Argumentative factors and their impact on the educational discourse in the hadiths of the infallible imams: An Argumentative study (Al Kafi) as a model

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Abstract

The imams, peace be upon them, employed in their educational discourse the strategy of argumentative factors; For its ability to limit and reduce the argumentative possibilities of the utterance, and to achieve communication between the parties to the discourse 1 by luring the addressee and placing it in front of a conclusive result, and excluding other results. Except) and (what - but), (would (not) and (not - only), and the carrier of the pure represented by (no, what, not, not, never, never), and the affirmative factor with (in, that, lam, and ton) Heavy emphasis, and Walsin), and the universality of some lexical components represented by (Rima, a little) and the research concluded that the educational discourse of the imams, peace be upon them, advances its persuasive educational profession depending on the argumentative factors that confine the addressee's mind within the space of receiving the argument that indicates bloody sincerity

Introduction

 The educational discourse of the infallible imams, peace be upon them, aims to change the behavior and actions of the listeners, and this change must have effective strategies that the argument uses in his language so that the recipient responds and is convinced of the desired goal,

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and persuasion is the goal of the pilgrims. Among the most famous of these strategies are the argumentative factors, which are among the most important concepts of the argumentative theory that take the addressee's hand to a specific result, moving his mind from plurality and ambiguity to the desired destination, by eliminating multiple requirements and results, and directing the recipient to a specific result, the qualified persuasive capabilities vary in language to achieve persuasion and performing its communicative function. The linguistic argumentative theory has paid special attention to factors; Being the mainstay in the communication process, and the main motivator on which the communication process is based (Fadl, 2020), the factors are linguistic units ((if they are done in a specific syllable, this leads to the transformation of the argumentative energy of this utterance)) (Rasheed, 2014), the conversion is in the content The semantic derives from its own transformational argumentative function, not from the narrative values that this factor applies, so it charges and transforms the existing news content to perform a function that fits with the argumentative strategy of the utterer.

Decroix paid particular attention to argumentative factors in his linguistic theory; Because it works on limiting and reducing the argumentative capabilities of the verbal content (Abdul Latif, 2013) and directing it in the direction that the argumentative wants to argue, thus strengthening and strengthening the result; To perform the function that is compatible with the purposes of the arguments, by satisfying the mind of the recipient, and making him ready to accept the thesis, in addition, it makes an effective contribution to increasing the argumentative energy of the discourse, and in moving towards an argumentative outcome (Muthanna, 2015).

The function of the argumentative factors lies in ((determining the argumentative direction of the sentence, by selecting appropriate pivotal formulas for the argumentative series)) (Al-Rajhi, 1998) so they lure the addressee and put him in front of one result and exclude other results that may come to his mind, thus erasing every requirement that does not support that result, let alone That is why Dr. Izz al-Din al-Najah mentioned other functions of argumentative factors, the most important of which are (Fadl, 2020):

1- Eliminating the multiplicity of necessities and results, by transferring the acceptor from multiplicity and ambiguity to the unity of the result and the intent of the vocal, so that he does not get lost among the results to which the argument leads, so that the interpretive paths do not multiply, so the argumentative factor intends to limit them until they lead to one result by moving the verbal from the Reporting to the pilgrim.

2 - slandering and activating the positions, as the locus is the pillar in the connection of S1 i.e. the given with the result i.e. S2 and in addition to this contractual function between the argument and the result, it is considered one of the guarantees of the discourse sequence, and an element of the discourse's consistency.

3- Strengthening the orientation towards the result (n).

Accordingly, argumentative factors differ in linguistic arguments from associations; Therefore, a distinction was made in the study of linguistic semantics between the signifiers of connections and factors. There are two semantic units within the linguistic verb itself, so it is on this basis a

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predicative conductor) (Benyounis, 2007), meaning that it does not link the argument and the result or between multiple arguments, but it restricts and limits the argumentative possibilities in the discourse, and this distinction between them is not without importance for the field Argumentative, it enables isolating the pragmatic facts from the semantic facts; Therefore, linguists have worked on conducting tests through which they revealed this difference when making negation and interrogative transformations and applying them to phrases that sometimes contain a pragmatic link and other times a semantic factor (Benyounis, 2007). As for the link, it breaks into the case, dismantling its components, to carry it in this disjointed image (Rasheed, 2014).

The educational discourse advances its persuasive educational mission based on argumentative links and factors ((whereas persuasive argumentation includes rhetorical sequences that are spoken through the structure of linguistic statements and by means of the elements that are implemented) (Muhammad, 2008). Its argumentative function is ((foretells of its argumentative role in the permanence of the issue raised and its support in the discourse, as these factors reduce the argument and the result together in one circle in a dominant and prominent way in the growing argumentative meaning of its presence in the text and with these factors, the mind of the recipient will be confined within the space of receiving the argument indicating the sincerity of the argument The news is in a special linguistic system determined by the relationship between the factor and the case) (Muthanna, 2015), and the factors in the Arabic language are many, including: shortness, negation, exception, emphasis, perhaps, almost, a little, a lot, and at least (Ayed, 2016).

Literature review

1. **Short factor**

What is meant by ((making one of the two sides of the ratio in speech, whether it is a predicate or otherwise, is specific to the other so that it does not go beyond it either at all or in addition in customary ways and shortening ... singling out something with something...)) It works to prove the ruling for the mentioned and negate everything else (Jalal ad-Din) 2008), and one of the most famous methods of shortening mentioned in the folds of the studied discourse is to shorten with (but), which is a limiting and emphasizing tool that the speaker employs in the context of his speech (to confirm what is mentioned after it and to negate everything else) that works to restrict the argumentative possibilities and direct the spoken word towards a specific result (Fadl, 2020), its role is not limited to informing, but rather shows its importance in the pilgrims; Because - in most - it comes (((for news that the addressee is not ignorant of and does not confirm his authenticity or what he has inferred. The interpretation of this is that you say to the man: He is your brother...Do not say it to someone who is ignorant of this and asserts his validity, but to someone who knows and acknowledges it except that you warn him that you want him to for the one who is obligated from the right of the brother) (Abu Bakr, 1995), so the sender seeks the help of the worker (only); To bring his thoughts closer to the addressee's mind and confirm them; Because it is characterized by the specificity of raising the degree of emphasis from being assertively normal to the affirmation of a minor besieged, has carried the educational discourse

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multiple evidence of the worker Hajaji (but) it is that the words of Imam Ali □)): ((but I fear for you two to follow the passion and the length of hope either follow the passion it He turns away from the truth, and as for long hope, he forgets the afterlife) (Abu Jaafar, 1967).

The speaker opened his speech with the argumentative factor (but). And it is an argumentative factor that benefits double affirmation (Ayed, 2017), which increases the argumentative force pressing on the mind of the recipient, as he limited his fear to only two, and he expressed this by one of the methods of exaggeration, which is "spreading" and what is meant by ((to be brought in The inability to speak in a duality, explained by two names, the second of which is linked to the first of them) (Abd al-Rahman, 1996), he said: ((I only fear for you two things: following desires and prolonged hope)) So he confined his fear to them only; Because they are among the greatest destroyers of man, then he bases his words on justifying his fear in order to complete his arguments. Because the soul of the recipient, if she completes her knowledge, tends to be convinced, so he justified his fear of following one's desires; Because it turns away from the truth, and its fear of prolonged hope. Because he forgets the afterlife, and it is noticeable that the author of the saying added fear of them to himself. ((Because he is the one who is in charge of reforming the condition of creation and the shepherd for them in the matters of their livelihood and their future, and the priority is from themselves, so the concern for their reform is entrusted to his high mission, so there is no crime in attributing fear to himself)) (Muhammad, 2008). The beginning of the speech has an effective and influential role in guiding the audience towards the stated result:

Q1: I fear for you to follow whims and desires _____ Result (N): He turns away from the truth

Q2: I fear for you the length of hope _____ Result (N): He forgets the afterlife

The presence of the factor has reduced the argumentative possibilities of saying and increased the power of the argument (Ayed, 2017), as well as other cumulative arguments broadcast in the discourse.

It is evidence that also the words of Imam Musa Bin Jaafar □)): ((not Tcetktheroa many good and Tstgulwa few sins, the few sins will meet until it becomes too much and fear God in secret until you give yourselves half and were quick to obey God and Asedkoa talk and performed Trust is for you, and do not enter into that which is not lawful for you, for that is upon you) (Abu Jaafar, 1967).

Al-Bath addressed his letter to his companions; to wake them up from inattention; For their minds are not free from these thoughts, but they are oblivious to them; Therefore, he repeated the prohibition in his speech as in (Do not increase, do not sack, do not enter); To rouse their feelings, he first forbade the addressees from excessive goodness; Because it is not defined by a specific number, no matter how much a person does in terms of acts of worship and obedience, it should not be considered a lot. Because it leads the one who does it to vanity and wonder, then secondly forbids them to believe in the few sins, because that is a reason for the continuity of sins and their collection on the one who commits them. To limit the benefits of that to the listener (for that is

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for you), and when he forbade and warned against entering into what they are not permitted to enter into, limiting the harm to him only (for that is upon you) and this is completely compatible with the use of the factor (only); Because it "informs in speech after which the action affirms one thing and denies it to another" (Abu Bakr, 1995).

The negation and the exception is an effective argumentative factor that works to restrict the proposed idea and limit it to the rhetorical structure ((The confined or restricted sentence has many argumentative possibilities because it serves multiple results, because shortening restricts the content and condenses it and leads to accelerating the result)). The argumentative language represented by the acceptor's acquiescence and surrender by directing him with the verbal to the result, so Anscomber's saying is validated.

Shortening the negation and exception is one of the important structures that the arguments exploit to convince the listener, so the arguments are arranged in them according to their degree of argumentation in a single argumentative scale that works to direct the saying in one direction; Because ((one of the two parties is allocated to the other, and thus shortening the pilgrims is tantamount to providing reinforcement and the result within a descending pilgrim ladder according to the following form:
Negation Tool → Result → Exception Tool → Consolidate and Argument

This reinforcement adopted by minors takes the rank of proof that is neither rejected nor refuted, and makes the mind of the recipient confined between this reinforcement and that intended result, without looking at other possibilities, especially since it is given after the exception and highlights the deliberative aspect of the exception tool in the minor within the scale of Hajjaj as it is in advance. for arguments and reinforcements)), and this method is directed to three types of listeners (Muthanna, 2015): the first is an addressee who is empty-minded, the second is an addressee who believes in a different opinion and is denying what he hears, and the third is a participant who is hesitant in the opinion presented to him.

There are many tools of denial and exception in the educational discourse, the most important of which is the denial with [no - but] and one of the examples of this type is the saying of Imam Al-Hassan bin Ali □)): ((O people, I tell you about a brother of mine... who never complained about him. * and healing do not consult only hopes he has advice ... this Flakm such morality if not the Otqtamoha Tticoha all took a little better than leaving a lot and not around and no power except with Allah)) (Abu Jafar 1967).

The factor of negation and shortness mentioned in the discourse is appropriate for the position of raising the addressees, disciplining them and influencing them. This is due to the strength of his patience and his knowledge that complaining to others is a complaint from God Almighty, and this is not the practice of those who know. Because ((with the light of his insight and the perfection of his intelligence he knows the conditions of people and distinguishes between the advisor and the cheater, so he does not consult in any of his affairs except those who know or think that he is advising him and guiding him to his interests)) (Muhammad, 2008).

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The exception mentioned in both places served to support the arguments included in (does not complain, does not consult), so the argumentative force of the statement increased, and the addressees also directed the result; Because the factor of shortening the negation and the exception (no - only) led to the reduction of the argumentative capabilities of the uttered by limiting the complaint to those with whom he hopes for relief, and counseling for those who hope for advice.

And like the words of Imam Kadhim ☐)) Hisham: ((O Hisham, set right to obey God, and survived only obedience, and obedience to science, and science learning, and learning the mind is thought, and knew only from Rabbani's world, knowledge of science with reason)) (Abu Jafar, 1967).

In this speech, the broadcaster tried to educate the addressee to lead him to salvation, and the palace came in the speech with the denial and exception (there is no salvation without obedience) and (there is no knowledge except from a divine scholar); To gain it ((a deeper and more effective argumentative dimension in directing towards the implicit result)) (Khaled, 2015), through which the recipient realizes that salvation from divine torment can only be achieved through obedience, as it is the only way to escape from punishment, then he lured his addressee into the argumentative process more and explained to him Obedience does not arise from a vacuum, but rather with knowledge and prudence. Therefore, survival is restricted to obedience, and what is meant by it is knowledge and knowledge. It is not enough for people's minds to encompass science and knowledge without learning. Rather, knowledge comes to them by learning, and learning by using reason to acquire belief, then learning inevitably ends. With a divine scientist whose knowledge is from God Almighty and the knowledge of that knowledge and the knowledge of it by reason, there is no salvation except with a mind by which the knowledge arising from God is obtained either without learning or by learning from a divine world known by reason)), the speaker restricted the acquisition of all knowledge with knowledge, and knowledge can only be acquired By learning, and learning does not happen without the mind, and thus the argumentative was able to direct the listener to a specific direction in which he worked on transferring the uttered from the informative and informative signification to the persuasive argumentative signification. For Hajjaj and the abstract saying of it, we found that there was no difference between them in the content of the news media, but what differed was the increase in the argumentative energy of the first saying by the action of the minor factor (no - only) who worked to strengthen the news and consolidate it in the mind of the recipient, the factor supported the saying and made it a high argumentative value in the discourse Accordingly, it fulfills its role, which leads to focusing on the subject of the discourse (Muthanna, 2015).

Among the ways of shortening the negation and exception is what was mentioned with (what is only), which works to arrange the arguments on one scale, so the statement is directed in one direction towards decreasing, and this is what the sender usually invests in to convince the addressee of the purposes of the speech (Shukri, 2006), and examples of its use are the saying of the imam. Sadiq ☐)): ((Read the of ye meet of Osahabkm peace and say to them: that so and so son of so and so Iqrikm peace, and say to them: you fear God Almighty and those obtained by what God I am and what God command you only what is ordered by ourselves Flakm diligent

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and diligence, and if you pray Fajr and Ansrvatm Fbcarua to seek a livelihood and ask muslim God Almighty Sarozkkm and Ieinkm it)) (Abu Jafar 1967).

The discourse is promoted to educate and teach the direct addressee and the universal addressee how to seek sustenance and encourage it in order to reform themselves; In order to achieve compliance, the sender employed the method of shortening by negation and exception, and this method is used as an argument against the addressee who commits a mistake and insists on it. That is why it was preceded by a number of affirmations (that and the oath), and he said: "I only command you with what we command ourselves." This speech can be represented by the following structure:

The negation tool (what) → the result (I command you) → the exception tool (except) → the reinforcement and argument (what we command ourselves)

So he preferred to use this factor and not others. Because the addressees deny the claim, and the evidence for this is that he confirmed his words by emphasizing the first (I) and one of the purposes of emphasizing ((informing the speaker to the addressee that he says his words firmly and says them with intent so as to keep him away from any suspicion or illusion)) (Abdul Ali, 2015) and (confirming the second part)) It was brought to create a communicative process between the two parties, through which the sender is able to dispel doubt on the part of the recipient, enable the meaning and determine it in himself, and add the emphasis directly to the factor, and limit their matter to the order of themselves; Notice to them of their closeness to the speaker and his concern for them, so he tightened the worker from the verbal burden, and reduced the argumentative possibilities that the speech could bear, thus raising the persuasive power of the listeners to reach a specific conclusion, which is: You are like ourselves.

It is symbolized as well as the words of Imam Sadiq □)): ((what we know nothing more than age only link the womb, even if a man is for him for three years shall be down to the womb of God increases in the age of thirty years and make it three and thirty years, and have him three and thirty years So he will cut the ties of kinship, and God will shorten it for thirty years and set its term to three years) (Abu Jaafar, 1967).

The purpose of the speech is to educate the listener on the importance of kinship ties, which is a social relationship that increases lifespan; Therefore, he made the result, which is (increases in age) confined between the negation tool (what) and the exception tool (except), then he came up with what supports the result after the exception, which is (the connection of the womb), thus limiting the increase in age to the connection of the womb only, and it can be represented in the following form :

The negation tool (what) → result (we know something that increases the age) → the exclusion tool (except) → reinforcement (relations of kinship) The speaker takes his utterance out of the declarative to the argumentative, using the negation and exception operator (what - only) to direct the speech towards a specific result; Because if he said: Charity increases lifespan, to make the recipient's mentality likely that there are other causes for an increase in life than charity, and for this he said: (We do not know anything that increases life except kinship) to deny the existence

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of other than it, and it is possible that the meaning of the speech is an indication that it is from Individuals complete what necessitates an increase in lifespan, such as charity, good neighborliness, and others, and others can be included in them in general (Muhammad, 2008).

The negation and the exception may come with "no-except" and one of the evidences for this is the saying of Imam Al-Sadiq □)): "God, the Blessed and Exalted, did not create anything except that He has a custodian that saves charity, for the Lord is the Father of Ja`far…"(1967).) .

deem the speaker already ignorant; Therefore, he addressed them in the manner of negation and exception (no - only), which is frequently used in addressing the ignorant of the matter and the one who denies it (Muhammad, 2016). He confirmed the desired intent, and proved to them that there is a treasurer for every creature, and after this generalization he excluded charity from storage and restricted its care to God Almighty only; To clarify to the addressees the extent of its greatness and its impact in giving social and educational dimensions, for God did not delegate its matter to a treasurer, but rather took care of it himself. This act of the earthly and the eschatological.

In addition to that, in this palace there is an important point that alerts the recipient to an important matter that must be paid attention to, which is that if the giver is generous to the giver of charity, then the offense and the favor is to God first, and to the poor second, and the opposite is that if he is humble and humiliated in giving charity, then he Humility and submission to God first and to the poor second.

It is symbolized as well as the words of Imam Sadiq □)): ((from becoming and has become and the world's largest main concern God made poverty the Almighty between his eyes and scatters his command and did not obtain from the world but what God has him, and from becoming and has become and the greater his main concern Hereafter God made Wealth is in his heart and he has collected his affair) (Muhammad, 2016).

The speech came in the form of a contrast between two different situations in order to maximize the matter, the first case: the state of the one who is concerned about the world, and the second case: the state of the one who is concerned about the afterlife, and this method in itself carries an influencing power on the recipient to be convinced of the arguments presented to him, and by the combination of this structure with the Hajji factor (did not - Except) who apparently gave the speech a higher argumentative value, since the sender included the first case the argumentative factor; Because it is the most important of the listeners, so it works to restrict the multiple results that the listener believes to a specific and specific result.

The tool of negation (no) → a result (it takes away from the world) → the tool of exclusion (except) → the consolidation and argument (what God divided him)

The factor of the palace restricted the mind of the recipient and restricted him between consolidation and the intended result.

2. **negation factor**

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It is a mechanism of refutation that works on ((transforming and substituting the argumentative ability of the original utterance)), turning the proven proposition into a negative; Therefore, Decroux put in his analysis two examples, one of which is negative and the other affirmative. The negative example is directed towards a negative result, and the affirmative is directed towards a positive result.

The negation fulfills a function that is at the heart of the argumentative process; Because it is used to refute and deny the wrong thoughts that recur in the addressee's mind, and this method allows indirectly inserting another speaker into the same speech; In order to then deliberately reject or support it, the speaker is allowed to express the two opposite sounds simultaneously, the voice that adopts the affirmative aspect, and the voice of the speaker adopting the negation (Salah, 1978). verbally to the desired result (Ayed, 2016).

The forms that lead to the negation in the Arabic language were divided by Dr. Ahmed Al-Mutawakkil into simple negating articles (what, why, won't, no, not), and compound negative articles composed of one of these tools and the enumeration tool (except), or nouns he considered semi-negative such as (Never), (One) and (Qat) (Abdul Latif, 2013), and the role of these tools in educational discourse is well known; To achieve language function of submissiveness the public and handed over to what raises them, the most famous example of this is what is stated in the words of Imam al-Baqir □)): ((The charity to pay seventy mischance from Playa lower with the dead bad if the owner does not die dead bad never with what spared to its owner In the Hereafter)) (Abu Jaafar, 1967).

The addressee intended to urge the listeners to give alms. Because of its multiple positive effects in social life, and to entice the listener to do this work, the speaker charged his speech with a set of argumentative factors, some of which complement the purpose of the other. The speaker directed it, so the denial constituted an effective argument in directing the recipient to a conclusion that: The effects of charity are tangibly multiplied for the giver in his life and it is stored for him in his afterlife. denial; Because it reinforces the desired result of the uttered, in addition to that, other factors have supported the effectiveness of the negation, including the affirmation with (in) and (lam) to confirm the negation of the death of the bad from the one who believes, and also the (never) subsequent to the negation, which indicates the continuity of the event, helped in increasing the confirmation of the negation in a way. All these factors have accumulated to give the discourse an undeniable pilgrimage.

And from the words of Imam Sadiq □)): ((my favorite does not succeed than not unreasonable and does not make sense not aware of and will beget who understands and accrue from the dreams and science committee honesty and glory and humiliation of ignorance ...)) (Abu Jafar, 1967).

This saying is characterized by the presence of the listener directly in front of the arguments, and the speaker issued his speech with his call ((to ask for his heart to be brought to mind and his readiness for the virtues of reason and vices against it)), then he followed the call with the factor of negation; To make it easier for the recipient to persuade with the purpose of the speech, he said: ((He who does not understand does not succeed, and he who does not know does not make sense)). The negation helped to nullify the requirement that the listener expected, and directed it

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towards a specific result: the absence of the farmer and the escape from the absence of the truth of knowledge.

The speaker negates the farmer for the unreasonable; To teach the recipient that ((winning the worldly and the hereafter happiness is not conceivable without the mind, which is the principle of all goodness and the origin of all perfections)). Because ((whoever is denied the reality of knowledge, the reality of the mind is removed from him, because the reality of the mind and its foundation and levels are achieved, it is only through knowledge, and if it is denied, it is denied)) (Muhammad, 2008).

Among the evidence for employing the negation is what was stated in the saying of Imam Al-Ridha □)): ((Worship is not a lot of prayer and fasting, but worship is contemplation of the commands of God)) (Abu Ja'far, 1967).

 In this speech, the speaker intended to educate the listener to reflect on the affair of God; Because thought is the criterion of human worth, so he began his speech with the negation factor (not); Because - it seems - here is an important means of persuading the recipient of the opinion adopted by the speaker. The negation falls in the rhetorical path to perform two argumentative functions, the first of which is represented as a persuasive mechanism (the foundations of the counter-opinion are dismantled and discredited). As for the second function, it appears in compensation, as The speaker denies and invalidates the information that is rooted in the receiver's mentality, then resorts to replacing it with another information that is more correct (Abdul-Latif, 2013), and this is what we find in the above speech, where the imam invalidated the first opinion that the addressee believed in the denial, saying: (Worship is not a lot of prayer and fasting) and replaced it In another opinion, he relied in the process of compensation on the limiting factor (only), so he said: "Worship is only contemplation of the affair of God Almighty." With this limitation, the recipient's mind is removed from his belief; Because the argumentative knows that ((All worship is dependent on reflection, there is no worship without it, for whoever reflects insists on the truth and the ways that lead to it...)).

 The denial comes tool (will not) and what is mentioned in the words of Imam Ali □)): ((one will not want for his tribe and that was a money and was born and about affection and dignity, and their defense into their own hands and their tongues ...)) (Muhammad, 2008).

The discourse came as a prohibition in the form of denial with (there will not) a will to confirm, so the uttered gained its argumentative power thanks to the negation factor (will) who charged the content with a persuasive card to deliver the result to the listener, which is: The family is not limited to children and fathers only, but extends to include the clan.

The argumentative worker has employed the negation factor (will not) without any other; To emphasize the prohibition on the listener, and to encourage him to link the clan in any case, so he does not refuse to help them and help them with the hand and the tongue.

 Among the tools of negation are also (not), (no) and (what), which are used in the saying of Imam Ali □)) to reduce the listeners in the world and not feel confident about it: ((O people, the

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world is for you neither a home nor a solution, so it is Zanin their homes on their tracks and you are going Almtaya walk where it is * and not * Far Nharkm yourselves and always working punches Boroagm Zhob ...)) (Abu Jafar 1967)

The speaker's goal in his speech is to warn the addressees who are oblivious to the state of the world. Therefore, the author of the saying resorted to employing the negation with (not) the affirmed by (in) saying: ((The world is not your home or decision)), and what is meant by the decision: ((The stable from the earth)) (Ismail, 1984), and this is only to alienate the recipients From relying on it, and at the same time alerting them to the speed of its demise and separation (Muhammad, 2007), after that the narrator reinforced the arguments for the denial by detailing the speech and clarifying the situation for the listeners; He drew them to the world of discourse, and he said: ((So you became lost in their homes, lost in their tracks)). What is meant by solutions is: to descend, to be in stillness, and to move, which means to walk, and lost in the context of the speech at once from (You became) (Muhammad, 2007) and in that is a directive to the recipient ((on unity). The time of sojourn and the journey is an exaggeration, and it moves sane souls to prepare to travel and prepare for the journey of the Hereafter." Then he affirmed for them the journey with the absolute verb "to walk." To carry the meaning of speed and intensity, as he referred to by saying: ((there is no where and no sluggishness)), he denied with the negation tool (what) and confirmed it with (no) to deny the existence of fatigue and sluggishness in walking; ((Because the short distance and the speed of the vehicle in traveling with no fatigue and apathy require cutting that distance as soon as possible)) (Muhammad, 2007), so employing the negation factor in the speech came; To destroy a perception that was in the mind of the one who adheres to the world and its essences, which is that the world is permanent with its pleasures and desires, and based on the denial, the argument with his audience proceeded to the conclusion that he intended to convey to them, which is: the speed of the demise of the world and its annihilation.

3. Assurance factor

It is one of the pillars of linguistic construction, and it is represented in Arabic by well-known forms and linguistic methods (Masoud, 2005), on which the arguments depend; To make the recipient go in the direction that he draws for him (Khaled, 2015), he is brought in the context of the speech to perform three purposes ((One: to repel the speaker from the harm of the hearer's negligence, the second: to ward off his assumption of the wrong speaker. He repeats the word that the listener thought heedless of it, or he thought that the listener thought it wrong. The third: That the speaker repels himself from the listener's assumption that it is a mistake) (Masoud, 2005).

Emphasis is one of the methods associated with the situation in which the addressee is. Newsletter production is:

The primary report, the student report, and the denial report. If the report is preliminary, it does not need confirmation; Because the addressee is devoid of any previous judgment, and if it is prescriptive, then the speaker confirms it with one affirmation. To prove his sincerity when he imagines that the addressee may be in denial (Abdul-Hadi, 2004), and the speech may come out contrary to what is apparent, confirming what does not need confirmation (Jalal Al-Din, 2003) if

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the situation requires, the affirmation tools have a role in persuading the recipient and dragging him to the result .

Returning to the educational discourse, we find that the imams, peace be upon them, employed the method of emphasizing in their discourse in a wide range and in many forms and forms. To carry out the pilgrimage mission of presenting educational issues and imposing them on the addressee; Because they are postulates and requirements that do not accept discussion, and from that what was mentioned in what Imam Ali □) said to his children and his family upon his death: ((In the name of God, the Most Merciful, the Most Merciful. I have, and from my book to fear God reached your Lord and do not die except and you are Muslims, and hold fast to the rope of Allah all and is not divided among yourselves, I heard the Messenger of Allah may Allah bless him and his family says: Salah enmities better than general prayer and fasting and that Alambarh shaving * religion corruption The same is clear, and there is no power but with God, the Most High, the Great. Look to those who are your kinship, and separate them from God, the Almighty God, Jafar, 1967).

The speaker expanded the range of his speech to include two types of addressees:

The first: the direct addressee, which is Imam al-Hasan □)) and his brothers, and the other: the indirect addressee - the universal - and this is what is indicated by his saying: Whomever my words reach him.

This commandment came to be governed by purely educational rationalization goals, and he opened his will after the basmalah with the emphatic (verily) and it is a letter that comes ((to confirm the ratio and negate doubt about it and denial of it)).); For the occasion in which the addressee is in, he said his will while he is on the pillow of death and it is customary that every type of hadith has a type of pronunciation and every kind of meaning has a type of noun.

His will, peace be upon him, also contained other emphases: shortening by negation and exception, and shortening is an emphatic method. He said: ((Do not die except while you are Muslims)). And he said: ((There is no power except by God Almighty)), as well as by His saying (Almighty). He said: ((Verily, I heard)), and (that) by His saying: ((Indeed, Al-Mubarirah)).

And it appears from the speech that the speaker came with the speech contrary to what is apparent, so the recipient who does not denounce who is Imam al-Hasan and his brothers revealed the status of denial and affirmed it with more than one confirmed; Taking into account the hidden situation of the public;

To make it acceptable to the indirect recipient.

Among the emphasis is also what was stated in the saying of Imam al-Sadiq □) in explaining the right of the believer over his brother and the fulfillment of his right when the direct interlocutor, Ma'la bin Khunais asked him, saying: ((I said to him: What is the right of the Muslim over another Muslim? it is the duty of that wasted them something out of the state of God and obey him and

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not to God it went, I said to him: make Fdak and what? he said: O Moalla I am you Shafiq afraid to get lost and do not save and learn and do not work ...)) (Abu Jaafar, 1967).

In his speech, the speaker expressed his fear for the recipient when he learns of these duties and does not act upon them, and he emphasized his fear with the emphatic tool (I am on you Shafiq) to remove the hesitation and doubt that plagues the mind of the listener, i.e. ((afraid that you will not act... Therefore I do not mention it to you because I fear that you will be lost or You take care of it and do not memorize it and forget it or do not narrate it or do not act upon it)), and the recipient has prepared for his call before confirming the matter (O the Exalted); To make him aware of the great matter that he will present in the saying, and he followed the affirmation by presenting the news that it is on her name; To show the intensity of fear and concern for the addressee.

The value of persuasive assertion can be explained by the following:

The major premise: Whoever does not perform the seven duties is one of those who are outside the mercy of God.

The minor premise: The speaker's fear of the addressee, and the latter insists on knowing these rights and duties.

The result: the addressee's sincerity and desire to perform these duties to enter into the mandate of God.

Emphasizing fear with (that) does not mean the speaker refraining from mentioning and turning away from him, rather he wanted to provoke the addressee's emotions, intrigue him, and exaggerate the matter for him, for fear that he would not act upon it and thus deserve punishment.

And the speaker in several places in his speech resorts to confirming his words with more than one affirmation. To make the recipient accept the arguments presented to him, and these affirmations come for considerations that are established by the station; So that the speech conforms to what the situation requires, and the speaker confirms his arguments that he included in the speech provisions that are contrary to what the addressee believes (Khaled, 2015), and the news may appear in some citizens as if they are results of premises, so the speaker confirms them with emphasizing; To awaken the listener and cautioned that it is intended, and examples are the words of Imam Alsadeg□)): ((your choice Smhaakm and Hrarkm Bouklaakm and from sincere faith in righteousness Brotherhood and seek in their business and that the bar Brotherhood to love him Rahman and in that forced * to Satan and budged from fire and enter Jinan Ya Jamil told this tricked * I made friends Fdak of my companions said they were deceived Baron Brotherhood in hardship and ease)) (Abu Jafar 1967).

The speaker's goal in his saying is to educate everyone who hears his words to be generous and generous, and he confirmed his arguments with two affirmations: "Indeed" and "Al-Lam," saying: "The righteous are for his brothers, so that the Most Merciful will love him." knowing that the recipient needs confirmation; Because he is devoid of mind about the consequences of these actions, so the affirmation has taken on a persuasive mission that establishes the results of

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that in the mindset of the listener, which is: to win the righteous with the brothers the love of the Most Merciful, and stay away from the fire and win the heavens.

 Like the words of the Imam al-Sadiq □)): ((fear Allah be upon you and the performance of the Secretariat to Aitmankm and if the killer of Ali bin Abi Talib, p Secretariat of the Trust me Odatha him)) (Abu Jafar 1967).

The speaker with this speech intended to educate the audience to fulfill the trust, and he assumed for that an assumption to strengthen the verbal and achieve persuasion. Because the recipient may doubt the matter of fulfilling his trust to the killer of the Commander of the Faithful □)) He said: ((If the killer of Ali bin Abi Talib, peace be upon him, entrusted me with a trust, I would give it to him)). And the imam wanted the speech to carry functions other than informing, the most important of which is to remove what comes to their minds of doubt and denial about the performance of the trust to the killer, and to establish it by the action of the affirmers; Because affirmation ((benefits strengthening the affirmed and empowering it in the mind and heart of the listener)) (Fadil, 2000), and by this he was able to direct the mind of the listener to the direction he set for him in persuading them to fulfill the trust, whoever the trustee is.

 Among the emphasis is what was mentioned in the heavy affirmations, and it is a tool specialized in entering into verbs, working to confirm the event of the action entering it, and it is more emphatic than the light Noun (Abu Bishr, 1988), as it is made up of Noun and refining the Noun is like reiterating the affirmation as Ibn Yaish sees (Ibn Ali, 1995).

 This nun has been mentioned in many educational sayings preceded by the forbidding "no" to fulfill the task of confirming the desired event in the hearts of the listeners, and one of the evidences for this is the saying of Imam Ali □): ((Put your brother's matter on its best, until he becomes evil to you. She came out of your brother badly and you find good for her bearing her) (Abu Jaafar, 1967).

The sender resorted to emphasizing the verb that is forbidden (you suppose) with heavy emphasis; Because the addressee may think the opposite of what is intended if the speech has two sides, so emphasizing with heavy nouns facilitates the process of convincing the addressee not to suspect the matter of his brother ((whether word or action is at its best, even if it is likely and the opposite is likely and suspected without spying until certainty comes to you on the contrary. Spying may be wrong, and espionage is forbidden (Muhammad, 2008). Emphasis on the nun worked to focus the purpose of the speech in the minds of the listeners and push the imagined from the possibilities.

 And the like is the saying of Imam al-Sadiq □)): ((Let the people of age be kind to you and forbid the ignorant and those seeking leadership, or you will be inflicted upon me by Ja'far, 1967).

The speech is addressed to all Shiites, and the speaker instructed them in the emphatic "lam al-amr" form with heavy emphasis; To stress the order of their kindness, this case necessitates emphasizing; That is why the verb (to sympathize) was confirmed in order to encourage the listeners to "compassionately and have mercy on the ignorant by giving advice and admonition

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and forbidding the effects of ignorance they committed." And since the argument was definite, the one who said the result of the one who abandons it in the form of the predetermined oath, said: So he abandoned the advice of the ignorant and their admonition, the result of which is a curse on them all, so the emphasis came to raise the argumentative power of the discourse, and this thing called for its acceptance.

And so the words of Imam Alkazem□)): ((Tomrn for the Promotion of Virtue and Tnhen evil, or who use you Hrarkm calleth your choice is not answered them)) (Abu Jafar 1967).

The speaker was keen to deliver his message to everyone who hears his words, and the content of the message shows the necessity of enjoining good and forbidding evil, and it is noticeable that the lam that is included in the arguments (to command, to end) is the lam with which he receives the oath, and because it is in the context of a destined oath emphasized by heavy emphasis; Because ((if it enters the future, it is necessary to use the heavy or light nun)) (Ibn Ali, 1995) to establish the matter in the hearts of the listeners and strengthen it, then he revealed the result of not doing that by saying: (or they will use your evil on you), so the emphasis was brought to indicate the eloquent threat , mediated the Argumentative link (or) discourse; To show that one of the two matters exists: you either enjoin what is right and forbid what is wrong, or you are exposed to the disappointment of supplication and lack of response.

Among the emphasis is what was mentioned in the sein, that and if and, and the sein is ((a letter of meanings that is specific to entering the present tense verb without the negator, specifying it for reception, and transferring it to the broad future tense. The part of the verb ... It is a letter that indicates the repetition of the verb and its affirmation as a promise or a threat with the presence of a verbal or moral presumption)), and it is a letter that serves to verify and confirm the occurrence of the event in a time close to the present and from the educational discourse in which the use of argumentative affirmations appears to increase the argumentative energy of the discourse the words of Imam Ali □)) in the statement of preferred science: ((O people know that the perfection of religion to seek knowledge and work do not, and that the application of science has enjoined upon you request the money that the money divided by the content you have divided just between you and within it, and my sword to you and science It is stored with its family, and you have been commanded to seek it from its family, so seek it." (Abu Jaafar, 1967).

The speaker included in an oratory a large argumentative force consisting of a group of affirmations that complement each other, as he included various emphatic tools, which are (that) and (that) twice and (may) twice, and (Sin) and the large number of affirmations indicate the recipient's denial and rejection of the purpose of the speech.

The focus of the speech here is the comparison between seeking knowledge and asking for money, and the transmitter emphasized to the addressee that seeking knowledge is more obligatory than seeking money, and this is because knowledge is the life of the heart from blindness and the light of insight from darkness, and money is the reason for the life of the body and its survival in this world, and the soul is more honorable than the body, so seeking what It necessitates the life of the soul, and it is knowledge that is more important than asking for what necessitates the life of the body, which is money. Rather, he expanded for them the path of

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acquiring." And the sein came in his saying: (and my sword is for you) to confirm (Al-Qazwini, 2008) the argument; Because if it enters into an act, it indicates that it will inevitably happen (Jalal al-Din, 2008), and here it confirms the promise that fulfillment will occur to the doubtful listener, even if it is in a stone or a place cut off by people, then he does not die until he completes his livelihood (Muhammad, 2008). And fixing its meaning (Jalal al-Din, 2008), and with this emphatic method added to the accumulated arguments in the discourse, an effective force is formed for the public's acquiescence to the purposes of the discourse.

4. Functionality of some lexical components

1- The worker [maybe]

 The worker Hajaji benefit (perhaps) for the thing or not, exemplified in the Metn studied the words of Imam Alsadeg□)) to accelerate the breeding hearers do good: ((Who are fine Vlajlh and do not delay the work of the slave may work, says God the Almighty has I forgive you and I do not write something you never and who they are not Bsaih offereth it may work slave bad Verah God says and not Azata and Jalali do not forgive you never then)) (Abu Jafar 1967).

We note in the speech that the argumentative factor (maybe) made the speech bear two statements according to the following form:

Perhaps → that the servant did a good deed → the result (n) → expiation of sins and their erasure after proof.

Perhaps → that the servant did not do a good deed → the result (n) → the sins remain unchanged.

A person may be interested in doing good and hasten to do it, so this action will be an expiation for the sins that follow him as well, and in contrast to that, his failure to do good will keep the sins as they are.

Perhaps the second is the opposite of the first. Because the purpose of the speech in the first is to urge to hasten doing good, and the purpose of the second is to forbid doing bad. The speech may have two sides:

Perhaps → the slave's bad deed → the result (n) → thwarting this action because of the acts of obedience and worship that it brings

Perhaps ← the servant did not do a bad deed ← the result (n) ← God accepts his obedience and worship.

The first aspect is the correct pilgrimage; Because the purpose of the speaker is to warn the recipient of bad anxiety, so he stated the result of that, which is the lack of forgiveness. It is noticeable that the speaker came with the adverb "never" after each result; Because it confirms the future and indicates the continuity of the event (Al-Rajhi, 1998), the forgiveness of sins is certain and continuous for the one who does righteous deeds, and the persistence of sins is also certain and continuous for the one who does not do righteous deeds.

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And from him as well as the words of Imam Ali □)): ((Muslim should Bypassing Mwakhah three immoral * and a fool and a liar ... and either a fool, it does not indicate you are fine and do not please to divert bad about you, and if overexerted himself may have wanted your benefit Vdhark His death is better than his life, his silence is better than his speech, and his distance is better than his closeness...)) (Abu Jaafar, 1967).

The speaker explained to the audience, depending on the argumentative factor (maybe) that a fool may benefit or harm him in religion and this world; Because he does not know what his words are true or false, and his action is good or bad, so he speaks falsehood and does evil with the intent of benefit (Muhammad, 2008). To divert evil from you and perhaps want your benefit

Q 2: A fool does not point out good to you, nor does he hope to turn bad things away from you, and he may want to harm you.

From the point of view of the argument, we see that the first saying is incorrect, and the second saying is correct, so the result is: The fool does not distinguish between right and wrong, so he speaks falsehood and intends to benefit, and the opposite is true.

   2- The worker [a little]

It is an argumentative factor that has one argumentative point of view ((it serves one result and depends on the supportive use and allows the argumentative possibilities in consistency because the statement that includes this factor behaves from the argumentative point of view as the proven saying)) (Abdul Aali, 2015.)

 It is exemplified by what was in the speech of Imam Sadiq □)) to address Hafs said: ((O Hafs that patience patience a little and the dismay despondency a little and then said you have to be patient in all your affairs, God Almighty sent Muhammad (may Allah bless him and his family) So he commanded him to be patient and gentle...)) (Abu Jaafar, 1967.(

The speaker wanted to educate his direct recipient - Hafs - as well as the indirect one, on politeness, politeness, patience in the face of trials, contentment with God's decree and predestination, and not being anxious; Because patience is the believer's weapon in hardship and tribulation, and he employs the worker (a little) twice in the speech; To remove the illusion of the listener from the long period of patience and anxiety, and at the same time, it reassures his psyche by explaining the short period of time.

Conclusion

   1. ‗The study showed that argumentative factors are the mainstay in achieving the communication process. Its ability to limit and limit the argumentative capabilities and direct them towards the destination intended by the speaker.

   2. The study revealed that the educational discourse of the infallible imams, peace be upon them, performs its persuasive task depending on the argumentative factors; Therefore, they employed in it multiple factors, the most famous of which are: the factor of

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shortening, the factor of negation, and emphasis, as well as the factor of some lexical components such as maybe and saying.

3. There are many methods of shortening in the text studied, including shortening with (but), shortening by negation and excluding its various types (no - only), (what - only), (why - only) and (not - only), and this is only to restrict the verbal and direct it. towards a specific result.

4. The study revealed that the factor of negation plays a fundamental function from the core of the argumentative process, which is the refutation of the wrong ideas that are circulating in the mind of the recipient.

5. The study showed that the imams, peace be upon them, employed the emphasizing method in their discourse in a wide range and in many forms and forms. To carry out the pilgrimage mission of presenting educational issues and imposing them on the addressee; Because they are postulates and requirements that do not accept discussion.

6. The majority of the sayings of the imams, peace be upon them, are addressed to a universal - indirect - addressee that applies to all listeners in every time and place.

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