# SUPPORTED ARGUMENTATION IN HASANI DISCOURSE AN EXPLORATORY READING ON THE PERSUASIVE DELIBERATIVE DIMENSIONS

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## ABSTRACT

The linguistic dimensions of the argumentation have been demonstrated by making use of the Argumentation 'methods, whose patterns and origins were derived from the Qur'anic discourse, and it was represented by the process of the Hasani discourse by arguing of his guardians convincingly and his enemies in a deterrent and a hindrance. So we see him present their opinions and argue with them by appealing to Qur'anic concepts as a collective starting point and tagged with a certain agreement in the axioms of the dialogue. Thus, it carries an influential dimension in the addressee and changes his cognitive structure towards Quranic intent that represented achievement actions with a directive or dialectical dimension. These are paths that support the discourse and it strengthens its purposes by revealing its knowledge buildings especially (Quranic buildings) which constituted the "supported argumentation"; Because the Hasani discourse (peace be upon him) included in its folds many Qur'an texts with argumentative concepts that narrate positions, and tell us events that have interdisciplinary dimensions necessitated by the link between the two texts in the argumentative epistemological dimension. This type of use and interactions of texts reflects the characteristics of the Hasani discourse, and establishes its purposes, as a discourse with "argumentative" features; Because it did not deviate from the activities that the Qur'anic discourse occupied in the realm of concepts and ratifications. In addition, it memorizes the qualities and characteristics of the people being addressed. Because the Quranic discourse is present in them. In that, there is a kind of "reinforced" protest against non-Qur'anic concepts that are the daily life behavior of the people. This link between concepts with their opposite

movement justifies the anecdotal performance of Imam al-Hassan (peace be upon him), which is based on Qur'anic concepts in support of arguments and the outcome of the results that form units supporting the movement of the Hajj discourse. This link between concepts and their opposite movement justifies the anthropomorphic performance of Imam al-Hassan (peace be upon him), which is based on Qur'anic concepts in support of arguments and the outcome of the results that form units supporting the movement of the argumentative discourse.

### Introduction

The logic of the guidelines requires that the discourse be strengthened and graded with arguments that are agreed upon between the two parties to the discourse that constitute the axioms in the argumentative dialogue in order to block the pretexts before the addressee, and to accept and submit to the news loads that the sender carries in his performative statements especially the Quranic news loads that have become (the great introduction) in natural reasoning convincing Because the purposes of the discourse in its deliberative dimensions call for the correction of behavior by invoking the values that a person must have, which he acknowledged with conscience, and contradicted them in behavior and action.

This intensification of the semantic loads through the Qur'anic intertextuality has become supportive of the persuasive dimensions of the cognitive value, which the discourse draws and has become its characteristic. This simulation formed "supported argument"; Because it binds the addressee in light of the axiom that the addresser - Imam al-Hassan "peace be upon him" - introduces from the Qur'anic texts that employed a first "argument" in the hierarchical construction of inferential logic, which formed the first starting point in building the reasoning that generates convictions in the supported argumentation movement.

The deliberative stakes that unfold in Al-Hasani discourse "peace be upon him" reflect the argumentative contexts, and the connection that necessitated these convergences in the "dialogue requirements", and this cognitive path in the value rationale is the result of the supported argumentative dialogue, so persuasion is the result of this reinforcement and meditation.

These foundations in rooting knowledge in the minds of the people and revealing the Qur'anic knowledge and its treatments generate two images, a "Qur'anic image" that approximates the "image of the people," which consists of persuasion that requires modifying and changing behavior in light of the Quranic adoption which they implicitly acknowledge and believe in it in word But they went against it in behavior, and this explains Imam Al-Hassan "peace be upon him" resorting to this type of Argument, in order to restore the behavior of the people; Because the functions of discourses are functions of "guiding and directing".

### The first requirement

### The deliberativeness of persuasion in supported Argumentation: A reading in the diversity of the addressee

Imam Al-Hassan (peace be upon him) has a huge heritage, like an exemplary knowledge system, that came to us through his sermons, messages, commandments, and rulings through which Imam Al-Hassan (peace be upon him) was able to lead his reins in light of his awareness of the requirements of the stage that the Islamic nation was going through at the time.

Therefore, his speech was often directed to three categories of addressees: (1):

**First: Commoners of the People:** They are two types, those among them were subordinate and loyal, and some of them were neither affiliated nor loyal. Hence, his speech to them was defined by the definition of virtuous morals, valuable ideals, the call to the supremacy of the soul and its call to the pleasure of God, in addition to that definition of the people of the house of prophethood, and the esence of the message "peace be upon them" who are considered a validation of virtuous morals, the sublime of the soul, and the ideals. These news loads, and intent, generated a persuasive deliberation in the mind of the addressee, in light of its context that took an argumentative turn, especially subjectivity in the discourse that reflects the argument on the addressee. Being "peace be upon him" has the right to follow; Not only because he is a judge of them; But; Because he is from the descendants of the last Prophet, whom he has always commanded in many areas of his fragrant biography, and from what came from his sermons (peace be upon him): ((He said: O people, God chose us for himself, accepted us for his religion, and aligned us with his creation, revealed to us his book and revelation, and I swear by God that no one lacks us from our right anything but God detracts from his right to a worldly urgent and hereafter, and no regime will be upon us unless we have the consequence, "And let you know his news after a while" (2)) (3).

The Imam "peace be upon him" employed the informative method to intensify the semantics of the texts, especially since they have argumentative loads, necessitated by deliberative requirements, and this is evidenced by the conditional construction:

**Since God chose us, approved us and aligned us, and revealed to us his book and revelation, you must do so, in the first place**. He supported this meaning with the Qur'an text, defining the deliberative cognitive concepts of the addressee, warning them and explaining to them that the truth will appear in the hereafter where facts prove and falsehoods dissolve (4). This entails compliance and obedience to it; Because the argument of the supported speech reveals the stubbornness of the people, and their distancing from the truth, and this meaning was mentioned in his sermon "peace be upon him" after the pledge of allegiance to him. **((He said: We are the party of God, the victors, and the family of his Messenger are the closest, and the good and pure people of his household, and one of the two weights that the Messenger of God, may God's prayers and peace be upon him and his family, left behind in his nation and the reciter of the Book of God, in which is a detail of everything that the falsehood does not come from between his hands or from behind him.**

**We must, in interpreting it, with no harm, but rather be certain of its
truths, so obey us, for our obedience is imposed as obedience to God
Almighty and His Messenger is associated, God Almighty said, "Oh,
you who believe, obey God and obey the Messenger and the
Commander among you. If you quarrel about something, refer it to
Allah and the Messenger.)(5)) (6)..**

**The discourse employed the indicative dimension in finding the
contrasting contrast between the speaking self and the denying self.
This explains the succession of news (We are the party of God, the
victors, and the family of his Messenger are the closest, and ...), and
this calls for the persuasive dimension of obedience, and the case can be
logically constructed:**

**Since we are the party of God, the conquerors, and its Messenger,
who are close and ... you must obey.** This explains the supportive
argument which decided to supplement this result with an argument, which
is not disputed or tainted with doubt. Therefore, the Qur'anic text came to
support the result and reinforce it in order to change the convictions of the
addressee by moving from the hypothesis of saying to the truth of saying.
Because obedience to them "peace be upon them" is a manifestation of the
influence of divine justice, because their obedience is imposed in
conjunction with obedience to God and His Messenger, may God bless him
and his family and peace. And because it is obedience. There is no
obedience to the ruler or anyone else in what is not acceptable. Rather, if
the ruler rules with justice, the subjects obey him.

He quoted what is stated in the Holy Qur'an, to support his claim.
Explaining this to the general public who were among those who supported
the imam's claim and rejected it, while they knew the Qur'anic text that the
imam quoted as evidence. Because they knew the Qur'an and even read it
as they claim. The imam's reasoning with the Qur'anic text came to refute
their argument and silence them, and to support his claim for the right to
obey them, may God bless them all. The Qur'an declaration that obedience
to the Noble Messenger, may God's prayers and peace be upon him and his
family, and obedience to the rulers after the Messenger is an extension of
obedience to God Almighty, so obedience to God Almighty consists in
complying with His rulings as well as adhering to the permissible and the
forbidden. As for obedience to the Messenger and the ruler, it is considered
an obedience other than obedience to God Almighty in the legal rulings.
Since there is a circle of legislative void left to the guardians of Muslims in
what is required by the interest of Islam and the Islamic nation, which
cannot be controlled in Sharia with fixed provisions, the role of the leader
who is required to obey is embodied here. In order for the leader or ruler to
play this effective and difficult role and be able to challenge and overcome
obstacles, three conditions must be met in the parish towards the ruler,
namely: - **(victory), (love)** and **(obedience)**. The Imam "peace be upon
him" wanted to show people that there must be love and harmony between
the people and the rulers, as well as victory and obedience so that the ruler,
together with his subjects, can face the difficulties that may hinder the
march of the Islamic nation (7). The obligation to obey God, the  Messenger

and others is an effect of their mandate and leadership, and thus the leader must be obedient (8).

**Second: The Opponents:** This group represents the front opposing Imam Al-Hassan (peace be upon him). His speech with them was evidenced by the evidences and proofs that give truth and from his words, peace be upon him, a book that he wrote to Muawiyah after the death of the Commander of the Faithful "peace be upon him", and the people pledged allegiance to him: **((..., as for after, God sent Muhammad, may God's prayers and peace be upon him and his family, and grant by him peace to the worlds, showing the truth with him, and pushing falsehood, humiliating the people of polytheism, and the Arabs in general are honored by him, and he honored whomever he wills in particular, so God Almighty said: " It is a message for you and your people."(9) When God Almighty seized him, the Arabs disputed the matter after him, and the Ansar said:" Among us is a prince, and among you is a prince. And Quraysh said: We are his guardians and his clan, so do not contest his authority, so the Arabs knew that to Quraysh, and we are now his guardians and relatives from him, and it is not surprising that your dispute with us without right in religion is known, and there is no effect on Islam, and God's promise is between us and you."(10)**

Building the logical issue in light of the discourse Natural inference requires the adoption of the principle of cooperation in order to achieve the principle of persuasion, through an intuitive investigation method that constitutes the major introduction in which the difference does not occur, and this is what the Imam initiates his speech: **(For God sent Muhammad, may God's prayers and peace be upon him and his family and grant with him peace to the worlds, showing the truth with him, and pushing for falsehood, humiliating the people of polytheism, and …)**. This introduction refers to (We are the people of the matter (of ruling) after the Prophet). The support of the arguments came in order to form convictions in the Qur'anic text, in which there is no dispute. Just as God Almighty addressed his noble Prophet, saying that the Qur'an is an honor for you and the Arabs, because it elevated their status and spread their authority (11), and this explains the naming of things by their names - Muawiyah - reminding him that the right belongs to Muhammad, may God's prayers and peace be upon him and his family, and his descendants after him in the guardianship of Muslim affairs. Therefore, his speech was distinguished by the linguistic economy and the condensation of phrases that contain semantic codes.

**Third: The People of the House of Prophethood and their followers**, and they are the other group, may God's prayers be upon them, to which Imam Al-Hassan "peace be upon him" addressed, and his speech with them was characterized by using brief and precise phrases. Because they know what he wants from them, and an example of that is what was reported from Imam Al-Hassan (peace be upon him) in his speech to Junadah bin Umayya when he entered him while he was poisoned and said: **((O Junadah, prepare for your travel, and get your supplies before your time comes, and know that you are seeking this world and death is asking for you,**

**and you do not carry the burden of your day that you are in, and know that you do not gain from money anything that is above your food unless you are a treasurer for others, and know that in the righteousness of the world is an accountability and in its prohibition is punishment, and in what is suspicions there is reproach, so bring down the world as a dead body, and take from it what suffices you.)** (12) The Imam "peace be upon him" establishes a fact that the world is perishable and disposes of its people, and narrates its conditions. The Imam took the role of a counselor, and he was presenting commandments and created an interactive atmosphere in which he wanted to impose the effect on the addressee, and even everyone who reads these commandments. The speech was a universal one that calls for guidance and direction; Therefore, the discourse entailed an accomplished act (abstaining from the world and turning away from it). The imam was not satisfied with that, but he abused the world and described it as dead, and these meanings of Quranic meanings gave birth to supported argumentation in order to achieve a conviction, especially since the discourse is general.

Likewise, what was narrated on the authority of Imam Al-Hassan "peace be upon him" in his speech to Sulaiman bin Sard Al-Khuzaie, and those with him when they came to the imam when they heard the news of reconciliation in response to Sulaiman's saying (Peace be upon you, O humiliator of the believers), and he said: **((As for yet, you are our Shiites and the people of our affection, and those whom we know with advice, companionship and integrity are for us, and I understood what you mentioned even if I were firm in the matter of this world, and for the world I would work and act, and Muawiya was not more difficult than me, and my opinion would be different from what you saw, but I bear witness to God and you that I am I did not respond with what you saw, except for keeping your blood and reforming among you, so fear God, be satisfied with the judgment of God and leave matters to God, and stay in your homes, and stop your hands, until righteousness rests, or the ungodly rests, even though my father used to tell me that Muawiyah would follow the ruling, for God if We walked to him with mountains and trees, and I did not doubt that he would fight, that God does not stop His judgment, and no one can stop it. And as for your saying: O humiliator of the believers, for God; for you are humiliated and recovered is better than your being murdered and mourned)).(13).**

Directness in the discourse invoked by the situation; Because the speech is a speech to clarify what the people have confused about the matter of reconciliation that was held between Imam al-Hassan (peace be upon him) and Muawiyah, which is to protect the close followers of the Imam from killing. Because killing with pride in the circumstances surrounding imam Al-Hasan (peace be upon him) requires the elimination of Islam, and staying with humiliation requires victory for Islam in the face of days. Because Islam needs you, so protect yourselves.

We note that the imam in his speech described his addressee as one of (our Shiites) and (people of our affection) and (we know him with advice and companionship) and (integrity), and this is what reveals the rapprochement

between the interlocutors, and this constitutes a major introduction through which he wants to fulfill a hypothesis with which there is no dispute. The discourse moved to the focus of disagreement, so the imam presented to them the reasons that called for reconciliation (keeping your blood) and (reforming among you), and ..., and this reviews the principle of persuasion that he wants, by strengthening the arguments by supporting them with Quranic concepts that form the starting points of the natural inferential discourse.

It was narrated from Imam al-Hasan "peace be upon him" of his sermon on inciting his companions to fight and defend. And he said to them: ((Be patient, that God is with the patient, so you people will not gain what you love except with patience for what you dislike)) (14)

The discourse employs the Qur'anic text in order to create activity among the people, as they are about to approach something that is harmful, and this calls for persuasion, and for that to support the discourse, the Qur'anic axiom in the hierarchical construction of natural reasoning:

**Since God is with the patient, you have to be patient**

So, patience is the key to victory, especially patience with regard to what is detestable. The fact that "God is with the patient" (15), the Imam prepared his companions among the believers of jihad to be patient with the hardships of war and endear them with martyrdom, and link it to the deliberative dimension of this concept among the general public and correct the misconception of patience. He was aware of the ordeals he was going through.

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**The second requirement**

**The Qur'anic Intertextual Employment in Supported Argumentation:
A Reading in the Patterns**

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The speaker resorts in his arguments from the intellectual references that form the basis and the building upon which he relies, and these references indicate that the addressee rules and believes in them, and this is what reinforces and supports the "deliberative imperatives" that form the pivot in the process of achieving persuasion and building the inferential logic that governs the respondent with the results and acknowledging them. And the Qur'anic intertextual employment falls into three types: (16):

**First: Direct Qur'anic Employment**: This type of employment is based on the statement of the Qur'an text by using the word (saying) directly, including what came in his sermon, peace be upon him, after the death of the Commander of the Faithful, Ali bin Abi Talib, where he said: ((O people, fear God, for we are your princes and your guardians, we are the people of the house, for whom God Almighty said: "God only wants to remove the filth from you the people of the house and purify you with purification" (17)).

The style of the appeal with the general release makes the speech a universal speech; The fact that the issue at hand is a universal issue, namely

(the Khilafah and the Imamate), which was restricted to commitment to piety, meaning that the one who violates this matter is contrary to the command of God, and this requires non-piety, and this is contrary to what the discourse calls for claiming piety. That is why the speech came in harmony with what they claim, and this formed an argument against them, and in order to support this argument, and to support the argumentation, the Imam declared the Qur'anic text that formed the major introduction to the natural reasoning that is the subject of agreement between the two parties of the discourse.

A justification for the use of direct Qur'anic intertextuality is the importance of the contentious issue that forms the basis and focus of the dialogue process. Those that were absent from the people for one reason or another, and which necessitated resorting to this type of argumentation, which is the supported argumentation, which provides the intuitive introductions that are the subject of compatibility in the pilgrim process.

**Second: The implicit Qur'anic intertextual employment**: It is the employment of Qur'an texts that are consistent with the controversial issue that is the subject of debate and discussion, and this proportionality provides a space for the interlocutor to build his natural reasoning in order to generate convictions at the addressee, especially after these employments, and this is what we find in his speech "peace be upon him." After the martyrdom of his father, may God's prayers be upon them and the people's allegiance to him, he said: ((I warn you from listening to the call of Satan, for you have a clear enemy, so you be his guardians who said to them: "Today you are not overwhelmed by people and I am your neighbor. And when he saw the two groups, he bounced back on his heels and said, "I am innocent of you, that I see what you do not see" (18))) (19).

The structure of the argumentative text in light of the informative aspect presented by the argumantator sends indications of advice, guidance and counselling, as well as the Qur'anic employment that contributed to the textual casting, which seems to be one of the imam's phrases. Because of the strength of its employment and its structural attachment, where the Imam embodies the consequence of listening to the call of the Devil who has adorned them, denied their fear, and threw in the hearts of the polytheists that no one will defeat you (20), the imam (peace be upon him) declared the necessity of fighting against the enemies; To root out discord from souls, not to fear and avoid complacency; Because God Almighty supports the believers with conditions including: (21)

First: persistence, obedience and non-conflict.

Second: patience and lack of restraint.

Third: Avoiding hypocrisy, pursuant to the pleasure of God Almighty, for the one who aims to block the path of God, for Satan has changed him and left him. As for the believers, religion urges them to strive in which truth is supported over falsehood, and these meanings and connotations were reinforced by the Qur'anic discourse that formed the first structural unit in

the natural logical construction; Being the first introduction in the proof Al-the argumentation.

Imam al-Hasan (peace be upon him) employed the Qur'anic intertextuality when Mu'awiyah sent his messenger to al-Hasan (peace be upon him): ((He said to him: Muawiyah calls you, he responded: Who accompanies him? The Messenger said: He has so-and-so and named each of them by his name, so Al-Hassan (peace be upon him) said: "What about them? "The roof fell over them and tormented them from wherever they did not feel." (22) Then he said: O maid, Bring me my clothes, then he said: O God, I ask you to protect us from their evils, and I seek your help on them, so I am satisfied with what you want and You will, from your power and your strength, O Most Merciful.)) (23)

Imam al-Hasan (peace be upon him) employed the Qur'anic intertextuality when Mu'awiyah sent his messenger to Al-Hassan "peace be upon him": Muawiyah calls you, he responded: Who accompanies him?

The principle of polyphony created by the Imam "peace be upon him" by means of the word (he said), from which he remembers the intellectual references of the two parties to the discourse, especially since the messenger reveals the state of his master; The one who conspires against the right, and the Imam "peace be upon him" employed the Quranic text to support the case, which formed the focus of the issue that the Imam "peace be upon him" wants to support and expose, as their coercion is similar to those whom God Almighty has blown up from the rules, so the ceiling fell on them. To shake its rules while they were under it, they used to decorate the ceiling (i.e. the caliphate of the Umayyads) and try to preserve it, so the ceiling was collapsed to destroy it from the rules. (24) And presenting this understanding according to the inferential context, in order to converge the inferences between the Qur'an's narrative image of the state of the conspirators, and the situation of the people with Mu'awiyah, and this convergence provided the guarantor of the process of transition between the two inferences.

Third: The Qur'anic implementation by means of commenting: Commenting is considered one of the methods used by Imam Al-Hassan (peace be upon him) to employ the Qur'anic text in his speech. And by it we mean the conclusion of the speech with a verse from the Holy Quran. It is one of the characteristics of Al-Hasani speech, where he concludes his speech with a verse appropriate to the ideas he presented, then the Qur'anic text works to conclude the idea that the Imam (peace be upon him) wanted to convey to the recipient of the speech. This method is often apparent in the sermons of the Imam (peace be upon him), as this method is considered to be more intense in influencing the listeners. Because the Qur'an has an impact on the human soul, which makes it feel remorse in one way or another, so this conclusion is like the imam's signature of his sermon. Examples of this include what happened between him and Muawiyah when Mu'awiyah met with Amr bin Othman bin Affan, Amr bin Al-Aas, Utbah bin Abi Sufyan, Al-Walid bin Utbah, and Al-Mughira bin Shu'bah, and they colluded on one thing. And they sent their messenger to Imam Al-Hassan

(peace be upon him), so he returned to them and they made falsehoods, accusations, and slanders against the imam, as he argued with them with irrefutable evidence, and they did not turn away from them and their slander. **((So, Imam al-Hassan (peace be upon him) rose up and shook off his clothes, saying: "The female wicked are to the wicked, and the wicked to the female wicked." (25) These, by God, O Muawiyah, are you and your companions and your Shiites. And the Good (women) for the Good (men) and the Good (Men) for the Good (Women), those who are kind and are absolved from what they say, to them is forgiveness and generous provision."(26) These are Ali bin Abi Talib, his companions and his Shiites. (27).**

Imam Al-Hassan (peace be upon him) wanted to clarify a social reality through his citation of the blessed verse indicating the social correspondence between these two types of people (28), and that a person cannot register his name in the list of criminals and then live with the righteous, rather life must end with him with those who have registered his name in their list in practice (29) describing those assembled as being of the same type, and they will not change whatever the clear evidences and proofs he gives to them. Their words and deeds were evil, and some were guardians of each other. Likewise, what was mentioned about the humility of Imam Al-Hassan (peace be upon him) when he passed by the poor and they put crumbs of bread on the ground while they were sitting and they would eat them, so they said to him: Come, O son of the Messenger of God to lunch. So he went down and said ("God does not love the proud," and he made him eat with them until they were satisfied and the food wasn't finished with his blessing, then he invited them to his hospitality and fed them and clothe them)) (30). The Imam's reference using the Qur'anic text represents an accurate diagnosis of the recipient of the speech, and an interesting end to the spectacle, in addition to that the speech recipient's sensation of verbal consistency through the Qur'anic intertextuality in the speech as if it is from the words of the Hassan Imam (peace be upon him).

The invocation of the Qur'anic text falls under the argumentation by acting, and these rhetorical arguments represent a high persuasive dimension, especially based on what is known as shared knowledge that provides interlocutors with a common basis that can be based on the terms of the speech process and the structure of cognitive systems, and then achieve the purpose of the persuasive discourse.

### The Third Requirement

### Supported Argumentation and Inferential Dimensions: A Cognitive Reading

The Hasani discourse is distinguished by its epistemological dimensions that have Qur'anic intent, from which have emerged indications with informative payloads that have resulted in indicative dimensions. They accomplished effective actions in the discourse, and were represented by three dimensions:

**First: The inferential cognitive dimension:** One of the deliberative inferential dimensions that resulted in the Hasani discourse is the argumentative, influential and persuasive cognitive dimension that appears in its many levels, and derives its strength from the Qur'anic identifier with a nodal characteristic. The Imam (peace be upon him) said: **((What remains in the world other than this Qur'an, then take it as an imam to guide you to your guidance, and the people who are most entitled to the Qur'an are those who work by it if they do not memorize it, and the one who does not work with it and if he recites it will be far from it.))** **(31)** He also said: **((This Qur'an will come on the Day of Resurrection as a leader and a driver who leads some people to Heaven, those who permitted its permissible and forbade its sanctity and believed in its similarity, and it leads some other people to Hell, those who have lost its limits and rulings and have permitted its forbidden ones)) (32).** And from his speech, "peace be upon him,"**: ((This Qur'an includes the floodlights of light and the healing of the breasts, so let them glow with its light, for thinking is the life of the seeing heart, just as the enlightened walks in the darkness with the light)) (33).** He also said: **(And know with certainty that you will not know piety until you know the quality of guidance, and you will not stick to the Charter of the Book until you know who has rejected it, and you will not recite it in the right way to recite it until you know who perverted it. If you know this, You have known heresy and impiety, and you have seen the libel of God, and you have seen how the one who loves and is not ignorant of you who does not know, and sought that with his family, for they are especially light to be enlightened by them and imams to be emulated, with whom lives knowledge and the death of ignorance) (34).**

The cognitive deductive imperative discourse requires induction and advice; The fact that the deliberation of the addressee is pushing towards adherence to the Holy Quran; The argument he made; His being the guide for you, and this constituted the major introduction to the inference, which was followed by the minor introduction that the people most deserving of the Qur'an, those who did, entails an implicit result (we are the ones who worked with the Qur'an, follow us), and this entails an opposite result for those who have been put away from it who did not work with it and if they read it (Do not follow them.).

Then the imam uses contrasting epistemological contrasts in concepts to attain the influential dimensions in the sermon, from which Quranic knowledge is generated, that is capable of motivating people to convert. Likewise, the Imam (peace be upon him) described the Qur'an by saying: **"The Book of God is in detail in everything, falsehood does not come from his hands nor from behind him. He is relied upon in everything. And coupled with guardians)) (35)**

The imam supported his reasoning with the Qur'anic contents after introducing the Qur'an's legitimacy. It is the detail of everything, and the falsehood does not come to it, and it is relied upon in everything, and this constitutes the major introduction in which there is no dispute, and it is based on the principle of persuasion that includes obedience to God, His

Messenger and the rulers, and this inclusion and consolidation contributed to the achievement of the supported argumentation.

The Imam, peace be upon him, said: ((**I am the son of al-Bashir, I am the son of al-Nadhir, I am the son of the one who calls to God with his permission, I am the son of the enlightening lamp, I am from a household from whom God removes the abomination and purifies them as a purification. The Almighty, "Say, I do not ask you for a reward except affection in The Family and whoever commits a good deed will be rewarded for him with it." (36) The good is our affection for the household and then he sat)) (37).**

The discourse raises the principle of polyphony in light of the personal counselor (I), who reflects the self opposite the imam in the light of the principle of comparison, who casts an argument on the addressee, in addition to that it constitutes a persuasive strategy, from which the persuasive deliberative dimension is generated, which with the logical structure:

**Since I am the son of al-Bashir, the son of the nadhir, the son of the one who calls to God, and the son of the enlightening lamp, you must have our affection.**

This result was supported and proofed by the Qur'anic discourse, and the supported argumentation, which supports the results presented by the addressee, was born, and this in the context of deliberation reflects the characteristics of the people in denying the people of the House of Prophethood, and this reflects the denial of the Qur'anic that carries the epistemic contents that they departed from and did not act upon, and this Qur'anic text draws The straight line in the nation by the command accomplished by affection, the first kinship, which is the greatest good; Because with their affection, a healthy line of leadership (38) is confirmed.

**Second: The value inferential dimension:** one of the value-evidentiary dimensions that resulted in Imam al-Hasan's discourse, as his epistemic structure was formed, and this deliberation came as a result of the substitution of values after the upheaval of the aftermaths intended to rob the will of the Islamic nation and the absence of its knowledge and value consciousness, and replace it with values that have no connection with Islam, This is what the imam implied when he sermoned after he learned that Muawiyah wanted to take the pledge of allegiance from him. He said: "Now, by God, the proofs have been correct, the verses have been separated, and the problems have arisen, and we expected the completion and interpretation of this verse. God Almighty said: "Muhammad is nothing but a messenger before whom the messengers were emptied. If he dies or is killed, you will turn against your heels, and whoever turns against his heels will not harm God anything and God will reward the thankful" (39)) (40).

Imam "peace be upon him" employs the time marker (the hour. Now), and he follows it with the oath in the context of the news about the issue that has manifested itself in human behavior, namely: (the value coup), which was embodied by the call for allegiance, which establishes the

concept of (We are more entitled to the caliphate and take over the ruling), and this result required the people to present the pledge of allegiance, and the imam wanted to nullify this result and the case that necessitated it, so he presented the Qur'anic discourse carrying the contents of the value coup on the concepts and foundations established by the final Prophet "upon him be the best of prayer and salutes" a new result (those who do not deserve the caliphate), and their call to pledge allegiance is null, and this textual employment of the text for the Qur'anic text supported and reinforced the informative context, and the supported argumentation gave birth to a new result: (This coup does not harm God anything) meaning (the coup makers harm themselves); Because God rewards those who are thankful for the blessings represented by the true caliphate of the people of the House of Prophethood, and in light of that, the inferential logical case can be constructed in light of the natural discourse:

**Since you turned against your punishment, you did not harm God, but rather yourselves**

This necessitates an accomplished action (Do not turn away), and an affective act (Be thankful for the blessings - the blessing of the caliphate for the people of the House of Prophethood and the mineral of the message). Because it came in a politically charged atmosphere, in which all means of victory that were outside the prevailing values and norms were used.

**Third: The ethical inferential dimension:** The ethical approach formed an inferential dimension in the speech of the Imam "peace be upon him", especially since the Qur'anic discourse became the major introduction in which there is no dispute between the two parties to the discourse. As it represents the common knowledge between the two parties to the discourse, and this origin formed the basic unit in building the natural reasoning in the Imam's speech, which reflects the ethical dimensions in word and behavior, and this contributes to the deliberativeness of the persuasive discourse, he said: **(((A boy for whom (peace be upon him) has committed a felony that deserves punishment, so he commanded him to be beaten, so he said: O my lord, and forgive people. " He said: I forgive you, he said: O my lord," God loves those who do good."(42) (He said: You are free for the sake of God, and you have double what I was giving you)) (43).** And from what was narrated about the Imam (peace be upon him) that when he rose to prayer, he would wear his finest clothes, and he was told, O son of the Messenger of God, why did you wear your finest clothes and said: **((God is beautiful and loves beauty, so I beautify myself to my Lord then he says, "Take your adornment at every mosque" (44), so I like to wear my most beautiful clothes)) (45).**

The Imam (peace be upon him) employed: Qur'anic discourse in building supported argumentation by making the Qur'anic discourse the major introduction to inferential construction:

**God loves benefactors: the great introduction**

This introduction requires the kindness of the people of charity, of which (emancipation) is one of its concepts.

**The Imam is a good doer, according to the evidence of the validation:
He said: You are free for God's sake.   Minor Introduction**

**God loves: the result**

**In light of the constructing of the conditional natural inference:**

**Since God loves those who do good, you must do good, and the opposite
of this result is that God does not love someone who does not do good.**

And the Almighty said: **"Take your adornment at every mosque."**
(46) We find the imam using the Qur'anic discourse to build a natural
reasoning in it a persuasive dimension represented by showing adornment
and beautification in prayer. Because God is beautiful and loves beauty:

**Since God is beautiful and loves beauty, you must be beautified and
adorned**

So, we find the justifying argument that constituted a justification in
obtaining the result, which is indicated by the edge (concern for prayer and
preparation for it), since it is special preludes to prayer that require the pure
in clothing and place.

**Conclusion:**

Qur'anic discourses have become the starting point for building natural
reasoning in the supported argumentation, which builds their introductions
according to the Qur'anic texts. So the search results came:

1- The study proved that the Hasani discourse is one that carries Qur'anic
concepts and is based on them in achieving their guiding objectives. The
fact that the contexts of the political discourse call for identifying the
intellectual commonality between the two parties to the discourse.

2- The study revealed a new type of argumentation represented in the
"supported argumentation", whose foundation is based on the great
introduction of the Qur'anic orientation in establishing consensus among the
interlocutors, to the point of disagreement in achieving persuasion.

3- The study revealed the link between the political discourse of the Imam,
and the Qur'anic concepts with moral paths and value that do not authorize
action with deception, Cunning and lies. So, imam's political speech
revealed cunning and deception that the people played in order to obtain
gains.

4- The study drew the evidentiary dimensions drawn by the Imam's
political discourse in light of the Qur'anic intertextuality, and the cognitive
employment, both explicit and implicit.

5- The study showed the magnificence of employment and Qur'anic
intertextuality in revealing the values and ethical conditions of the people,
and ways to treat these conditions by means of the Qur'an, in addition to
achieving social benefits.

6- The study showed the depth of the Qur'anic reasoning in the Hasani discourse, the number of Qur'anic concepts and the common knowledge between the two parties to the discourse, and this is what contributed to the deliberation of the argumentative discourse and the achievement of persuasion.

7- The study revealed the deliberative path of the Hasani discourse and the directive and accomplished action achieved in the inferential logic of a natural logical orientation.

## Research margins

1. See: The ideal humanism according to Al-Hassan bin Ali (peace be upon them both) Analytical study: Dr. Rahim Karim Ali Al-Sharifi: 157

2. Surah Sad: Verse 88

3. Bihar Al-Anwar 18/254

4. See: Al-Tafsir Al-Kashif, Muhammad Jawad Mughniyeh, 6/391

5. Surah An-Nisa ': Verse: 59

6. Bihar Al-Anwar 18/257

7. See: In the depths of the Qur'an 7 - Al-Usur Wal-Aghlal - Muhammad Mahdi al-Asfi / 188,189

8. See: Encyclopedia of Quranic Concepts 3/170

9. Surah Al-Zukhruf: Verse 44

10. Bihar Al-Anwar 18/298

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12. - Bihar Al-Anwar 4 / 138,139

13. The Imamate and Politics 1: 71

14. The Imamate and Politics 1: 71

15. Surah Al-Baqarah: Verse: 153

16. See: The Qur'anic Impact on Nahj al-Balagha: 432

17. Surah Al-Ahzab: Verse 33

18. Surah Al-Anfal: Verse 48

19. Bihar Al-Anwar 18/257

20. See: Interpretation of the Great Qur'an by Ibn Katheer 2/330

21. See: The Objectives of the Suras 44

22. Surah An-Nahl: Verse 26

23. Bihar Al-Anwar s 18/301

24. See: Min Hoda Al-Qur'an 2: / 319,320

25. Surah An-Nur: Verse 26

26. Surah An-Nur: Verse 26

27. Bihar Al-Anwar s 18/310

28. See: The Objectives of the Suras: 114

29. See: From the Guidance of the Qur'an 6/36

30. Virtues of the family of Abi Talib 4/14

31. Irshad AlQulub 1/79

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34. Tuhaf Al-Uqul (Masterpieces of Minds): 227

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36. Surah Ash-Shura: Verse 23

37. Bihar Al-Anwar 18/259

38. The Objectives of the Suras: 188

39. Surah: Al Imran: Verse: 144

40. Bihar Al-Anwar 18/299

41. Surah Al-Imran: Verse 134

42. Surah Al-Imran: Verse 134

43. - The killing of Hussein 1/131

44. Surat Al-A'raf: Verse 31

45. - Tafsir al-Ayashi 2/14, Majma 'al-Bayan 4/637, Waseel al-Shi'a 2/331

46. Surat Al-A'raf: Verse 31


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