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THE RHETORICAL STRUCTURE IN THE VALUE VISIBILITY IN THE LETTERS OF IMAM AL-BAQIR

“B”

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ABSTRACT

Among the clash of deviant ideas and dark forces' struggle against the Muslim lands and in light of the unification of the enemy's front and the division of the Muslim scattered between those who believe in the ongoing war, and between those who deny and those who reject the enemy's front and those who clap for it, and between those who are weak and who do not have the right to benefit or harm themselves, there is the Imam of hearts who takes control of all, taking from the Qur'an a canal and a platform, making his weapon of knowledge and knowledge and his forehead of scholars and educated people, because war is a war of minds, a war of ignorance, obfuscation, distortion of facts and confusion of papers.

The way to spoil their war plan was to educate young people, arm them with science, inject them with faith, and put them in schools that would help them sort the overlapping papers and decipher the events in an elaborate manner. From here, the researcher tries through this research. Standing on the most important factors that made the school of Imam Al-Baqir live immortal, and continue to be steadfast, against the dangers of currents that were invading the Islamic community at the time, and dragging them to our present time, and measuring the extent of their convergence with the currents of today. For salvation, there is a way to save the Shiites of Imam al-Baqir, may God's prayers be upon him, who live in the same conditions.

This will be through the presentation of the letters of Imam Al-Baqir and his writings to his Shiites and his companions, which were collected by Sheikh Ahmed Al-Mayanji in his book (The Books of the Imams) in the third part of the book, where the book contained the writings of all the Imams and their writings that came in their own handwriting or dictated to one of their companions, and the book is verified by a professor The Seminary in the Holy Qom; Mujtaba Al-Farji. The book was revised several times under the supervision of the author's offspring.

Keywords: *Imam Al-Baqir, Letters, Values Construction, Rhetorical Structure, Writings of the Imams.*

FIRST : THE RHETORICAL STRUCTURE AND VALUE VISIBILITY

As the research aims to identify the most important elements of the success of the Imam Al-Baqir School in ceasing the counter trends against the true religion and in opposition to the true faith and human instinct, and the reasons for its success in stopping atheistic currents and moral deviations in order to harness this in

the service of the Muslim community today, and to benefit from the methods followed by his school "peace be upon him" to implement them and prove their effectiveness in stopping the expansion of the ideological problem and the floating of moral decay among the Muslim community, publicly straying away from religion, and even boasting about it, because rhetoric is very concerned with the state of the addressee and the requirements of his state in which he is.

Based on the belief that the letters of Imam al-Baqir, peace be upon him, address the situation of the person concerned with the discourse and adapt to all situations experienced by the society, therefore; the research focused on the stakes of the communication process between an addressee deceived by him, a speaker exposed to media war, and a text intended to abort before it sees the light. Hence, the research deals with those rhetorical structures that formed the literary text, with the speaker's value objective and the rhetorical means he used to convince his addressee.

His letters (A) and his writings were not aimless and without an ideology parallel to their intelligence and professionalism to the shrewdness of the yellow ideology drawn by the enemies of the family of Muhammad at the time to kill them and annihilate their lovers and their Shiites. This is what the Imam resorted to using the rhetorical structure as a cover to protect his loved ones from those who communicate with him and ask him for guidance in the events they are going through that call for a position from them that reflects their loyalty and hides their affiliation with the school of Imam al-Baqir (A).

Accordingly, I titled my research **“The Rhetorical Structure In The Value**

Visibility In The Letters Of Imam Al-Baqir “B” to approach his letters from several rhetorical aspects:-

1. **First Topic :** It takes one of the themes of the science of meanings, which is; The construction of sentences and their details explanations in the letters of the Imam.
2. **Second Topic :** The second topic deals with an important part of the science of rhetoric, namely; The figurative sentence in his letters "A".
3. **Third Topic :** As for the last topic, it deals with the most repeated theme from Budaiya Science (rhetoric) in his letters "B", it is reiteration .

First: Navigating between sentence construction and expressiveness

News and creation are among the most important topics of semantics¹. And in letters and messages, her writers were keen to take into account the state of his addressee, and he was very clever in choosing his word with whom he writes or addresses, in his book for Saad Al-Khair **(Having said, I advise you to fear God and be safe from spoilage and spoils in return)**² in which he, peace be upon him, addresses Saad and he is one of his loyal followers³. We notice the imam

using his spiritual authority and commanding his followers to fear God. Here it is very clear that his Imamate was manifested in his speech to Saad. **(Indeed, God protects by piety from the servant what was left away from him. And by piety Noah escaped. And by piety the patient won. And this group was saved from destruction. They rejected their tyranny from consuming lusts when they were informed in the book of examples. They praise their God for what He has provided them with, He is worthy of praise. Then they blame themselves for what they neglected, and they are the people of slander)**⁴.

We note the good mixing between the predicate and the construction in the sentences, as he B at the time he commands, he returns to mention and at the time he creates an act, he tells him with news. Here, the addressee plays a major role in the imam's speech. If the speech was directed to a non-loyal, or to a non-lover, or to an opponent in a whim, the speech would have been different. The fact that the addressee is from his Shiites prepares the ground for the talk to be opened wide and for the imam to bestow upon him advice and guidance. And that character prevailed in his messages to his companions and his followers Φ . As the imam is keen in some of his letters to them to transmit to them the teachings of

his grandfather, to clarify his law, and to convey to them some of what they have missed Φ .

While his messages were covered to the general public who are his Shiites and those who hate him and show him hostility,"A" and he is in a situation where it is imperative to enjoin good and forbid evil, even if it is declared and announced, he was killed and displaced and his family and hurt his Shiites, which made him cover his messages with the nature of supplication and frame them with supplication to God, and to convey through them the image of true monotheism, at a time when atheism was widespread, as in his message. **(I bear witness that there is no god but God, alone and without partner, and I bear witness that Muhammad is His servant and Messenger, I believe in God and all His messengers and in all that was revealed to all the Messengers, and that God's promise is true, and meeting Him is true, and God has spoken the truth, and the messengers have reached, and praise be to God, Lord of the worlds)**⁵

It is a message in its interior that carries a lot, and the first thing that bears is the oneness of God and the metal of his unification and the conclusion of his monotheists are the family of Muhammad ⁷. We notice clearly that the Imam B sends

a clear message of content to those who deny the existence of God and claim contrary to the prophecy of his grandfather ⁴ even though its written appeared and the recipients circulated it in the form of a prayer.

As his lovers circulated in response and as a preservative and what was written at the time when it was confronting the atheistic line, was a message of awareness to his Shiites and his fans "A" to warn them of a wave that began sweeping the Muslim community at the time. It is a wave of resorting to magicians, sorcerers, and sorcery, for the imam tried his best to protect his fans from these charlatans and to warn against the wave before it escalates, and not to be deceived by those tricks and lies that were proclaimed by that group.

The imam tried, "A" on every occasion and in every written form, to take advantage of the opportunity to educate his followers and protect them from falling into that trap. If we go back to the history of the era at that time, we find that the currents hostile to Islam were clothed in several faces, and it is natural that their tricks pass and deceive the loyal Muslim who lives far from the place of the Imam's presence, so his messages "B" carried the Muhammadan thought and mobilized the Shiite front at that time with

the right culture, the safest path and the most correct approach of the family of Muhammad ⁷.

And that is what is also embodied in his supplications "B" **I ask You, O God, for comfort in my life as long as you keep me, a life that is stronger in your obedience, and with which I reach Your pleasure, and with it I will go to the abode of animals tomorrow, and do not provide me with a sustenance that overwhelms me, and do not afflict me with poverty that makes it more difficult for me, give me abundant luck in my hereafter and a broad, pleasant and gracious pension in my world, and do not make this world a prison for me, and do not make parting with it a grief for me, save me from its temptation, and make my work in it acceptable, and my efforts in it commendable, Oh God, whoever wanted me bad, turn him back, and whoever intrigue me destroy him, O Lord.**⁶

With a cursory look, we notice that the dominant sentences on the written in his message are the structural sentences that came out to the meaning of supplication, and with another, more deliberate look, we see that the content of the written deals with social, intellectual and once again economic issues. Between the narrowness of life and the weakness of

certainty in God and the spread of political sects and various religious schools that support departure from religion and deviation from principles, the imam presents in his letter (Al-Dua'i) (supplication) the solution to this, which is to resort to God, and the intensity of hope for Him, and attachment to his mercy, Glory be to Him, abandoning the adornment and embellishment of the world, and being wary of its people who make religion a licking of their tongues and worship God according to a letter.

If we bring the Imam's writing and his speech to our present age and to his followers now, we will find it the most effective remedy to solve the problem of the current society, which suffers from the retreat of the culture of religiosity, the culture of piety, respect and sanctification of the people of religion. As most of the society - and unfortunately - has come to respect the people of impudence and debauchery, attend their gatherings, listen to their words and follow them in their words and their way of life. It is definitely a way of life that is far from the right Islamic way and the true Quranic principles, and even contradicts human meanings and common sense.

(The heresy was acted upon and the Book and the Sunnah were abandoned, and the guardians of God

pronounced the argument and took the Book and the wisdom, so from that day the people of truth and the people of falsehood were separated, and the people of guidance were negligent and compromised, and the people of misguidance cooperated. The losers who lost themselves and their families on the Day of Resurrection, but that is the clear loss)⁸.

The imam here refers to a matter that is more eloquent and more painful, and it is what makes the matter worse that what is happening of disregard for religion comes in full view and hearing of Muslim families without lending them any care to the children and they blindly follow them. Without a sense of the danger of the children following those destructive groups of society and their subservience to the external and ideological systems whose threads were woven at night, our youth were thrown into the crosshairs of their yellow weapon and to be victims of their terror lined with a thousand faces and a thousand masks. All of this was taking place in the time of Imam al-Baqir "A", which made him become his offices to deal with this in his society at the time, and every free and jealous society wants its children to advance, but things have become worse, and the war is more fierce and deadly for the Muslim society and the conservative family.

This is what prompted the imam to diversify his writings, between the apprehension that what was written would fall into the hands of the Umayyads and the need for him to reach the loyalists, the imam “A” used the news method. **(Every nation has God removed the knowledge of the Book from them when they rejected it, and their enemy turned to them when they took over it, and those who rejected the Book were if they established its letters and distorted its limits, so they see it and do not care for it... So miserable for the wrongdoers instead of the guardianship of people after the guardianship of God, and the reward of people after the reward of God And people's satisfaction is after God's pleasure)⁹.**

The imam’s letter contains a kind of camouflaging for his enemies, while his message is clear to those concerned and to those written to them, who are his followers, and from all generations and across all ages, that the cause of your afflictions and the oppression of darkness upon you is from yourselves and as a result of your actions and your rejection of God’s judgment and His book behind your backs.

Therefrom, it became obvious that the Imam relied on diversifying his sentences in his various writings, taking

into account the situation of the legislator and the faith of the recipient, and his honesty, as it might be a single written letter that falls into the hands of his enemies and causes the killing of the leader of the Islam front in his time. Then frustrates the rescue operation that the imam was performing “A”, and breaks the power of the Muslims, God forbid.” So, moving between predicate and constructivism, and placing the knower in the position of the ignorant, and vice versa, are rhetorical methods that the imam excelled in using, taking into account the expiration of the state of his addressee.

Second : The figurative sentence in the letters of the Imam

The importance of rhetoric can be described as the most important pillars of Arabic language arts and literature, as it helps explain the advantages of the Arabic language and its forms of expression, in addition to explaining the aesthetic features that may permeate any poem, sermon, message, or article for any speaker. Therefore, mastery in achieving the laws of rhetoric and creating more skills and understanding it requires providing tools and tools such as grammar, morphology, Arabic proverbs, the Noble Qur’an, the Prophet’s hadith, prosody, and rhymes¹⁰.

In its inception, the science of eloquence is linked to the emergence of the rhetorical sciences, namely the science of meanings and Budaiya Science (rhetoric) . Where there was a great overlap between them, and its first eras appeared since the days of ignorance, passing through the Islamic era, which developed it due to many factors, such as the urbanization of the Arabs, the settlement in cities, and the strong polemical movements between religious sects in creed and political issues. Therefore, rhetorical and critical observations abounded over the days and ages for the translations of some pre-Islamic and Islamic poets, which we find in many books such as "Al-Aghani" by Al-Asfahani¹¹.

As for the instruments of the dealer with the knowledge of the statement, the first ones are; Memorizing the Noble Qur'an, understanding the meanings of its vocabulary, and using its style while speaking and talking to others. Memorizing what is necessary from the hadiths of the Prophet, upon him be the best prayer and the most complete peace. learn linguistics which enables him to distinguish between the good and the bad. Possesses knowledge of grammar and morphology in the Arabic language. See the stories of the Arabs, and know their customs and likes. Got information about

previous literature in the field of rhetoric. Knowledge of the rulings and laws related to the Imamate, the Emirate, the Judiciary, and other knowledge of the science of pronouns and rhymes with which poetry is weighed¹².

But this did not compel the imam to use the methods of eloquence to prove his statement and the extent of his eloquence. It contradicted what was known in his time from the beginning of the entry of the Budaiya schools and the difference in the schools of statement, and the arrogance of poets and writers and their jousting in proving their eloquence, their ingenuity and their rivalry in that. Perhaps this is what prompted the imam to clear his writings of their methods, taking the simplicity and ease of his writings, while pouring out the most important information and the most important in the implications of his messages, but this does not mean that the knowledge of the statement is completely absent.

It is known that the Arabs knew it and took care of it. So, the imam presented his messages in a manner that is in line with the general Arab sentiment and at the same time contradicts the doctrines that appeared in the literary milieu, which exaggerated in their statement and deviated from taste, and this

is what was stated in one of the imam's letters :

(Oh God, guide me to the causes of his knowledge, and open its doors to me, and cheat me with the blessings of your mercy, and those on me with the infallibility of removing from your religion, and purify my heart from doubt)¹³.

His use "A" of the diaphragm is a metaphor for full capacity and coverage, which is consistent with the effects of God's mercy and the blessings of his closeness to his servant, as well as the clarity of the purpose of the message, which is to resort to God and urge to follow His pleasure to seek His mercy and the servant's faintness in the blessings of his Lord Almighty.

And what is more evident in another writing; **(And elicit the sweetness of renunciation with the shortness of hope, and cut off the causes of greed with the coldness of despair)¹⁴** . His messages "A" complement each other to achieve the same goal and the same throw. The imam supports his Shiites from those who have been fascinated by the world by seeking help from it through the palace of hope and by (getting) the sweetness of asceticism with the palace of hope. Here the imam has borrowed (the fetch) and (the summoning) to depict the condition

of the world and the servant and the relationship of tension and attraction between them, so the rescue rope came with the message of Imam "A", which is (the palace of hope).

Giving the imam treatment for the disease of society does not mean that he did not diagnose the nature of his disease and its causes, which is what he made clear in his book: **(When the people were covered in the darkness of their sins, they became imams calling to God, the Blessed and Exalted, and a farewell to the Fire. At that time, Satan actually uttered his voice on the tongue of his friends, and participated in money, family and children)¹⁵**

The phenomenon of debauchery, the tyranny of moral perversion, and the deviation of young people from their nature that God created was not in vain and did not happen suddenly; rather, it came as a result of their rejection of the teachings of God Almighty. This was the joy of Satan and his party, as he won in his participation with the servants of God in their lives, their families and their money, and they inevitably after that left God's party and the party of their Lord to the party of Satan and won the contentment of Satan.

Here is the great catastrophe and what our current Islamic society is going

through, as the rhetoricians, imams of mosques, those who know, and everyone who is concerned with the matter of their religion and Quran strive to stop the work of evil. But there is no one to answer. Unfortunately, we find that the majority take pride in sin and bragging about the development of the west, forgetting the dignity that God bestowed on the descendants of Ismail and Quraysh. The result was; **(And it was from their rejection of the Book that those who do not know are loathed by them, so they lead them to caprice and lead them to ruin and change the handholds of religion)¹⁶.**

Hence we know the extent of Imam al-Baqir's knowledge of Arabic and rhetoric "A" in particular, and the extent of his mastery of correcting his speech towards the recipient of his message. Between reality on the ground and metaphor in the wombs of books is a thin thread that does not unravel its thread, and only the Shiites of the Imam, "A" who are concerned with adhering to their line and approach, and preserving the sanctity of the Messenger of God 7, in his family, his children, and his weight.

Third : Reiteration in the messages of the Imam

Budaiya Science is a branch of the sciences of rhetoric in which the aspects

of improving speech are known after taking care of its conformity with the requirements of the situation and clarity of significance. There have been successive compositions in this science and writers have become competing in inventing the innovative improvements, increasing their sections, and organizing them into poems until the number of the latecomers reached one hundred and sixty types.¹⁷

The scholars of rhetoric divide the innovative improvements into two categories: moral improvements and verbal improvements. Repetition is one of the verbal improvements that appeared remarkably in the messages of Imam Al-Baqir, peace be upon him, as well as in his message in which the scholars describe ; **(How many of those killed for Iblis have revived him, and how many strayed ones have they guided, shedding their blood without destroying the people And how good is their impact on the country, and what is the worst effect of the servants on them)¹⁸.**

Repeat (how many) to impress in the addressee's mind the importance of this group and its presence in the Muslim community and its effects on its construction or demolition, despite the danger and greatness of their importance . They do not take their confinement and do not take shelter in the blessings of their

existence, for the Imam presented the problem of the scholars with society and the majority of them accepted the scholars of evil and the leaders of misguidance and their rejection of the imams of guidance and the pious scholars, which is confirmed by the following scripture:

(As for the imams of guidance, they put God's command before their command and God's judgment before their judgment, and as for the imams of misguidance, they put their matter before God's command and their judgment before God's judgment, following their whims and contrary to what is in the Book.)¹⁹. The repetition (either) (أما) and the frequent use of the letter (H)(هاء) and (M) (م), to attract the ear of the congregant and draw his attention to the issue and the danger of being away from the square of Jerusalem and Glory be to him and retreating from the path of the straight path, the path of Muhammad and the family of Muhammad, may the prayers and peace of God be upon them all.

Despite that, the path of returning to God remains open, so he returns and the imam repeats the call to the path of truth **(Then the people of bad deeds were able to repent by changing the good deeds, he called his servants in the book to that in a loud voice that did not**

stop and did not prevent the supplication of his servants)²⁰. We note the repetition in the clear meanings and intent in the peaceful discourse in which the Imam's messages "A" rained down, as we see the Imam's proposal to the community as the best way to resolve the conflict, as the stream of atonement, displacement, killing and innocent bloodshed began.

For everyone who disagrees with them, especially the Shiites of the Imam, the Imam proceeded to propose the best solution for dialogue, to accept the other and coexist with him in peace as long as he stops harming Muslims and the society lives in safety from its evil and sedition. But the Imam's school "A" rejects this completely, stating that God's mercy is broader with His servants, and that the reckoning of creation rests with the Lord of creation, so it is not for a person to kill his brother in the name of heaven and in the name of the Creator of humanity, who called her to his mercy, promised her Paradise and warned her of his hell and his wrath. He did not give the right to anyone to pass judgment on his creation, boasting about establishing the limits, which is the farthest from them and far from their teachings.

Also among his writings "A" in which repetition was mentioned are the

moral or disciplinary letters that he used to polite his followers “A” (There is no honor like remoteness of ambition , nor asceticism like shortness of hope, nor eagerness like competition in grades.. nor fear like sadness, nor calamity like lack of reason, nor lack of reason like few certainty. And there is no jihad like striving for passion, nor strength in refuting anger.)²¹. Once again, he treats another disease, but rather several social and psychological diseases, and gives patients a free prescription to treat and remedy themselves.

And once again, he calms the hearts of the broken, through his spiritual puffs in propaganda brochures (Oh, the place of every complaint, and oh hearer of every intimate discourse.. and oh Khalil Ibrahim, oh Who rescue Moses and Mustafa Muhammad 7, I call you the prayer of the one whose need is severe, his tricks and his strength weakened)²².

THE QUOTATION

The large number of its use in the imam’s writings, especially in the jurisprudential ones, the researcher resorted to discussing this important theme in his writings ‘A’ as in his message (The jihad which God Almighty preferred and preferred his worker over the workers in terms of

grades, forgiveness and mercy; because religion appeared with it and it pays for religion and by it. God has bought from the believers their selves and their money in Paradise a successful and successful sale)²³.

As well as some advertising brochures; Which came for asking God for proper guidance (O God, Creator of the heavens and the earth, Knower of the unseen and the seen I entreat you to pray on Muhammad and the family of Muhammad and to bring out for me the best of the two shares in my religion and my world and the end of my affair and urgent, that You are able to do anything)²⁴.

And also a little is mentioned in other letters: (God cursed those who conceal what God revealed and wrote mercy on himself, so it preceded the wrath, so it was completed in truth and justice, so God did not start to be angry unless the servants begin with anger make Him angry)²⁵.

We note (that God bought themselves²⁶ from the believers, O God, the Creator of the heavens and the earth²⁷, He wrote mercy on Himself, so it preceded wrath, so it was done in truth and justice²⁸) . Imamate pictures that simulate Quranic principles, and convey a clear picture of the wise,

peaceful, moderate, Quranic school of the Imam.

FINDINGS

- The research revealed the depth of the links between the rhetorical structures and the Imam intention in his letters “A”.
- The extent of the receiver's interference in defining the sentences, especially in their predicate and construction, as the message directed to the public has the nature to inform, while the messages directed to his Shiites and companions, peace be upon him, are dominated by construction.
- Attracting the addressee's attention and attracting his attention and keeping pace with the times does not necessarily have to be done by a lot of innovated methods and verbal embellishment, for simplicity has proven to be more effective, even if time is a time for decoration.
- Paying attention to the state of the addressee, whether he is loving or hated, is one of the most important things that draw attention in the messages of the imam. If he is loving, he will win the affection of a merciful father for his children, and if he is hateful, he will win the clear advice.
- The imam was keen in his sermons to spread the spirit of peace and

coexistence, even with the violators, and this is what we notice clearly in the preaching sermons, as at the time when we see the heart of the imam burning with pain due to the departure of his grandfather's nation from his approach, he was broadcasting his sermons and forbidding evil and enjoining good with affection, love and respect for the other.

- It was in the style of each letter as well as the intent of the written, addressing an immediate issue and a societal issue..
- Continuing consideration of the words of Imam Al-Baqir, one of the scholars of Muhammad's family 7; to address the social, psychological and moral diseases that we live in in our current society, which did not emerge and only formed as a result of moving away from him and from the approach of his forefathers, may God's prayers be upon them all.

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FOOTNOTES

1. See A,B,C; Shaymaa Mohammed Kadhim Al-Zubaidi (3-4-2017) "Semantics", www.uobabylon.edu.iq .seen on 30.4.2019 freely . Abdulazeez Ateeq “Semantics”, Cairo, Dar Al-Nahdha Al-Arabiyah, P.25-26,1st volume, freely .A.B.C .definition of “Semantics”,its subject and its creator. www.hindawi.org, seen on 30.4.2019 freely.Hussein Lafta ,lectures in Semantics/2nd

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 5. The Imams' letters, 3/229
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 7. Al- See Ibn Atheer History 3/311, Al-Tabari History 4/368, Ansab Al-Ashraf 4/38.
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