

## The certainty-based directives and their argumentative role in the sermons of ahl Al-Bayt (peace be upon them) in the book Mizan Al-Hikmah by Muhammad al-Ray Shahri"

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**Abstract:** The one who contemplates the argumentative discourse of the Ahl al-Bayt (peace be upon them) sees a prominent appearance of certain directives in their argumentative discourse, including (the oath) in several structures, which affect the discourse and advance the process of directing and proving the utterances, due to the oath's influential power on the recipient. The Imams of the Household (peace be upon them) used the style of restriction, which is considered one of the most important linguistic means that support the speaker in directing his speech and proving it to the recipient with certainty, and supports him in his argument, which makes the recipient go in the direction that the sender draws for him, under the pressure of the restrictive, performative structure of this style. The Imams of the Household (peace be upon them) often resort to using the restriction factor (innama) in employing their arguments and supporting their objectives; in order to remove any doubts or interpretations that may be stuck in the mind of the recipient, through what this factor possesses of a fixed and certain guiding power, so it confines and restricts these interpretations, and comes out with one result, which represents the goal of the speech. Verbs of certainty are considered to be among the directives with argumentative energy that influence the recipient, because these verbs carry meanings of assurance and certainty, which leave no room for doubt or hesitation in accepting the content of the speech. The people of the house included it (Peace be upon them) In their argumentative speech, with the aim of influencing the addressee and directing him in the direction they want.

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

### 1. Introduction

Guidance is one of the most influential and effective means in others, and it is a graphic mechanism and a key axis in the delivery of ideas and purposes from the sender to the recipient, and guidance plays a crucial role in the process of pilgrims, through its influential power in directing texts to serve the goals of the speaker in the Guidance is one of the most influential and effective means in others, and it is a graphic mechanism and a key axis in the delivery of ideas and purposes from the sender to the recipient, and guidance plays a crucial role in the process of pilgrims, through its influential power in directing texts to serve the goals of the speaker in the The speech supported by these certain directives gives a more argumentative and persuasive flow than if the speech came devoid of the manifestations of affirmation of these directives, and the speaker himself with these directives avoids the controversy and discord that may accompany the less proven speech. The speech supported by these certain directives gives a more argumentative and persuasive flow than if the speech came devoid of the manifestations of affirmation of these directives, and the speaker himself with these directives avoids the controversy and discord that may accompany the less proven speech.

Certainty guidelines are the guarantee of the truth of speech, and by them speech can be acceptable and convincing despite its subjectivity, because persuasion occurs to the recipient just because the case before him The direction of directing the proof of speech was through phrases that suggest the speaker's

certainty of what he says, such as: (obvious that) or (the truth that) or (certainty that) or (sure that) and other Routers (1).

The certain guidelines in the sermons of the imams of Ahl al-Bayt (peace be upon them) in the book (The Balance of Wisdom) by Al-Rishnari have an argumentative value, as their speech included a set of effective guidelines in the process of influence And pilgrims, and direct the addressees to acquiesce and conviction of theses and achievements of the speech, has divided the research depending on the nature of the article into: Introduction, It dealt with the concept of guidance, and then to three demands, the first requirement: the section, while the second requirement included: minors, and the third: dealt with verbs Certainty, then the research made a conclusion in which I mentioned the most important findings of the study, then sources and references.

## 2. Concept of Routers

There is no complete agreement between the two languages on defining directives and understanding their concept, due to their openness to many fields of knowledge and their involvement with them, such as logic, grammar, and language, which led to the expansion of their concept and its difference from one science to another. Some of them defined it as: ((The point of view of the speaking agent about what is said, in a certain utterance))<sup>(2)</sup> What is meant by (the statement) is the sentence content, i.e. the subject of the speech, and what is meant by (the point of view) is: a judgment on a judgment, i.e. a judgment of the second degree. So our saying: (He runs quickly) is a directive statement, because the word (runs) is a judgment, and it itself is judged by another judgment, which is our saying: (quickly). So every ordinary statement is a directed statement.<sup>(3)</sup>

The Imams of the Household (peace be upon them) realized this linguistic characteristic of the certain directives, so they included it in their argumentative discourse so that it would play its role in directing the topics of speech to the direction they wanted to enable and prove, with the clear presence of their selves in the speech. The following is a statement of the most important of these linguistic certainties and their argumentative effect on the discourse of the Ahl al-Bayt (peace be upon them):

### 2.1. The First Section: The Oath

The oath is one of the most important forms of certainty, and a type of direct speech, which the speaker resorts to in order to prove the issue that he seeks to convince the recipient of, or to establish an argument against him through this directive. Al-Zarkashi (d. 794 AH) says, in what he quoted from Abu al-Qasim al-Qushayri (d. 465 AH): ((God mentioned the oath to complete the argument and confirm it, and that is because the ruling is decided by two, either by testimony or by oath, so God Almighty mentioned the two types so that they would have no argument)) (4).

The linguistic structures of the (oath) style in speech are divided, in terms of the argumentative aspect, into two parts:

The First: The sworn It is the argument, as it came in several forms and structures, which differed according to the purposes, events, and situations for which the speech was presented.

It must be noted that what is sworn by is not always evidence of the validity of the claim. The oath must be in the name of something that is revered in itself or for a benefit in it, or to draw attention to the hidden lessons in it (5).

The object of the oath represents the requirement or the old information. Although it is redundant from a grammatical perspective, because the meaning is complete without it, its presence is necessary from an argumentative perspective, to produce persuasion or the possibility of its occurrence (6).

The second: The one who is sworn to...which is the claim, and represents “the focus on which the oath came to shed light, considering it the new information that is likely to be rejected” (7).

The one who contemplates the argumentative discourse of the Ahl al-Bayt (peace be upon them) sees the appearance of the oath in several structures, which affect the discourse and support the process of directing and proving the utterances, due to the oath’s influential power on the recipient. We mention from it, for example, what al-Rayshahri mentioned in his book (Mizan al-Hikmah), as follows:

First: He said Messenger of God ((By God, if a man were to line up his feet between the corner and the station while praying, and meet God with hatred for you, O people of the House, he would enter Hellfire))<sup>(8)</sup>.

The Prophet (In this hadith, the oath is in his saying:(I swear)As a certain guide, he proved that hating his family (peace be upon them) contradicts faith and is one of the deeds that leads to Hell, no matter how great the worship of that hater is. The Prophet (Through this oath, he directs his arguments to the addressees in order to alert them to the enormity of their crime and to try to convince them to abandon it.

Secondly:Imam Ali says...and he incites people to fight in Siffin: ((By God, how evil is the heat of the fire of war! You plot and you do not plot, and your limbs are cut off and you do not become angry))<sup>(9)</sup>.

The Imam hired The oath in his saying:(I swear to God)In this affirmative and confirmed news speech with (the letter of emphasis) as a certain guide, he strengthens his argumentative speech, in his condemnation. For those who empower their enemy, whoever he may be, who do not plot against those who plot against them, and who do not feel disgusted or angry when their land is usurped.<sup>(10)</sup>...trying, through his arguments based on one of the certain guidelines (the oath), to convince his interlocutors to change their behavior and motivate them to fight.

Third: Imam al-Sadiq says: In the Almighty's saying: {They have taken their rabbis and their monks as lords besides God.}<sup>(11)</sup>((By God, they did not pray for them nor fast, but they made lawful for them what was forbidden, and forbade for them what was lawful, so they followed them.))<sup>(12)</sup>.

In this negative and affirmative news pattern of discourse, the Imam employs (The oath(I swear)As a certain guide to support his arguments, and to direct the addressees to the correct understanding of this verse, trying to convince them that the meaning of ((taking them as lords: is that they obeyed them in ordering sins, permitting what God has forbidden, and forbidding what He has permitted)) (13)If these rabbis had called them to worship them purely, they would not have responded to them, because they knew that God Almighty is the One who deserves worship. However, their worship of them was based on their corrupt opinions and statements, or submission to them and acceptance of these opinions.

Fourth: He says:Imam al-Sadiq ((By God, if I find three believers among you who conceal my speech, I would not consider it permissible for me to conceal a speech from them))<sup>(14)</sup>.

In this conditional declarative speech, the Imam (The most prominent of the certain guidelines in supporting his arguments and proving them is the oath in his saying:(I swear)...drawing the attention of those addressed to the small number of those who can be described as having complete faith.Who deserves to be the keeper of his secret and the repository of his knowledge, which prompted him To hide his secrets and knowledge from them (15)With this argumentative speech supported by an oath, he directs his audience and his interlocutors to the necessity of adhering to true faith, with which the concealment of secrets and the bearing of knowledge are secured, and he attempts to convince them of the contents of this argument and to submit to it.

## 2.2. The Second Topic: The Palace

The restrictive style is one of the most important linguistic means that supports the speaker in directing his speech, and proving it to the recipient with certainty, and supports him in his argument, which makes the recipient go in the direction that the sender draws for him, under the pressure of the restrictive, performative structure of this style, and the argumentative dimension that leads the addressee to submit and acquiesce to its content. Restriction can be defined linguistically and technically as:

1. The palace in language:Confinement. It is said: "The camel was confined to a mare" if its milk was made for it and not for anyone else (16).And from this, the Almighty said: {Houris, confined to pavilions} (17)That is, they are imprisoned in it, and they have limited their gaze to their husbands (18).

2. The palace technically: It is the allocation of something to something and its confinement to it. The first matter is called: restricted, and the second: restricted to it. The specific way for that allocation is through the methods and tools of speech that are useful for restriction (19).

The short vowel is one of the methods of emphasis in the Arabic language, which the speaker uses to confirm his intention in the speech, and to attempt to remove doubt in the mind of the recipient

(20). The style of restriction in composition serves several purposes; in addition to being an aesthetic purpose, it serves an important essential purpose, as it leaves an effect in changing and strengthening the meaning, through the changes that occur in the style with special characteristics and advantages that are compatible with the situation required by the speech and its importance (21). And The restriction method performs an effective argumentative function by confirming the discourse based on a position that is contrary to the position of the recipient, ((so the restriction comes to clarify the truth in a gradual manner that refutes the position of the addressee and establishes in itself the intended meaning, especially since the speaker by restriction ignores the position of the denier, so he does not mention it explicitly, but rather refutes a group of different positions at the same time for more than one addressee)) (22) This means that the palace is one of the certain guidelines that perform an effective argumentative and persuasive function, by removing and refuting unwanted implications, and proving the only desirable possibility.

The following is a statement of how the tools of restriction work, as they are certain guidelines with an argumentative dimension, and because they contain an accomplishment force derived from their restrictive structure, and keeping pace with the procedural content (23). For the sentence, which represents the arguments presented by the Ahl al-Bayt (peace be upon them) in their speech.

### 2.2.1. A. The Argumentative Factor: (no - what - why - is it .... except).

The restriction by way of negation and exception is one of the strongest directives, and restrictive sentences often refer to the exception by carrying it, and it is usually brought in situations of denial or doubt. If you see a person from afar, and you say: (It is none other than Zaid), you would not say it except that your friend imagines that he is not Zaid, and that he is another person, and he strives to deny that he is (Zaid), and this method also comes in the matter that is unknown to the addressee without denial from him (24).

The restrictive sentence consists of a negation or prohibition tool (la, ma, and la the prohibitive) or a rhetorical interrogative tool (hal), then comes the restricted word, then the exception tool, then the restricted word, as in the saying of Abdullah bin Rawahah (25) (From Al-Sare'), he urges himself on after the martyrdom of his two companions in Mu'tah:

Are you but a finger that bled? And in the way of Allah I have suffered

The subject of the poem in this example is the finger that bled, and the subject of the verb is the pronoun (you).

These factors are cited by the speaker in matters that the recipient denies or doubts the credibility of; as we mentioned earlier, so the speaker seeks to remove that illusion by investing in these factors and employing them in a directive manner; because they possess sufficient argumentative energy to direct the deniers and doubters, and to compel them to submit and be convinced.

1. On the authority of Imam Ali : The Messenger of God (He used to say: "Paradise is surrounded by hardships, and Hell is surrounded by desires. Know that there is nothing in obedience to God that does not come with reluctance, and there is nothing in disobedience to God that does not come with desire." (26)

The meaning of the Prophet's saying : There is no obedience except in a matter that the soul hates and finds difficult, and there is no disobedience except by doing a matter that the soul loves and desires (27). The factor (ma.. except) is for limitation, and the speaker has invested it to convince the recipient that obedience to God Almighty can only be achieved by being patient with hardships, and that disobeying Him Almighty can only be achieved by not being patient with what the soul desires of what God Almighty has forbidden. So in the use of the Prophet (This factor has a strong argument and a certain direction, which leads the recipient to accept the gist of the speaker's intention, which is to be patient.

2. Imam Ali said (□): ((Know, servants of God, that the believer does not go to bed or wake up without his soul being filled with suspicions, so he continues to visit it and seek more of it))(28).

The Imam sees In this speech The believer is the one who always thinks that he is deficient and falling short in obedience. He suspects her, and does not trust her if she whispers to him that she has fulfilled the duty imposed on her. He is always criticizing her, that is, finding fault with her and asking

her to do more good deeds.<sup>(29)</sup>The Imam invested In his arguments, the factor (no.. except), and the argumentative power latent in the style of limitation, as it is a certain guide, through which he guides the addressees, with the aim of convincing them not to settle for comfort and ease in this world.

3. On the authority of Imam Ali (He said: “No one sat with this Qur’an except that he left it with an addition or a reduction, an increase in guidance or a reduction in blindness.” (30)

The Imam borrowed (The word (sitting) for the Qur’an:(And he did not sit with this Quran) He meant by that reading it, sticking to it, and contemplating its words and meanings. He borrowed the word “standing.”(Except he got up from it)To leave reading it and finish it, and it is not hidden what is in the response of sitting to standing of kindness and goodness (31)And the Imam used (The style of restriction by negation and exception, by means of the factor (what... except), as he restricted the state of the one who sits with the Qur’an to achieving from it a benefit that no one else obtains, which is either an increase in knowledge, jurisprudence, and guidance, or a decrease in ignorance, immorality, and misguidance (32).The palace here confirms the speech and directs it with certainty, with an argumentative flow that eliminates doubt and refutes every opposing opinion.

4. Imam Ali says On the lack of purity of this world for anyone: ((Even though a person has not experienced any joy in it except that it has been followed by a tear, and has not encountered any of its pleasures except that it has granted him any of its hardships, and has not experienced a period of prosperity except that a rain of affliction has descended upon him... Has it provided them with anything but famine? And has it allowed them anything but hardship))<sup>(33)</sup>.

The focus of the Imam’s sermon Concerning the condemnation of the world and warning against its vicissitudes and treachery towards man, and the call to not turn to it, and to asceticism in its pleasures, all of that came in different ways, distributed among several tools, including limitation to(did not)The verb was mentioned in the following phrases: There was no moment of sadness in her life except that she was followed by a tear.), and He did not find a belly of its pleasures except that it granted him a back of its hardships.), andHe did not experience a period of prosperity without being struck by a rain of affliction.)Then he moved to the palace with the implicit negation with the exception, using the palace tool.(Do)In the following two phrases: Did He provide them with anything but hunger? And did He allow them anything but hardship?).

This sequence in the short sentences has a meaning that is not given by the sequence of another style, especially if the shortening tools in the sentences are varied; each tool has its own meaning, and the one who contemplates the negation with (lam) with the verb finds that the past tense verb has been coupled with it after (illa); for the sake of consistency in time, as the tool (lam) changes the tense of the verb to the past (34).((Sibawayh said: It is for negating (fa`ala), meaning that it is the subject of negating the past tense. So if the speaker says: (Zayd stood up), his negation is: (did not stand up), and it enters into the word of the present tense, and its meaning is the past))(35)...which is what the context requires, to confirm that the event occurred and ended, and has become part of the past from which lessons can be learned (36).

And we find it (He came up with another method of restriction by using the interrogative tool (hal) with (illa) in his saying:Did it provide them with anything but hunger, and did it allow them anything but hardship?).

The interrogative tool (hal) is only used to request confirmation (37)....and the restriction with the interrogative tool ((has a special taste and a known position; because it involves the recipient in arriving at the ruling or meaning, achieving the purpose, by stimulating his energies and motivating him to contemplate and appreciate, arriving at an influential conviction of a clear right in his soul)) (38)And the one who contemplates the meanings that the factors (ma, la, hal) enter into with (illa) finds them to be meanings that are repulsive and have a sharp and resounding tone; because these factors are appropriate to the situation.

### 2.2.2. The Agent: (Only)

The restriction style with the agent (innama) is one of the styles with argumentative energy employed in alerting the addressee to matters that he must do. The speaker does not bring it to inform the recipient of information that he is ignorant of or whose validity he rejects, but rather to someone

who knows it and acknowledges its content (39)...such as when we say: (He is your brother), the one being addressed knows that he is his brother, but we want to alert him to the rights of a brother that he must fulfil (40).

The restriction factor (innama) includes the meaning of (ma) and (illa) (41).As the commentators say in the Almighty's saying: {He has only forbidden you dead animals} (42)In the accusative case, and (innama) is to prove what is mentioned and negate what is other than it (43).That is, nothing is forbidden to you except dead meat (44).

The speaker resorts to this factor to employ it in his arguments; in order to remove any doubts or interpretations that are stuck in the mind of the recipient, through what this factor possesses of a fixed guiding force with certainty, so he confines and restricts these interpretations, and comes out with one result, which represents the goal of the sender in his speech, and the Imams of the Household (peace be upon them) relied in their speeches on this factor of the restriction style, as Al-Rayshahri mentioned in (Mizan Al-Hikmah), employing it in their arguments, and supporting their purposes with it, and we mention from it as follows:

1. Imam Ali said: ((You are only brothers in the religion of God. Nothing has separated you except the evil of your inner selves and the evil of your consciences. You do not support one another, nor do you advise one another, nor do you give each other charity, nor do you love one another.))(45).

The Imam reminds people that they are(Brothers in the religion of God)They are born with one nature, which is the religion of God Almighty, which He has chosen for them, based on His worship and His oneness, and it confirms that...(Malice of the heart and bad conscience)It is He who separated them, so the evil of the inner selves and the bad intentions produced a state of alienation between them, so none of you helps his companion, nor strengthens him, nor advises him, nor spends his money on him when he is in need, nor does he fulfill the requirements of affection (46).

Since the hadith of the Imam (It came in the context of compassion, affection and love, as he described his addressees as brothers, which is something they know, and it is a fact that they do not deny. Therefore, he must use a factor that suits the situation, so he used the restrictive tool (innama) indicating that brotherhood in religion, loyalty and love is what unites them, and not conflict, hatred and bad opinion.

And the one who contemplates the meanings that (innama) enters into finds them to be familiar meanings that are close to the souls; it does not enter into strange truths and distant ideas, this is its origin. You say: (innama huwa akhuka) and (innama huwa sahibka), and so on, ideas that are close, gentle, and soft. The tool (innama) is a gentle, whispering tool, and souls are not disturbed by what it enters into, nor do they reject what came in its container. Do you not see when you say to your friend: (Do not get angry with so-and-so; he is your friend), do you not see that you are gently absorbing the surge of his anger, as if you are patting him on the shoulder with gentleness and affection, thus wiping away the grudge in his soul and removing it? (47)

2. Imam Ali said: ((Let a person benefit from himself, for the one who has insight is he who hears and thinks, looks and sees, and benefits from the lessons))(48).

The Imam points out In this part of his address to insight and its characteristics, by limiting the attributes of the insightful, and restricting the described to the attribute with the tool(Only)He confirms that the benefit of people of insight is only through contemplation and reflection on what reaches their ears of the wise remembrance of the words of God Almighty and the hadith of His Prophet , and the words of his family (peace be upon them), and the sermons of the people of wisdom and insight, and that a person should look with the eye of his mind and insight at the higher purposes of his creation and existence, and that he should benefit from the lessons of what happened to the fate of those who came before him from creation according to their deeds (49).

In the speech there is an allusion intended to be a censure, so the best places for the tool to come are(Only)...that which indicates an allusion to something that is required by the meaning of the speech after it (50)Therefore, the implication of his speech Exposing the blame of those who are deaf to hearing guidance, blind to seeing the truth, and neglectful of considering the events of time.

Its use is for the palace worker(Only)As a certain guide, he performed his argumentative function through his described brevity.(The All-Seeing)On these three restricted qualities, which are hearing

that leads to contemplation, sight that leads to insight, and benefiting from lessons, although these qualities are not absent from the mind of the recipient, nor is there any objection to them, but by introducing this restrictive factor, he deepened the action of insight in the souls of the addressees, considering it an educational goal and a supreme value in people's lives; because their value is dependent on the extent of their experience.

3. He said Also: ((People are only with kings and the world, except for those whom God protects))<sup>(51)</sup>.

Imam Ali (may Allah be pleased with him) points out: □ In this part of the speech, he refers to the overwhelming desire of people to acquire money, enjoy the world and its pleasures, and rely on sources of power and authority, represented in his saying: (People with kings and the world) And this meaning was conveyed by his restriction of the description to the attribute with the tool (innama), and this results from his knowledge of the human soul, and what floats to its surface of emotions in the arenas of work and earning, except that this restriction was nullified by with the tool (unless) So, he brought out a few of them, who feared God and were mindful of Him in their loyalty and earnings.

What distinguishes Imam Ali's sermons is that they are: ) In the context of man's relationship with his external environment, his frequent use of the factor (Only) In most cases, it is short, compared to the rest of the other factors of shortness, and perhaps this is due to the delicacy of this tool, and its association with familiar and close meanings and ideas, which do not provoke or disturb the addressees, and this precise choice in turn performs an argumentative function in attracting the addressees to the circle of the orator, and revolving in the orbit of his purposes, reaching submission and conviction.

### 2.3. The Third Section: Actions of Certainty.

Verbs of certainty are a type of verb in the Arabic language. They enter the subject and predicate, making them objects. It indicates that the news has occurred with certainty and without doubt, i.e. firm belief. It is also called actions of the heart, because they are actions that indicate a mental and heartfelt, internal indication, not a sensory one.<sup>(52)</sup> Its meanings are psychological and exist in the heart and are connected to it. Ibn Aqil believes that there are five verbs: (saw, knew, found, understood, learned). An example of (saw) is: Meaning: (know and believe) as the poet said<sup>(53)</sup> (From Al-Wafer): I saw God as the greatest of all attempts and the most numerous of their soldiers

So he used (saw) in it to denote certainty, and there is no difference whether the certainty is according to reality, or according to firm belief, even if it contradicts reality; because it is certainty in relation to the believer.<sup>(54)</sup>

The speaker uses these actions, which are considered certain directives, with the aim of influencing the addressee and directing him in the direction that the speaker wants, which is firmly established in his heart with certainty, so he calls him to believe and act according to what he sees. The following is a statement of the argumentative power of these actions in the speech of the Imams of the Household (peace be upon them), as mentioned by Al-Rayshahri in his book (Mizan Al-Hikmah).

#### 2.3.1. The Certain Guide (He Knew):

It is an action that indicates certainty, assurance and firm belief.<sup>(55)</sup> Towards the Almighty's saying: {Now Allah has lightened your burden, for He knows that there is weakness in you.}<sup>(56)</sup> It is one of the certain directives with an influential argumentative energy on the recipient, because this action carries meanings of certainty and conviction, which leave no room for doubt or hesitation in accepting the content of the speech. The Imams of the Household (peace be upon them) used this directive action, relying on it in their arguments, including:

A. Say Imam Ali ((May God have mercy on the man who knows that his breath is his step towards his death, so he hastens to do his work and shortens his hope))<sup>(57)</sup>.

use Directive verb (science) Which leads to the highest degrees of certainty, and carries within its folds an argumentative charge, affecting the recipient who, with the strength of the proof of this guide, cannot help but submit and believe. There is no doubt that a person's breaths bring him closer to his death, and that time has value; because death is close to man, and there is a share of deficiency in every day of him, so he must hasten to do good deeds before he is called to depart (58).

B. On the authority of Imam al-Sadiq He was asked: On what did you base your matter? He said: ((On four things: I knew that no one else could do my work, so I worked hard))<sup>(59)</sup>.

The directive action led to (I knew) A great argumentative function, and carried enormous energy of accomplishment, due to what it possesses of credibility and stability in what it indicates of meanings and ideas, so his work What is meant here is what is related to the works of the Hereafter, as for the works of this world, someone else can do them. This is something that no Muslim doubts, because it is an established fact for them.

### 2.3.2. *The Certain Guide (Saw):*

It is also one of the verbs of certainty, and it means: (to know), and it indicates certainty and definitive knowledge.<sup>(60)</sup> And the action predicts (**opinion**) On the truth of what the speaker claims in a fixed manner, and in the use of this verb and its argumentative role, which leads to the recipient being led to believe and submit, under the pressure of the steadfastness and certainty from which the speaker proceeds in his speech, and among the examples of the use of this verb in the speech of the Imams of the Household (peace be upon them), is the following:

A. Saying of Imam Zain Al-Abidin ((I saw all goodness gathered in cutting off greed from what is in people's hands))<sup>(61)</sup>.

There is no doubt that greed leads to envy, hatred, enmity, backbiting, and discord among people. It also leads to dissatisfaction with God Almighty's portion and submission to His command, in addition to other evils. Cutting off greed leads to the opposites of these things, all of which are good things.<sup>(62)</sup>

The Imam has started His speech is indeed guiding. (I saw) With the help of what it carries of certainty, its argumentative authority is reflected in the souls of the addressees, in submission, faith and belief; because vision is the strongest type of proof leading to certainty.

B. Imam Reza says: I saw my father In a dream, he said: O my son, if you are in distress, say often: O Most Compassionate, O Most Merciful, and what you see in a dream is as you see it when you are awake.<sup>(63)</sup>

The Imam used In his arguments (opinion) The dreaminess in his saying: (I saw my father In a dream) Which originates from the dream vision, and it is like the certainty (saw) which indicates certainty; because it is like it in terms of perception by the inner sense.<sup>(64)</sup> God Almighty said: {I see myself pressing wine.}<sup>(65)</sup> This action is derived from visual vision. If you see something, you are certain of it and know it. Then it was transferred from this meaning to matters of the heart.<sup>(66)</sup>

### 2.3.3. *The Certain Guide: (Found)*

It is one of the definitive directive verbs that indicate verification and certainty, and it means (knowledge).<sup>(67)</sup> He said

Come here: {And indeed, We found most of them to be wicked.}<sup>(68)</sup> This certain action is derived from (he found and encountered something), and its origin is in sensory matters, then its meaning was transferred to matters of the heart. So since finding and encountering something is a certain matter, the rational matter is in its place.<sup>(69)</sup> Al-Waqqad (d. 905 AH) said: "The use of 'found' is permissible for knowledge, because whoever finds something in its true form has come to know it."<sup>(70)</sup>

The Ahlul Bayt (peace be upon them) used the verb (found) To direct their speech in a positive direction, thereby achieving the function of making the addressees believe their words and be convinced by them. An example of this is what Al-Rayshahri mentioned in Mizan Al-Hikmah: The Messenger of God said : ((You will find the worst of people to be the two-faced, who comes to these people with one face and to those people with another face.))<sup>(71)</sup>.

He began his speech by saying: with the directive verb (you will find) so that the recipients would be convinced by the content of his words, in which he warned against the two-faced person, who is the hypocrite. He who seeks to sway between two sects of Muslims, and speaks one thing to some people and the opposite to their enemies, is a flatterer with falsehood and lies, and a causer of corruption among the people, because he comes to each sect with what pleases it, and shows it that he is from it and opposed to its opposite. His actions are hypocrisy and a trick to learn the secrets of the two sects, and it is forbidden flattery.<sup>(72)</sup>



The Prophet (The definitive directive verb (you find) to confirm the meaning and fix it in the minds of the addressees, in order to reach a single conclusion that has an effective argumentative power, which is that hypocrisy and flattery are among the worst things that a person can engage in.

#### 2.3.4. *The Certain Guide (Dari)*

The verb is used (know) Meaning (to know)<sup>(73)</sup> God Almighty said: I do not know what will be done with me, nor

with you<sup>(74)</sup> The word (dara) is most often used transitively with the preposition (ba), as in the saying: (darayu bi-Khalid). If the hamza is added to it, it becomes transitive to another by itself.<sup>(75)</sup> As in the Almighty's saying: {Say: If God had willed, I would not have recited it to you, nor would He have made it known to you.}<sup>(76)</sup> The difference between (dara) and (ilm): is that knowledge is more specific than knowledge, and it was said that (dara) is when there is doubt before it.<sup>(77)</sup>

Among what was mentioned in the speech of the people of the house (peace be upon them) that includes the certain guide (dari) is the saying of Imam Ali: ((Whoever hopes for something will seek it, and whoever fears something will flee from it. I do not know what the fear of a man who has a desire that befalls him and does not abandon it because of what he fears, and I do not know what the hope of a man who has been afflicted with a calamity and does not endure it because of what he hopes for))<sup>(78)</sup>.

Imam Ali's mark His argumentative speech with the certain guide (know) After adding the hamza to it in his saying: (I don't know what a man fears), and (I do not know what a man's hope is) Aiming to influence the addressee and direct him to the destination he intends, he denies his certain knowledge by saying: (I don't know) He is surprised that the man does not fear God Almighty with a fear that would protect him from committing desires, and he also denies his certain knowledge of the repetition of the denial of the directive action, he is surprised that the man does not hope in his Lord with a hope that would prevent him from despairing of His mercy Almighty, and there is no doubt that the use of this directive has the argumentative authority that leads the recipient to submit to the speaker's intentions and believe in them.

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