Investigating the Power of Argumentation in Imam al-Ridha's (PBUH) Debate with al -Sabi'i

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Abstract:

The current pragmatic study aims to evaluate the persuasiveness of the arguments made by Imam al-Ridha (PBUH) in his discussion with al -Sabi'i. A pragma-eclectic model, which is based on Eemeren et al.(2014) pragma-dialectical model, Toulmin's (2003) phases of argument, and the Mind turning process, is used to conduct the analysis. This study aims to show how important an argumentative framework is in directing any discussion toward a predetermined, persuasive conclusion.

The analysis traces the stages of argumentation to arrive at certain conclusions. It demonstrates the communicative acts that the addressee conducts to signify changing his view about a particular standpoint to know the impact of argumentation that leads to such acts (responses). The results demonstrate that the pragma-eclectic model developed in this study is quite applicable to analyze the debate under inquiry.

Key words: (Argumentation, A pragma -eclectic model , Imam al-Ridha (PBUH)).

استقصاء قوة الجدل في مناظرة الامام الرضا (عليه السلام) مع الصابيء

الباحثة : هيام مناضل حسين
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ملخص البحث:

الهدف من الدراسة التداولية الحالية هو تقصي مدى الأقناع في الحجج التي قدمها الإمام الرضا (ع) في مناقشته مع الصابئ .وقد تم استخدام نموذج تداولي انتقائي ، والذي يستند إلى الانموذج العملي الجدلي لأ ميرن واخرون ، ومراحل الجدل لتولمن (٢٠٠٣) ، وعملية تغير العقل ، لإجراء التحلي تهدف هذه الدراسة الى اظهار مدى اهمية الاطار الجدلي في توجبه أي نقاش نحو استنتاج مقنع ومحدد سلفا.

التحليل يتتبع مراحل الجدل للوصول إلى استنتاجات معينة. يوضح هذا التتبع الأفعال التواصلية التي يقوم بها المتلقي للدلالة على تغيير وجهة نظره حول وجهة نظر معينة لمعرفة تأثير الجدل الذي يؤدي إلى مثل هذه الأفعال (الاستجابات). توضح النتائج أن الأنموذج التداولي الانتقائي الذي تم تطويره في هذه الدراسة قابل للتطبيق تمامًا لتحليل الجدل قيد البحث.

الكلمات المفتاحية: (الجدل ، أنموذج تداولي انتقائي ، الامام الرضا (علية السلام)).

1.1. Introduction

Argumentation is an action taken in the speaker's best interests. However, it is the speaker's words that give the argument its strength in the courtroom. If ones does not want to employ physical force, he\she can take action and use the power of communication through what's called argumentation (Weigand, 2008.2009:4). Argumentation can be seen in everyday life in which two or more parties have different ideas or standpoints and try to discuss them systemically to achieve various aims, among the most important of these aims is persuasion.

Argumentation is closely related to language and power. Armstrong and Fogelin (2015:17)state that arguments are made up of language, so arguments cannot be understood without, first, understanding language. Language can be understood as a human system of conventionalized symbols that have understood meanings (Ng and Deng,2017:1). It is viewed by Yaqoob (2014:1)as a complex instrument through which various functions can be achieved such as persuasion. People can express and communicate their ideas, thoughts, feeling, give orders,...etc.(Maeedi and Jasim, 2021:2). There is a strong relationship between language and power, however, the latter might be achieved by the former. Fairclough (1989:43) states that the relationship between language and power had different dimensions; power in using language and power behind language. Fairclough (1995:1) treats power as not merely an unequal authority that exists among individuals who use relations of power in the same discursive circumstances, but also how various people have varying skills to dominate, and how discourses are generated, dispersed, and stimulated.

1.2. Persuasion as an Argumentative Aim

In everyday life, most of us practice argumentation for many reasons. Perhaps, the most important of all these reasons is to achieve persuasion. Halmari & Virtanen (2005: 229) argue that persuasion is a process that is shaped by contextual circumstances resulting from the different situations where verbal exchanges occur. However, persuasion is always very done with a specific purpose in mind and never occurs accidentally.

Persuasion, according to Jones & Simons (2017: 23) can be described as human communication aiming to influence the judgments and behaviors of others. Knowing how persuasion works might be useful for choosing the best method for achieving the aimed goals. Gass & Seiter (2018: 88) state that: " persuasion involves one or more persons who are engaged in the activity of creating, reinforcing, modifying, or extinguishing beliefs, attitudes, intentions, motivations, and/or behaviors within the constraints of a given communication context." So, it seems that there is a strong relationship between argumentation and persuasion, therefore, to some extent, it could be said that persuasion is a complementary part of argumentation. Thus, Persuasion represents a basic aim for changing one's mind about certain views or ideas.

1.3. A Pragmatic Model for the Analysis of the Power of Argumentation

Argumentation is regarded as a methodical approach to persuading the opposing arguers (GHAILAN, 2019: 1). An argument, according to Govier (2010:1), is a set of claims, at least one of which is supported by evidence. Argumentation is closely related to everyday life. Therefore, it would seem that developing a pragmatic model for the examination of the power of argumentation is an important means that might assist in comprehending the argument's structure. Therefore, this model is designed to be an eclectic one to achieve acceptable results. This model is based on the following models and strategies :

1.3.1 Eemeren et al.(2014) Pragma-Dialectical Approach of Argumentative Indicators

According to Eemeren et al. (2014:517,518), argumentation involves a perspective where a communicative angle is influenced by pragmatic caution from speech act theory, and a critical discourse analysis angle is influenced by dialectical prudence from rationalism and formal dialectical method. According to them (2014:529), the pragma-dialectical model of a critical discussion has four stages. These stages should be passed through the various phases of argumentative discourse in order to settle a disagreement of opinion in a way that offers sufficient evidence.

1.3.1.1 The Distribution of Speech Acts in Argumentation Study
1.3.1.1.1. Assertives

Assertive speech act is the first category of speech acts. According to Eemeren et al. (2014:531), the speaker or writer must establish the truth of a proposition (i.e., claim) within this type. Other examples of assertive speech

acts are; "claiming," "stating," "assuring," "supposing," "opining," "denying," and "conceding."

1.3.1.1.2. Directives

The second category of speech acts is directives. It defines as the speech acts that a speaker might employ to persuade the addressee to take an action. Commands, requests, and orders are examples of this type (Levinson,1983:240). Directives can be used for various functions. An arguer might, for instance, use this type of speech acts to ask the opposing party to support his standpoint. For instance, one arguer might use directives to challenge another party to defend his claim. One party might ask the other party to provide support for his claim in the debate or to provide a "definition, explanation, or anything else to defend his standpoint ".

1.3.1.1.3. Commissives

The third category of speech acts is Commissives in which speakers or writers conduct a commitment towards their listeners or readers to take an action or to prevent from taking an action (Eemeren, 2018:40). This type of speech acts is used for showing agreement or non-agreement of a standpoint, deciding to begin a critical discussion showing an agreement for challenging to defend a standpoint, accepting to assume the discussion roles of protagonist and antagonist, and for acceptance on the rules of discussion that are to be followed (Eemeren,2018:40).

1.3.1.1.4. Expressives

Expressives as defined by Huang(2007:17) are those kinds of speech acts that express a psychological attitude or state in the speaker such as joy, sorrow, and likes/dislikes. Paradigmatic cases include apologizing, blaming, congratulating, praising, and thanking.

1.3.1.1.5. Usage Declaratives

Declarative is the fifth type of speech acts which includes those speech acts which enable the speaker or writer to perform a specific state of affairs into being. The state of being declarative is typically associated with a specific institutionalized framework in which specified people are competent to declare something (Eemeren,2014:532-533). What is called "usage declaratives" represent a particular subdivision of declarative which Control linguistic usage. Their major function is to make other speech acts easier to be understood by the

listeners or the readers. "definitions," "precizations," "explications," and "amplifications." are examples of declaratives (Eemeren et al.,2014:532-533).

1.3.2 Toulmin's (2003) phases of argument

It seems that Tolmin's claim about the phases of argument is applicable to all fields since there are many academic studies that applied Tolmin's phases successfully. Among these studies is Al-Hindawi and Al-Khazaali's (2017) linguistic analysis of literary data. In this study (2017: 93), they analyze some random literary texts applying Tolmin's phases, however, their application was successfully achieved. For this reason, the pragmatic model for analyzing the power of argumentation will be based on Tolmin's phases of argument.

1.3.3 Mind-Turning Process

Mind-Turning Process is a term adopted by the researcher, referring to the use of Grice's maxims or figures of speech according to the context as a means of persuasion in argumentative debates. The use of these strategies not only involves persuading the other poles but also changes one's mind about certain matters.

This process is based on two important factors. Firstly, using logic might be considered as an important way of convincing others. Logic is based on certain points such as clearness, directness, and supplying evidence for each claim. These points, in turn, might lead us to observe that Grice Maxims reflect some of Aristotle's ideas about logic but in a more ruled and systemic way. Secondly, using a figure of speech and specifically rhetorical figures of speech as a part within Mind - Turning Process is based on Bitzar's ideas who in (1968/1999: 219) claims that rhetoric has the power of changing the addressee's mind if the means is persuasion.

1.3.3.1 Conversational Implicature

Grice, just like Austin and Searle, was also very attentive in how meanings attribute to utterances that are presented in certain contexts by speakers. Therefore, he developed his theory of 'conversational implicature'(Grice,1975:33). Conversational implicatures could be understood as having an essential relationship with certain general characteristics of discourse. The CP consists of four "maxims,". These maxims as illustrated by (Horn and Ward, 2006:7) are :

1- QUALITY: " Try to make your contribution one that is true ". Do not say what might be false or for which you have no evidence.

2- QUANTITY: " Don't Make your participation for the trend purposes of the exchange less or more informative than is required ".

3- RELATION: " Be relevant ".

4- MANNER: Be brief, direct, and orderly.

1.3.3.2 Figures of speech

Figures of speech represent an important part within ' Mind - Turning Process '. However, the type of this part is determined by the context. So, rhetorical figures of speech have been chosen for this study depending on Aristotle's ideas on rhetoric who described it as the ability to observe the available techniques of persuasion in every particular situation (Murphy,2006:864). On the other hand, Levinson (1983:109) states that figures of speech are presented as a result of a type of implicature that breaks some maxims or flouts all of them

1 . Tropes

Tropes can be viewed as an artful deviation set by overflowing irregularities of expression(McQuarrie and Phillips, 2008:6).

a.Pun

A pun is defined as the use of a word to indicate two or more meanings or associations, or the use of two or more words having the same or nearly the same sound but different meanings (Simpson and Weiner, 1989:1393).

b . Metaphor

Metaphor is viewed as an essential way of thinking through which analogies might be constructed to connect ideas with each other as well as a way of using language in an indirect powerful way for conveying feelings(Cameron & Maslen,2010:1).

2. substitution

According to Leech (1983: 145), substitution is a rhetorical pragmatic strategy, whereby a speaker's description is stronger than the immediate situation. It reflects a breaking of the quantity maxim. Substitution can be divided into rhetorical questions, Overstatement, and Understatement.

a. Rhetorical question

Harris (2008:21) states that a rhetorical question does not need an answer by the writer, because its answer is obvious or desired, and usually just a ' yes ' or 'no'. This type of question is usually used for the purpose of effecting, emphasizing, or provocation, or for drawing a conclusion statement from the facts at hand.

b.Overstatement

Overstatements, often known as hyperbole, occur when a speaker says more than is required. The speaker implies something beyond what is spoken by embellishing the actual state of affairs(Gibbs, 2004: 169).

c. Understatement

understatement is a figure of speech that involves using a statement of the quantity or seriousness of something less than what is truly the matter in order to achieve a rhetorical effect (Cruse,2006:186).

3.3.2 The Structure of Pragma -Eclectic Model for the Analysis of the Power of Argumentation

The following is an illustration of the structure of the pragma-eclectic model that this study intends to apply:

In this model, there are three stages of argumentation. The confrontation stage, the argumentation stage, and the concluding stage. Generally, the confrontation stage includes a difference in the opinions resulting from a presence of the standpoint or a claim which the arguer tries to convince the other party with it. So, in the first mentioned stage, there should be a claim which is defined by (Simosi, 2003:191)as "a structured statement offered as the conclusion of an argument; it refers to the course of action taken by an arguer in a specific conflict situation ".

It is the point that the arguer is trying to establish or the assertion s/he wishes to confirm. In other words, the claim is the proposition an arguer wants someone else to adopt. However, this claim or standpoint is represented through certain speech acts that are performed for different indications ; (1) assertive, for instance, is performed to express a standpoint or introduce certain claim(s), (2)commissive is to express acceptance or non-acceptance of a standpoint, upholding non-acceptance of a standpoint,(3) directive is to request usage declarative and (4) usage declarative is to perform precizations, explications, definitions, amplifications, and explanations, etc.

This stage leads to the second stage (i.e the argumentative stage)in which one of the arguers advances his argument for the standpoint aiming at challenging the antagonist's skepticism and his critical opinions. Sometimes, the antagonists will supply further reactions in case that the argumentation of the protagonist will be examined by the antagonist as reasonable or not. In such

cases, another argument will be formed by the protagonist (Eemeren and Grootendorst, 2004:61).

The argumentation stage represents the gist of the critical discussion that is why it is called the argumentation stage. In this stage, the arguers try to confront arguments for and against a standpoint for the sake of getting agreement about that standpoint. However, the form of the argumentation varied from one structure to another. Some forms tend to be simple whereas others might be complex and in some cases, an argument might change from simple to complex (Touria Drid, 2016:27). In this stage, certain speech acts are performed via ' Mind - Turning Process ' for the sake of achieving persuasion by giving evidence that supports the proposed claim. These speech acts with their argumentative markers involve arguing effectively by using ' Mind - Turning Process ' which can be applied either by following Grice Maxims or violating one or more of these maxims as a result of using rhetorical figures of speech. In short, the effectiveness of ' Mind - Turning Process ' can be achieved by applying :

1. Grice maxims of conversation; quantity, quality, relation, and manner.

2. Tropes can be classified into destabilization and substitution. The first one includes pun and metaphor while the second includes overstatement, understatement, and rhetorical questions (McQuarrie and Phillips, as cited in Abdulmajeed, 2017:20).

The second stage leads to the final concluding stage which may come either by acceptance, refusal, or partial acceptance (Toulmin, 2003: 15). This third strategy (i. e. partial acceptance) has been added by the researcher because it is a very possible case that indicates that the protagonist seems to be convinced by the antagonist's standpoint, however, he/she might need more justification to be satisfied. This strategy is followed by a question that leads to another argument for challenging the antagonist to either strengthen his standpoint or fail.

Acceptance means the main different point of standpoint has been resolved, however, this positive value can be reflected by using certain speech acts which indicate agreement. Refusing means that the main different point of a standpoint has not been resolved. Thus, this negative value might be reflected through certain speech acts which indicate disagreement.

4. The Analysis of The Three Stages of Argumentation

The analysis of the three stages of argumentation in this debate shows that there are **135** utterances that are performed by the Imam (PBUH) whereas

only **8** responses of al -Sabi'i utterances have been analyzed. The reason behind this difference in the number of utterances that are analyzed is that this study is focusing on the power of argumentation in Imam al-Ridha's (PBUH) utterances and the responses of al -Sabi'i that are presented as a result of that power. The analysis shows that the three stages of argumentation have been traced. In the confrontation stage, the Imam (PBUH) performed **75** assertive utterances **(68.81)%**, **1** commessive utterance **(0.91)%,** and **33** usage declaratives **(30.28)%.** This stage is characterized by the appearance of a claim or standpoint as a result of the difference of opinions, so it is quite expected that assertive and usage declarative are the most frequent type performed in this stage.

According to the developed model, this stage must be followed by the argumentation stage in which arguing effectively is supposed to be achieved via using mind -turning process(which involves following Grice maxims or violating one or more of these maxims as a result of using tropes).In this debate, the analysis shows that Grice maxims have appeared in **114** utterances **(95.79)%** which indicates that they represent the most frequently effective part within mind -turning process. Tropes have been used in **5** utterances **(4.21)%**. Finally, the third stages include 8 responses; 6 of these responses **(75)%** show acceptance whereas only **2** utterances **(25)%** show partial acceptance. This analysis is illustrated in the table below :

Table (3) The Three Stages of Argumentation Calculated in Numbers and Percentages in the Second Debate

			Assertive	Directive	Commissive	Usage Declarative	All
Confrontation Stages		Number	75	0	1	33	109
		Percentage	68.81	0	0.91	30.28	100%
Argumentation Stages	**Mind-Turning Process**		**Grice Maxims**	Tropes		**All**	

			Destabilization	Substitution	
	Number	**114**	**0**	**5**	**119**
	Percentage	95.79	**0**	4.21	**100%**
Concluding Stages	**Number**	Acceptance	Non-Acceptance	Partial Acceptance	All
		6	**0**	2	8
	Percentage	75	**0**	25	**100%**

The use of these utterances and the mind-turning process differ from one argument to another, that is why analyzing each argument will be very useful.

4.4.2.1 The Analysis of The Three Stages of Argumentation in The First Argument

Based on the developed model, the first stage from which argumentation starts is the confrontation stage(which is characterized by the appearance of a difference of opinions). In this Argument, the Imam (PBUH) utters **7**uttetances, all of which are assertive speech acts. The Imam(PBUH) performs these utterances as an answer for al -Sabi'i's question about the first being, and what He has created, saying that:

"أما الواحد فلم يزل واحدا كائنا، بلا حدود، ولا أعراض، ولا يزال كذلك، ثم خلق خلقا مبتدعا مختلفا بأعراض وحدود مختلفة، لا في شئ أقامه، ولا في شئ حده، ولا على شئ حذاه، ومثله له"

(As for the One, He has always been One Being; He has neither limits nor accidental qualities, and He will always remain so. Then He created unprecedented, different creatures with accidental qualities and different limits, (i.e. He created them) not through a thing which He established nor through a thing which He limited nor according to a thing which He imitated or adopted as a previous exemplar for them). In these assertive utterances, the Imam(

PBUH) asserts an important fact; Allah is the One; He has always been and will always remain so. Hence, this Oneness is neither limited nor qualitative nor generic which means that Almighty Allah is not associated with material things.

Looking carefully at these utterances, it can be observed that the Imam (PBUH)uses the word ''الواحد'' " The One " instead of ''الكائن الاول'', (the first being) to focus on the matter of Oneness since it is the main point upon which this argumentative debate is held. Then, the Imam (PBUH) continued his assertion, describing the state of the creatures, saying that:

''فجعل الخلق من بعد ذلك صفوة، وغير صفوة، واختلافا وائتلافا وألوانا وذوقا وطعما''

(Then, after that, He made the creatures, choice and non-choice, different and harmonious (in) types and tastes).

It is clear that, Although the second part of al -Sabi'i's question is about what has been created, the Imam (PBUH)adds these utterances to show the greatness of Almighty Allah. This stage leads to the second stage(i.e.the argumentation stage)which is characterized by the use of mind -turning process (which involves arguing effectively by following Grice maxims or using tropes)to convince the other party and in turn resolve the difference of opinions. In this stage, the Imam (PBUH) performed **27** utterances. Grice's maxims appeared in all these utterances except the last **one** which violates one of Grice's maxims as a result of using a trope(rhetorical question).

The Imam (PBUH) kept following all the four maxims (quality, quantity, relevance, and manner)in **26** utterances. Thus, he (PBUH)is cooperative. First, he argues, saying that:

''لا لحاجة كانت منه إلى ذلك، ولالفضل منزلة لم يبلغها إلا به، ولا رأى لنفسه فيما خلق زيادة ولا نقصانا''

(Not for a need of them nor for an excellent rank which He did not attain but through them nor did He see for Himself an increase or a decrease in what He created).

These utterances are performed as an advanced argumentation for the purpose of reflecting the authority of Allah, the Exalted. Grice maxims have appeared in these utterances. First, they have the property of the 'quality 'maxim. This maxim is fulfilled by presenting evidence in the next utterances in which the Imam (PBUH) asserts that :

''واعلم يا عمران أنه لو كان خلق ما خلق لحاجة، لم يخلق إلا من يستعين به على حاجته، ولكان ينبغي أن يخلق اضعاف ما خلق؛ لان الأعوان كلما كثروا كان صاحبهم أقوى''

(Know, Umra'n, that if He had created what He created for a need, He would have not created anything except those whom He asked for the help in His needs, and that He should have created a hundredfold of what He created. That is because the more the helpers are, the more powerful their leader (sahib) is).

Second, these utterances are informative, since they are not more or less than what's required. Although one might argue that these utterances are less than what is required, hence, they are not. The Imam (PBUH) deliberately doesn't add the evidence directly with these utterances, rather he(PBUH) asks al -Sabi'i whether he has understood what has been said or not, then he (PBUH) adds the evidence because if al -Sabi'i's answer was "No ". Next, the Imam (PBUH) might not perform this evidence rather, he (PBUH) performed another standpoint or claim. Later on, They are relevant to the topic under discussion and finally, these utterances are mannered in that they are quite clear, direct, and orderly.

Continuing, advancing his argumentation, the Imam (PBUH) asserts that:

”والحاجة يا عمران لا يسعها ؛ لأنه كان لم يحدث من الخلق شيئا إلا حدثت فيه حاجة أخرى ، ولذلك أقول : لم يخلق الخلق لحاجة ، ولكن نقل بالخلق الحوائج بعضهم إلى بعض ، وفضل بعضهم على بعض ، بلا حاجة منه إلى من فضل ، ولا نقمة منه على من أذل ، فلهذا خلق“

(As for need, 'Umra'n, it is impossible, for whatever He creates, other needs arise, but you can say that the creatures need each other. As a result, I can say that He did not create the creatures for a need, and He preferred some of them to others while He had no need of those whom he had preferred; nor had He a vengeance on those whom He had abased).

These usage declarative utterances are performed as a direct standpoint to complete the previous assertion(see appendix:2), showing that Allah, the Exalted, is in no need for what He had created; rather His creatures need His favor and His mercy. Grecian maxims are also followed since they are informative with supporting evidence. They are also relevant in that the Imam (PBUH) prevents random and incoherent conversations that lack continuity. These utterances are also mannered since the Imam (PBUH)avoids obscurity and ambiguity.

This argumentative evidence is followed by al -Sabi'i's directive question about whether the Being is known to Himself by Himself. This directive question is performed for requesting argumentation. As a response, the Imam (PBUH) asserts a direct standpoint, saying that:

”أنما تكون المعلمة بالشيئ لنفي خلافه، وليكون الشيء نفسه بما نفى عنه موجودا“

(Knowledge is acquired by something which negates its opposites, so that the thing itself would be existing through what it is negated).

This standpoint has the property of the four maxims. First, the Imam (PBUH) presents evidence that supports it (i.e.the proposed standpoint), saying that:

"ولم يكن هناك شئ يخالفه، فتدعوه الحاجة إلى نفي ذلك الشئ عن نفسه بتحديد ما علم منها"

(without the existence of anything which contradicts its existence, a need arises to negate that thing about itself by defining what is known about it)

So, the quality maxim has been achieved. They are not more or less than what's required to al -Sabi'i's question, so they are informative. At the same time, they are relevant and mannered and this is quite evident when looking at al -Sabi'i's answer who says "yes "when the Imam(PBUH) asks him whether he understood what has been said or not.

Al Sabi'I doesn't seem to be completely convinced by these argumentative utterances, so he performed a question for requesting usage declarative, asking that:

"فأخبرني بأي شيء علم ما علم ، أبضمير أم بغير ذلك ؟"

(Tell me, then, by what means did He come to know what He knew? with a mind or without mind?) .

Despite this question being performed for requesting usage declarative, the Imam (PBUH) performed a directive question for requesting argumentation, saying that:

"أرأيت إذا علم بضمير ، هل تجد بداً من أن تجعل لذلك الضمير حداً تنتهي إليه المعرفة ؟"

(If it had been by mind, would He then find any way not to appoint for that mind a bound where knowledge ended?).

Then, the (PBUH) asked him the following question:
"فما ذلك الضمير؟"
(Then what is that mind?)

In this challenging question, the Imam (PBUH) wants to say that it is necessary for mind to recognize His reality and essence. The Imam (PBUH) knew very well that rhetorical question is performed for creating an effect with no expected answer, so he performed it to establish the result of all what he (PBUH) argued before. In this question, quantity, relevance, and manner maxims have been followed, however, he(PBUH)deliberately violates the quality maxim for attracting al -Sabi'i's attention to his wrong belief. This stage should lead to the concluding stage, which either positively or negatively

concluded, depending on the other party's act (response). As a response to the Imam's(PBUH)rhetorical question, al -Sabi'i remains silent, indicating his partial acceptance. So this argument is positively concluded.

4.4.2.1 The Analysis of The Three Stages of Argumentation in The Second Argument

Beginning with the confrontation stage in this argument, there are **9** utterances, all of which are assertive except **1** which is usage declarative. The Imam(PBUH)confronts his argument by performing a series of assertive speech acts as answers for al -Sabi'i's challenging questions. The Imam PBUH, first, answers al -Sabi'i's question ;

"الا تخبرني عن الخالق إذا كان واحدا لا شيء غيره، ولاشى معه، أليس قد تغير بخلقه الخلق"

(Master, will you not tell me about the Creator? If He is One, there is nothing other than Him and nothing is with Him, has He not changed (His Essence) through His creating the creatures?) by performing two assertive utterances, saying that:

" قديم لم يتغير عز وجل بخلقه الخلق ، ولكن الخلق يتغير بتغييره"

(He (Allah) is Eternal. He, the Great and Almighty, does not change through His creating the creatures, but the creatures change through His changing them).

Despite the Imam's (PBUH) expected answer is that "He, the Great and Almighty, does not change through His creating the creatures", he (PBUH)opens his answer by saying " قديم",(Eternal)for two purposes; the first one is to indicate the greatness and authority of Almighty Allah and the second one, is to assert that Almighty Allah is never changed neither before creating the creatures nor after creating them. Continuing the discussion about Allah, the Exalted, al -Sabi'i asks about the way Allah, the Exalted, is Known. Consequently, the Imam (PBUH) performs an assertive utterance, saying that: "بغيره","(With other than Him). Then, to complete the discussion about the way Allah, the Exalted, can be recognized, the Imam (PBUH)asserts that Allah, the Exalted, is known by his attributes and this is one of the points that indicates the Oneness of Almighty Allah, saying that:

مشيئته واسمه وصفته ، وما أشبه ذلك ، وكل ذلك محدث مخلوق مدبره"

(His desire, His name, His attribute, and the like. All these are originated, created, and managed).Following these utterances, the Imam (PBUH) summaries the discussion about Allah, the Exalted, saying that:

"هو نور"

(He is light)

This metaphoric utterance is followed by a usage declartive;

”بمعنى أنه هاد لخلقه من أهل السماء وأهل الأرض“

(Which means He guides His creatures from among the people of the heaven and the earth).

This usage utterance is performed to facilitate al-Sabi'i's understanding of the previous assertive (i.e.He is light). Al Sabi'i, then, seems to repeat his question about whether Allah, the Exalted, has changed through his creation the creatures but in another way, asking that:

”يا سيدي أليس قد كان ساكناً قبل الخلق لا ينطق ، ثم نطق ؟“

(Master, was He not silent before (creating) the creatures and then He spoke?)

As an answer to this question, the Imam (PBUH) performed an assertive utterance as a direct standpoint, saying that:

”لا يكون السكوت إلا عن نطق قبله“

(Silence is not expected out of utterance before it).

This stage leads to the Argumentation stage in which arguing effectively is supposed to be achieved by applying mind -turning process to resolve the difference of opinion (s). **26** utterances have been performed by the Imam(PBUH). Grice maxims have appeared in **22** utterances whereas they are (i.e. Grice maxims)violated in **4** utterances as a result of using tropes. Within this stage, the Imam(PBUH) performed a series of usage declarative for convincing al -Sabi'i with his previous standpoint (see table:8), saying that:

”والمثل في ذلك أنه لا يقال للسراج : هو ساكت لا ينطق ، ولا يقال : إن السراج ليضيء فيما يريد أن يفعل بنا“

(An example of that it is not said that the lamp is silent and does not utter; nor is it said that the lamp shines, so what does it want to do toward us).

Grice maxims are followed in that the quality maxim has been achieved by performing a reason for these usage utterances, saying that:

”لأن الضوء من السراج ليس بفعل منه ولا كون ، وإنما هو ليس شيء غيره ، فلما استضاء لنا ، قلنا : قد أضاء لنا حتى استضانا به ، فبهذا تستبصر أمرك.“

(Because light is from the lamp, not out of an act or make from it; it is not a thing other than it. When it shines for us, we say: 'It has shined for us, so that we may seek light through it.' In this manner, you can understand your affair).

Maxim of quantity is followed in that these utterances neither give more information than what's requested, nor less than what is necessary for the current assertion. The relevance maxim is also followed since the Imam

(PBUH) does not convey any information that is not relevant in the context of these utterances. Maxim of manner has appeared and this becomes evident when noticing that the Imam (PBUH) does not use obscure language and at the same time, his utterances (PBUH) are being and orderly.

Al Sabi'i nevertheless repeats his assertion, saying that:

"إن الذي كان عندي أن الكائن قد تغير في فعله عن حاله بخلقه الخلق"

(the knowledge I have says that the Being is changed in His essence by His action of creating).

As a result of al -Sabi'i's insisting on his standpoint, the Imam (PBUH) performed a commessive act to indicate his non-acceptance of al -Sabi'i's assertion, saying that:

"أحلت يا عمران في قولك : إن الكائن يتغير في وجه من الوجوه حتى يصيب الذات منه ما يغيره"

(Umra'n, you have wronged in saying that the being does not in any way change its essence except when it affects its own essence in a way that changes it?). Grice maxims have again appeared in these utterances. This non-acceptance is followed by directive questions for requesting usage declarative ;

"يا عمران ، هل تجد النار يغيرها تغير نفسها ؟ وهل تجد الحرارة تحرق نفسها ؟ أو هل رأيت بصيراً قط رأى بصره؟"

Can you say that the fire changes its own nature, or that the heat burns itself, or have you seen anyone seeing his own vision).

Through asking about these cases which are impossible to happen, the Imam (PBUH)wants to attract al -Sabi'i's attention to the consistent reality which is that; Allah, the Exalted, is never changed.

These argumentive rhetorical questions combined with two of Gricean maxims are performed by the Imam(PBUH)to put an end to al- Sabi'i's repeated question. In these questions, two maxims have been violated; the quality and manner maxims. The quilty maxim has been violated since the Imam (PBUH)gives these wrong happening cases for effective reasoning. Second, the manner maxim has been violated since these utterances are quite indirect. These rhetorical questions are performed as a challenge. Such questions are often difficult or impossible to be answered. In these utterances, rhetorical questions function as a negative assertion meaning that; just as these cases are impossible to exist, the assertion that Allah, the Exalted, is changed due to what he creates

is impossible to be right since Allah, the Exalted, never changes neither before creating the creatures nor after creating them. Hence, these argumentative questions are followed by al -Sabi'i's question;

"أهو في الخلق ؟ أم الخلق فيه ؟"

(Is He in the creatures or are the creatures in Him?)

The Imam (PBUH) answers this question by asking another rhetorical question, saying:

"أخبرني عن المرأة أنت فيها أم هي فيك ؟"

(Tell me about the mirror: are you in it or is it in you?).

In this rhetorical question, the Imam (PBUH) again violated the quality and manner maxims for the purpose of attracting al -Sabi'i's attention to his false ideas that lead him to ask ;

"هو في الخلق ؟ أم الخلق فيه ؟"

(Is He in the creatures or are the creatures in Him?).

Rhetorical questions always, do not expect to have an answer, as a result of which, the Imam (PBUH) immediately completes his rhetorical question with a directive question, saying that:

"فإن كان ليس واحد منكما في صاحبه ، فبأي شيء استدللت بها على نفسك يا عمران ؟"

(If neither one of you is in the other, then how did you come to see your reflection in it, 'Umran?").

Al Sabi'i answers this question by asserting "Through the light between myself and it?", consequently, the Imam(PBUH) asks that:

هل ترى من ذلك الضوء أكثر مما تراه في عينك ؟

(Can you see of that light more than what you can see with your own eyes?).

when al Sabi'i answers this question by asserting "yes", the Imam(PBUH) challenged him, saying that:

"فأرناه"

(Then show it to us).

In these directive utterances, Grice's maxims of quantity, quantity, relevance, and manner are followed. This stage is completed by the concluding stage through which al -Sabi'i should perform his response to what has been argued. However, al Sabi'i remains silent which means that this stage is positively concluded by performing this commissive speech act.

4.4.2.3 The Analysis of The Three Stages of Argumentation in The Third Argument

Starting with the first stage in this argument, al Sabi'i asks the following question ;

"يا سيدي ، ألا تخبرني عن الله عز وجل ، هل يوحد بحقيقة أو يوحد بوصف ؟"

(Master, will you tell me about Allah, the Great and Almighty? Does He exist in His reality or in description?).

As an answer to this argumentative most difficult question, the Imam (PBUH) performed **31** usage declarative and **30** assertive utterances.It seems that the Imam (PBUH) knew very well that such a question is wrong to be answered directly, rather it needs to give full information about what Allah, the Exalted is. So, he(PBUH), first, performs a series of assertive speech acts, through which Allah, the Exalted can be described, saying that:

"إن الله المبدىء الواحد ، الكائن الأول ، لم يزل واحد لا شيء معه ، فرداً لا ثاني معه ، لا معلوماً ، ولا مجهولاً ، ولا محكماً ، ولا متشابهاً ، ولا مذكوراً ، ولا منسياً ، ولا شيئاً يقع عليه اسم شيء من الأشياء غيره ، ولا من وقت كان ، ولا إلى وقت يكون ، ولا بشيء قام ، ولا إلى شيء يقوم ، ولا إلى شيء استند ، ولا في شيء استكن ، وذلك كله قبل الخلق إذ لا شيء غيره ، وما أوقعت عليه من الكل ، فهي صفات محدثة وترجمة يفهم بها من فهم."

(Verily, Allah is the Originator, the One, the First Being. He has always been One. There is nothing with Him. He is single without a second with Him. He is neither known (i.e. in His reality) nor unknown nor clear nor ambiguous nor remembered nor forgotten nor a thing to which the title of a thing is applied nor from a time He was nor to a time He will be nor on a thing He stood nor on a thing He stands nor on a thing He depends nor in a thing He is hidden. All that was before the creation. As for the whole you have applied to Him, it was attributed which appeared later, and translation through which understands he who understands).

In the first argument, al-Sabi'i uses the words "الكائن الاول"(the First Being) in his question (see p.34), whereas in this argument he uses the word (Allah). What is important to be observed in these assertive utterances is that, the Imam(PBUH) combined these two names to attract al -Sabi'i's attention to the most important reality, that is Allah, the Exalted is the First Being. Another important point is that the Imam (PBUH), in this argument, repeats what he (PBUH) has asserted in the first argument (see P....), hence, this repetition is for two purposes; the first one is to show the greatness of Almighty Allah and his authority, and the second point is that; the Imam (PBUH) notes that al -Sabi'i is

not completely convinced in the first argument (which is concluded by partial acceptance) so that repeating the matter of Oneness of Almighty Allah with some details will be more useful and more persuading.

Continuing the description of the greatness of Almighty Allah, the Imam (PBUH)adds that:

"واعلم أن الإبداع والمشيئة والإرادة معناها واحد وأسماؤها ثلاثة ، وكان أول إبداعه وإرادته ومشيئته الحروف التي جعلها أصلاً لكل شيء ودليلاً على كل مدرك ، وفاصلاً لكل مشكل"،

(Know that the meaning of origination (aʔibdaaʕ), will, and intention is one, but their titles are three. The first was His origination, His will, and His intention which He made the origin of all things, evidence for all perceived things, and separator for all vague things).

For facilitating al-Sabi'i's understanding of these assertive utterances, the Imam (PBUH), performs usage declaratives, saying that:

"وبتلك الحروف تفريق كل شيء من اسم حق وباطل ، أو فعل أو مفعول ، أو معنى ، أو غير معنى ، وعليها اجتمعت الأمور كلها ، ولم يجعل للحروف في إبداعه لها معنى غير أنفسها يتناهى ، ولا وجود لها ؛ لأنها مبدعة بالإبداع."

(All things were separated by these words, such as the name of right and wrong, action, done, and meaning other than meaning. All affairs gathered on them. When He originated the words, He did not make meaning for them other than themselves. They came to an end and had no existence, for they were originated with an origination).

Following, this clarification, the Imam (PBUH)continued describing the greatness of Almighty Allah and how He functionizes these letters which count about thirty-three and taught them to creatures. Hence, the Imam (PBUH) introduces this description by performing assertive speech acts, saying that:

"والنور في هذا الموضع أول فعل الله الذي هو نور السماوات والأرض،والحروف هي المفعول بذلك الفعل ، وهي الحروف التي عليها مدار الكلام ، والعبارات كلها من الله عز وجل علمها خلفه ، وهي ثلاثة وثلاثون حرفا"

(The light in this place, which is the light of the heavens and the earth, is the first action of Allah. As for the letters, they are the done (thing) which the speech concerns. All the acts of worship were from Allah, the Great and Almighty. He taught them to His creatures. They are thirty-three letters).

Further more, the Imam (PBUH), starts clarifying in details the division of these letters, saying that:

"فمنها : ثمانية وعشرون حرفاً تدل على لغات العربية ، ومن الثمانية والعشرين اثنان وعشرون حرفاً تدل على لغات السريانية والعبرانية ومنها : خمسة أحرف متحرفة في سائر اللغات ، من العجم والأقاليم واللغات كلها ، وهي خمسة أحرف تحرفت من الثمانية والعشرين حرفاً من اللغات ، فصارت الحروف ثلاثة وثلاثين حرفاً ، فأما الخمسة المختلفة فبحجج لا يجوز ذكرها أكثر مما ذكرناه"

(Twenty-eight letters of them indicate the letters of Arabic. Twenty-two of the twenty-eight letters show the letters of Assyrian and Hebrew. Five letters of them were changed (and are) in the rest of the languages of non-Arabs in the regions. These five letters were derived from the twenty-five letters, so the letters became thirty-three. As for the five different (letters), it is not permissible to mention them more than what we have mentioned).

In these usage declaratives, the Imam (PBUH)does not only clarify the divisions of the letters, but also he (PBUH)gives full details about the adequacy of Almighty Allah in putting these letters and how the greatness of Allah, the Exalted, is reflected in uttering them, supporting these utterances by an example, saying that:

"كقوله عز وجل : (كن فيكون) و « كن » منه صنع ، وما يكون به المصنوع"

(His sign was like these words of Him, the Exalted: 'Be and it is.' Make, be from it, and the made be from it).

The Imam (PBUH),then completes his clarifications by listening the type of the creatures through performing a series of usage declartives, saying that :

"فالخلق الأول من الله عز وجل الإبداع ، لا وزن له ، ولا حركة ، ولا سمع ، ولا لون ، ولا حس ، والخلق الثاني الحروف ، لا وزن لها ، ولا لون ، وهي مسموعة موصوفة غير منظور إليها ، والخلق الثالث ما كان من الأنواع كلها محسوساً ملموساً ذا ذوق منظوراً إليه"

(So the first creature of Allah, the Great and Almighty, was the origination which had neither weight nor movement nor hearing nor color nor sense; the second creature was the letters which had neither weight nor color. They were heard and described; (none) looked at them. As for the third creature, it was all the kinds that were sensed, touched, with taste, and seen).

These usage utterances are closed by an assertive speech act through which the Imam (PBUH) summaries all what he has mentioned about the greatness of Almighty Allah by saying that:

”والله تبارك وتعالى سابق للابداع“

(As for Allah, the Blessed and Exalted,..........)

This stage is completed by the second stage (i.e.the argumentation stage) which involves arguing effectively by using the mind-turning process(which involves using the four Gricean maxims or using tropes as a result of which one or more maxims might be violated).

Grice maxims have appeared in all **20** utterances along this stage with no violations. At the beginning of this stage, the Imam (PBUH) states that:

لا”نه ليس قبله عز وجل شيء ، ولا كان معه شيء والإبداع سابق للحروف،والحروف لا تدل على غير نفسها“

(These two utterances are performed as evidence for what has been asserted in the confrontation stage).

These two assertive utterances are performed by the Imam (PBUH) to show why "الابداع",(creativity)is attributed to Allah, the Exalted. Grice maxims have appeared in these two utterances as they are truthful and this becomes evident when returning to all what has been mentioned in the previous stage about the greatness of Allah the Exalted. They are also informative since they are not more or less than what is required.

Although one might say that these utterances are less than what's required in this context, however, it does not because the Imam (PBUH) has previously mentioned the matter of Oneness in some detail. In other words, repeating this assertion is just to focus on this important point upon which the argumentative discussion has started. They are also relevant to the argument under discussion. Furthermore, performing a clear assertion (i.e.an assertion which is perspicuous in the sense of conveying the intended illocutionary goal to the addressee)is said to be mannered.

The Imam (PBUH), then, states that:

”والإبداع سابق للحروف،والحروف لا تدل على غير نفسها“

(Generation (الابداع)was before the letters which indicate nothing other than themselves).

These two utterances are performed as advance argumentation for completing the description of the greatness of Allah, the Exalted. Grice maxims appeared in these assertive utterances. First, the quality maxim has been

achieved by the Imam PBUH through performing evidence in the next usage utterances;

”لأن الله تبارك وتعالى لا يجمع منها شيئاً لغير معنى أبداً ، فإذا ألف منها أحرفاً أربعة ، أو خمسة ، أو سنة ، أو أكثر من ذلك أو أقل ، لم يؤلفها لغير معنى ، ولم يكن إلا لمعنى محدث لم يكن قبل ذلك شيئا“ (Surely, Allah, the Blessed and Most High, never gathered a thing from them for another meaning. When He created from them four or five or six words or more than that or less than that, He created them for a certain meaning, and they were not for anything except for an originated meaning, which was nothing before that (time)).

At the same time, these utterances are informative and relevant. Finally, they are quite mannered since they are free from ambiguity and obscurity. Following this explanation, Al -Sabi'i asks the Imam (PBUH), saying that:
”فكيف لنا بمعرفة ذلك“
(How can we come to know of that?)

Consequently, the Imam (PBUH) performs a series of usage declartives, saying that:
”أما المعرفة فوجه ذلك وبيانه : أنك تذكر الحروف إذا لم ترد بها غير نفسها ، ذكرتها فرداً ، فقلت : ا ب ت ث ج ح خ حتى تأتي على آخرها ، فلم تجد لها معنى غير أنفسها ، وإذا ألفتها وجمعت منها أحرفاً ، وجعلتها اسماً وصفة لمعنى ما طلبت ووجه ما عنيت ، كانت دليلة على معانيها داعية إلى الموصوف بها.“

(As for the way and explaining knowledge, it is (as follows): You mention the letters when you want nothing other than themselves. You mention them one by one when you say: Alif, ba'', ta'' tha'', jeem, ha'', kha'', until you finish them. You will find no meaning other than them. When you gather them and make from them letters and make from them the name and adjective for a certain meaning, you will not seek the meaning of what you have meant. They are proof of their meanings and the cause of the thing described by them).

All these usage utterances are performed as advance argumentation for the purpose of clarifying the previous immediate utterances. Grice maxims have been followed since they express the fact that everyone does not neglect, is informative, relevant, and mannered. The discussion in this stage ended with the Imam PBUH directive question;

"أفهمته"

(Did you understand them?).

This stage leads to the last stage which, in this argument, ended positively with al -Sabi'i's assertive utterance "نعم",(yes). This assertive utterance is performed for expressing the acceptability of the previous discussion.

4.4.2.4 The Analysis of The Three Stages of Argumentation in The Fourth Argument

This argument is a complementary part of the previous one. Starting with the first stage (i.e.the confrontation stage), **5** assertive utterances are performed. The Imam (PBUH) wants to strengthen his argument by adding this argument to gradually persuade al -Sabi'i. The Imam (PBUH) starts the argument by saying"و",(and)to continue his argumentative discussion, saying that:

"واعلم أنه لا يكون صفة لغير موصوف ، ولا اسم لغير معنى ، ولا حد لغير محدود"
(Know that it (the letter) is not an adjective of that which is not described nor a bound of that which is not bounded).

These assertive utterances have been presented as a direct standpoint. This standpoint is performed as an introductory view to what is going to be asserted in the forwarded two assertive utterances ;

"والصفات والأسماء كلها تدل على الكمال والوجود ، ولا تدل على الإحاطة كما تدل الحدود التي هي التربيع والتثليث والتسديس"

(As for the attributes and the names, they indicate perfection and existence, not an example of encompassment, as the bounds, which are□squaring, making triangle, and making hexagon).

This stage is followed by the argumentation stage .In this stage, Grice maxims are followed in all utterances which count about **18** uttetances.The Imam (PBUH) begins this stage with performing three assetive utterances, saying that:

"لأن الله عز وجل تدرك معرفته بالصفات والأسماء ، ولا تدرك بالتحديد بالطول والعرض والقلة والكثرة واللون والوزن وما أشبه ذلك ،وليس يحل بالله جل وتقدس شئ من ذلك حتى يعرفه خلقه بمعرفتهم أنفسهم بالضرورة التي ذكرنا"
(That is because Allah, the Great and Almighty, is known by the attributes and the names, not by limits, such as length, width, littleness, muchness, color,

weight, and the like. Nothing of these limits is applied to Allah, that His creatures may know Him through knowing themselves, according to the necessity which we have mentioned).

These utterances are performed as advance argumentation for showing that Allah, the Exalted, is known by His names and His attributes. Grice maxims are followed in these three utterances since they are truthful, informative, relevant, and mannered. The Imam (PBUH) nevertheless, repeats what he has argued but with some details, saying that:

"ولكن يدل على الله عز وجل بصفاته ، ويدرك بأسمائه ، ويستدل عليه بخلقه ، حتى لا يحتاج في ذلك الطالب المرتاد إلى رؤية عين ، ولا استماع أذن ، ولا لمس كف ، ولا إحاطة بقلب"

(However, Allah, the Great and Almighty, is indicated by His attributes, known by His names, and His creatures are proofs of Him, that the willing seeker concerning that may be in no need of the vision of an eye nor hearing of an ear nor touching of the palm of hand nor encompassment of a heart).

In these assertive utterances, the Imam (PBUH) insists on the matter that Allah, the Exalted is known by His attributes, names, and His creatures. In these utterances, Grice maxims have also appeared. First, the maxim of quality has been appeared through performing argumentative evidence in the next utterances;

"فلو كانت صفاته جل ثناؤه لا تدل عليه ، وأسماؤه لا تدعو إليه, والمعلمة من الخلق لا تدركه لمعناه ، كانت العبادة من الخلق لأسمائه وصفاته دون معناه"

(If His attributes, great be His laudation, do not indicate Him; His names do not summon to Him; the knowledge of the creatures does not perceive His core; the creatures will worship His names and His attributes, not His core).

The maxim of quantity is also followed since these utterances are just like what is required. Despite these utterances being performed repeatedly which may lead someone to say that they are more than what's required, still, they are not because the Imam (PBUH) repeats these utterances for the purpose of showing that these characteristics can be attributed only to Allah, the Exalted, which in turn supports the matter of Oneness. Additionally, they are relevant to the argumentation under discussion, and they are quite mannered since they are not ambiguous, and brief. Continuing the argumentative discussion, the Imam (PBUH)asserts that:

"فلولا أن ذلك كذلك ، لكان المعبود الموحد غير الله"

(If this is such, then the one god will be other than Allah).

In these two assertive utterances, the results of the discussion have been put forward. Grice maxims are followed in that the quality maxim is achieved by the Imam (PBUH) who supplies evidence for such a claim by performing a usage declarative, saying that:

"لأن صفاته وأسماءه غيره "

(because his attributes and his names are other than him).

At the same time, these utterances are not more or less than what is required, so the quality maxim is achieved. The relevance maxim has appeared since it is very clear that the Imam (PBUH) does not convey any argumentative information that is not relevant in the context. Finally, there is no ambiguity in these utterances, so they are mannered. The argumentative discussion in this stage is ended by the Imam's (PBUH) question;

"أفهمت؟"

(Did you understand?).

This stage is positively concluded by al -Sabi'i's assertion "نعم",(yes) which is performed as expressing the acceptability of what has been asserted by the Imam (PBUH).

4.4.2.5 The Analysis of The Three Stages of Argumentation in The Fifth Argument

This argument is started when al -Sabi'i asks the Imam (PBUH), saying that:

"يا سيدي الا تخبرني عن الابداع أخلق هو أم غير خلق؟"

(Master, don't you tell me about origination: Is it creation or other than creation?).

Al Sabi'i has challenged the Imam (PBUH) with this ambiguous philosophical question.As a result of raising this question, the Imam (PBUH) confronts the first stage with performing **22** utterances ,all of which are assertives whereas only **1** is usage declarative. He (PBUH) answers al -Sabi'i's question, arguing that:

"بل خلق ساكن ، لا يدرك بالسكون ، وإنما صار خلقاً ؛ لأنه شيء محدث ، والله تعالى الذي أحدثه فصار خلقاً له ، وإنما هو الله عز وجل وخلقه لا ثالث بينهما ولا ثالث غيرهما ، فما خلق الله عز وجل لم يعد أن يكون خلقه"

(Rather it (origination) is still creation and is not perceived through stillness. It becomes creation for it is something that originated. It is Allah who originates it and it becomes His creature. Allah, the Great and Almighty, creates it, and there is no third (thing) between them, and no third (thing) is other than them. So what Allah, the Great and Almighty, creates is His creature).

In these assertive utterances, the Imam (PBUH) not only answers the raised question but also adds full details for his claim. The Imam (PBUH)argues that origination is a static creation and it becomes so (i.e.creation)as a result of modifying it by Allah, the Exalted.

This claim is followed by two utterances;

"وقد يكون الخلق ساكناً ومتحركاً ومختلفاً ومؤتلفاً ومعلوماً ومتشابهاً ، وكل ما وقع عليه حد فهو خلق الله عز وجل"

(Perhaps, the creature is still, moving, different, harmonious, known, and ambiguous. All the bounded things are the creatures of Allah, the Great and Almighty).

The first one is usage declarative through which the Imam (PBUH) clarifies the types of creations, whereas the second is assertive performed to show the greatness of Allah, the Exalted. Continuing, the speech about the creating matter, the Imam (PBUH) asserts that:

"واعلم أن كل ما أوجدتك الحواس فهو معنى مدرك للحواس ، وكل حاسة تدل على ما جعل الله عز وجل لها في إدراكها ، والفهم من القلب بجميع ذلك كله"

(Know that all the things which the senses find for you are meanings perceived by the senses, and every sense demonstrates what Allah, the Great and Almighty, has placed in its perception, and the heart understands all of that).

Although these assetive utterances are performed to complete what has been discussed in the previous utterances, the Imam's (PBUH)main aim is to attract al -Sabi'i's attention to this great system of senses that Allah, the Exalted, has supplied His creatures with. A series of assertives ,then, is presented ;

"واعلم أن الواحد الذي هو قائم بغير تقدير ولا تحديد ، خلق خلقاً مقدراً بتحديد وتقدير ، وكان الذي خلق خلقين اثنين ، التقدير والمقدر ، وليس في كل واحد منهما لون ولا وزن ولا ذوق ، فجعل أحدهما يدرك بالآخر ،وجعلهما مدركين بنفسهما ، ولم يخلق شيئاً فرداً قائماً بنفسه دون غيره للذي أراد من الدلالة على نفسه وإثبات وجوده"

(Know that the One who is standing without any ordination or bounds created creatures ordained by bounds and ordination, and what He creates is two creatures: the ordination and the ordained. In each of them, there is neither color nor weight nor taste. He makes one of them perceive the other and makes them perceive their nature. He does not create a single thing standing in its nature without other than it which He wills to be proof of His selfness and His existence).

In these utterances, the Imam (PBUH) seeks to fulfill two purposes: first, saying the One instead of saying Allah, the Exalted, shows that all what he(PBUH) has uttered within this stage is to prove the matter of Oneness (Although al -Sabi'i's question in this argument is about the matter of origination), second, he (PBUH) strengths his assertion (i.e. the Oneness of Almighty Allah) by stating that Allah, the Exalted, never creates a thing that could stand by its nature which in turn means repeating the answer for al - Sabi'i's question whether origination is a creation or not. This stage is closed with the Imam's (PBUH) assertion:

"فالله تبارك وتعالى فرد واحد لا ثاني معه يقيمه ولا يعضده ولا يكنه ، والخلق يمسك بعضه بعضاً بإذن الله تعالى ومشيئته"

(so Allah, the Blessed and Exalted, is Single and One; there is no second with Him to make Him stand, to support Him, and to hide Him. The creatures hold each other through the permission and will of Allah, the Exalted).

Again, these utterances are performed for showing the Oneness and authority of Allah, the Exalted, upon His creatures. What is important to observe in this stage is that although al -Sabi'i's question is about " الابداع " (creativity), the Imam (PBUH) not only answers this question but he (PBUH)adds some facts about Allah, the Exalted, to motivate the matter again towards the main discussion point(i.e. the matter of Oneness) to reflect the greatness of Allah, the Exalted.

This stage is completed by the argumentation stage through which the Imam (PBUH) performed **7** utterances, all of which are assertives. In the beginning, he (PBUH) performs three assertive utterances, arguing that:

"وإنما اختلف الناس في هذا الباب حتى تاهوا وتحيروا ، وطلبوا الخلاص من الظلمة بالظلمة في وصفهم الله تعالى بصفة أنفسهم ، فازدادوا من الحق بعدا"

(Men have differed over this subject to the extent that they have gone astray, become perplexed, and sought salvation from darkness with darkness through their describing Allah, the Exalted, with their own qualities, so they have become very far away from the truth).

These utterances are performed as advance argumentation for discussing how people get away from the right way in describing Allah, the Exalted in such a wrong way. Looking deeply at these utterances, it can be observed that the Imam(PBUH) performed the reason (evidence) before the result فازدادوا من الحق بعداfor creating an effective argument;

"وإنما اختلف الناس في هذا الباب حتى تاهوا وتحيروا ، وطلبوا الخلاص من الظلمة بالظلمة في وصفهم الله تعالى بصفة أنفسهم"

Grice maxims are followed in these utterances since they express truthful claims with clear evidence (this evidence is performed in the next four assertives), informative as they are not more than required and not less (not less since the Imam (PBUH) adds what completes these utterances), relevant to the argument under discussion, and mannered since they are free from any kind of ambiguity, brief, and orderly.

For supporting this claim, the Imam adds four assertive utterances that begin with a supposition that if they (i.e.people) describe Almighty Allah by His attributes, they will never get the wrong way. These utterances are :

"ولو وصفوا الله عز وجل بصفاته ووصفوا المخلوقين بصفاتهم ، لقالوا بالفهم واليقين ولما اختلفوا ، فلما طلبوا من ذلك ما تحيروا فيه ارتبكوا ، والله يهدي من يشاء إلى صراط مستقيم"

(If they describe Allah, the Great and Almighty, with His own attributes, and describe the creatures with their qualities, they will profess understanding and certainty, and will not defer over (Him). When they seek that toward which they are perplexed, they become confused. Allah guides whomever He wills to the straight path).

These assertive utterances are also performed for advance argumentation to attract al -Sabi'i's attention to the wrongness of such ideas (i.e. describing Allah, the Exalted with things other than His attributes). Grice maxims have appeared in these utterances since they express truth-condition, informative, relevant, and mannered. This stage leads to the final stage (i.e.the concluding stage) in which the response of the antagonist to some extent determines the power of the

protagonist's argumentation. In this argument, the concluding stage is ended positively by al --Sabi'i's assertive utterance ;

"يا سيدي أشهد أنه كما وصفت"

(I witness that He is just as you have described).

Through this assertion, it can be noticed that, unlike the previous arguments, this argument is ended up with an assertion that indicates upholding a new standpoint. Al Sabi'i's word "أشهد", (I witness) indicates that al -Sabi'i's mind starts turning.

4.4.2.6 The Analysis of The Three Stages of Argumentation in The Sixth Argument

When al -Sabi'i asserts that he witnesses that Allah, the Exalted as described by the Imam (PBUH), he asserts that it remains the last question, consequently, the Imam(PBUH) performed **5** utterances, all of which are assertives whereas only **1** is commessive. He (PBUH) confronts the first stage with a commessive speech act that indicates acceptance of starting a new discussion, saying that:

"سل ما أردت"

(Question whatever you desire).

Al Sabi'i asks that :

"أسألك عن الحكيم في أي شيء هو ؟ وهل يحيط به شيء ؟ وهل يتحول من شيء إلى شيء ؟ أو به حاجة إلى شيء؟"

(I want to question you about the All-wise (Allah): In which thing is He? Does anything encompass Him? Does He change from state to state? Is He in need of a thing?). The Imam PBUH replies, saying that:

"أخبرك يا عمران فاعقل ما سألت عنه ، فإنه من أغمض ما يرد على المخلوقين في مسائلهم ، وليس يفهمه المتفاوت عقله العازب حلمه ، ولا يعجز عن فهمه أولو العقل المنصفون"

In these four assertive utterances, the Imam (PBUH) asserts that the human mind is limited, as a result of which it becomes difficult to recognize the reality of Almighty Allah. This does not, however, mean that Allah, the Exalted, can not be recognized, rather this recognition is achieved only through His creatures.

This stage leads to the argumentation stage through which the Imam (PBUH)gives a full argumentative discussion that summarizes all what has been

asserted from the beginning of this debate till the end. Within this stage,**21** utterances are performed, all these utterances are assertives except the last one which is directive. Grice maxims are appeared to be followed along this stage. The Imam (PBUH) opens this stage, saying that:

”أما أول ذلك ، فلو كان خلق ما خلق لحاجة منه ، لجاز لقائل أن يقول : يتحول إلى ما خلق لحاجته إلى ذلك“

(As for the first (thing) of that: If the creation of what He creates is out of His need of it, it is permissible for one to say: He changes according to what He creates because of His need of tha)t.

In these utterances, the Imam(PBUH) asserts that Allah, the Exalted, is not in need for what He had created and if the matter is as such it would be possible to say He changes due to what He has created. In these utterances, the maxim of quality is appeared by affirming this claim in the next assertive utterances;

”ولكنه عز وجل لم يخلق شيئاً لحاجة ، ولم يزل ثابتاً لا في شيء ولا على شيء ، إلا أن الخلق يمسك بعضه بعضاً ، ويدخل بعضه في بعض ويخرج منه“

(However, He, the Great and Almighty, does not create anything out of need, and He is still firm, not in a thing nor on a thing, but it is the creatures which hold each other, enter in one another, and come forth from each other).

Opening these utterances with ”لكن“,(but) shows that these utterances are performed to negate the previous supposition. The maxim of quantity also appeared. The context required that the Imam(PBUH) has to repeat the same assertion (Allah, the Exalted is in not in need of what He has created), so that they are still informative. At the same time, they are relevant to the argumentative discussion, and finally, they are quite mannered since their interpretation is so clear and there is no obscurity.

The Imam (PBUH) performed a series of assertives presented for advance argumentation that shows the authority , greatness, power of Almighty Allah, saying that:

”والله جل وتقدس بقدرته يمسك ذلك كله ، وليس يدخل في شيء ولا يخرج منه ، ولا يؤوده حفظه ، ولا يعجز عن إمساكه ، ولا يعرف أحد من الخلق كيف ذلك إلا الله عز وجل ، ومن أطلعه عليه من رسله ، وأهل سره والمستحفظين لأمره ، وخزانه القائمين بشريعته“

(As for Allah, the Great and All-holy, He holds the whole of that through His power. He does not enter a thing and comes out of it. The preservation of it does not tire Him, nor is He incapable of holding it. None of the creatures knows how that is except Allah, the Great and Almighty, His messengers whom He informed of it, the people of His secrets, those who keep His commands, and His guardians who undertake His Law).

In these utterances, the Imam (PBUH) reflects what has been mentioned in the Holly Quran; Surah Baqara (Chapter of the Cow), verse: 255, "verse of the throne".

بسم الله الرحمن الرحيم

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَؤُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

(Allah, there is no god except He the Ever Living, the One Who sustains and protects all that exists Neither slumber nor sleep overtakes Him To Him belongs all that is in the heavens and the earth Who is he that shall intercede with Him except by His permission He knows what will be before their hands and what was behind them while they encompass nothing of His knowledge save what He will His Seat embraces the heavens and the earth and He feels no fatigue in guarding and preserving them And He is theMost High, the Most Great).

So, this reflection gives clear evidence that the maxim of quality has been achieved. As mentioned previously, the Imam (PBUH), in his argumentative discussions, demonstrates the great excess towards the Holly Quran style. Consequently, these utterances are also informative because looking deeply at the Imam's (PBUH) utterances, it can be observed that they are just like what has been asserted in the Holly Quran, which no one ever could claim that they are not informative. In addition, they are relevant since the Imam's(PBUH) argumentative discussion is relevant to the matter of arguing aroused by al -Sabi'i. Finally, they are brief, orderly, and direct, so they are mannered. This stage is also closed with the Imam's (PBUH)question:

"أفهمت يا عمران ؟"

(Umra'n, did you understand ?).

This stage leads to the final stage (the concluding stage) which ends positively with al -Sabi'i's utterances:

”نعم يا سيدي قد فهمت ، وأشهد أن الله تعالى على ما وصفت ووحدت ، وان محمداً عبده المبعوث بالهدى ودين الحق“

(I witness that Allah, the Most High, is as you have described, and witness that Muhammad, is His Servants sent with guidance and the religion of the truth).

All these three utterances are assertive speech acts. The first one indicates the acceptability of the previous argumentative discussion, whereas the last two utterances indicate upholding a new standpoint which in turn shows the power of argumentation of the Imam(PBUH) through which al -Sabi'i's mind has been turned.

5. Discussion of the Results

In the light of the previous analysis of the three stages of argumentation in the argumentative debate according to the pragma-eclectic model, there appears that the three stages of argumentation are traced in this analyzed debate. As mentioned before, there are three stages of argumentation in this pragma-eclectic model; the confrontation stage, the argumentation stage, and the concluding stage. The confrontation stage typically involves dissenting viewpoints brought on by the existence of a standpoint or claim that the arguer attempts to persuade the opposing party of. Therefore, this stage is characterized by the presence of a difference of opinions. This difference of opinions is presented through certain speech acts as shown in the table below:

Table (2): Number and Percentage of the Speech Acts in the Confrontation Stage

	Speech Acts	Debate2	
		NO.	%
Confrontation Stages	Assertives	75	68.81
	Directives	0	0
	Commissives	1	0.91
	Usage Declaratives	33	30.28
	All	109	100

As shown in the above table, the Imam performs **109** utterances; **75** are assertives (**68.81%**), **1** utterance (**0.91 %**) is of a commissive speech acts, **33** are usage declaratives (**30.28%**), and no directive ones(see table:2). Two important points to be discussed concerning this debate; the first one is that

assertive speech acts are performed most frequently throughout this debate in comparison with the first and third ones. The second one is that the confrontation stage is characterized by being shorter, hence, in this debate, the confrontation stage is quite long. The reason behind such use is that all al - Sabi'i's argumentative questions are about Allah, the Exalted, and the matter of Oneness. Consequently, it seems that the Imam (PBUH) knew very well that such questions are wrong to be answered directly, rather they need to give full information about what Allah, the Exalted is. On the other hand, the Imam (PBUH) utilizes the usage declaratives to facilitate al-Sabi'i's understanding of the argumentation under discussion, and finally, commissive speech acts are used by the Imam(PBUH) to show his acceptance to start a new discussion.

As it is previously mentioned, this stage is followed by the argumentation stage in which arguing effectively is supposed to be achieved by using the "Mind -Turning Process", which in turn involves either following Grice maxims or using tropes through which these maxims (partially or fully)are violated. The following table shows the numbers and percentages in each category of the "Mind-Turning Process" within the argumentation stage in this debate:

Table (3): Number and Percentage of each category in the Argumentation Stage in each of the This Debate

	Mind – Turning Process	Debate2	
		NO.	%
Argumentation Stage	Grice Maxims	114	95.79
	Tropes	5	4.21
	All	119	100

The above table clarifies that the Grice maxims (quality, quantity, relevance, and manner) are followed more than being violated through using tropes (destabilization and substitutions)in all the three analyzed debates. In this debate, the Imam (PBUH) performs **119** utterances; **114** utterances (**95.79%**) follow the Grice maxims whereas only **5** utterances (**4.21%**) violate them by using tropes (rhetorical questions).

In fact, Grice maxims are expected to be found in everyday discourse but what is unexpected and this study succeeds in investigating is finding these

maxims in this religious text which is most of the time characterized by the richness of using tropes and violating the Grice maxims. Additionally, in argumentation, most of the time, arguers try to win the discussion regardless of the way they win. In other words, they may not care whether what they argue is truthful, informative, relevant, and mannered. Hence, in all this debate, the Imam (PBUH) argues effectively by following these maxims more than tropes.

The third stage of argumentation as developed in this study is the concluding stage which might be concluded either positively by acceptance or partial acceptance or negatively concluded by non-acceptance. The table below shows the numbers and percentages of the antagonist's responses in the concluding stage:

Table (4): Number and Percentage of the Antagonist's Responses in the Concluding Stage

		Responses	Debate2	
			NO.	%
Concluding Stage	Positive	Acceptance	6	75
		Partial-acceptance	2	25
	Negative	Non- acceptance	0	0
		All	8	100

Table 4 illustrates that all the concluding stage in the analyzed debate is positively concluded. In this debate between the Imam (PBUH) and al -Sabi'i who responded positively by performing **8** utterances; **6** of them (**75 %**)are acceptance, and **2** of which are partial acceptance.

Even though obtaining acceptance in an argumentative debate reflects the power of the protagonist who successfully might hold the acceptance for his argumentation from the antagonists, still there is another important point that reflects the power of argumentation in the Imam's (PBUH) argumentation. It is reflected in that the Imam (PBUH) does not only hold the acceptance and that is all but in addition, he (PBUH) successfully turns all the antagonist's mind by making him hold a new standpoint which he is not holding before.

6. Conclusions

According to the pragmatic analysis of the power of argumentation in this argumentative debate of Imam al-Ridha (PBUH) and the results discussed in the previous section, the following conclusions are revealed:

1. The concept of mind -turning process (that is developed in this study) as employed in the selected data succeeded in reflecting how arguing effectively can lead to the power of winning an argumentative discussion. This becomes evident when observing that the categories of the proposed notion (i.e. mind -turning process) appeared in the protagonist's utterances (i.e. Imam al Ridha, PBUH) throughout the argumentation stage in the analyzed debate.

2. It appears that the Grice maxims are followed more within the mind-turning process, than violating them through using the other part of this process (i.e.tropes). Consequently, this study succeeds in examining that these maxims may also be followed in religious texts, which are frequently distinguished by their richness in using tropes and violation of the Grice maxims. Additionally, when engaging in arguing, arguers frequently attempt to prevail in the debate regardless of how they do so whereas the analyzed data proves that the Imam's (PBUH) power in arguing effectively within the second stage is reflected through following these maxims.

3. The results reveal that the power of argumentation in Imam al-Ridha's (PBUH) argumentative debate can be observed by tracing the three stages of argumentation within the pragma eclectic model that is developed in this study which in turn proves that this model is applicable to analyze such argumentation.

4. The findings also show that the concluding stage of the analyzed debate is concluded positively by the antagonists' acceptance, however, in most arguments within this debate, this positivity begins with partial acceptance, and later on, with the process of argumentation, it turns into acceptance.

5. The power of argumentation in Imam al-Ridha's (PBUH) argumentation lies not only in resolving the difference of opinions but in turning all the arguer's mind by making him admits a new standpoint that is totally rejected (before involving in such argumentative debate).

6. The pragma eclectic model also makes it clear that the Imam's (PBUH) power of argumentation is a reflection of his exceptional linguistic skills, which in turn show how deeply devoted the Imam (PBUH) was to the way of the Holy Quran through which the minds of people are addressed. As a result, the influence of this ability causes the antagonist (i.e., Al- Sabi'i) to convert to Islam and declare that there is no god but Allah, the Exalted.

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