

Verbal connectives and their argumentative impact in the sayings of Ahl al-Bayt (Peace be upon them) in the Book Mizan al-Hikmah by Muhammad al-Ray Shahri

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Abstract: In order for arguments to be effective and influential within the rhetorical text, and to achieve the desired result, they need verbal links that connect the arguments to each other, and through which the meaning and form are coherent, leading to the overall coherence and cohesion of the text. Argumentative links coordinate the text and link arguments to conclusions, which results in convincing the recipient, who is the goal of the argumentative process. The letter (Fa) performs an argumentative function by linking the argument to the conclusion. It indicates reasoning and inference, in addition to arranging the arguments. It is also one of the links that the speaker employs in his speech to link between successive events, or between two issues that are close in meaning to the events. The tool (but) is one of the argumentative links that indicates a correction, so it works to negate a statement and prove something else, and it is brought to remove what the recipient imagines or what comes to his mind of the illusions accompanying the first argument, which is the weaker argument than the argument that comes after the link (but). That The link (rather) is one of the links that the speaker uses to move from one argument to another stronger argument, without invalidating what came before. The various argumentative links deepened and multiplied the meaning, and transformed the argumentative discourse into a rich semantic focus, which contributed to making the argumentation achieve its persuasive goal, through optimal investment and skillful selection of the argumentative link that is consistent with the context of the speech.

Keywords: *Ahl al-Bayt, Muhammad al-Ray Shahri.*

1. Introduction

Since every speech has an argumentative goal, the speaker's goal in his speech is to make the recipient submissive and accept the theses or ideas dictated by the speaker. This goal is not achieved by the speaker except through arguments that achieve the desired result of the speech. In order for these arguments to be effective and influential within this speech, they need verbal links that connect these arguments to each other, and through them the meaning and form are coherent, reaching the overall coherence and cohesion of the text. Since the speech of the Imams of the Household (peace be upon them), like all speeches, aims to influence the audience of the addressees and subject them to the ideas and beliefs they present, their sayings and speeches included many of these argumentative links.

The Arabic language includes a large number of argumentative links, which can only be defined by referring to their argumentative value.⁽¹⁾ These links represent the primary evidence that argumentation is an indicator of the structure of language itself.

The role of these links Argumentation is not limited to the process of linking two or more semantic arguments, but rather includes serving the persuasive process of the units that link them, and directing the recipient to one destination rather than another. Thus, it pushes towards achieving the persuasive dimension by attracting the recipient and directing him towards the speaker's goal in his speech, in

addition to determining the methods of linking between a group of arguments and the result intended by the speaker.⁽²⁾

It follows that the use of these links must be intentional by the sender, so that his words are not interpreted in a way that is contrary to what he intended. ((For the connection between the issues is only united by a type of homogeneity of the connection of the events to which those issues refer.))⁽⁹⁾This coherence is achieved by employing the appropriate linking tool between sentences to separate the positions of the arguments and arrange their degree.⁽⁴⁾

To highlight the work of these links, let us take the following example: (Zaid is diligent, therefore he will pass the exam). This example includes an argument, which is: (Zaid is diligent), and a conclusion drawn from it (he will pass), and there is the link (therefore) that connects the argument and the conclusion.⁽⁵⁾

I also divided this up. Search followed. Natural matter Targeted study to: introduction Through it, I defined the concept of the link, then I mentioned A number of verbal links, I made each link in an independent section, the first of them: the argumentative link: (and), the second: (fa), the third: (but), the fourth: (but), the fifth: (even), and the sixth I made it for the link: (then), and after that I concluded the research for conclusion, I mentioned in it Most important What the study reached in terms of results, Then sources and references.

1.1. The Concept of Argumentative Links

Argumentative links can be defined as: ((the clear effect in determining the purposes of the text and understanding the discourse. They contribute fundamentally to directing the discourse processes, and interpretation is not possible without them))⁽⁶⁾Al-Azzawi defined it as: "A linguistic unit that links two or more arguments, and assigns each statement a specific role within the general argumentative strategy."⁽⁷⁾From this it becomes clear that argumentative links work to coordinate the text and link arguments to results, which results in convincing the recipient, who is the goal of the argumentative process.

The sayings and speeches of the Imams of the Household (peace be upon them) included a large number of argumentative links, which they employed to serve their argumentative discourse, by linking the arguments to the results. Sheikh Muhammad al-Rayshahri included in his book (Mizan al-Hikmah) many of the sayings of the Imams of the Household (peace be upon them), which strengthened their arguments by adding these links to them:

1.1.1. The First Section: The Argumentative Link (and)

One of the most important uses of the letter (waw) in the Arabic language is as a conjunction, as it indicates "absolute." collection, So be kind The thing on Accompanying him, about: {So we saved him And companions The ship}⁽⁸⁾⁽⁹⁾And the letter waw is one of the connecting links that connect some arguments to others: ((because pedigreed The Waw that Connect what After it, before it⁽¹⁰⁾This connection benefits the cooperation of these arguments that belong to one category, with the aim of reaching a specific result, through which the originator of the discourse wants to influence the recipient, convince him of the validity of this result, and establish it in his conscience.

The letter waw also coordinates the internal structure of the argumentative discourse and works to direct it, meaning: ((The argument has a certain value in relation to the conclusion, as it opposes or supports it to varying degrees))⁽¹¹⁾.

The argumentative link (and), as an emotional link, is not limited to arranging the arguments and ensuring their connection with each other, but rather contributes to the cohesion of the arguments and the strength of their cohesion, as well as

On his role in the hierarchy of peaceful arguments and their presentation⁽¹²⁾.

This argumentative link was frequently used in the sayings and speeches of the Imams of the Household (peace be upon them) and employed to serve their pilgrims, as mentioned by: Al-Rayshahri in (Mizan Al-Hikmah), including the saying of the Imam: honest (□), And He asked him son my dad Crooked: Why? He hid himself About them and sent To them The messengers? He said: Woe to you How? He was hidden About you from I see you His ability in yourself? Your emergence And did not Be,

And your pride after Your little one, And your strength after Your weakness, gesticulate It's gone It is on His ability that she in myself that no I pay it, until I thought that it It will appear While Benny And between him))⁽¹³⁾.

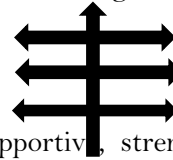
This debate included a set of hierarchical statements (arguments), by means of the argumentative link (and), as he worked to link these arguments, connect some of them to each other, arrange them and tighten their bonds, so these arguments came in harmony and consistency, taking some of them by the necks of others, arriving at one result, which is: that God Almighty was not seen by the eyes, but the souls saw Him with the wonders of His ability to create, so the argumentative link (and) by arranging the arguments and connecting some of them to each other, worked to facilitate reaching the result that the Imam wanted(□)Through it, he convinced Ibn Abi Al-Awja and made him submit to the meaning of his words.⁽¹⁴⁾These arguments can be represented by the following diagram:

(N) (God Almighty has not been seen by eyes, but by souls, through the wonders of His power in creating Him)

H₁ (Your emergence and you were not)

H₂ (Your age after your childhood)

H₃ (Your strength after your weakness)



The arguments in this speech were consistent and supportive, strengthening each other, and sequential and not separate. Each argument strengthens the one that preceded it, as a result of the argumentative link (and) that leads to a convincing result, which is what distinguished the speech of the Ahl al-Bayt (peace be upon them). In addition to being based on logical, rational arguments, it also relies on contextual elements that govern the process of communication between the speaker and the recipient.⁽¹⁵⁾

And about the Imam ali in His will With what He works in His money, Written by after His departure from Saffin, his saying:((this what commander To slave God on son my dad student prince Believers in His money seeking face God to enter To heaven And gives it to him To Security From it, Then it is He does With that The good son on me, He eats From him In a good way And spends From him In a good way, Then It happened Well done It happened And Hussein alive, He did By order After him And issued it Its source.and that For my son Fatima from charity on like that Milky on me, And I But Made Doing With that to my son Fatima, seeking face God, And closeness to messenger God, And in honor For his honor, And with honor If I reach him..))⁽¹⁶⁾.

Imam Ali mentioned In his will, there are a number of interconnected and successive arguments, for the purpose of strengthening the explicit result, and supporting it with the argumentative link (and) that provides justification for the content of the result, which is: (making the financial guardianship for the sons of Fatima) (peace be upon them). These arguments came in a hierarchical manner, indicating the gradation in their argumentative strength, arriving at the first argument, which is the strongest argument in serving the result, which the Imam wanted.(□)Through it, it influences the addressees and makes them submit to its content. We can represent these arguments through the following diagram:

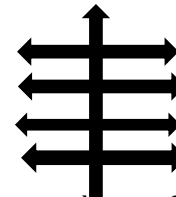
(N) (Making financial guardianship for Fatima's sons)

H₁ (For the sake of God Almighty)

H₂ (And to draw closer to the Messenger of God□)

H₃ (In honor of his sanctity)

H₄ (and in honor of his connection)



1.1.2. The Second Topic: The Argumentative Link (The letter fa)

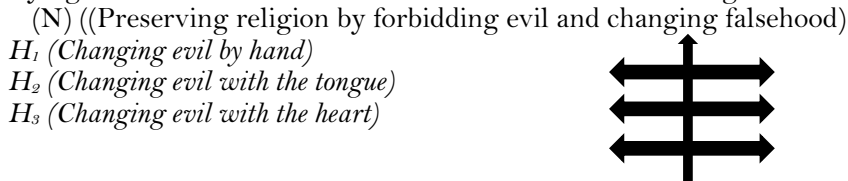
This letter has the function of Argumentative by linking the argument to the conclusion, it is useful for reasoning and inference, in addition to arranging the arguments, and linking the conclusions to the premises. The letter (fa) is one of the links that the speaker employs in his speech to link between successive events, or between two issues that are close in indicating the events. In addition to its main function as an argumentative link, it also works to connect and arrange the arguments⁽¹⁷⁾.

This link also contributes to the construction, generation and coherence of the text, through the process of succession between arguments and results, where energy is produced.High argumentation, which in turn leads to the recipient being convinced of the argumentative event.⁽¹⁸⁾

Among the sayings of the Imams of the Household (peace be upon them) that were concerned with the connections:Al-Hajjajyyah, what was narrated on the authority of the Prophet (His saying:((from opinion From you Denying Let him change it In his hand, Then did not He could With his tongue, Then did not

He could In his heart, And that Weakest Faith⁽¹⁹⁾.

This noble prophetic hadith shows the role of the argumentative link (the letter fa), which worked to link the arguments sent by the Prophet With the implicit result, which is: (Preserving the religion by forbidding evil and changing falsehood), and this is through an argumentative ladder, in which the arguments, regardless of their strength and degree, are consistent with the strength or weakness of faith. So he began with the strongest argument, which is changing falsehood with the hand, then to the argument that follows it, which is changing with the tongue, then to the weakest argument, which is denying falsehood with the heart. We can illustrate this through the following diagram:



And about Imam Ali⁽²⁰⁾He said:((from recipe Lost Its limit, And Its limit Lost several, And several Lost invalidate Remove it, And He said:(how) Lost He prescribed it, And He said:(where) Lost His space⁽²¹⁾.

Imam Ali's speech comes In the context of proving the oneness of God Almighty and His transcendence from any likeness or counterpart, whoever describes God Almighty has limited Him, and He has no limit, glory be to Him, and whoever limits Him Almighty has counted Him, and proving numerical unity is the nullification of eternity, and He Almighty is transcended from number, even though He is eternal and has no end, so counting does not come in His time, and whoever says: How, has described Him, and whoever says: Where, has given Him a place and a location.⁽²²⁾,The Imam He presents evidence of the invalidity of the statement of those who allow that the attributes of God Almighty are other than His Essence, because that necessitates the statement of duality, the invalidation of His eternity, glory be to Him, and the necessity of the existence of something else with Him. Therefore, he wanted To point out that the attributes of God Almighty are the same as His essence, and are not something additional to it.⁽²³⁾.

The Imam used The argumentative link (Fa) is used to link the argument to the result. He made some results arguments for other results. He made (Haddah) an argument after it was a result, and made (Addah) an argument after it was also a result, and so on in the rest of the arguments. Also, (Fa) as an argumentative link has performed many tasks, represented by achieving the hierarchy of the arguments, and giving the meaning of acceleration between the arguments and their results.⁽²⁴⁾.

1.1.3. The Third Topic: The Argumentative Link (But)

The tool (but) is one of the connectors.Argumentative argumentation that benefits from correction, so it works to deny a statement and prove something else, and the meaning of correction is: that attributed Rule For her name, Contradicts The convict attic Before that, As if you are when I told on the first With news, I got scared that He is imagining from the second like that, I recovered With his experience, that negatively, and that Positively, no It is located Argumentative link (but) unless between Incompatible In the face From the faces, about:He did Zaid but Age did not He does⁽²⁵⁾.

The speaker uses this link to remove whatThe recipient imagines it or it comes to his mind from the illusions and ideas accompanying the first argument presented by the speaker, which is the weaker argument than the argument that comes after the link (but); because ((the evidence that comes after (but) is stronger than the evidence that comes before it, and it has the upper hand, such that it is able to direct the statement in its entirety, so the result that it intends and serves is the result of the statement in its entirety))⁽²⁶⁾.

Among the sayings of the Imams of the Household (peace be upon them) that included the argumentative link (but), is the saying of the Imam: honest And give For excuses⁽²⁷⁾ alpha Seven hundred Dinar, He said for him:((traded for me With it, then He said:But that it not for me desire in profit, and that He was Profit Desirable In it, But I loved that He sees me God Almighty exposed For its benefits))⁽²⁸⁾.

Imam Al-Sadiq came with the argumentative link(but)It is in the middle between two different utterances, and it was preceded by a negation, so it is He has no desire for the profit that trade entails, and then he is followed by an affirmation, so he is God Almighty loves to see him exposed to His benefits, and these benefits and profits require trade. Accordingly, the link (but) came between the negation and the affirmation, and the arguments were divided into two parts, one part before (but) and another part after it.

The introduction of the Imam The argumentative link (but) helped to remove the illusion that might enter the recipient's mind of his unwillingness. By trading that entails profit, and moving to the state of proof by virtue of this argumentative tool that copied the negation in the first argumentative statement, and turned the direction of the argument towards proof in the second argumentative statement that follows the link (but), which decided the final result of the discourse.

And about the Imam The Baqir :that messenger God ((out With women in war, until They treat The wounded, And did not swears their from The shade⁽²⁹⁾, But it is We will pass them on⁽³⁰⁾))⁽³¹⁾.

Mediate the argumentative link (but) Between two arguments sent by the Imam First: It denies that the women with whom the Prophet went out had For war, for the purpose of treating the wounded, for some of the spoils of war, and the second: to prove that they obtained some of the spoils, so he made up for it. With (but) he opposed the argument of affirmation that came after it with the argument of negation that came before it, and thus he removed the illusion that entered the mind of the recipient about denying that women would receive anything from the spoils.

The arguments and meanings were distributed in Imam Al-Baqir's speech It is divided into two parts, one part preceded the link (but), and one part followed it. The first part that preceded (but) is his saying: (And did not swears their from Shade), and the section that followed the link (but) is his saying: (We gave them), and thus the argument moved from negation, that is, negating that these women received any money, to affirmation, that is, affirming that they received any money, as a final argumentative result, by which the addressee is affected and submits to its authority and argumentative power.

1.1.4. The Fourth Topic: The Argumentative Link (bal)

(Bal) is considered one of the argumentative links, as it indicates the meaning of negation for the first and the meaning of affirmation for the second.⁽³²⁾Its argumentative meaning differs depending on what follows it, whether a sentence or a single word. ((If He fell After him sentence He was strike About Before that, Either on Side Cancellation, about:{or They say With it heaven but rather came to them In truth}⁽³³⁾Or on Side The Turk To move, from not Invalidation towards:{We have book speaks In truth delusion no They are wronged(62)but rather Their hearts in A flood}⁽³⁴⁾))⁽³⁵⁾.

Indeed Among the links that the speaker works to employ in moving from one argument to another stronger argument, without invalidating what came before, and among the examples of the Imams of the Household (peace be upon them) using this argumentative link in their sermons, is what Al-Rayshahri mentioned in his book (Mizan Al-Hikmah), the saying of the Imam: honest :((he All-Hearing I see, All-Hearing Without wounded, And insightful Without machine, but rather He hears By himself And he sees By himself, And not Tell me:that it He hears By himself that it something And the soul something last, But I I wanted phrase on myself so I was Responsible, And to make it clear for you so I was Liquid, I say:He hears In all, no that entire for him some))⁽³⁶⁾.

The Imam began His argumentative speech, saying: (He is Hearing I see, Hearing Without hurtful, And I see Without machine). In which hearing is attributed to God Almighty while denying its faculties, which are the ears and the power created in them, and sight is also attributed to God Almighty while denying its faculties, which are the eyes and the power of sight, due to His transcendence. Glory be to Him Conditions Humanity and the symptoms Physical, then he came with the argumentative link

(rather), which he followed with another argument without invalidating the previous argument, so he said: (rather He hears By himself And he sees By himself), as he realized Through the link and the argument he presented, that when God Almighty between that God Almighty heard And his sight Lisa from Before hearing man And his sight in Need to god, pointed out to clarification Intended, to pay To deceive the recipient that it Come here Lacks in reputation And his sight to something last not This is amazing Machines Information⁽³⁷⁾.

Another evidence that includes the argumentative link (rather) is the saying of the Imam: on when Asked on The The two horns, Prophet He was or King:((no A prophet no King, but rather slave I love God So I loved him God, And he advised For God We advise for him..))⁽³⁸⁾.

The Imam presented In this part of his speech, there are two arguments, the first of which is directed towards a specific result, as he denied through it that Dhul-Qarnayn was a prophet or a king, then he presented another argument that leads to another result, without invalidating the first argument, as he proved through it that Dhul-Qarnayn was nothing but a servant who loved God, so God Almighty loved him, and the argumentative link (rather) worked to link the two arguments to each other, then he moved with the argumentative statement to establish the second argument with what serves its result.

The various argumentative links deepened and multiplied the meaning, and transformed the argumentative discourse into a rich semantic focus, which contributed to making the argumentation achieve its persuasive goal, through optimal investment and skillful selection of the argumentative link that is consistent with the context of the speech.⁽³⁹⁾

1.1.5. Fifth Topic: The Argumentative Link (Until).

The argumentative link (even) is one of the links of coherence.⁽⁴⁰⁾Argumentative, and works to strengthen one argument, or a group of arguments, to serve one result, with the aim of making the recipient submit and influencing his convictions, meaning ((that the arguments linked by this link should belong to one argumentative category, that is, they serve one result, and the argument that comes after this link is the strongest, therefore the statement that includes the tool (until) does not accept invalidation and argumentative conflict))⁽⁴¹⁾.

This link was used in the speeches of the Imams of the Household (peace be upon them), as in the hadith of the Prophet: ((whatever man Condition His intercession Without end from border God, did not slip in discontent God until strips⁽⁴²⁾))⁽⁴³⁾.

The Ahl al-Bayt (peace be upon them) used the conjunction (hatta) to indicate several things in one place. In this hadith of the Prophet (peace be upon him), (hatta) indicated the reason and the purpose at the same time. It can be read from a causal perspective, meaning that what comes before it is the reason for what comes after it, so it is synonymous with the causal (ki).⁽⁴⁴⁾The witness is: (Whatever man Condition His intercession Without end from border God, did not slip in discontent God in order to (He removes, that is, he leaves that), and we can describe what comes before the link (even) as an argument, and what comes after it as a result, so the Prophet (He presented his argument to support his argument, that God Almighty has always been angry with those whose intercession and status among people prevent the implementation of God Almighty's limits, so that they may withdraw and abandon this intercession that contradicts God Almighty's command.

Likewise, the argumentative link (even) in this hadith of the Prophet indicates the meaning of the goal, so it comes as a synonym for whatIt is useful for him (to), so the ruling of what comes after it is different from what comes before it⁽⁴⁵⁾The ruling is decided before the link (even) in indicating the continuation of God Almighty's wrath for those who neglect one of God's limits, relying on their position in society, while the ruling comes after (even) to decide the inclination and abandonment of this intercession, meaning that the argument that comes after the link (even) is the goal of what came before it, and both arguments lead to one result, which is (the prohibition of neglecting God Almighty's limits), and the argument that follows (even) remains the strongest and most effective in argumentative work. Other examples of the use of the argumentative conjunction (even) include: Imam's saying on For the judge's slice:((then Spare between Muslims In your face And your logic And your seat, until no Covetous Your relative in I hate you⁽⁴⁶⁾, no He despairs Your enemy from Your justice))⁽⁴⁷⁾.

The link has been created. (until) This discourse has a great argumentative function, by linking the arguments together, making them consistent and sequential, taking some by the necks of others, arriving at an explicit result that crowns the discourse, and from which it derives its argumentative energy, which performs its effect on the recipient, influencing and convincing, as he experiences this logical interconnection and consistency between these arranged arguments.

The previous example may be read in several ways, including that the link (hatta) conveyed causal goals, so the causes that came before it explained the result that came after it, as (hatta) conveyed the meaning of (kay) the causal, so the meaning of the statement is: (then Spare between Muslims with your face and your logic And your seat, in order to no Covetous Your relative in I don't care He despairs Your enemy from Your justice).

The previous example can be read as a conditional reading, as the speaker sends his arguments as a condition for obtaining the desired result, so the context is like (Whenever I consoled you between Muslims with your face and your logic and your seat, no Covetous Your relative in I don't care He despairs Your enemy from Your justice), The relationship here is a conditional relationship, and this argumentative link can perform an explanatory function. If we replace the link (until) with an explanatory link, then the estimation of the speech will be (no). Covetous Your relative in I hate you no He despairs Your enemy from Your justice; Because you consoled between Muslims With your face and your logic And your seat⁽⁴⁸⁾.

Whatever the readings that dealt with this text, the introduction of this argumentative link remains used to include a new argument that follows the argument or group of arguments that preceded it, and this new argument that the link brought remains the strongest, and it is the goal of what preceded it, so the argumentative link (until) came in the previous examples to indicate persuasive argumentative goals.⁽⁴⁹⁾

1.1.6. The Sixth Topic: The Argumentative Link (Then)

It is one of the conjunctions that indicate a delay between two separate issues in time. It is like “fa”, except that it is more delayed in time.⁽⁵⁰⁾ As in Ibn Malik’s Alfiyyah⁽⁵¹⁾:

And the letter fa For arrangement In contact⁽⁵²⁾ And then For arrangement Separately⁽⁵³⁾.

The word “then” is used to indicate that there is a period of time between the second and the first. You say: “I came.” the house then The mosque⁽⁵⁴⁾ This period or ((time Abandoned Appreciate it For custom common; so no maybe to set the time Short or tall Specifically General Includes all Cases, Lost He is the time Short in condition Certain, But it is It is considered long in Other))⁽⁵⁵⁾ In addition to the benefit of the link (then) the arrangement between arguments, or the combination of two or more distant arguments, within one strategy, so the link (then) may exist between heterogeneous elements.⁽⁵⁶⁾

The link (then) is one of the argumentative links with an influential effect, as the speaker relies on it to support his argumentative speech and direct it in an influential persuasive direction in the conscience of the recipient. The presence of the argumentative link (then) in the speech of the Imams of the Household (peace be upon them) was a distinctive presence and supported their argumentative speech, as Sheikh Al-Rayshahri mentioned in his book (Mizan Al-Hikmah):

About the Imam Hussein from speech for him Sermons With it when opinion Rows People Kufa In Karbala Like the night And the flood, he said: ((Yes The Lord Our Lord, And bad The servants you all, You have approved By obedience, And you believed By the messenger Mohammed then You are You are back to His offspring And his family You want kill them, I have Take over Upon you Satan I forgot you male God The Great⁽⁵⁷⁾).

The link (then) in the Imam’s speech Which is one of the conjunctions that means slackness in time, so it worked to connect the conjoined and the conjoined to, and perhaps the slack period that the statement required has no relation to the conventional time, as it may be connected to a psychological time that is long or short according to the situation in which the speech originated.⁽⁵⁸⁾

Then (then) worked to indicate the time period separating two events, the first of which is: (you acknowledged By obedience, And you believed By the messenger Mohammed), and the second: (You You are back to His offspring And his family You want (kill them), It conveys the meaning of a long period of time, as there was a long period of time between their acknowledgment of obedience and their

belief in the Messenger, and their return to the descendants of their Prophet for the purpose of killing them. The one who contemplates the arguments that (then) worked to connect will find that they led to strengthening the argument after it; because the meaning in it was stronger, and the argument in it was more eloquent, so there would be no room for doubt that might come to the mind of the recipient, or for him to argue about the truth of the treachery or betrayal of these people.

This argumentative link also gave the arguments contained in the discourse coherence, cohesion and logical sequence, which contributed to bringing the recipient into the horizon and world of the discourse and influencing him, by imitating real facts, and arousing his emotions and feelings, leading to submission and conviction.⁽⁵⁹⁾

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