Ghamdi, Scientific Publishing Center, King Abdulaziz University, Kingdom of Saudi Arabia, Edition, First, 1432 AH-2011 AD.

- Interpretation of the Props, Judge Al-Nu'man Al-Maghribi (363), investigation: Muhammad Hassan Azami: Edition: First (Dr. T)
- Al-Saadat Mosque, Muhammad Mahdi Al-Naraqi, investigation and commentary: Mr. Muhammad Kalanter, presented by: Sheikh Muhammad Reda Al-Muzaffar, Dar Al-Numan for printing and publishing, Najaf, (Dr. I), (D.T).
- Jewels of Rhetoric in Meanings, Statement and Badi', Ahmed bin Ibrahim bin Mustafa Al-Hashemi (T: 1362 AH), control, verification and documentation: d. Youssef Al-Sumaili, Publisher: Modern Library, Beirut (D.T), (D.T).
- Al-Hajjaj in Contemporary Rhetoric, Research in the Rhetoric of Contemporary Criticism, Dr. Muhammad Salem Muhammad Al-Amin Al-Talaba, Dar Al-Kitab Al-Jadeed Al-Muttahidah, Beirut, Lebanon, first edition, 2008.
- Pilgrims in Communication, Philip Proton, translated by Muhammad Meshbal, Abdel Wahed Al-Tohamy Al-Alami, first edition, 2013 AD (D.D).
- Al-Hajjaj in the audio-media discourse, the political discourse as a model, Masoud Tariq, The World of Modern Books, Irbid, Jordan, 2022 AD. (D.T).
- Al-Hajjaj in poetry, its structure and methods, d. Samia Al-Duraiddi, The World of Modern Books, Irbid, Jordan, first edition: 2007, and second edition: 2011AD-2011AD.
- Arguments, Truth, and the Horizons of Interpretation in Representative Models of Interpretation of Surat Al-Baqara. Research in Forms and Strategies, d. Ali Shaaban, presented by Hammadi Samoud, The United New Book House, Libya, first edition, 2010.
- Argumentative rhetorical explanations and their deliberative dimensions, Dr. Fadila Qutal, Knowledge Treasures for Publishing and Distribution, Amman-Jordan, first edition, 1438 AH-2017 AD.
- The argumentativeness of the image in the political rhetoric of Imam Ali (peace be upon him), d. Kamal Al-Zamani, The World of Modern Books / Irbid, Jordan, Edition, First, 2015 AD.
- Submissiveness in Prayer in the Light of the Book and the Sunnah, Saeed bin Ali Al-Qahtani, Al-Aluka Network.
- Studies in Al-Hajjaj, a reading of selected texts from ancient Arabic literature, d. Samia Al-Duraiddi, The World of Modern Books, Irbid, Jordan, first edition, 2009 AD.
- Shiites, the surviving sect, Hajj Saeed Abu Ma'ash, the publisher, The Foundation of the Infallible Lady (pbuh), first edition, 1428 AH.
- Al-Sanatain, Abu Hilal Al-Hassan bin Abdullah bin Sahl bin Saeed bin Yahya bin Mahran Al-Askari, investigation: Ali Muhammad Al-Bajawi and Muhammad Abu Al-Fadl Ibrahim, Publisher: The Elemental Library - Beirut, 1419 AH (Dr. I).
- Al-Omdah in the Beauties and Ethics of Poetry, Abu Ali Al-Hassan bin Rasheeq Al-Qayrawani (d.: 463 AH), investigation: Muhammad Mohiuddin Abd Al-Hamid, Publisher: Dar Al-Jeel, 5th edition, 1401 AH - 1981 AD: 1/277.
- Exaggeration and esoteric sects (narrators of knowledge between extremism and negligence), Sheikh Muhammad al-Sanad, the publisher, Baqiyat - Qom - Iran, edition, first, 1432 AH.
- Philosophy and rhetoric, an argumentative approach to philosophical discourse, d. Nasir Building, Al-Ikhtif Publications, Algeria, Arab House of Science Publishers, Beirut, Lebanon, Edition, First, 1430 AH-2009 AD.
- In the theory of pilgrims, studies and applications, d. Abdullah Soulh, Maskiliani for Publishing and Distribution, Tunisia, first edition, 2011.
- Rules of Poetry, Ahmed bin Yahya bin Zaid, Abu Al-Abbas, known as Fox, investigation: Ramadan Abdel-Tawab, publisher: Al-Khanji Library - Cairo, second edition, 1995 AD.
- Lub Al-Labab, Qutb Al-Din Al-Rawandi, investigation: Al-Sayyid Hussein Al-Jaafari, Shariat Al-Aba, Qom, first edition, 1431 AH.
- Metaphor and pilgrims in the study of philosophy between the word and the image, d. Shawqi Al-Mustafa, the publisher, Dar Al-Thaqafa, first edition, 1426 AH - 2005 AD (Dr. M).

- Mustadrak Al-Wasail, Mirza Hussein Al-Nouri Al-Tabarsi (1320), investigation: Aal Al-Bayt Foundation (PBUH) for the Revival of Heritage, Aal Al-Bayt Foundation (PBUH) for the Revival of Heritage - Beirut - Lebanon, (D.T), (D.T)).
  - The Musnad of Imam Ahmed bin Hanbal, Ahmed bin Muhammad bin Asad Al-Shaibani (d.: 241 AH), investigation: Shuaib Al-Arnaout - Adel Murshid, and others, supervision: Dr. Abdullah bin Abdul Mohsen Al-Turki, publisher: Al-Risala Foundation, edition: first, 1421 AH - 2001 AD.
  - Keys to the Unseen (The Great Interpretation) Fakhr al-Din al-Razi (606), publisher, Revival of Arab Heritage - Beirut, third edition, 1420 AH.
  - Al-Manaqib, Ibn Shahr Ashub, (588), Publisher: Allama - Qom, Edition: First, 1379.
  - Encyclopedia of Imam Amir al-Mu'minin Ali ibn Abi Talib (PBUH), Sheikh Baqir Sharif al-Qurashi (1433), Al-Kawthar Foundation, Edition: First, 1423 AH.
  - Encyclopedia of Scout Conventions of Arts and Sciences, Al-Thanawi (deceased: after 1158 AH), presented, supervised and reviewed by: Dr. Rafik Al-Ajam, investigation: Dr. Ali Dahrouj, the transfer of the Persian text to Arabic: d. Abdullah Al-Khalidi, foreign translation: d. George Zenani, Publisher: Library of Lebanon Publishers - Beirut, Edition: First - 1996 AD.
  - The position of grammarians to invoke the honorable hadith, d. Khadija Al-Haditha, Dar Al-Rasheed Publishing House, Publications of the Ministry of Culture and Information, Republic of Iraq, 1981 AD. (Dr. I).
  - Theories of metaphor in Western rhetoric, from Aristotle to Lakoff and Mark Johnson, d. Abdul Aziz Lahwaidag, Dar Treasures of Knowledge for Publishing and Distribution, Amman, 1st edition, 1436 AD-2015 AD: 21-22.
- The argumentative theory through rhetorical, logical and linguistic studies, Dr. Muhammad Tarous, House of Culture, first edition, 2005 AD.
- Criticism of Poetry, Qudama bin Jaafar bin Qudama, Al-Jawaeb Press - Constantinople, Edition, First, 1302
  - Al-Wafi, Al-Faydh Al-Kashani (1091), investigation: Me with investigation, correction, commentary on it, and the interview with the original, Diaa Al-Din Al-Husseini "Al-Allama" Al-Isfahani, Imam Amir Al-Mu'mineen Ali (PBUH) Public Library - Isfahan Edition: First, 1368 AH.

Second, theses:

- The rhetoric of persuasive discourse in the Holy Qur'an, Surat Al-Baqarah and Al-An'am as a model, Mahnawi Abdel-Baqi, Muhammad Al-Arabi Bin Mahidi University, College of Arts and Languages, Department of Arabic Language, 1430 AH-1431 AH-2009-2010 AD.
- The structure of the argumentative discourse in Kalila wa Dimna by Ibn al-Muqaffa, Hamdi Mansour Judy, Muhammad Khudair University, Biskra, College of Arts and Languages, Department of Arabic Language, 1437 AH-2016 AD.
- The argumentative discourse of Imam Al-Ghazali, Malik Awadi, University of Muhammad Khudair Biskra, College of Languages and Literature, Department of Arabic Language, 1436 AH-1437 AH, 2015 AH-2016 AD.

-Research:

- Al-Hajjaj: Its frameworks, principles, and techniques through a workbook in Al-Hajjaj - The New Rhetoric, for the Parliament of Titica, the most important theories of Al-Hajjaj in the Western tradition from Aristotle to today, supervised by: Hammadi Sammoud, University of Literature, Arts and Humanities - Tunis, the official printing house of the Republic of Tunisia.
- The foundational arguments for the structure of reality in the Quranic discourse, the story of our master Moses (peace be upon him), Adrar University (Algeria), Rufuf Magazine, Issue 9, 2016 AD.