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**PRAGMATIC ENTAILMENT IN POLITICAL DISCOURSE
AN ARGUMENTATIVE READING IN LIGHT OF NATURAL
REASONING LOGIC**

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Abstract:

The emergence of the political discourse tells of the external contexts and the interactive and communicative atmosphere of the discourse, so reading the discourse requires knowing the occasions of the discourse so that we can know the cultures surrounding the originator of the discourse, and what are the circumstances that resorted him/her to resorting to this argumentative method of argument and not other methods.

The external cultural context has an impact on shaping the discourse, especially if the speech is a political speech that documents the political conflicts that have generated turmoil and splits in the societal environment. Therefore, political speeches occupied the largest space in the knowledge system of Imam Al-Hassan "peace be upon him", in addition to that, the specificity of the religious political discourse, which is fraught with directive and guiding objectives aimed at affecting the recipient of the speech. In order for this effect to take place, the author of the discourse adopted the "inferential logic" based on the "common knowledge" between the two parties to the discourse as way to construct the discourse in an inferential structure with argumentative intentions.

The first requirement:

Pragmatic Entailment: A study of the concept and the function

In the conceptual sphere, the pragmatic entailment represents the non-verbal activity (the perceptive mental) that the speaker relies on in the communicative inferential

process in order to create harmony based on what the recipient has of information spoken by the speaker has turned, after that, into entailment that prevents the succession of sayings which have no link among them ⁽¹⁾, as the entailment is present in the archives “and it is not a given contingent on the structure that adapts to the adaptation of the achievement and the conditions of use, but is a natural phenomenon in the structure” ⁽²⁾; For this, the entailment has been characterized by: ⁽³⁾

First: The entailment is fixed in the pronounced and is recorded, and the pronounced indicates it.

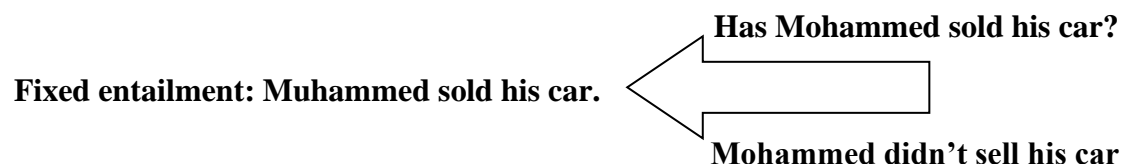
Second: Entailment is the body of shared knowledge between those engaged in the talk. Thus, it is easy to be recognized.

Decro defined the structure of entailment in three elements, namely: “the saying“ I ”, the said“ you ”, the entailment“ we ”⁽⁴⁾, and revealed the intertextuality of the entailment in light of the following sentence:

Muhammad sold his car.

- 1- The saying (I) Muhammed sold his car. The told structure (bear a claim).
- 2- The said (you) Mohammed doesn't have a car now. The untold structure.
- 3- The entailed (we) Muhammed had a car. The structure (shared between the communicators).

The entailed represents the shared (knowledge) between the communicators and it is in the previous sentence (Mohammed had a car). There is a reference in this to the risks of the car that necessitate not to buying. This is called inferential natural construction. It contains an argumentative directing of the recipient which is represented by (guidance). The entailed is proven before Negation and interrogation⁵. This can be explained:



The entailed is fixed because it is prior to the communicating process and is responsible for it because it is collective⁶. Therefore, entailment is neither negated with the negation of the utterance, nor its validity changes with interrogation⁷.

So, the argumentative value is note centered in “the entailed”, which has guidance dimensions, because “the entailed” is what the saying sends to the recipient in a non-said way. Rather, the path of the argumentative function is determined by the "utterance" being “the new claim”. For this reason, “the entailed” is considered a foundation level for the utterance reason⁸ which carries the essence of the claim that is aimed to be convincing. This argumentative category imposed by the saying calls for linking to what was said and not to what was implicit⁹. Therefore, the entailed represents the real support for the statement to launch the natural inference. There is no inference achieved without a " entailed " upon which the saying is based and emanates from it, and on this fact it represented "the entailed is the axis of the argumentative process"¹⁰. The entailing function is an "argumentative and persuasive function" of achievement dimensions through the harmony and coherence of the

discourse, and the restriction of the rules framework in which its requirements are embodied¹¹. Because it is a linguistic, constructive, revealing action that for the framework of the conversation that is called as a common knowledge that is not disputed between the two parties to the speech¹². And on this principle, it must be acknowledged, as if its cognitive building is a reality that cannot be dismissed or questioned. This is what prompted some of them to say: The entailments are not subject to refutation, defense, or confutation¹³. It does not represent a locus of possibilities (¹⁴); This requires us to present the argument to the recipients in the manner of entailments ((what is required is a successful argumentative method))¹⁵.

The starting point in the statement of the natural inferential logical structure as starting from “approvals” to “contraventions,” which is an argumentative path based on the “principle of persuasion” based on “ancient knowledge” that represents the ideas of the addressee that he seeks to introduce into the respondent; Because communicative competence is based on knowledge structures, which are agreed upon; Therefore, the entailment became of an inferential linguistic nature that is perceived through the linguistic relationships that the saying implies¹⁶.

The entailment verb is classified among the "indirect verbs", and these forms of verbs reveal the deductive power of the addressee, and the non-verbal action is what pushes the addressee to operate the logic of deduction and reasoning by using the tool "الذن". This tool distinguishes between inference procedure and its structure entailing¹⁷.

Here, we reveal the relationship between entailment and natural inference, which builds the logic of results according to the major premise of the presumptive dimension. The space between speech and entailment calls for the evaluation of behavior and determining its cognitive paths, which reveals (achievement) the most important pillar in the theory of verbal action that was established by (John Austin) in his book (How to accomplish things with words), and matured in the hands of his student (John Searle)¹⁸. The accomplishment action is almost equal to the verbal action, so every achievement action is a verbal action according to the verbal action theory (¹⁹), so the procedural hypothesis ((every saying is the realization of an action))²⁰

Thus (John Austin) denies that the functions of language are limited to news or a description of reality that is either true or false, and he saw that there is a type of statement - informative - in its epistemological structure and build, but it does not describe the facts, rather it is not described as truthfulness or falsehood. He ended up distinguishing between two types of pronouncements²¹:

- First: declarative pronouncements: which describe the external reality and can be described as truthful and false.

- The second: Performative pronouncements: which do not describe the external reality and cannot be described as truthful and false. Rather, it is used to accomplish an action such as naming, apologizing, welcoming, advising ... This is what the argumentator seeks and asks for by activating the entailment generated by the linguistic elements laying in the grammatical structures. So (the entailed) falls under the principle of comprehensive cooperation, except that the (abbreviation) law or (Silence) *, prevents it from appearing as spoken.

Here, Decro, as a matter of entailment, gives another argumentative function, which is his ability to organize the discourse and the sequence of its movement. He presented a general hypothesis within what he called (the law of interdependence), according to which the saying “s2” is not related to another saying “s1” except on the basis of the saying in “s1” (22). The basic distinction that he aspires to is the distinction between (s1) a formal linguistic work, and (s2) a verbal contextual work (23).

This feature necessitated the existence of a standard to set the entailments because it is considered the (supreme correct introduction) upon which the natural inference logic is based on. Decro has taken (negation) and (interrogation) two criteria for controlling the (entailment) and distinguishing it from all other connotative meanings. So, when we say: Muhammad sold his car. is this sentence (result) and (An argument) is an implicit result represented by (entailment), which is the fact that (Muhammad owned a car) and this is not required by an argument, and an argument for the recipient that requires an implicit result that the tool (الذن) makes visible by way of saying, which is required by an argument. This represents (the act of achievement).

Since Muhammad has sold his car now, then you have to sell it.

The achievement represented by directing advice and guidance, and the effectiveness of (the entailment) represented a support for the inference, so it is not correct without it, and here the (argumentative values) of the referring reference to which the entailment is referred, in the sense that the existential entailments must be satisfied in order to present the value of the truthfulness of the saying and its falsehood, we enter Negation: Muhammad did not sell his car, and this proves the entailment: Muhammad owned a car, ((The entailment for the affirmative sentence is the same as the entailment for the negative sentence)) (24).

Second Requirement:

Argumentative entailment in the structure of political discourse

The determination of the entailment depends on the type of the utterance indicator that declares the necessity of the implicit in the utterance, and from the cues (entailment cues), which are considered a fundamental topic in determining the entailment, as an important mechanism within the said system from which the argumentative referential logic is based, in which (the entailment) represents a foundational level; for the saying structure; In light of this, cues are defined as: linguistic signs whose reference is not united except in the context of the discourse in which they are mentioned; Because they are devoid of any meaning by themselves; Therefore it was called ambiguities or mutants, or lozenges, and although all the words in the language refer to a specific meaning, the signs are present in the mental lexicon of speakers of the language without its connection to a specific meaning (25).

The usefulness of signs as expressions that remind researchers in linguistics that natural languages laid the basis for direct communication between people face to face, hence the formal theory was unable to process these signals (26), as signs are linguistic units that have verbal dimensions revealed by the context of use, and these deliberative dimensions change with a change in the type of counselor. These signals help to understand the speech and its requirements, and help to create a connection between the two parties to the speech; Because it approximates concepts, and calls for practical measures in mindfulness, according to argumentative requirements.

Imam Al-Hassan (peace be upon him) said: ((Whoever knows me has known me, and whoever does not know me, I am Al-Hassan Bin Muhammad the Prophet (may God's prayers and peace be upon him and his family). Then he recited this verse that tells what Yusef (peace be upon him) said ((And I followed the family of my fathers Abraham, Ishaq and Yaqb)))⁽²⁷⁾, I am the son of al-Bashir, and I am the son of al-Nadhir, and I am the son of the caller to God, and I am the son of the enlightening lamp, and I am the son of one who has been sent as mercy to the (workers), and I am from the household from whom abomination has been removed and were purified with perfect purification, and I am from the household of whom Gabriel used to go down on them, and among them he was upgoing. And I am one of the people of the house whom God assumed their affection and loyalty, so he said, as revealed to Muhammad (may God's prayers and peace be upon him and his family): ((Say: I will not ask you for a reward except affection in the household) ... And the commission of good deeds is our affection, the people of the house))⁽²⁸⁾.

The intellectual loads from which the speech emanates in the light of personal cues of (subjective) dimensions necessitated another external voice. The saying: (I requires (you) and this is called (the intersection of pronouns)⁽²⁹⁾, which achieves an argumentative dialogue interaction in which the respondent resorted to (the principle of cooperation) in order to erase the distance between arguing subjects, so that achievement is achieved in its influential dimension, which is the recognition of the argument and the acknowledgment. Especially since the discourse, with its epistemological background, and its religious authority represented by Qur'anic interactions, refers to (the Caliph), and its positive strings.

Consequently, in light of the requirements of the speech, it generates an achievement power, especially since the news statement has become a "proof" for the recipient of the speech, and it bears the claim of "I have the right to the caliphate":

Argumentative natural inference can be constructed:

- -Since he is the son of al-Bashir and al-Nadhir ... then I deserve the succession.

And he built the inference contrary to the advanced case.

- Since he is neither the son of al-Bashir nor the al-Nadhir... then he does not deserve the succession.

Thus, the "achievement power" generated by the claim, which was entailed by the argumentative deliberative context, can be demonstrated: "You must listen to my saying and obey me," "and do not listen to anyone else."

And Imam Al-Hassan (peace be upon him) said: ((O people, Mu'awiyah claimed: I saw him in the caliphate as welcome and I did not see myself as worthy of it, and Mu'awiyah lied, I am the first of people in the Book of God and on the tongue of the Prophet of God, so I swear by God if the people pledged allegiance to me and obeyed me and supported me, the sky would have given them its rain and the earth is its blessing, and when you coveted it, O Muawiyah, and the Messenger of God (may God's prayers and peace be upon him and his family) said: (A nation of which a man has never passed away, and in them there is someone more knowledgeable than him, but their matter still goes downhill until they return to the sect of the calf worshipers))⁽³⁰⁾.

The referral constituted a cognitive reference in revealing the historical facts that the discourse carried through its linguistic system. Especially the indicator (الذي) which required the warning, on the subject - the Khilafah - because the one who is addressed is global, Because the problems of the speech require the discovery of the fallacies of

the plaintiff and the use of the addressee, the indicator (I) investigated the creation of the correspondence between the arguing subjects, and the argumentative inference can be constructed:

Since I am the first among people in the Book of God and in the words of the Prophet of God, then I am the Caliph.

This would not have been possible without the existence of the implicit saying embodied in the form of an imperative, which constitutes a new equation in constructing the argumentative inference:

Since you are not the first among people in the Book of God and in the words of the Prophet of God, then you are not the Caliph.

This corresponds to the two images created by the entailment, which has become an argument for the private recipient, especially the global recipient.

Imam al-Hasan (peace be upon him) sermons: ((O the one who mentions Ali, I am Al Hassan and my father Ali, and you are Muawiyah and your father Sakhr, and my mother Fatima, your mother is Hind, and my grandfather is the Messenger of God (peace and blessings of God be upon him), your grandfather Harb, and my grandmother Khadija and your grandmother Nathila, so God curse the one of us with the worst reputation, who has the worst origin, and evil in advance, and the oldest among us in infidelity and hypocrisy))⁽³¹⁾.

The nature of the political discourse calls for evoking the subjective dimensions of the (I) and (you) interlocutors; Because political discourse is a confrontational discourse in which each party calls for its persuasive entailments, and this is what is indicative in linguistic structures with indicative dimensions (the call). Because the centrality of the political discourse revolves around the issue of (the caliphate), and this is revealed by the contradiction of the selves:

I am Al Hassan and my father Ali, and you are Muawiyah and your father Sakhr, and my mother Fatima, your mother is Hind, and my grandfather is the Messenger of God (peace and blessings of God be upon him), your grandfather Harb, and my grandmother Khadija and your grandmother Nathila.

And the construction of argumentative natural inference:

Since I am Al Hassan and my father Ali, ... then we deserve praise.

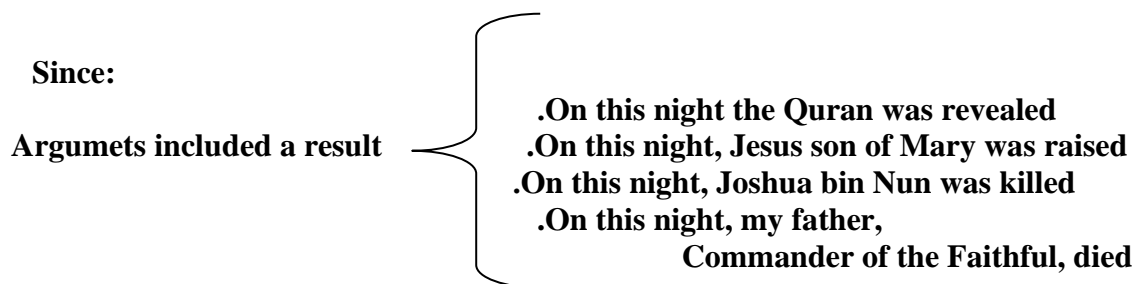
This is an argument and proof for the hearers of the speech, in addition to that denying and concluding the statement of the speaker - Muawiyah -, and this can be explained in light of the opposite of the above equation:

Since you are Muawiyah and your father Sakhr..., then you do not deserve praise.

And Imam Al-Hasan, peace be upon him, said: ((O people, on this night the Qur'an was revealed, and on this night Jesus son of Mary was raised, and on this night Joshua bin Nun was killed, and on this night my father, the Commander of the Faithful, died, and God does not precede my father who was before him from Guardians of Heaven, and no one after him))⁽³²⁾.

The rhetorical entailment contained in the speech through the temporal indicator (tonight ...), produce suggestive connotations of transitional dimensions. (The principle of appropriateness), which is a principle based on enriching the listener's information and perceptions and making him constantly adjust his perceptions from the previous⁽³³⁾. The referent removed confusion and ambiguity in the speech, bringing the distance between the interlocutors closer, and thus the influential dimensions are achieved according to the external referral embodied by Imam Al Hassan (peace be upon him) By saying: (By God, no one precedes my father who was before him from the guardians of Paradise, nor will he be after him), and this knowledge generates the results of its knowledge and calls for following the approach

of the Commander of the Faithful (peace be upon him). That built an argumentative evidentiary unit:



Third Requirement:

Political discourse and rules of communication

The rules of communication are the interactive framework for dialogue, a corrective approach, and a pruning tool. Paul Grace formulated in his article (Discourse Logic), which is the main pillar of all dialogues as a general, embodied in a general principle he called (the principle of cooperation), and he formulated it as follows:

Let your contribution to the dialogue be to the extent required by the context of the dialogue, and in accordance with the accepted purpose, or the direction in which the dialogue takes place.

And in accordance with the dialogue directions of the recognized argumentative dimensions, or the direction in which that dialogue takes place ⁽³⁴⁾. Grace branched from major rules of this general principle, which are ⁽³⁵⁾:

1- (Quantity Rule)

- Make your statement to the addressee according to what he needs, without adding or decreasing

2- (Quality Rule)

- Do not say anything that you don't know whether it is true.
- Do not say what you lack evidence for.

3- (Relevance Rule)

- Make the saying fit the occasion.

4- (Manner Rule)

- Avoid resorting to ambiguity and misunderstanding in speech, and make it a neat summary.

These rules only govern the reporting side of conversational communication.

In extension of these main rules, (Robin Lakoff) formulated in her article: (The logic of politeness) the principle of politeness.

– The rule of (abstinence), which is:

Do not impose yourself on the addressee, that is, to remain conservative, and do not intrude on the affairs of others.

– **The rule of (choice), which is:**

Make the addressee make his own decisions, and leave his options open.

– **The rule of (courtship), which is:**

Show friendliness to the addressee, i.e. be a friend ⁽³⁶⁾.

In order for the addressee to achieve what he wants to do, he must know the rules of communication that represent effective constituents in discursive and argumentative interactions, especially in the political discourse that has become more heavenly, Because it is based on a Qur'anic premise, so his saying, peace be upon him: ((It is that you observe the rights of God, the rights of the living, and the rights of the dead. As for the rights of God, perform what he asked, and avoid what He forbade, as for the rights of the living, it is to do your duty towards your brothers, and do not delay Serving your ummah, and for the guardian to save what is saved for his ummah, and to raise your property in his face if he departs from the normal road)) ⁽³⁷⁾.

In addition, a speech narrates turbulent political events that reflect the state of division and the disintegration of the nation. Therefore, political words occupied the bulk of the Imam's speeches and words.

Imam Al-Hassan, peace be upon him, said: ((By God, you lied, you did not pay for someone who was better than me, so how can you fulfill me, or how can I reassure you and do not trust you, if you are honest, then the date is between me and you in Al-Mada'in camp, so meet me there)) ⁽³⁸⁾

The veto strategy that the speech invoked in light of the interviews: What do you fulfill for someone who was better than me? How can you fulfill me or how can I reassure you and I do not trust you, until it generates entailments that reveal the falsity of their claim, and the Imam "peace be upon him" reveals the invalidity of their claim and obligating them to make the argument through the spatial indicator (there), And this use created an interaction that was called by the persuasive deliberative dimension based on the basis of skepticism, and according to which it is (to make the addressee choose himself); Because the circumstances of the events and facts necessitate the questioning of the recipient, stating the invalidity of his call, in addition to compelling them to the argument.

And Imam Al-Hassan (peace be upon him) said: ((By God I see that Muawiyah is better for me than those who claim to be Shi'ites. They sought to kill me and took my burden and took my money, and by God, if I take from Mu'awiyah a covenant with which I keep my blood and save in it my family, it is better for them to kill me and to lose my household. " And my family)) ⁽³⁹⁾.

The speaker submits his speech according to (the principle of truthfulness), which is the principle that the speakers are supposed to affirm in their speech only what they regard as truthfulness, and they only issue orders with what they wish to achieve and accomplish in the linguistic event ⁽⁴⁰⁾, and this is in harmony with the fateful issues of political concern; Therefore, the speaker used the rule (Make your words have an appropriate relationship to the topic), in order to indicate the extent of the calamity that the Imam experiences with the people, and how the Imam shows this

in light of the magnitude of the calamity by depicting what goes to him to kill him from the loss of his family.

Imam Al-Hassan (peace be upon him) addressed the army after the news of the escape of (the ruler), the commander of the army, whom the imam directed to the Levant, and said: ((This Kindi went to Muawiyah, and betrayed me and you, and I directed another man in his place, and I know: he will do to me and to you what the previous did, and will not consider God with me or you.)) (41).

The indicator (this) calls for the presence and encounter between the interlocutors, and this presence summons the context, Because the speaker wants to determine a real and realistic result, which is (treachery) represented by his followers, and here he obliges them to reason, and confirms this fact through the personal indicator (I) in stating his assignment from one side, and determining his truth on the other side, the social context requires not to trust you, and this achievement deliberative value that the text reveals, necessitating direct speech, in light of the principle of (cooperation).

The Imam said, in response to the letter sent by Muawiya bin Abi Sufyan claiming that the caliphate is him. The Imam (peace be upon him) responded with a letter in which he said: ((The Khilafah is only for me and for my household, and it is forbidden for you and the people of your household that I heard from the Messenger of God (may God bless him) He and his family and grant them peace), and God, if you found patient people knowing my rights and not denying it, I would not surrender to you and I would not give you what you want. ”(42)

Imam Al-Hassan "peace be upon him" presented his article according to the quantitative rule:

- Make your contribution to the dialogue as required.
- not more than the required amount does not detract from it.

Thus, he obliges the recipient of the speech to make an argument, and nullifies and denies their claim, not even memorizing a different result.

Imam Al-Hassan (peace be upon him) said: ((I know that you are people of deceit, and I know that you have left what is between me and you, but I am completing the argument against you, so gather in the Nakhilah tomorrow, and agree with me there and do not revoke my election, and beware of Allah's torment)).(43)

Imam al-Hasan (peace be upon him) assigned his speech on the basis of the direction: Be clear: and specific: avoid ambiguity, avoid confusion, be brief, and arrange your speech, so that the speech achieves its goals, especially since the political discourse requires clarity and no ambiguity, especially if it is an ethical and ethical discourse. Quranic knowledge in his reform movement.

Conclusion:

The philosophy of an implicit saying or indirect action in a discourse that reflects the external context surrounding the text; Because the speaker's resorting to this method gives indications that reveal the specificity of the speech, especially if the speech is political, the most important of which are:

- 1- The Pragmatic entailment represented in political discourse an argumentative dimension, binds the recipient with the argument and drops the arguments out of his hand.
- 2- 3- The research revealed the generators of Pragmatic entailment, and how it formed holes in the indication of its type, and by that it revealed the most important political issues, especially the conflict over (the caliphate).
- 3- Entailment formed in its deliberative dimension the major premise in natural inference, in order to reach the result that binds the recipient.
- 4- The speech of Imam Al-Hassan (peace be upon him) revealed that the political discourse is a confrontational discourse that requires the convergence of values between the interlocutors in light of the embodiment.
- 5- The sayings and speeches of the Imam (peace be upon him) revealed the difference in political positions and their social dimensions due to the heterogeneous political conditions.
- 6- The political discourse revealed ambiguity, delusion, and misleading for the sake of worldly gains, which necessitated the presentation of arguments and justifications that do not stand up and are not based on real facts.
- 7- The speech revealed that the rules of discourse are with Imam Al-Hassan (peace be upon him), because it seeks to influence the addressee, and he leads him to guidance and advice.

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2- Al-Adhammar and Literary Discourse: Naseer Ghamazi, Al-Arabiya Magazine, a scientific refereed journal issued by the Laboratory of Teaching Arabic, Issue 3, 2011 AD.

Endnotes

¹See: Al-Madhmar and Literary Discourse: Nasira Ghamazi (research): 157.

²See: Entailment and Harmony of Discourse: Reem Al Hammami: 122.

³See: The Roles of Imagination and Its Argumentative Purposes in Building the Discourse: Ahmad Karroum: (Research): 154, Within the deliberations of the science of using language.

⁴See: The Roles of Entailment and its Argumentative Purposes in Building the Discourse: (Research): 16.

⁵See: Encyclopedic dictionary of Pragmatics: 1: 255.

⁶See: Argumentation in the Qur'an through its most important stylistic characteristics: Dr. Abdullah Saoula: 266.

⁷See: Al-Muqaddar fi al-Khattab Al-Adabi: 155.

⁸See: The roles of entailment and its argumentative purposes in building the discourse: Ahmad Karum: (research): 1: 145.

⁹See: Argumentation theory of language (Research): 373, among the most important theories of argumentation in Western traditions from Aristotle to today.

¹⁰See: The pragmatic and argumentative dimension in the Qur'anic discourse: 16.

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- ¹¹See: the roles of entailment and its argumentative purposes in constructing the discourse: Ahmad Karum: (research): 1: 338.
- ¹²See: Argumentative aspects in Arabic language:39.
- ¹³See: Argumentative theory in language (research):373.
- ¹⁴See: Argumentation between the vein and example: d. Ali Al-Shaban 55.
- ¹⁵See: Argumentation in the Qur'an through its most important stylistic characteristics: 88.
- ¹⁶See: Argumentative theory in language (research):373.
- ¹⁷See: Argumentation in the Qur'an through its most important stylistic characteristics: 291.
- ¹⁸See: In the pragmatics of achievement actions in contemporary Arabic: Dr. Ali Mahmoud: 21.
- ¹⁹See:Pragmatics among Arab scholars: Dr. Masoud Sahraoui: 42.
- ²⁰Linguistic Works cycle: Reviews and Suggestions: 8.
- ²¹Sees: In the pragmatism, achievement actions in contemporary Arabic: 29.
- ²²See: Argumentation theory of language (research): 371, The philosophy of communication: Jean Marc: 97, and The pragmatic approach to the debate discourse in the Abbasid era (model): 61.
- ²³See: Linguistic Works cycle: Reviews and Suggestions: 8.
- ²⁴Functional linguistics (theoretical introduction): Dr. Ahmad Al-Mutawakel: 20.
- ²⁵See: Discourse Strategies: A deliberative linguistic approach: Abd al-Hadi al-Shehri: 79.
- ²⁶See: New Horizons in Contemporary Linguistic Research: Dr. Mahmoud Ahmad Nahle: 17.
- ²⁷Surah Yusuf: Verse 38.
- ²⁸Al-Shura Surah: Verse 23.
- ²⁹See: On Subjectivity in Language: Emile Penfest: 110.
- ³⁰Protest: Al-Tusi: 2: 9.
- ³¹See: Maqatil Al-Talibin: 70.
- ³²Amali Al-Saduq: 319
- ³³See: the deliberative and argumentative dimension of the Qur'anic discourse: Dr. Qaddour Omran: 72.
- ³⁴See: Discourse Strategies: A Deliberative Linguistic Approach: 96.
- ³⁵ See: Discourse Strategies: A deliberative linguistic approach: 96
- ³⁶- See: Discourse Strategies: A deliberative linguistic approach: 100, and The phrase and sign, a study in communication theory: Dr. Muhammad al-Abd: 71-72, and The fundamentals of discourse analysis in grammatical theory: Muhammad al-Shawash: 2: 921-922.
- ³⁷Encyclopedia of Biography of the People of the House, Imam al-Hassan, peace be upon him, Sayyid Hassan al-Shirazi: 10/126.
- ³⁸Bihar Al-Anwar: 43:44.
- ³⁹ Al-Ihtijaj: 2:10.
- ⁴⁰See: The deliberative and argumentative dimension in the Qur'anic discourse: 72.
- ⁴¹Bihal Al-Anwar: 44:45.
- ⁴²The same reference.
- ⁴³- Evacuation of the eyes: for Mr. Abdullah Shabar: 1: 3