

Dialogue Implications for Paradox in the Speech of Imam Ali (Peace be Upon Him)

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Abstract

Paradox is an ambiguous term that raises confusion and has a long history that extends back to the early literary ages. It comes from a keen mind, and a keen awareness of the self and its surroundings, and the paradox is a rhetorical expression in which the literal meaning of the word or phrase is the opposite of the intended, and in literature it is a way to indicate a purpose or a position opposite to what is actually declared, and it is a clever linguistic game between two parties: the paradox maker and its reader, such that the maker presents his paradox in a way that provokes the reader, and invites him to reject the literal meaning in favor of the hidden meaning, which is often opposed to it, and in the meantime he makes the language collide with itself, so that the reader does not calm until he reaches the distant meaning, and this practice is closer to interpreting than to superficial reading.

Keywords: Paradox, Literal Meaning, Hidden Meaning.

Introduction

Human's awareness of the paradox began with the Prophet of Allah Adam (peace be upon him), as the first person who realized that there is a paradox between what he wants and what is intended from him. He personified them while describing a brother of his, by saying: "If two matters appeared to him, he considered which of them was closer to his desires, and he went against it" (Nahj al-Balagha). And this is a paradox that will continue with the children of Adam, in which most of them fall, and the least of them survive, and its difficulty stems from the fact that it represents a person's struggle with himself, and this is a battle that has long been lost, for this reason Sharia focused on raising the internal content of man, and then going out to outer space, albeit the opposite. It is more correct, from the point of view of some thinkers, with an authoritarian inclination, that it is sufficient to control space, to control what is in it, and then we are faced with a duality in which the earthly people could not say its final word, as for the word of heaven, it triumphed for the internal content when it decided: Allah does not change the condition of a people until they change what is in themselves" (Ar-Ra'd 11).

Perhaps this introduction can serve as a reason for choosing this topic, especially since we chose it in the speech of Imam Ali (peace be upon him), where this duality is manifested in its most wonderful form, perhaps because "Ali is with the truth and the truth is with Ali revolves with him wherever he turns," and this statement of truth It must include its qualitative opposite, i.e. falsehood, or as the Commander of the Faithful (peace be upon him) expresses: "Truth and falsehood, and for all people, if falsehood was commanded in the past, it did, and if the truth was said, then perhaps and perhaps." (Nahj al-Balagha, part 1). Hence, the speech of the Commander of the Faithful (peace be upon him) was filled with many paradoxes that need interpretation and digging in the texts, because taking things as they are may lead to a different result.

Our research consisted of two sections, in the first we dealt with the paradox, linguistically and idiomatically, then we were exposed to the most important scholars who tried to define the concept, or draw it, as long as defining the essence is one of the impossible. And we analyzed it based on our understanding of the concept of paradox, By revealing the apparent meaning, then the hidden meaning between the lines, and this depends on the way the text is formulated, and the Imam (pbuh) has his way of achieving this, I mean formulating a discourse that includes two dimensions, for example, he (pbuh) says: "If poverty was a man, I would kill him." And in a word he says: "Whoever loves us, Ahl al-Bayt, let him prepare himself for poverty." Undoubtedly, the poverty intended by the second saying is not the poverty intended by the first, and this will become clear to us by analyzing the texts of the Imam (peace be upon him) that include this type of discourse.

Section One

Al-Mafaraqah is a language: a name derived from "faraq", and its triple root "distinguished" with the opening of the fa', the ra' and the qaf. Al-Farq: The difference between the plural and the difference. It is said: The difference of a thing is a separation and a separation: Baynah, and the name is the band. The people separated, they separated from each other, and so-and-so separated from his wife: between her, and al-Furqan: the Qur'an, and everything that differentiates between truth and falsehood is a criterion, and for this the Almighty said: "And We gave Moses and Aaron al-Furqan (Lisan al-Arab). As for the dictionary of language standards, it is mentioned A difference article is as follows: "Fa, ra' and qaf are an incorrect origin, indicating a distinction and simplification between two things. From that difference: the hair part, it is said that it is divided, and the part: the flock of sheep. The difference: splitting from the thing if it splits. Al-Furqan is the Book of Allah Almighty that differentiates between truth and falsehood.

Al-Furqan: Subh, so named because it differentiates between night and day. (Dictionary of Language Measures).

So the linguistic meaning speaks of a separation between two things and a distance between them: a person and a person, a man and his wife, people and people, right and wrong, night and day, heat and cold... and these two things may actually be opposites, and they may not be, or the contradiction will appear later, through the practice of The act of "what" contradicts the usual, and draws attention. If right and wrong are two opposites, they do not meet together, and do not rise, and one of them must remain, then man is not against man, likewise the husband is not opposed to the wife, but the behavior that comes from man is what turns him into The opposite side, that is, contradiction is sometimes an industry created by a person, otherwise it is, in reality, one of the components of this existence that is no longer ignorant. The Commander of the Faithful (peace be upon him) said: "No two supplications differ except that one of them is misguidance" (Sharh Nahj al-Balagha, vol. 18); And the imam talks about contradiction in its general meaning, which includes contradiction and contradiction, because the two calls are real existences, and one of them must be misguidance, provided that their difference is in the principles of belief,

and this requires an effort to restore harmony to this contradiction that we made. As for the idiomatic meaning of the paradox, it seems to be close to this meaning.

Paradox: a linguistic deviation that creates for the reader many connotations that he moves through, and it is “a phrase that appears contradictory in its appearance, but after examination and reflection it appears to have a good line of truth” [Al-Rawashdah, 1999], What invites him to look closely at it, to reveal to him a new enchanting world based on new values that contradict the values of his lived real world, in order to expose them, unveil them, and even destroy them.

It is an aesthetic artistic journey that makes both its maker and recipient in the sea of the linguistic formula, through a coherent and charming textual space, all of which is an apparent contradiction. Paradox is not just a rhetorical, or an aesthetic stylistic means of the text in which it is present, but it is also a philosophical means that exposes to reveal and illuminate, and demolish to build, laugh to cry, whisper to declare, question to confirm and confirm [Shabana, 2002 AD].

It is a kind of contradiction between the direct spoken meaning and the indirect meaning thereof [Al-Abd, 2006 AD], and it has a close connection with interpretation as an archaeological dig in the text so that it has no limits, and links it more in front of the differences and contradictions that revolve mainly around the issue of reference and referral. Interpretation is based on the concept of the paradox between words and things, or between language as an expression that pleads with phonemes, and reality with its tangible material existence and a specific experience. To be relative, so the meaning from this point of view is open to possibly unlimited plurality, that is, to the meaningfulness [Al-Eid, 1998 AD].

The paradox in the discourse played an active role in activating the context and the activity of interpretation on the grounds that the speaker makes his listener realize, in terms of significance, more than the literal meaning of the sentence. The nature of the contradictions he experienced, and in the situation related to the general conditions at the level of thought, behavior, politics and religion, then the paradox is “an integrated process so that the signification is produced with two faces” (Abbas, 1978), And because it is so, it may refer us to the two chapters of al-Tabbaq and al-Muqabala, which are mentioned in the books of rhetoric and ancient Arabic criticism. Conscious and prudent, aware of the difference between surfaces and depths, he practices a work that is closer to interpretation by digging into the layers and foundations of the text, to reach that distant meaning. Indicate on the distant meaning of a hidden party.

There have been synonyms for this term such as sarcasm and sarcasm, but we see that discourse, i.e. discourse, can achieve its paradox without resorting to sarcasm or ridicule from the other, especially since our true religion forbids us from sarcasm, even if it is a conditional prohibition, and this is a space required by the requirement The situation, and then the paradox is broader than irony, as it may contain it, and the best example of this is Socrates’ dialogues with those from whom he wanted to generate knowledge, by betting on their ignorance and narrow-mindedness, and it may not contain it as most of the texts of the Commander of the Faithful (peace be upon him), and this This means that some of the texts of (peace be upon him) contained irony, rather stinging irony, especially since the situation with the likes of Muawiyah and Amr Ibn Al-Aas requires that bitter irony that exposes and exposes the other.

And if Adam was the discoverer of the first paradox, then Socrates, the great Greek philosopher, was a maker of paradoxes. His task was to dialogue with people: the young and the old, the farmer and the worker, the ignorant and the world, the rich and the poor, the lowly and the honorable, until he reaches the point where someone loses confidence in his knowledge and his tribes And then he realizes that he no longer knows anything, and Socrates was not doing this out of transcendence over people, but rather to reach the summit of liberation from the constraints of knowledge and humble perceptions on it, and that was the moment of Socrates’s greatest happiness when he shares people with that feeling, so he deliberately restores this feeling. the moment- When he ridicules the knowledge of others, and generates the truth from dialogue - with everyone, that is why Socrates’ wisdom: “Know yourself” did not mean only know yourself and its demand, but it meant know yourself with its inner fullness, its unlimited richness, and its depth away from others, and then you will reach no Referred to the hollow of the dark void within the self, which is the void that makes facts vibrate and become a subject of paradoxes (Ibrahim, Nabila).

Nevertheless, this word needed guidance, and the guidance came from the Commander of the Faithful (peace be upon him) when he said: “He who knows himself knows his Lord” (Al-Rishhari: Part 3, p. Predicate, which includes guidance and advice, and paves the way for the special knowledge that entails from it, because it relates to the Creator of the heavens, “Who is after and does not see, and near, so he witnessed the salvation.” And this is a paradox that may not be understood by only those who walked in this path of knowledge, and tasted something of his breath, which is Knowledge that is not related to the Essence of Allah (Glory be to Him). Rather, what is

required of this human being who is Allah's vicegerent on his land through his quest to reform himself and remove the veils from it, the veil of envy, the veil of wonder, the veil of arrogance, the veil of ignorance, and even the veil of knowledge as well, because knowledge may, sometimes, "the darkness of some of them above Some, if they take out their hand, can hardly see it." This is the "combined ignorance" that will be a barrier without the radiance of divine knowledge on the heart, and thus the soul may be covered by veils, preventing it from true knowledge that is closer to paradox, because whoever knows himself with weakness knows his Lord By power, and he who defines himself in poverty knows his Lord with richness, out of knowledge of the opposite.

In order to get to know this concept more, let us give this example: "It was said to the wolf: "They will let you go in the sheep." He cried, and it was said to him: "Why are you crying?" He said: "I am afraid that the news will be false." The paradox here is not in the wolf's crying, nor in his fear. And not to believe it, only, but in the reader's realization that this is a fact witnessed by the human reality, and hence the paradox is not only a means to complete our understanding of life, but it is life itself, which is full of what man is unable to comprehend or submit to the logic of the mind. And that wolf story is only a symbolic expression of that reality haunted by paradoxes, which proves that the life of the jungle is much more merciful than the life of this human being, and the case is that many creatures were able to be wiser than him, especially when the rule of law is absent, and this individual or that is forced, To set his own laws that belong to him, and do not belong to anyone else, but rather contradict the laws of others. Here, paradoxes abound and multiply, and perhaps the Iraqi situation, under the occupation, is the best witness to that.

Hence, some of the paradoxes cannot be interpreted, rather they carry their interpretation with them, and they do not need the reader except to apply the concepts to their external validations. The paradoxes that occurred with the Commander of the Faithful (peace be upon him), are of another kind. Perhaps the "wolf story" will be a joke about it, especially as it relates to beings that appear to be human, but in reality they are closer to the animal, whether that relates to the nature of their thinking or their daily behaviour. Amr ibn al-Aas will be a successful example of this type of amphibious creatures that are good at living on land and in the sea. The Imam (peace be upon him) summarized for us his ordeal with this creature when he said: "Wow, Ibn al-Nabigha! He claims to the people of Levant that I have a joke, and that I am a frivolous person: I will be frivolous and practice! He said falsehood and pronounced sinful. As for - and the evil of saying lies - that he says, then he lies, promises and fails, and asks, and he is miserly, and asks, and he quiveres, and betrays the covenant, and breaks the bond. So if he is at war, then who is he who forbids and commands, unless the swords take their sockets, and if that was his biggest plot, he would give the people his swearing. By Allah, he prevents me from playing the remembrance of death, and that to prevent him from speaking the truth is forgetting the afterlife" (Nahj al-Balaghah).

A very exciting text, full of paradoxes, and the first of these paradoxes can be searched under the title: "The Hypocritical Companion," as it is from the point of view of my companions, and it is included in the saying of the Messenger (peace be upon him): "My companions are like stars. Another is "a hypocrite" as evidenced by the saying of the Imam (peace be upon him), and this is a major paradox worthy of discussion and disagreement, but the most important paradox from our point of view is the complicity of history with this hypocrisy, and an attempt to whiten its black page, and this is what we will discuss in the second topic by analyzing some of the Imam's texts.

Section Two

Among the paradoxes in the Imam's speech is his saying (peace be upon him): "Until the first man went on his way, and he () made it () to so-and-so after him, then he was represented by Al-Asha's saying: My day is different from its fate () and on the day of the life of my brother Jaber [Al-A'sha Al-Akbar, 1994 AD] It is astonishing that he resigned her () while he was alive, as he contracted her to another after his death to tighten what divided her udders [Al-Saleh, 2004 AD].

This speech came in the context of a complaint about the caliphate. There is a paradox to which the speaker goes, as he combined two contradictions between his day with the Prophet in comfort and grace, and between his day in which he is in wars and battles, and the Imam was martyred in the house of Al-Asha, he wants to say there is a big and far difference between My tired and hurtful day, when the resurrection of the transgressors, the rebellious, and the renegades took place, and between the days of the caliphate of the former, when there was calm, comfort, and meekness, then he marveled and wondered in its place. And he did not want it for her, but he soon imitated it to someone else, and gave it to Ibn Al-Khattab, stipulated it, and obliged the Muslims to pledge allegiance to him, and whoever disliked an order would leave it, and if he committed another to it because of his love for it, as if that was a violation of his previous saying that he did not want it [Al-Mousawi, 1998 AD]. Some commentators of al-Nahj attributed the verse in which Imam Ali (peace be upon him) represented to al-Asha al-Kabeer, who is Abu Baseer

Maymoon bin Qais bin Jandal, from the poem he said in the debate of Alqamah bin Alathah and Aamer bin Tufail. His day in the caliphate with the order that rose up against him, and the spread of deceptions and disorder of the pillars of the caliphate, and between the caliphate and the day of those who preceded him in the caliphate, when he took it on a smooth rule, fixed pillars, and comprehensive silence, so his matter was organized, his condition was expelled, and his days calmed [Al-Mu'tazili [Al-Khoei, 1987 AD], and the difference between their two states, such as the difference between the state of (Jaber) in his travels, while he is on the back of his she-camel, and the state of his brother (Hayyan) in his well-being. 1984 AD].

We note that the context distorts the discourse's compass into a dialogue imperative, defined by complaints and exposing the tyrants in the caliphate, and this complaint, and tyranny in the caliphate, which the Imam (peace be upon him) leads in the framework of this discourse that includes the poetic verse, intending to bring it out through this paradox that is not without condemnation of the tyrants in the caliphate, and this The prescriptive indication was caused by a breach of the principle of appropriateness, or appropriateness; Because the imam included the grand house of Al-Asha', Qais, and Hayyan and Jaber were brothers, and Hayyan was a drinker and alcoholic, so he met Al-A'sha between traveling on his she-camel's corral in Al-Hijrah and settling next to Hayyan, while he was drunk and calm [Al-Mu'tazili, 1987 AD]. Amir al-Mu'minin (peace be upon him) says: There is a great difference between my days in the caliphate against the one who rose up against me from the matter, and I suffered from the spread of tricks, and the disorder of the pillars of the caliphate, and between the day of Umar when he took it on a smooth rule, and fixed pillars, and a comprehensive silence as long as his order was organized and his condition was expelled and settled his days)) [same source].

And both interpretations are acceptable, because they derive from the relationship of inclusion with the new text with strong relationships, which open the way for other interpretations, especially the addition of maqam meanings. Expressive to the meaning required Maqamia.

Among the examples of Imam Ali's speech, peace be upon him, in which the dialogue imperative is generated in the structure of paradox, is his saying (peace be upon him): "With us you have been guided in the darkness, and you have attained the height of the heights, and through Us you have vented from secrets, and a hearing has been established that the conscious does not understand, and how to take into account the prophecy of the one who keeps silent the shout" [Al-Salih, 2004 AD]. This honorable speech includes some of the great demands and noble virtues that the Ahl al-Bayt enjoy. It is mentioned by Imam Ali (peace be upon him) as a protest against those who denied it, as a reminder to those who forgot it, and as an explanation of the reality of its people. It was after their killing, as the Prophet (peace be upon him and his family) addressed the slain of the polytheists at Badr. (It has been revered a hearing that did not understand the conscious, and how to take into account the prophecy of his silence the shouting?) If all of the above was the blessing of the people of the house and their generous presence, and this was what they presented to the nation, then the people were ignorant of that, and met him with rejection, abuse, cruelty and arrogance, so what was the imam except that he prayed They are deaf and the ears lose their hearing; Because if you did not understand all of these matters, did not think about them, analyze them, assess the people of the house and follow them, their hearing would be lost because he did not perform the role required of him [Al-Mousawi, 1998 AD].

The Imam (peace be upon him) apologized for them, reprimanding them and insulting their existence, so how can the hidden voice be heard by those who did not hear the strong call, and these forgot the words of Allah and the words of His Messenger, regarding the Ahl al-Bayt (peace be upon them), and that repeated call did not affect them thanks to them, if that was the case He did not affect them, so how can the imam's words affect them with their hostility to him, distance from him, and hatred for his person, and this is a veiled rebuke that the speaker deliberately drives to get him out through a paradox that is not free of condemnation and repentance, and this imperative sign was generated from the violation of the principle of appropriateness or appropriateness for Grace, Because his saying (peace be upon him): "And he is blessed by a hearing that he did not understand the conscious, and how to take into account the prophecy of the one whose shouting is silent?" It is insulting and reproaching, because how can one hear the hidden voice of one who does not hear the strong call, and this saying has a paradox that is intended to ridicule and reproach those who have forgotten the word of Allah And the words of his Messenger in the right of the people of the house, and that repeated call did not affect them, so the speaker invested a method of construction to express his communicative intent, which is the interrogative method in his saying: "And how to take into account the prophecy..." In addition, the mechanism of the transition from direct action to indirect action is a violation by the speaker of the principle of quantity, because his dialogue contribution was more than what was required of information, and the deliberative context accomplished two linguistic verbs, one of which is direct, which is the interrogative verb that is literally indicated by a structural presumption that is (How) the interrogative, and the

interrogative sentence in its contextual place in which it was mentioned, does not mean the completion of the interrogative act, but rather the purpose of it is to complete an implicit act of reproach and ridicule.

Accordingly, the paradox assumes in the addressee double listening, meaning that the addressee perceives in the uttered expression a literal meaning that lies in it on the one hand, and on the other hand, he realizes that this utterance in this particular context, it is not correct to take it on its surface value [Shawki, 2006 AD]. The context is the most important thing to rely upon in transcending the direct literal meaning to the stylistic difference, and what is meant by context here is the linguistic context, the context of the place or the informative position and the historical context or the context outside the text [Eid, 1998 AD].

Among the imperative meanings that were mentioned in the speech of Imam Ali (peace be upon him) is his saying: "As for your saying that we are the sons of Abd Manaf, so are we, but not illiterate like Hashem, nor war like Abd al-Muttalib, nor Abu Sufyan like Abu Talib." Muawiyah wanted to sympathize with Imam Ali (peace be upon him) by saying that you and I are from Abd Manaf or his emulation in honor of lineage, so the Imam replied: "We have distinguished by deeds, and we are distinguished by virtues and attributes, so my fathers are not like your fathers."

As for Abu Talib, he was the one who prevented the Quraish from harming the Prophet, and he defended him most vigorously. As for Abd al-Muttalib, the sheikh of Quraysh would spread out a mattress for him in the shade of the Kaaba, and he would sit on it, and his sons would wrap around him, and the Messenger of Allah would come, and he would sit on the same bed, and they wanted to take him. Hashem, he was the best of Arabs, and as for the fathers of Muawiyah, they were mean, conspiracy, assault and transgression of rights. If they claim, then there is no merit, and if they preside, then it is falsehood and injustice. Fathers are not like fathers, nor mothers are like mothers [Al-Mousawi, 1998 AD].

Imam Ali (peace be upon him) responded to Muawiyah's logic with a logic that contradicts and refutes it. The difference is clear between what was said and what was conveyed, which is the reprimand, i.e. the reprimanding of Muawiyah, because he is a rebellious and aggressor man. Makarim, and Muawiyah's fathers are people of treachery, betrayal and arrogance. There is a difference between the rich and the Pleiades. The imperative sign is to reprimand through the method of negation rather than, and this is a violation of one of the principles of (Grace) in dialogue, which is the principle of quantity, the explicit meaning is hidden from view, because the speaker Imam Ali (P) His speech required this contextual meaning.

And we know that the paradox works to create a linguistic structure that radiates multiple connotations, or at least, two connotations that are often associated with opposite relations, so that the reader can play his exceptional role in perceiving the absent text, after leaving out the present and direct text [Shabana, 2002], and that "The effect of his sense of conflicting speech" [Ibrahim, 1995 AD], and the double meaning is the bearing of two interpretations, and in order to establish the paradox building, there must be two levels of meaning in one expression, They are the surface level of speech as it is expressed, and the complete level that is not expressed [Ibrahim, 1987 AD], and thus we have two meanings: the first exercises its conductive action on the surface, and the second exercises its action in depth, and through the friction between the two levels: the first and the second, Or the second and the first, the significance of the paradox is generated [Shawki, 2006 AD]. Imam Ali (peace be upon him) uses the Arabic proverb as an inclusion, and it is known that the use of the significance of this proverb came to interact within the context of speech in order to deliver his message, and then cite Qur'anic verses and Arabic proverbs in order to deliver his message to the addressee, including his saying (peace be upon him): "As for after, your book came to me in which you mention Allah's choosing Muhammad (may Allah's prayers and peace be upon him and his family) - for his religion, and his support for him with those of his companions who supported him, for eternity has hidden us from you, as you started () telling us of the calamity of Allah Almighty () with us and His blessing upon us in our Prophet, so I was In this is like the one who transports dates () to abandonment or a caller who directs him () to struggle () [Al-Salih, 2004 AD, pg. 385/ (K28)]. With this book, Imam Ali (peace be upon him) answered a book that Muawiyah sent to him, accusing him of lying about many matters, attaching faults to the imam from which he is innocent, then threatening the imam with war. And strengthening him with those who strengthened him from among his companions, and the Imam (peace be upon him) stands by this speech a wondering position: Amawiya tells the family of the Messenger of Allah (peace and blessings of Allah be upon him) about the merits of the Prophet, and they live with him in one house, and they were brought up by him and they were a leaf from the branch of that tree, so the people of the house The children of the Messenger of Allah (peace be upon him and his family), and Ali is the permanent shadow of the Prophet who did not leave him in his life, and he witnessed with him all his scenes, and Muawiyah explains his condition to him, and shows him the blessings of Allah and his generosity to the people of the house with the blessing of the Messenger of Allah (peace and blessings of Allah be upon him).

We note that the text indicates two meanings at the same time, one of them is literal and the other is required. As for the literal meaning, it is what was previously mentioned. As for the second indication of the speech of Imam (peace be upon him), in which Imam Muawiyah described that he is like a transporter of dates to abandonment, and it is like hitting someone who carries something to His homeland is to benefit from it, and it carries an imperative meaning that indicates corruption of opinion, and bad management, and the origin of the proverb is that a man came from Hajar, a country in Yemen, known for its abundance of dates - he came to Basra with money he wanted to buy something for profit, but he did not find Oxed of dates, so he bought With his money he took dates, and he carried them to Hajar, and saved them waiting for the price, so he only increased the licenses, until all of them were spoiled and his money was destroyed, so he set a proverb with it and Muawiyah carried the news to his home, which he is more familiar with than everyone [the same source].

Therefore, this imperative meaning was born, which is intended by the imam to ridicule and rebuke Muawiyah, and it is appropriate to the context. Because the speaker provided more information than what was required, the information required is to marvel at Muawiyah's statement, ridicule him, and reproach him, but he provided other information besides that, and the texts of the speech overlap with Arabic proverbs that meet with the meanings related to implication and inferences on the implicit meanings, and the difference is clear between what was said By Muawiyah, and between what was conveyed from Imam Ali, peace be upon him, which is the reprimand, i.e. the reprimand of Muawiyah, and we note that the explicit meaning is hidden from view, which necessitated the speech this contextual meaning.

Scholars of paradox have drawn attention to the importance of expanding the concept of antagonism, and they recorded in their observation of forms of antagonism that do not belong to its acute quality as much as it belongs to its gradual quality., and scholars (who have studied the paradox) have noticed the importance of the element of contrast in constructing the paradox, but they have multiplied their names for it, so the name Siza Qassem: the variation, and Miweik calls it: the contrast of the informant and the appearance, and the name of Nabila Ibrahim: the contradiction/contradiction.

One of the examples of the dialogue imperative in the structure of paradox in the speech of Imam Ali, peace be upon him, is his saying: "Glory be to Allah, how severe is your need for the innovated desires and the confusion followed, with the clarification of the facts and the shedding of documents, which are Allah's requests, and upon His servants an argument. You only helped Othman when the victory was yours, and you failed him when the victory was his, and peace) [Al-Salih, 2004 AD].

This is a book that Imam Ali, peace be upon him, sent to Muawiyah, in which he explains his misguidance and deviation and the extent of his distance from the truth. Every shadow, and Imam Ali throws it with lies and falsehoods, so he sometimes tells his companions that Ali was the one who killed Uthman, and other times he betrayed him, and a third who harbored Uthman's killers, and this leaves people in confusion and hesitation, and confuses them with sound vision. Add to that, Muawiyah knows the facts, and he knows that Ali is the first person in the caliphate.

Because no one has him muttered or spurned, but with that it narrows this right and prevents it from its people, and confuses people's vision, and Muawiyah puts away all the attachments and documents that indicate the Imamate of Ali, peace be upon him, and his authority, whether they came from the prophet's tongue, or it was through his correct and sound pledge of allegiance from the immigrants And the Ansar and the rest of the Muslims, although documents are required of Allah for His servants [Al-Mousawi, 1998 AD].

We note that the speech brought together the two contradictions of Imam Ali bin Abi Talib, peace be upon him, who is the cousin of the Prophet (peace and blessings of Allah be upon him and his family), his guardian and what was characterized by knowledge, morals and justice, and Muawiyah and his accusation of the Imam, peace be upon him, and his adherence to the inventive desires that he invents from himself. He spreads it among the people, for he fabricates falsehoods, and invents every misguidance, then Imam Ali, peace be upon him, throws it a lie and forgery. Ali, peace be upon him, through which he deceived Muawiyah, his selfishness and his opportunism, it is a veiled slander that the speaker leads in the context of exclamation, intending to bring it out through paradox, which is not without condemnation of Muawiyah bin Abi Sufyan.

This prescriptive indication violated the principle of appropriateness and propriety. There is a contradiction between Muawiyah's claim and his accusations, and between the personality of Imam Ali, peace be upon him, his morals and his justice. Moreover, the speaker, who is Imam Ali, peace be upon him, had a linguistic ability that made him invest in the language, charging it with a semantic aspect that is required in the saying, which calls for interpretation by the addressee in order to get out of expressive literalism to the meaning required in a place, and we note that the

performance force inherent in the utterance has exceeded the dialogue imperative, Imam Ali, peace be upon him, invested in expressing his communicative intent the wonderment of (Glory be to Allah); Because the exclamation sentence in its contextual place in which it was mentioned, is not intended to complete the act of direct exclamation, but rather the speaker accomplished an indirect act of slander, exposing Muawiyah's deceptions and selfishness, and the transition from the direct action to the indirect action, is the speaker's violation of the principle of quantum, because His dialogue contribution was more than what was required.

Conclusion

Language is an effective means of human communication in translating the mental idea of the speaker and transferring it to the recipient through linguistic elements that carry connotations and meanings, so it is either in the form of a written text or audible speech. their communities. The linguistic text of all kinds rises according to the directions of the speaker and the orientation of the idea. The goal of choosing the imam's speech - in general - is that it represents one of the parties to the creative process, as it is not possible for there to be a text without a reader, for the writer or speaker only writes or speaks for the reader or the recipient, But what distinguishes one text from another is its direct directing to one group without the other, and its inclusion of a peculiarity that distinguishes it from others - so that it makes it singular - and this is what we have limited to the concepts of Imam Ali's speech, peace be upon him, and the requirements it contains. A dialogue in the structure of paradox, his speech, peace be upon him, being a speech directed from a speaker to a recipient does not cease to carry with him informative shipments that contribute to convincing the recipient of the proposed idea completely or rejecting it or identifying between the two parties, so we had to find a text that rises to the orbit of this type of discourse So we were certain that we did not and will not find more refined or more eloquent words than the imam's words after the language of the Noble Qur'an. So, in his speech on the identification between softness and severity, he relied on the rational dialogue overgrown with rational and material arguments. One of the research objectives was to delve into the midst of this discourse, trying to stand at the most important thing that distinguished it from other discourse.

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