

CORRESPONDENCE AND THE EFFECTIVENESS OF MEANING: A STUDY IN THE ERA OF IMAM ALI (PEACE BE UPON HIM) BY MALIK AL-ASHTAR

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Abstract

Correspondence is one of the most prominent methods of meaning systems, which is one of the sciences of rhetoric. Therefore, linguistic studies paid attention to him, based his research on him, and devoted his own studies to him. The research concern was to clarify the concept of contrast, by referring to linguistic dictionaries and books of language and literature, and it is also concerned with showing the eloquence and beauty of contrast and the goal he aims at in speech, based on the fact that it is from the most important graphical proportions. The era of Malik al-Ashtar was chosen because it is one of the texts of Nahj al-Balagha, which is a unique model for Arabic rhetoric, as well as for the presence of contrast in it clearly and clearly. These correspondences in the selves and attributes, as well as correspond to the evidence.

Contrast concept

Conversation in language: The origin of encounter and encounter in the language of confrontation. Abu Zayd Al-Ansari said: It is said that I met so-and-so before, and in opposition, before and before, and all of them are one and that is confrontation. And the opposite in the language is the opposite of the ruler, so it is said that the opposite and the ruler if the two parties are generous from his father and his mother, and the opposite and the opposite is one and he is facing you and kissing you, i.e. towards you (2) and the opposite: everything is opposite to something to overcome it, and blackness against whiteness, and death against life, and the opposite of something is opposite, it is said that so-and-so if He opposes you, and you seek length and he desires palace, and you desire darkness, and he desires light, so he is against you and opposes you, Contradiction (to combine the two opposites, taking into account the contrast) (4), by returning to the old rhetorical terms, we find that there is an overlap in many of them, as is the case in the contradiction and disagreement. Contrasting if all two opposites are different, and not all different are opposites) (5) One of the terms synonymous with antagonism is congruence and it is called congruence or congruence. It is the opposites and its discussions are limited to language books alone (7). The era of Malik al-Ashtar was chosen because it is one of the texts of Nahj al-Balagha, which is a unique example of Arabic rhetoric, as well as the presence of contrast in it clearly and clearly. And therefore, linguistic studies paid attention to him and established their research on him, and devoted studies of his own, pointing to the true

meanings and rhetorical purposes that benefit from it. But the contemplator on its meaning finds that it has more purposes, as it is a rhetorical art and a way of performing the meaning that has its effects and far-reaching values, in addition to that, it contributes to highlighting many meanings, including its duality. Its relations to several interviews, and he says: (The types of interviews are diffuse, and few you find them perceive the locations of many of them in speech, just as many people consider the interview what is not from it, and what he feels most from it is the encounter with contradiction and disagreement) (9), and Al-Askari pointed out the meaning of the two opposites. By saying: (They are the two that one of them should be when the presence of its owner, if the presence of this is in the manner in which it is found, such as black and white) (10). Among those who mentioned the interview was Al-Hatami, who considered it one of the arts of Al-Badi' that was unique to the Arabic language, pointing to this through some of the evidence that won the approval of his predecessors, and he documented it under the section: (The best of what was mentioned in the interview) (11), which Al-Baqlani has from Al-Badi' and he defined it by saying (To reconcile between meanings and their counterparts and the opposite with its opposite) (12), from researchers who go to (that the meanings of speech are not understood except by contrasting each other with each other, and the contrast is from two aspects, one of them is the opposite of the meaning with what agrees with it, and the second is against the meaning with what contradicts it, and it follows from this fact Requiring the opposite meaning is the same as requiring the corresponding meaning (13).

Correspondence in its origin is based on dualities, then it was expanded to larger fields and levels, according to what the meaning requires (14), and the origin of the contrast is the confrontation between two things and it was in bodies as the meeting of a person to another, then it was expanded in use and was used in meanings through placing Word versus word and meaning versus meaning (15), from researchers who have argued that convergence is one of the chapters that requires closer consideration and increased contemplation (and I know that in convergence of meanings is a strange chapter that requires the best of contemplation and increased consideration) (16). In light of the foregoing, it was found that contrast is an expressive method based on the principle of contrast between meanings, ideas, and images for rhetorical and intellectual ends. They are compatible, then come up with the opposite in order, and most of the opposites come in the opposite.

With regard to the difference between *Tabaq* and *Muqabala*, there is a confusion between the meaning of *Muqabala* and *Muqabala*, and that the ancient rhetoricians distinguished between them. And between their opposites) (17), the difference according to this definition is quantitative, not qualitative. Their understanding - that is, the contrast and the counterpoint - fall under one semantic structure, which is the semantic antagonism between the elements of the composition, whether they are binary or triple, and the quantitative disparity has no value, as it does not distance the opposition from the counterpoint. The writer, with his knowledge and stylistic skills, creates cross-linguistic encounters that depend on his creative capabilities and his own vision of the world around him, thus creating contextual, *Al-Tiqaq* and *Al-Muqabala* are

among the beautiful rhetorical methods, and they are mentioned in the Noble Qur'an and the Noble Prophetic hadith, and in the words of the eloquent and the eloquent:

(First: Tabaq is usually only two opposites, as God Almighty says: (And He it is Who brings you to life and then causes you to die) (18) .The interview is usually a combination of four opposites.

The second: the counterpoint is only with opposites, and the opposite is with opposites and others (19).

One of the contemporary researchers in opposing binaries in the modern critical perspective says that there are three critical trends that revolve around the concept of antagonism at the critical rhetorical level. Contrasting and contrasting, and many of them used the texts of the ancients and repeated their observations without commenting or renewing that draws attention or raises the issue in the semantic or contextual perspective in the text, since the owners of this opinion were rarely affected by the wave of modernity and the accompanying stylistic approaches. The first, because he was interested in the arts of badi, especially counterpoint or contrast outside the concept of improvement. Rather, some of them refused to call them "improves" and the owners of this direction traced the contradiction and its mechanisms as a structural element in the text and not something incidental or extraneous to it and completed as a part of it. Those who benefited from the critical approaches in general and from the structural approaches and their applied extensions in employing opposite pairs in particular, until they overshadowed their research (20).

The first topic Self encounters

It means: (confrontation between subjects expressed by nouns or referred to by pronouns) (21). In light of this definition, we seek to clarify the contrast in the era of Imam Ali (peace be upon him) to his factor Malik Al-Ashtar at the level of the interlocutors, the positions of the interlocutors and their reactions; This is to show the coherence of the text in general and the life that the contrast broadcast in it, which made it go beyond the time in which it was written, as the researcher in the contrast in the modern critical perspective stands on what his predecessors of scholars did not stand upon.

The encounter of selves in the upper text begins from the first point of initiation when he (peace be upon him) said: (This is what Abdullah ordered to the Commander of the Faithful Malik bin Al-Harith Al-Ashtar in his covenant with him when he appointed Egypt to collect its tax, fight its enemy, reclaim its people and build its country (22) The encounter of selves is reflected in the threshold of the text and its revelation between the sender and the addressee, as we notice the crystallization of the status of the two selves through the command that is issued from the highest to the lowest. And if this is not explicitly in the text, but we see that from the sentence of his commandments (peace be upon him) to Malik al-Ashtar that the context revealed,

which is called the Arabic rhetoric (the sufficiency), as some of the words are omitted to indicate the rest on the one who is going (23 It is a kind of eloquent brevity, after the subdivisions of the subjects come with a high level of perfection, as it added a persuasive argumentative force to his words (peace be upon him) when he met between Malik Al-Ashtar and the subjects and the former governors. To a country over which countries before you have been governed by justice and oppression, and that people look at your affairs in the same way that you looked at the affairs of rulers before you, and they say about you what you used to say about them) (24), and this text reflects the contrast between the Imam (peace be upon him) and Malik (Ridwan). God be upon him) on the one hand, between the Imam (peace be upon him) and the other rulers on the other hand, and between Malik (may God be pleased with him) and the subjects on the third. This contrast comes with an intent and a general purpose in managing things well. The Imam was aware of the strength and impact of the confrontation when it was highlighted with this expressive pattern that made Malik Al-Ashtar, who is the ruler of the people's place, when he remembered the previous governors and how he was waiting for them to be good just as people expect him to do. This came through the contrast and the eloquence of the saying (As for the contrastive manifestations in the production of texts, messages and daily correspondence, they are many, the presence is strong, and we meditate and reflect on what we say and what we are told to stand on the truth of this matter. Contrastive thinking is often a reason for the events of eloquence of saying (25), hence the importance of contrast by leaving a graphic space for the recipient to understand the text and reveal its contents, so it is no longer Correspondence is known as confrontation only, but there is hint, hint, symmetry, closeness, and so on through the various encounters in their different ways.

The origin of contrast in text-making is the demand for meanings and their invocation in the mind for the purpose of integration, for the meaning completes others by expansion, subsection, emphasis, division, or other relations that occur between meanings in the mind of its originator, whether this demand or association is between the first meanings, i.e., between the basic meaning that can be subdivided. (26), and this Alttalib meanings in the text of the Imam (peace be upon him) through the presentation of interviews between selves reflected by saying :(did justice to God and justice to the people of yourself and especially your family and you the hue of your parish, you only do a grievance, and the injustice of the slaves of God God was his opponent without his servants (27). It is noticeable that the encounter of subjects continues in the text until it takes up a large area of it, and this continuation did not come from a vacuum or just for expression, but rather for the benefit that the speaker intended, means the repetition comes to confirm the speech, (No they will know * then no they will know) (28). The eloquence of the Imam (peace be upon him) and his source of al-Fayyad was evident in all his texts that were received from him, and that he did not take a single pace in presenting the contrasts, but rather varied in that and in several ways through the discourse; He tended to explicit remembrance of the contrast between subjects and to hint and reference at other times, and here he declares his saying: (29) The two sides were mentioned in the speech, and no room for interpretation and

analysis was left in the event that the other opposite was hidden, due to the importance of the two parties to the one who expressed this importance by mentioning.

We have noticed that the hidden and apparent opposition is the founding nucleus of the text's perceptions and its hidden content, after extracting it from the concept of the old normative rhetoric associated with counterpoint and antagonism at the level of the singular and preoccupation with its indication of confrontation and interaction by presenting things and ideas on what corresponds to them, is similar to them, contradicts them, matches them, develops them, or explains them. Or it reveals its reasons and causes, according to different signs between the elements and the corresponding levels, describing the text as an opposite linguistic universe that reflects the mental discourses corresponding to the meaning of its producers (30). Valtkabl S of the basis of the coherence of the text and a mechanism effective for the analysis of discourse that allows stimulate human thought in understanding and Altfahim and reporting, which a Will shall be the text that is able to influence and persuasion , which is heading Bmodoath noble human and a high - Vkarh, style a Dubai beautiful to the recipient which is received by where it is building The relationships for linguistic , deliberative university issues and h a filled of words and sentences, paragraphs, sections, texts and parallel derivations and rhetorical compositions contextual (31) .Describing the text as an opposite linguistic universe that reflects the mental discourses corresponding to the meaning of its producers (30).

Contrasting is one of the foundations of the text's cohesion and an effective mechanism for analyzing the discourse that allows stimulating the human thought in understanding, understanding, conveying and interpreting, so that the text is able to influence and persuade while it addresses its noble human themes and its lofty ideas, in a beautiful literary style to the recipient who receives it as it is a building of comprehensive deliberative linguistic relations Cases and their carriers of words, sentences, paragraphs, syllables, parallel texts and their derivations, and contextual rhetorical structures (31).paid to those who enacted, and the burden you including overturned ones) (32) , drawing his way through the statement of the work of the righteous and Snnhm and McCann them from a mainland workers and between his work (the governor) through May the t Ali e m from following a their workers a and irregularities , and Maithakq of DNA impact as a result of y to you, was this e Moajhee in prominent expression in the show Althz years of the offense and the prohibition on the events of a the change in the Sunan righteous and his , and this refers to the Hadith narrated from the Prophet (peace be upon God and peace): (from the age of Islam in good years hath a jar a and a drag from her work to the day of Resurrection , and from the age of Islam was a bad year it visited on the button and work out to the day of Resurrection) (33) .

The Imam (peace be upon him) is concerned with the behavior that must be followed between the opposing parties, so the ruler - as we have passed on - should follow the Sunnah of the righteous and keep him away from the desires of the soul and the problems of that from the various human instincts by matching them with the appropriate cases and meanings in direct expression or reference and allusion. Al-Jurjani is more and more a statement of the opposites.

All these interviews have produced for us a text of this splendor, full of significance, depth, and guidance. We rarely find an analogue of it in similar heritage texts. Also, analyzing the text in this way reveals the contrasting semantic structures on which the Imam's speech is based during its formula, i.e., the realization of things by contrasting them, and the intent is not always opposition - which is what we referred to at the beginning of the hadith - but similarity, symmetry, similarity, etc., and the presence of multiple selves in the mind. The writer made him place an opposite for each subject, not on the basis of contradiction, but on the basis of statement, guidance and significance.

Separation of the Imam (peace be upon him) say in the parish on the basis of the statement of selves and Maasaleh for each section of this parish and the statement of rights and duties: (and I know that the parish layers, not fit some of them, but some, are indispensable to each other, the mismatch: God's soldiers, including: public book and private, including: judges of Justice, including: workers, fairness and compassion, including: the people of tribute and abscess of the dhimmis and the Muslim people, including: traders and the people of industries, including: the lower class of people in need and pain-killing, and all God has called him his arrow). The separation of subjects on this basis of specialization was given to each subject of work on the basis of what she takes from the position in society and the consequences that it entails. Contrasting is one of the vocabulary of the science of rhetoric that includes several vocabulary around which issues of this science revolve, and the definition of rhetoric is the ability of the speaker to communicate his intention to the listener according to what the place requires, and from an interpretive viewpoint, contrast expands what applies to productive rhetoric to include eloquent interpretive, capable of To reach the understanding, to communicate the purposes of the text - the subject of the hermeneutic to reading with the highest degrees of clarity, accuracy and coherence (35). When looking at the modern critical readings, especially the theory of reading and receiving, which was declared by (Ezer) and the high value that was given to the reader, as he left wide areas for the intervention and understanding of the text through what this reader adds to the text from the stock of his culture, which is intertextuality for the cultures of others. In light of the understanding of contrast outside the idea of al-Muhsin al-Badi'i and believing in the theory of reading and receiving and the space it gave to the reader in understanding the text, it is possible through this to express the contrast of its various hidden and apparent forms) and what it adds of coherence to the text and aesthetics in the continuity of its meanings and ideas. At the conclusion of the presentation of (Conversing with Subjects), we stand on what he (peace be upon him) spoke of about judges in his saying: (Then choose to judge among people the best of your subjects in yourself, who does not narrow things down, is not swayed by opponents, and does not persist in slipping, And he does not limit himself from the category to the truth if he knows it, nor does he honor himself with greed, nor is he satisfied with the slightest understanding without the most, and he stops them in suspicions, and takes them with arguments, and the least of them is stern by reviewing the opponent, and is patient with them to reveal matters, and is firm with them when the ruling becomes clear. Who does not Ezdeh flattery does not Astmlh temptation? And those are few. Then make more pact with his decree, and make

available to him in the effort that which removes his fault and with him his need for people, and give him a position with you that no one else of yours can covet, so that he may be safe from the assassination of men for him with you. So, look at that with an eloquent view, for this religion was captive in the hands of the wicked, in which it was acted upon by whims and desires, and the world was demanded by it (36). It was this precise detail of the conditions of judges and how they were selected, which distinguished them by many characteristics and qualifications that they hold from others, then referred to the special treatment with them; Because this is security for them and raises their need for people so that this will appear on their work, which is the basis of the work of his government, which is justice.

In the Arab critical scene today, the follow-up of the studies and explanations of literary texts often takes the line of the complacency of contrast, and the supporter of the text, so its role is limited to interpretation, interpretation or approach in one aspect, depending on a descriptive language based on a reference from theoretical references or Methodology, which is what we usually find in academic studies that were completed in the form of university research, and then published (37). This direction depends on systematic experimentation, linked to the context in which it was accomplished. Contrasting is one of the vocabulary of the science of rhetoric that includes several vocabulary around which the issues of this science revolved, and the definition of rhetoric is the ability of the speaker to communicate his intention to the listener according to what the place requires, and from an interpretive viewpoint, contrast expands what applies to productive rhetoric to include eloquent interpretive, capable of To reach the understanding, to communicate the purposes of the text - the subject of the interpretation to the reading with the highest degrees of clarity, accuracy and coherence (35). When looking at the modern critical readings, especially the theory of reading and receiving, which was declared by (Ezer) and the high value that was given to the reader, as he left wide areas for the intervention and understanding of the text through what this reader adds to the text from the stock of his culture, which is intertextuality for the cultures of others (the same people). In light of the understanding of contrast outside the idea of al-Muhsin al-Badi'i and believing in the theory of reading and receiving and the space it gave to the reader in understanding the text, it is possible through this to express contrast in its various hidden and apparent forms) and what it adds of coherence to the text and aesthetics in the continuity of its meanings and ideas. At the conclusion of the presentation of (Conversing with Subjects), we stand on what he (peace be upon him) spoke of about judges in his saying: (Then choose to judge among people the best of your subjects in yourself, one who is not narrowed by things, is not tampered by opponents, does not persist in slipping, and is not limited by the category To the truth if he knows it, and does not honor himself with greed, and does not suffice with the slightest understanding without the most, and stop them in doubts, and take them with arguments, and the least resentful of them by revising the opponent, and the most patient with them when matters become clear, and the firmest them when the judgment becomes clear. Then give him more covenant with his decree, and make available to him in the effort that which removes his affliction, and with him his need for people, and give him a position with you that no one else can covet from yours, so that he may be safe

from the assassination of men before him. the hands of the wicked, it is acted upon by desire, and the world is sought for it) (36). In the Arab critical scene today, the follow-up of the studies and explanations of literary texts often takes the line of the complacency of contrast, and the supporter of the text, so its role is limited to interpretation, interpretation or approach in one aspect, depending on a descriptive language based on a reference from theoretical references or Methodology, which is what we usually find in academic studies that were completed in the form of university research, and then published (37). This direction depends on systematic experimentation, linked to the context in which it was accomplished, it is based on the absolute application of the approach adopted in the approach and pushes to go in one direction without looking at other possible directions. Rarely do we find a purposeful critical study that converges the levels of work and creates a real dialogue with it through a systematic device that comes out with important results, supported by sufficient justifications (38) Examples that have passed show the presence of the encounter strongly in attitudes and trends.

The second topic: Correspondence of adjectives

The corresponding qualities of the eloquent elements that ensured the era of Imam Ali (peace be upon him) orbital strength and persuasive, and usefulness in breach of proof, and perhaps what draws the reader 's speech e is the perception of the qualities or foul in this form Almottagabl, a guide to recognize a true representation of the qualities of man and Slo-Sh drawing a so panel Expressiveness is very beautiful, splendor and harmony (39) . Since opposition is the basis of life and its nerve, the Imam (peace be upon him) built his speech and expanded with it in production and the manufacture of meaning. And in the past, Ibn Sayyida said: (And meeting a thing with its opposite, I go in industry) (40) . However, the contrast according to modern criticism goes beyond the opposite alone, to include other patterns such as: arrangement, harm, parallelism, tandem, disagreement, and other possibilities on which the discourse is built (41) . Began (peace be upon him) in the presentation of the qualities through discourse in male frank when he met in saying: (... held by countries by you, from the Justice and Gore) (42) appropriate to speak of this male requires perfection the image when the recipient, and the introduction Bmjama idea, Valtkabl It remains a linguistic, expressive, intellectual, and human characteristic . Therefore, we find it embodied in our imam in all other communicative patterns. It is noted that discourse analysis needs tools and eloquence capable of showing how its topics are formed in the perceived awareness, and the builder of ideas and meanings among writers, authors, orators, politicians, and media professionals. Therefore, the contrast is added to the tools provided by the discourse analysis theories due to the concepts and perceptions provided by the contrastive model. Able to deconstruct discourse at the level of conversational strategies (43) . The d Ge distributed attributes in the text on what requires Yeh meaning in the delivery of the idea of the view of the Imam (peace be upon him) to the owner of Ashtar (God bless him) a more general sense for each of having this text ; So through the Imam (peace be upon him) on the other, the last two layers important in society , pointing to the characteristics of each of them, and the impact of the excessive Bahaddahn qualities related especially the

governor of the party, recipes p nation parish by the P (he said peace be upon him): (Let The most beloved of matters to you are the middle ones in truth, the most general of them in justice, and the most common of them for the satisfaction of the subjects, for the anger of the common people is oppressed by the consent of the elite, and the discontent of the elite is forgiven with the approval of the common people. With tenderness, and less gratitude when giving, and a slower excuse when withholding, and weaker patience when the afflictions of life are afflicted by the people of the private, but the pillar of religion and the grouping of Muslims and the preparation for the common enemies of the nation, so let your patience with them and your inclination with them) (44)

Downloading the text many of the structural Altkablat which was behind many indications indicate the depth of the view that he was carrying the text sender, relations between the layers of society on the basis of the contradictory qualities of each layer as appropriate interest (Valambda is the one who knows what behind the apparent in- kind and dive into things that beats the course it) (45) Valtkabl feature of communication features and building say when the Arabs. And if we reflect on what is said and what is written, it becomes clear to us that the moral correspondence in the universe and what is in it, is reflected in the productive verbal structures, which justifies this trend towards opposite meanings in communication (46) . Returning to the text of the Imam (peace be upon him) addressed to the advisors of the governor, (peace be upon him) refers to a group of attributes in his saying : you bulimia Paljor the parsimony and cheese and careful instincts collected various mistrust of God) (47) . It is noticeable that the contrasts of the apparent attributes on the surface of the text crystallize in a hidden way in the mind of the recipient, as the Imam (peace be upon him) implied the opposite of these declared attributes.

The Imam (peace be upon him) combined the presentation of the attributes in this text by the method of reasoning, which is a necessary means to expand the circle of meaning of the text . Because the text has several connotations that may expand or narrow, and the cause and reason in the language have one meaning. After (peace be upon him) enumerating these attributes among their causes in that they result from mistrust of God Almighty, and based on that we can refer to some of the causes of contradiction in the Imam's style (peace be upon him) due to the importance of what he recommends and the consequences of it in the event of leaving it and not taking it into account. And its application in the affairs of the parish. The Imam's (peace be upon him) look was that of a knowledgeable person with insight, as he describes the leaders by distinguishing their characteristics from the rest of the subjects' soldiers in his saying: He is compassionate to the weak, forbearing the strong, and one who is not provoked by violence and weakness does not succumb to it (48) . These qualities must have other characteristics of confrontation through which the leaders distinguished themselves from others and according to which they took the lead. If we set out in hopes confrontations controlling metaphors old Arab rhetoric our search for population of data deep where we will stand inevitably when this mechanism in the texts industry and interpretation, and this is what makes our boat starts from

the assumption Valsecchi, then the analysis and conclusion to come after conception, then its application (49) . Who reads the text groping magnificence of what it is accurate in the description and expression , sometimes you see the community is classified based on the features of each class and the task of judges in society has been described between the qualities of leaders in the defense of the parish. After that, the Imam (peace be upon him) was exposed to the attributes of the governor's entourage in his saying: (Then adhere to people of chivalry and accounts, people of righteous homes and good precedents, then people of help, courage, generosity and tolerance, for they are a group of generosity, and a people of custom) (50) after explaining these The attributes that others lack (the corresponding) follows those attributes with the explanation (the), which is repeated throughout the text as a confirmation of the presentation of those ideas through the explanation of the reasons. He builds it in the light of the absent opposite frames, starting from the similar ones (51) . The contrastive model concepts to be able to dismantle the speech p Li - level strategies Altakatabaof , and on the language and methods level, and the basis periorbital employee, and the skills of expression, and the manners of speech, Politeness and other analysis tools or possible imagination that invokes each denominator resulted in a particular speech (52) . Through contrastive perceptions that resulted from the interpretation of the text we can describe the era of Imam (the peace) constitution so Mangda of saying to the owner about the conditions of the workers: (then see things your workers Fastamlhm test, nor Tolhm favoritism and its impact, they have intercourse of the people of injustice and betrayal. And Be of whom the people of experience and modesty, from the people of good Albiotat, and foot in advanced Islam, they Akram ethics and healthier symptoms, and less in the irredentism brighter and informed about the consequences of things given. then bestowed upon them livelihoods, that force them to reclaim themselves) (53) . The reader is the text of the Imam (peace be upon him) shows his thought eloquent evident in the consideration of the order of workers through his statement to their qualities and commandments in them and treated the governor with them, and then go after mentioning the workers to the book of the governor and the keepers of his secret , he said: (then see if your book beans on everything going well - being, and devote your messages Enter your machinations and secrets in all of them because of the presence of good morals, who is not overwhelmed by dignity and dares it to you in disagreement with you in the presence of an eminent person , and does not limit your negligence to the correspondences of your workers to you, and to issue their answers to the right about you and what he takes for you and gives from you, and does not weaken a contract I believed for you. and not unable to launch what you hold , and is unaware of the amount of as much as in the same things, the ignorant as much as himself to be as much as other ignorant) (54) . After this detail in the conditions of the book Shi did not hide a of their qualities and are characterized by the skills of the others so that h Zawa this amount and then separating say tradesmen said in them directed : (and recommended them well: Resident of them, troubled his wealth, and Almtervq is physically, they are materials benefits, facilities and grounds, and Gelabha of the spacer and Almtarah, in pools and Bhrk, and Shlk and Jblk, and where he does not heal people positions, and Ajtrion them, they handed over not afraid Baigueth, and

reconciliation is not afraid Gailth, lose their affairs Bhoudrtk and in the footnotes of your country. and I know with that That in many of them there is obscene distress and ugly poverty) (55) , the clarity of the contrast in the mind of the producer of the text is estimated to the extent of its clarity in the text, its reception and interpretation, and the strength of the clarity of the contrast is evidence of the eloquence of the saying (56) , and this is what was present in the text of the Imam (peace be upon him). From several encounters resulting from her presence in the mind of the Imam (peace be upon him).

The Third Topic Corresponds to The Evidence

The witness is one of the ready-made or non-artificial arguments as Aristotle calls them (57) , and the witness in the Arabic discourse and his verbal traditions is represented in the noble Qur'anic verses and the noble Prophet's hadith, proverbs and wisdom, and poetic verses, which are texts that expand the perception of the contemplator by meeting the meanings of the situations and situations around him, and his encouragement In what benefits him and alienates him from what harms him, that is why the witness was a strong support and a powerful argument in all the situations in which he attends. Al-Jahiz expressed it by saying (and the orbit of knowledge is based on the witness and the example) (58) , and from what you find is based on the opposite basis of what Al-Askari called martyrdom and protest (and is based on coming up with the meaning of then confirmed in other words , being the course of martyrdom on the first argument on his health) (59) We find the witness strongly present in most of the Arab heritage through multiple hair extension stages of the pre - Islamic, (in respect of martyrdom, .. it is the type corresponding to ; because the first meaning matched the second meaning Aish d , which is to say in terms of a back to back, the new meaning of its parties inferred industry known in the sense Ooukoh previous indicative) (60) , and is a witness when the Imam (peace be upon him) element synonymous with argument and evidence and proof, and a basic pillar for the establishment of the right Living, through speech and through to the recipient, in the custody of the owner of (t Adwan Allah be upon him) said: ((Ward d to Allah and His Messenger What side of adversity, and suspected you of things, Allah Almighty said to the people I love guiding them: O ye who n believe obey Allah and obey the mooring for the initial command from K m, the Tanna distributed m in anything amongst yourselves , refer it to Allah and the Prophet) (6 1) in response to God: brother y Bmg of his book, and the response to the messenger : the taking year university nonmetal fled Ge) (6 2) , by reading the text note how the Imam (peace be upon him) cited meaning , and met him in the witness who was similar to that reported from Maan j with a witness said between (peace be upon him) how to respond to God and the Messenger (Pray upon God him), with the juxtaposition of martyrdom to bring Bman Z was confirmed in other words , the course is being invoked on the first argument on the true Te) (6 3) . It is noted that martyrdom in the era of Imam (peace be upon him) did not take a wide space in his address to the owner (God bless him), but limited to the appropriate need of place to him, and Here gives users the latest in saying (and if you in your prayers for us o , fry Taku n n turnoff and consuming a , van in people of his illness and his need. rights d asked rays and for Allah (peace

be upon God) when the face of Ni to a painful n how to pray with them? and he said : (Connect their salatul most vulnerable, and be Palmamna n Merciful)) (6 4) , with the presence of a witness who is a confirmation of the words went on his reasoning , to meet the signs, or C m DONC not talking about a juxtaposition only through the presence of one of the two elements in exchange for another element that faces Two things, two people, two situations or two conditions, one of which may indicate the other in a way, even if it is absent, it is a handsome sign of a reciprocal structure based on full or partial presence (6 5) . In the light of this, we notice the confrontation through direction and guidance in the saying of the Imam (peace be upon him) to Malik (may God be pleased with him) (and you and the kindness to your flock with your kindness, or increase in what you did, or that you promise them, follow your appointment behind you, for the manna nullifies the good, and the extra goes with the light of truth And vinegar necessitates hatred with God and people, God Almighty said : (It is great hateful to God that you say what you do not do) (6 6)) (6 7) .

The Qur'anic text used in the context of the speech of the Imam (peace be upon him) stated two types of contrast : the first, which is clear at the heart of the Qur'anic witness and crystallized from the content of its meaning, so the hatred comes from words without action. Another juxtaposition, Vesicv of Maan the idea in the first juxtaposition of opposite meaning in the text of Quranic cited, which is out effectively in the speech industry and glow communication Te . Has excelled Imam (peace be upon him) in the recruitment of corroborating interfaces set out on the juxtaposition of perceived importance in persuasion and influence, the result of the case then comes Bmkablha of evidence for the purpose of documentation and emphasis we see in the advice , saying: I echo to Allah and His Messenger, corresponds to her obedience to Allah and the Prophet, and the not It is worth noting that all the evidence is based on the contrast of its various types , as it constitutes a remarkable phenomenon in the construction of the covenant and its connotations. And can interpretation contrastive Anne gives us more meanings pop - up of semantic assumptions underlying this discourse Valmthel meet with the idea put forward, and Eetmoda as a ready argument perform the function of consolidation, they are gaining strength from the people 's approval and frequency in the act of collective, as well as perform the function of re The balance between the sender and the addressee, when the process of communication falls in its interaction ; Thus , an estimated juxtaposition Similarly سouna mechanism of speech mechanisms persuasive rhetoric indirect recognizes the b , meanings of incomprehensible Bdharob examples of composite synthesis correspond to the the erosion the suit perceptions and the idea defended by and the Rum of the Salha) (6 , 8) ; (Because contrast dwells in the texts, the human being, and the world around us, meanings are not said and written only after they are presented in a reciprocal manner on the mental level, as discourses are originally produced in a corresponding manner by presenting things as corresponding, similar, opposite, adjacent, complementing, explaining, or otherwise. that) (6 9 (, And it remains the juxtaposition of the different levels outward and inward perspective can be used in the analysis of texts and literary phenomena and touch the beauty of it

Conclusion

The research attempted to read the discourse in the era of Imam Ali (peace be upon him) by Malik al-Ashtar (may God be pleased with him) with analytical tools and capabilities based on stylistic contrasts. adjacency and Mahmat and bringing meanings through the confrontation between selves and Safat and Shawa HD at the level of perceptions and to identify and cognition in order to understand the text from the Affhamh of its structure and contexts that Ttsand among themselves while reading and receiving ; Thus, we have presented a different understanding of reading any discourse outside what is customary in understanding and analyzing texts, and this calls us to reconsider many texts outside the traditional tools used.

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