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ARGUMENTATION REFERENCE IN NAHJ AL-BALAGHAH AN
EXPLORATORY READING OF HUMAN VALUES IN LIGHT OF
NATURAL REASONING

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ABSTRACT

The research seeks to reveal the humanity of mankind in Alawite discourse from the angle of the two sides of the discourse, because it is the Alawite speech, an evaluative value speech. And the angle of view creates a conflict of values. This contradiction generated a value debate, which revealed the cognitive system of the two parties to the discourse. This attraction in contradictory values, is one of the forms of argumentation. As well as the form of the argumentation in the one self, which formed another self. This disconnect was due to the change of attitudes that require the stability of values with the change of attitudes. The declared principles may not find a place for them in application because the principles are not based on cognitive constants that took their place in the soul. Rather, worldly benefits are wanted, and this is what evoked a conflict in the one-self. Using natural reasoning logic as a cognitive path, to explore the values that formed the essence of the discourse in Nahj al-Balaghah. Because the intention of the speech does not cease to generate suggestive connotations, it contributes to the intensification of the connotation, which increases the momentum of that intent, especially as it was generated in special contexts and circumstances.

Introduction

The origins of the Alawite discourse in light of the theory of receptivity revealed the origins of the theory of communication that the discourse achieves in light of the circumstances of the external cultural context, in which the origins of the discourse change because the requirements of the speech require that. The circumstances of the emergence of the discourse tell the goals of the discourse and the goals it aims at, especially since the speeches have the primary function of influencing the recipient. Here it

indicates the point of disagreement between the two parties to the speech in the issue at hand; Especially since the Alawite discourse is a universal discourse, and it is represented in its special form in his speeches. However, his human predicates with indicative dimensions, and persuasive methods of argument, revealed the dialectic of subjects filled with human values, but that these human concepts contradict conceptually, as well as the starting points that establish these concepts and their applied motives that were formed in the Alawite discourse.

The research seeks to uncover these human concepts, in their two parts, generated by both sides of the discourse, which represent the contradiction in the limit and the concept. Because heterogeneity is contradictory in principles and pillars, as well as understanding. The humanitarian principles that Imam Ali (peace be upon him) pushes are starting points based on the Qur'an that seek integration and advancement for mankind, and seek to avoid mankind from the perishing. With this awareness, the Alawite discourse is formed. In this way, it argues with the low human concepts that were formed in the recipient's self and narrated his behavior. The Alawite discourse tells about the process of pulling between concepts, especially that the Alawite discourse reviews these concepts according to the inferential logic that reveals the situations of the parties to the discourse that formed the graphical line in the evocation of the noble values that the situations call. These attitudes, in turn, show values that are contrasted with the values of nobility. This contrast between values recounts human images that are different in concept between conversing selves. This research reveals the rationale for human movement - the interest - that shapes the human concept

The first requirement

Argumentative Selves and its Human Dimensions: An Exploratory Reading

The human perspective is a value perspective. These diverse values contribute to building human humanity. On this basis, the argument between selves is an argument of values. Its motives are the cognitive system on which the argumentative self is based. This is reflected in the Alawite discourse that is based on the humanitarian call. The Commander of the Faithful, "peace be upon him," said: ((As for yet, disobeying the mentor, the compassionate, the experienced scientist, leads to heartbreak, and repentance follows. I have commanded you in this government, and sifted out the stock of my opinion, if only Qusayr's order was obeyed! So you refused me the refusal of the deserters and the violators and the disobedient ones, until the advisor became suspicious of his advice, and the lighter of the spark, so I and you, as Hawazin's brother said:

I commanded you since the pass by twisting, and you did not seek advice until the next day morning

The Commander of the Faithful "peace be upon him" begins his speech with a "grand introduction" on which he builds his persuasive argumentative reasoning in order to affect the listener, in addition to generating an

accomplishment force that represents an indirect action in the face of the "counselor", which is acceptance and approval. So, his speech, peace be upon him:

The disobedience of the compassionate counselor and the experienced scientist leads to regret and follows remorse (is a Grand Introduction)

Then he moves from this grand introduction to the minor introduction:

- 1- I commanded you in this government (my command).
- 2- I sifted my stock for you.
- 3- if only Qusayr's order was obeyed!

Here, the Alawite discourse reveals the human values represented in "advice", which implies goodness and love for others, especially since the "mentor" is a scientist, an experimenter and a compassion, and it is necessary to accept his words and act upon his advice. However, the argumentative values appear in the "advisor" violation because they are "violators" and "stubborn", and "discredited" and "disobedient". So he became just like "Qusayr ibn Saad al-Lakhmi," the slave of Juthaima al-Abrash, a king on the Euphrates shore. The queen of the island Zaba was one of the people of Bagrami, and she spoke Arabic. And Juthaima had killed her father and left her in sorrow. She wrote to him that she fond the rule of women ugly in hearing and weakness in authority, and that she did not find a position for her kingdom nor a competent person for herself other than you, so come to me to collect my authority to yours, and my country in your country and to make my duties part of yours, but actually she wanted to betray him. When her letter came, he offered them what she called for. Their opinion came together to go to her and seize her property. Qusayr war with them, so he disagreed with them in what they referred to, and said: "A loose opinion and a present treachery". Juthaima did not agree, then perished¹. The evocation of historical memory in the mind of the recipient generates an intensification of the connotations, as well as the corresponding values that formed a dialectic in the knowledge system of the two parties to the discourse. And Imam Ali "peace be upon him" revisits his situation with the people, "so I and you were as Hawazin's brother said:

I commanded you since the pass by twisting, and you did not seek advice until the next day morning

And this evocation is an evocation of the values recalled by the situation. There is an indicative dimension in the manifestations of this recall "I" and "you" that points out the corresponding between the values that formed a conflict between the interlocutors, and this was evident in the poetic citation.

And he (peace be upon him) said about defaming those who were reluctant to perform jihad: "Oh, semi-men, and not men! The minds of children, and the minds of anklet owners, I wish I did not see you, nor did I know you. A knowledge that, by God, brought regret, and followed the with sorrow. God fight you! You filled my heart with pus and charged my chest with rage, and you gave me breathlessness, and you spoiled my opinion with disobedience

and disappointment, so that Quraish said: Ibn Abi Talib is a brave man, but he has no knowledge of war."²

The Commander of the Faithful "peace be upon him" opens his speech by calling, and uses the " يا " tool that is used for the near and far, and its indications in the speech for the distant, for an argumentative purpose. He wants to uncover the state of discontent and not accepting the people, then starts introducing them:

semi-men, and not men

The minds of children

the minds of anklet owners

The value shown by the Alawite discourse is "corruption of opinion," "disobedience," and "letdown", which is a product of lack of awareness and knowledge. The one that argued with the values of knowledge and familiarity with war affairs that guarantee and preserve human humanity, which were exemplified by the values presented by the Commander of the Faithful, "peace be upon him" which indicates what a person should do, but that the values of "fear" and "love of the life" have guided the human being contrary to what reason, knowledge and knowledge require. This made human lose his humanity. This value struggle is illustrated by the words of the Alawite discourse, "I wished that I did not see you, nor did I know you. By God,..., God fought you!" And the Commander of the Faithful (peace be upon him) distanced himself from these people who lost their humanity by losing their values, which were confirmed by Quraysh saying: "Ibn Abi Talib is a brave man, but he has no knowledge of war."

He (PBUH) said to his companions when he decided to march towards the Kharijites ((O people, Avoid learning Stars Science (astrology) except for what is used as a guide on land or sea, for it calls for sooth-saying, and the sooth-sayer is like a fortune-teller, and the fortune-teller is like a wizard, and a wizard is like an unbeliever, and an unbeliever in hell). (March in the name of Allah.)³

The requirements of the speech required from the speaker the warning "أيها," as well as the warning "إياكم", because the value presented by the discourse is a basic monotheistic value that represents a basic pillar in the human belief, which is "trust in God." This is what the speech proved in his saying, "March in the name of Allah." Thus, he establishes values for the human being whose integral dimensions are formed in the building of the spiritual aspect. Hence the warning and alarm against losing this value by following "stars science learning" which is the way to "fortune-telling", and this value degrades a person's value. For this, we find that the discourse was formed in a natural logical deduction:

- sooth-sayer is like a magician, "a great introduction."
- The magician is unbeliever, "a minor introduction."
- Infidel in the Hell "result."

This ethical contrast between the “unseen claimant” and the one who “trusts in God” generates an achievement dimension “Leave the fortune-telling,” and here lies the argumentative values that represent the epistemological dimensions of the two parties to the discourse.

And in his sermon, "peace be upon him," in which he calls people to fight the people of the Levant, he says: (Ugh you! I am tired of your reproach! You were satisfied with this worldly life instead of the Hereafter? And (You were satisfied) with humiliation as a replacement of glory? If I invite you to fight your enemy, your eyes will turn as if they are in the thick of death, and due to amazement in intoxication, my conversation blocks the sight upon you and you will be blinded, as if your hearts are possessed, you are not rational.)⁴

In this text there is a rebuke and boredom for their actions and deeds, so his saying, peace be upon him, “Ugh you!” and blame is in “you” to show the one who is bored for him (⁵), then he relies on the persuasive interrogative capacity that is mostly on the implicit rather than the explicit, and this matter Descro was interested in, in his "Theory of Accountability", where he showed that it is the implicit assumptions that make him an argument. Because the answer, regardless of its type, must accept those assumptions (⁶). The assumption in the discourse requires “denial” and this represents the argument. Because the question emerged from its original significance, the answer was requested to its metaphorical significance.

You were satisfied with this worldly life instead of the Hereafter?

(You were satisfied) with humiliation as a replacement of glory?

Here, the contradictory values arguing between "the worldly life" and "the afterlife", and between "humiliation" and "glory" are evident, drawing the integral line in building the human zone for the believer; in contrast to those who took the reprehensible values that draw the level of humane decline. For that reason he likened them to a complex analogy. Once their eyes turn in bewilderment, hesitation, and fear of one of two things: either violating his call for jihad, or embarking on death, where there is danger in both. Then he likened their condition to that of their turning of their eyes and their confusion to that of those immersed in the agonies of death, in which they are distracted from their present conditions that are occupied with what they find of pain, and this analogy is taken from the words of the Almighty: “Then when fear came, you see them looking at you, their eyes turning as the one that overlooks them from death”⁷

The conditional natural inferential logic can be built according to the interrogative introductions:

Since you were satisfied with the worldly life instead of the Hereafter, and with humiliation from the glory, then you are not rational

And he (peace be upon him) said in rebuking his companions of people of Kufa for being slow to support the truth: ((Oh people of Kufa, ..., you are like camels, their shepherds have been absent from them! Whenever they are collected on one side, they disperse from another. . . You have released from

Ibn Abi Talib, like a woman's release from her front side. I am aware of my Lord, and the approach of my Prophet, and I am on the clear path that I pick up clearly)⁸

The verbal need necessitates the speaker to use the call, for the purpose of argumentation to alert the respondent and draw his attention to what is required of him. The content of the verb is that those addressed "are not men." The speech carries the significance of denial and the confirmation according to Searle's classification as one of its achievement strength is the declaration of the argument to the addressee⁹ after using the explicit name, then changing it after saying: "Oh, Semi men". This change is nothing but a change in value which was represented in its external behavior in "gathering" and "dispensing". This dialectic of values was a first introduction to present the argument to the respondent, and to oblige him, using the analogy, to explain the companions' release from Ibn Abi Talib in the battle, with the woman's release at birth, and this is a metaphor for impotence and meanness at work.¹⁰ This is what generates an accomplished reprimanding action, then the indicative pronoun was used in two places:

1- I am aware of my Lord, and the approach of my Prophet

2- and I am on the clear path that I pick up clearly

Here, the dialectic of values that appears, especially in the use of the indicative dimension, which refers to another subject, intersects with it in values¹¹. The saying aims to oblige the addressee to the rational argument that has been inferred according to the inferential natural logic that:

Since I am aware of my Lord, and the approach of my Prophet, and that I am on the righteous road you should not separate from me

The justifying argument; Because there is loss in that; Because they lost a mastermind and a prominent president, so he likens them to be separated. Since representation is based on the similarity between the majority of Muslims and between relationships, the relationship of the majority of Muslims with Imam Ali (peace be upon him) is one characterized by fear of jihad¹².

And his saying "peace be upon him" in denigrating those who had been reluctant to fight: ((I called you to the victory of your brothers, so you murmured like a sick camel, and you moved heavily like a wounded weak camel. Then came out to me from you wilted and weak soldiers) as if they were being led to death while they were looking⁽¹³⁾⁾ ⁽¹⁴⁾ .

The values in the analogy correspond the call to "victory" and "lethargy" of the people, represented the case of a sick camel that repeats an ugly sound, and in the case of a lean camel when it gets up lumbering and walks lumber.

Then he employs the Qur'anic text to explain the state of the few marching to war. It is an evidence of weakness and cowardice. This conflict between values has begun to shape the features of humanity on both sides of the discourse in light of the epistemic structures on which both sides are based, especially since the speaker bases his argumentation on Quranic arguments.

The speaker's resort to "the law of information" is one of the basic components in the communication process, and the process of providing the recipient with information makes this information an argument on the recipient¹⁵.

So you murmured like a sick camel

And you moved heavily like a wounded weak camel

hen came out to me from you wilted and weak soldiers

His saying "your brothers" is to encourage them to fight, and to spread warmth in them, and among the effectiveness of the Alawite discourse is the inclusion of the Quranic discourse, and this is the style of the Imam ", peace be upon him (¹⁶).

The second requirement

The dialectic of human Contrast in the style of Alawite discourse

The external context is the rule in drawing the stylistic of discourse, especially if the purpose of the speaker is to make impact, as well as the speed of achievement. In order for this to happen, the speaker took a path to generate human cognitive interaction. Because the contrast is "contrast" in meanings¹⁷. Ibn al-Atheer said: (And you should know that in the contrast in meanings there is an astonishing part, which requires the merit of meditation and increased consideration and contemplation, ..., and this part of the science of revelation is the most useful, where nothing is greater useful¹⁸)

The stylization of the Alawite discourse employed this contrast in the demonstration of the opposing human values that narrate the cognitive dimensions of the interlocutors formed by the Commander of the Faithful, "peace be upon him" in his speech.

Then he said: ((And I have been informed that some of them enter (the houses) of the Muslim women and the women having treaties (of peace with Muslims), plucking their anklets and their earnings, their necklaces and their jewelry, ... If a Muslim man died with sorrow after this, he would not be blamed for that, but he would be appreciated by me. what a wonder! A wonder, that, by God, kills the heart, and brings sorrow due to the gathering of these people despite their falsehood and your separation despite your being right! You, ugly and disguised people, who become a target to be shot, being attacked and fail to attack, being occupied and refuse to fight, and Allah is being disobeyed and you just accept!)¹⁹

The informing, in light of the "principle of cooperation", has become an essential function in reducing the distance between the interlocutors to reach, especially as it is part of real facts and events that prove the authenticity of the content of the news:

some of them enter (the houses) of the Muslim women and the women having treaties (of peace with Muslims)

plucking their anklets and their earnings, their necklaces and their jewelry

The use of this technique "historical facts and events" to demonstrate the abomination of the act, and the lowliness and insignificance of values that they carry, then the Imam "peace be upon him" arranges on these events and facts an event that represents the amount of ugliness "If a Muslim man died with sorrow after this, he would not be blamed for that, but he would be appreciated by me". This confrontation between the values generated an image of the form that the people were in, the ugliness of this image, and with the ugliness of this image and the ugliness of its appearance, which was embodied by the origin of their applied action, we find "the gathering of these people despite their falsehood and your separation despite your being right!". Truth requires the opposite of that action, and this explains the exclamation point on the part of the Imam (peace be upon him): " what a wonder! A wonder, that, by God, kills the heart" and "brings sorrow". Rather, directing the saying directly and exposing them, and that is an evidence against them, and cutting off the road from them:

become a target to be shot, being attacked and fail to attack

being occupied and refuse to fight

and Allah is being disobeyed and you just accept!

This is a result at the same time issued by the Imam in his speech to the present recipient, the universal absentee, and it is a call to move away from "the ugliness of actions", especially those that are against humanity; Because the loser in this is the one who has acted, not the one who has committed the act.

And he (peace be upon him) said in the Kharijites: "The word truth is meant by falsehood! Yes, there is no judgment but God, but these say: There is no authority but God, and that it is necessary for people to have a righteous or false prince whom the believer works within his direction, and the infidel listens to." (20).

The repercussions of the right to the plaintiffs, intended to delude the public as well as improving their external image in the sense of preserving the human image that demands the truth, and this human value was affirmed by the Imam, "peace be upon him" "Yes, there is no judgment but God". However, this claim by the plaintiffs was invalid. Because they do not work with it, and they do not stick to it. And here came the value problem between "claim" and "reality", and this creates contradiction and internal conflict, which is revealed by practical applicational behavior that is outside the "claim", and the justification for this call, "people must have a righteous or immoral prince.". Thus, they want to say, according to the implicit saying, "Imam Ali, peace be upon him, being the Imam does not require him to be just, because the overlap of values reflects the extent of the conflict between the two real facts and the general difference between them is that the product of this internal conflict in different situations made values contradict the behavior that represents the cognitive principles of people. Which constitute

the essence of the convictions, in the light of which the external behavior is formed that distracts the circle of humanity, and the rhetoric within its folds requires an act of achievement, "warning and urging the appropriation of the truth in word and deed."

And he said, "peace be upon him": ((You are not for me with the confidence of the dark nights, and you are not a corner that is relayed on, and no glory that may depend on. You are nothing but like camels whose shepherds have strayed from them, so whenever they are collected on one side, they spread from another))²¹.

The negation reveals, in its deliberative dimension, the evidentiary aspects that the predicates carry in their negative formulations, and this can be explained in:

You are not for me with the confidence of the dark nights.. I don't trust you and you are not worth to be trusted.

You are not a corner that is relayed on .. I don't relay on you and you are not worthy to be relayed upon.

no glory that may depend on

You are nothing but like camels whose shepherds have strayed from them.. You are people with no rationale and you have been separated from righteousness.

The mask revealed the values in the Alawite discourse, especially the speech directed to the people advising them to take the right path, drawing in its procedural dimension a call to these values. As they constitute human values, in addition to revealing the antitheses to these values that formed face to face a value debate, and this debate has argumentative dimensions that want to export a media discourse in which it declares "human values" that preserve the identity of man and draw the true features of the human being.

And he, peace be upon him, said: (By God, I will not be like a hyena: she sleeps despite the sounds of thrown stones, until her seeker reaches her, and her observer delights her. But I strike the right leaving with the right seeker, and with the obedient, disobedient, and the ever doubtful with the listener, until my day (of death) comes to me)) (22).

The opening of the speech with the affirmation of the oath gave a high argumentative energy, and produced a semantic concept in which he demolished the ideas and opinions that constitute the world of the opponent's discourse in its form: (S "case" is not "honest")²³

And the concept that the speech demolished "I will not be like a hyena" that "she sleeps despite the sounds of thrown stones, until her seeker reaches her, and her observer delights her". In that, an accomplished verb is represented by "you are like a hyena", and this requires of them its characteristics "she sleeps despite the sounds of thrown stones", "until her seeker reaches her", and "her observer delights her". This is an argument against the recipient of the discourse who represented these demeaning

values and which depart from humanity. For this it was the object of denial and objection from the Imam "peace be upon him". However, it is an indication, in the subjective dimension, to the values that he represented in the "truth" and "the obedient listener.". The speaker resorted to the use of the argumentative factor "but" in order to restrict the argumentative potentials.²⁴ The argumentative value in this saying serves one result, "I am attached to the truth and follow it" until my day comes. This argumentative factor has become an element of guidance and reinforcement of speech²⁵. Thus, the real human values are revealed, which have become corresponding to the declining values, which in turn began to argue with them, generating an argument based on the cognitive values that possessed the human being, and on the side the external practical behavior emerged, which represents a mirror reflecting the internal data of the human individual.

And he said, "peace be upon him": **((He claims that he pledged allegiance just with his hand, and did not pledge allegiance to his heart, for he acknowledged the pledge and claimed the solemnity, so let him come to it with something known, otherwise he should enter what came out of it))** (26).

The speaker is based on the technique of "methods of separation or separating," which is one of the existing arguments techniques depending: ((On breaking the unity of the concept by separating its elements in solidarity with each other, due to the pair of apparent / reality or truth))²⁷. This separation is only possible in the elements that constitute one unit that are separated for argumentative purposes. The purpose of this link is to exclude one of the two elements, and then confirm the remaining element of it²⁸. The claim: a claim – knowledge, and knowledge requires conformity with reality, which is that he did not pledge allegiance to his heart, but pledged allegiance to his hand, and this is not identical to the truth and a separation from it, and the truth is that he pledged allegiance, and in this an argument between the one self who violated the concept for the sake of illusion, and by doing this it championed falsehood. It left the truth, because the human debate over values is what constitutes the external behavioral manifestation, and this is what we find in the allegiance that formed the behavioral aspect of the internal concepts on the basis of which that behavior is explained.

And he said, peace be upon him: (By God, they are still so until they do not leave a God forbidden unless they are permissible, and there is no contract except to dissolve it, and until there remains no house of wealth or righteousness, unless they enter it with their injustice and promotes their poor herding, and until the two weepers weep, one weeps for his religion, and one weeps for his life))²⁹

The affirmation in the oath gives a high argumentative energy, and produces a semantic concept in which it destroys the ideas and opinions that constitute the world of the opponents 'discourse in its formula: (s" case "is not" true ") (30), and he wants to prove:

Do not let God's forbidden unless they are permissible.

They do not leave any contract without dissolution.

And the discourse wants to determine a behavioral outcome from these introductions, namely:

1- And so that there is no green house and no land, except that entering it he wronged them and declared them poor grazing.

2- and until the two weepers weep, one weeps for his religion, and one weeps for his life

The value convergence in the Alawite discourse reveals the extent of the internal conflict, which is originally based on the cognitive aspects that possessed man, which were formed in two images: “Weeping for his religion and weeping for his world”. And its paths about life situations, and it includes a call for the adoption of values that do not contradict humanity, but that achieve human action.

The verbal achievement in the Alawite discourse is based on basic foundations that have a close relationship with the structure of the intellectual formation of the mentality of the Imam "peace be upon him", which cannot be separated from the Qur'anic content ⁽³¹⁾, and in which the Imam "peace be upon him" ((comes from a comprehensive cosmic vision whose themes are three subjects. There is no separation between them: God, the world and mankind)) ⁽³²⁾.

Conclusion

Labeling the discourse as humane, or describing it with humanity is based on the values that the discourse tells in multiplying its texts; Because it is the values that preserve the essence of the human being, and the Alawite discourse carries many values; Because his motives are indicative and directive seek to preserve the human being as a supreme value, and he is addressed in the origin of the discourse; Therefore, the search reached on results including:

1- The human implications of the Alawite discourse have become persuasive, argumentative dimensions that require the fulfillment action by the addressee.

2- The human value in the Alawite discourse constituted an argument for the recipient of the speech, especially since the addressee represented the values of "cowardice, fear, and rejection of jihad", which generated a debate between the values.

3- The discourse revealed the internal conflict in the one self, and this conflict is of value that is clarified and shown by the situations that people are exposed to.

4- The Alawite discourse resorted to adopting multiple strategies represented in various methods that showed contradictory values, especially in the external behavior that revealed the cognitive aspects adopted by the two parties to the discourse.

5- The Alawite discourse clarifies its aims of the rhetoric in light of the human values it proposes, and it turns them into the values that oppose and contradict them, especially in embarrassing situations, which are calls for jihad and victory, and defending the religion.

6- The Alawite discourse has brought close analogies to many historical facts and events that affected the Arab memory.

7- The Alawite discourse included a lot of indirect verbs, in order to generate accomplished verbs that represent an explicit invitation by the speaker.

8- The Alawite discourse did not deviate from the circle of the Qur'anic discourse in the human aspect.

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End notes

¹See: Majma' Al-Amthal: Abu Al-Fadl Al-Nisaburi: 234. House of Knowledge - Beirut, investigation by: Muhammad Muhyiddin Abdel Hamid

² Sermon: 27,

- ³ Sermon: 79
- ⁴ Sermon: 34
- ⁵ See: Majma 'al-Bayan fi Tafsir al-Qur'an: by al-Tabarsi: 7: 80.
- ⁶ See: Rhetoric and Argumentation through the Theory of Accountability: by Michel Mayer, "Research": 394: Within (The Most Important Theories of argumentation in the Western Traditions from Aristotle to Today): Supervised by Hammadi Samoud.
- ⁷ Surah Al-Ahzab: Verse: 19-33.
- ⁸ Sermon: 97
- ⁹ See: Verbal Action Theory: 120.
- ¹⁰ Seen: Nahj al-Balaghah: adjusting its text by Dr. Subhi Al-Saleh: 178. (Margin)
- ¹¹ See: On Subjectivity in Language: Emile Benvenist: 110.
- ¹² - See: The Argumentation of the technical picture in the war discourse, "Imam Ali's speeches" as a model: Dr. Ali Imran: 94
- ¹³ Surah Al-Anfal: verse 6.
- ¹⁴ Sermon: 39
- ¹⁵ See: Argumentation in poetry, its structure and methods: Dr. Samia Dridi: 150.
- ¹⁶ See: The Qur'anic Impact on Nahj Al-Balaghah: Dr, Abbas Ali Hussein: 207.
- ¹⁷ See: Rhetoric and textual science: Dr. Salah Fadl 177
- ¹⁸ Al-Mathal Al-Sa'er: 2:265
- ¹⁹ Sermon: 27
- ²⁰ Sermon: 40
- ²¹ Sermon: 34
- ²² Sermon: 6
- ²³ See: Argumentation in Qur'an through its most important stylistic characteristics: Dr. Abdullah Saoula: 270.
- ²⁴ See: Argumentation in Philosophy Lesson: 54.
- ²⁵ See: the argumentative factors in the Arabic language: Dr. Izz al-Din al-Najah: 25.
- ²⁶ Sermon: 8
- ²⁷ - Argumentation: Its frameworks, perspectives, and techniques: (Research): 343, and the Argumentation of the Image in Political Speech by Imam Ali (t): 125.
- ²⁸ See: Argumentation in Contemporary Rhetoric - A Study of Contemporary Criticism: 132-133.
- ²⁹ Sermon: 98
- ³⁰ See: Argumentation in Qur'an through its most important stylistic characteristics: Dr. Abdullah Saoula: 270.
- ³¹ See: The Qur'anic Impact on Nahj al-Balaghah "A Study in Form and Content": Dr. Abbas Ali Hussein: 350.
- ³² The Genius of Imam Ali: Abbas Mahmoud Al-Akkad: 42.