

Argument deception and its persuasive effect, Anecdotes Al-Bahlul, as an example

Taghreed Abdulameer Marhoon¹, Muslim Malik Asadi²

^{1,2} College of Islamic sciences, University of Kerbala, Iraq

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ABSTRACT

In this research we will try to trace the mechanisms and methods (deceitful and pilgrims) that Bahlul used to achieve his goals, and to communicate his ideas to the surrounding and society, by researching the tagged (Argument deception and its persuasive effect, Anecdotes of Al-Bahlul, for example) and to find out what Al-Bahlul tried to obtain from his work and why.

According to the requirements of the topic, the research came in the form of paragraphs that began with the pilgrim deception and its divisions, and then the study of the pilgrim deception through dialogue and controversy, and then the study of the pilgrim deception through exhortation and counseling, followed by ways to achieve this through encouragement and intimidation, and how Bahlul exploited this to achieve his goal and demand, and from Then the argumentative deception by using some linguistic elements, including the interrogation and metaphor. The first was achieved through multiple questioning, and the work of a kind of intensification and accumulation of interrogative methods, and then tracing the metaphor in which Bahlul coexisted from the first metaphor in which he had his own life above his reed, so he was the crazy sane who had solutions for everything that encountered His method of dilemmas, and then following up on what emerged from this method in his stories, in which the metaphor was broadcast through his discussions and controversies. Then a conclusion we showed the most important results that emerged through the research, then the research margins and a list of sources and references.

KEYWORDS: Argument; deception; Anecdotes Al-Bahlul.

INTRODUCTION

In the Name of God, the Most Gracious, the Accursed, Praise be to God, Lord of the worlds, and blessings and peace be upon the most honorable of all his creation: our Prophet Muhammad and his family and chosen companions.

And after;

The ways of life were intertwined in the middle of the second century and after, so paths became complicated and paths intertwined, sects and beliefs of various kinds spread, and the Banu al-Abbas possessed the necks of people and they walked with them in various forms, in addition to the paradox in which they lived between encouraging knowledge and fulfilling their worldly desires, for which they recruited various Powers and ideas, and among those whom the caliphate tried to recruit to serve its goals: Bahlul, the cousin of the Caliph, the enlightened scholar, and the al-Qadi al-Jahbadh, who as soon as he was offered to encompass the ruler of the judiciary, until his heart flew a ray, and he listened to advice from the front of the insight, and he fled from the world For his religion, he chose his hereafter, so he rode his reed and claimed insanity to join the rode of the loyal to the people of the House of Prophethood, but it is a calculated ride that achieved his desired path, followed the judgment with piousness, and obtained some favor, which he used in serving the people, and rid them of the clutches of injustice and tyranny, and all of this in a deceptive manner. Argument, in which he used the various means and multiple mechanisms to achieve what is right, to achieve the truth, and to support the oppressed. Raha Al-Iqnaei, Nawader Al-Bahlul, as an example) and find out what Al-Bahlul tried to obtain from his work and why.

According to the requirements of the subject, the research came in the form of paragraphs that began with the pilgrim deception and its divisions, and then the study of the pilgrim deception by means of dialogue and controversy, and then the study of the pilgrim deception by means of exhortation and counseling, and then this was achieved by means of enticement and intimidation, and how Bahlul exploited this to achieve his goal and demand, and then deception Orbital by using some linguistic elements; Including the interrogation and metonymy; The first was achieved through multiple questions and a kind of intensification and accumulation of interrogative methods, and then tracing the metaphor in which Bahlul coexisted in the first thing in which he lived his own life on his cane, so he was the crazy sane who had solutions to all the dilemmas encountered in his way, and then he followed what emerged from this method In his stories, in which the metaphor was broadcast through his conversations and controversies. Then a conclusion we showed the most important results that emerged through research, then the margins of the research and a list of sources and references [1].

Deception:

((Deceit is shown contrary to what it conceals: and (kh, d, p), (doer who deceives) he is defined as deceitful, evasive, deceptive and deceptive, deceiving and deceiving, for he is deceptive, and the effect is deceptive, not deceiving him, he is deceiving, and the action is deceiving, he is deceiving, and he is deceiving, he is deceiving, and the action is deceiving, he is deceiving, and the action is deceptive, not deceiving him. He deceived him and deceived him, i.e. he wanted to do something hated and mislead him from a point of view, and deceived the eye: he deceived her, doubted her as she saw.

And deception ((It is fraud and elusiveness by showing goodness while invalidating it, so that the concept of deceiver becomes true [2].

Argument:

As for Argument, it is: ((A special gender of discourse that is based on a controversial issue or hypothesis, in which the speaker presents his claim supported by justifications through a series of statements that are logically interconnected, intending to convince the other of the truthfulness of his claim and influence his position or behavior towards that issue)) [3].

So the compositional concept of argumentative deception is: the tricks, missteps, hypotheses and justifications that the creator uses to achieve persuasion with the other party who receives the message or work, changes his behavior or position and makes him reproduce the act or stop it, if it becomes clear to him the quality or poorness of the work.

The two researchers will follow the most important aspects of Argument deception mentioned in Al-Bahlul anecdotes according to the methods in which he tried to communicate his ideas, teachings and the foundations of his verbal and jurisprudential doctrine, as well as the methods through which he tried to restore the rights usurped by the ruling men and those who held political positions in the Abbasid state, so he was achieving the desired goal Through mockery, seriousness and deceit, to persuade the opposite person or force him to turn back the darkness from his companions and the poor around him, and one of the most important axes that Al-Bahlul drew is deceiving him with it.

Argumenti deception and persuasion mediated by dialogue and controversy.

Dialogue in the language ((The revisionist dialogue in speech interviewed So and so on logic and gave him an answer, and what was confused by the word and the name al-Hawir: she says: I heard their dialogue and their dialogue and the moderator from the conversation as advice from the consultation)) [4]

In the terminology: dialogue is ((a type of conversation between two people or two groups, in which speech is exchanged between them in an equal manner, so that one of them is not excluded without the other, and it is dominated by calmness and distance from rivalry and anger)) [5]. Dialogue is one of the methods of advocacy through which it takes place Persuading the recipient is the struggle of the word and the tongue [6], through it the argument is established and the suspicion is pushed - during the dialogue so that each side reveals what is hidden from the other side, so they dialogue and each side presents the correct methods of inference that may affect the other side and reach the truth [7].

As for the argument, it is: ((Presenting the idea or denying an opinion or issue and insisting on it, even if it is incorrect, then he uses it to disrupt the power of his opponent, not to lead him to the truth or to reach with him to conviction)) [8] Or it is the art of dialogue and discussion [9] and a method of discussion and reasoning [10]. As for the nature of the argument: it is negotiation by way of disputing and conquering and its origin is from the argument of the conception, meaning its wisdom, then it is the result of the arguments, as if the arguments are twisting each one of the other [11], and from the places where Bahlul used the two methods of dialogue and argument to achieve a goal in himself and to people the reality of work and his salvation to God Whether or not, when one of the wealthy people who built a large mosque debated and argued, Bahlul wanted to explain to him the type of work and the purpose of it, was it getting closer to God or showing me the people with it, so the argument and dialogue were as follows:

- For whom did you build this mosque?
- Would the building be the mosque for someone other than God?
- Yes, yes, the matter is as you say, God will not let your work without a reward, that he will never forget the reward for that
- Hey crazy, what have you done?
- What have you done?
- Would anyone else dare to write his name on the plaque of a mosque built by others?

By that I wanted to reveal a truth, which is that you know that the work, if it is for the sake of God Almighty, will not harm you what people think about it as long as God is the one who knows the facts of things.

The most beautiful controversy that Al-Bahloul draws is that during his jokes he collects practical and hurtful actions once and again through which he draws the focus from which the text draws the entirety of its pilgrimage fluorescence, and then seals the matter with persuasion that is very impactful, and there is no aversion in it nor escaping from accepting the judgment, whatever it is. Because it is based on the reality that was drawn during the debate, so whoever built the mosque was blessed with it and wasted his money and gave what he had until he came out with the best suit. To say that so-and-so had built a mosque for prayer and remembered his aesthetics and greatness in it, so that the shares of himself would have risen a lot, but when Bahloul sensed that and gave the man a clever first argument for the one who was built, he said: I built for God, so he went to the practical side, so he wrote his name on the door of the mosque so that he would explore the depths of the man and confirm a lie What he claimed, so he had that as soon the man came complaining about what he did, how do you write your name on something that you do not own? Al-Bahlul replied with this shocking response, what you did for yourself, and not for someone who originally laid the mosque for it.

The deeds and the prey to do their work in Al-Bahlul's argument and his famous dialogue with Abu Hanifa Al-Nu`man are the best witness to the matter. Mediating the incident completely about Al-Hanafi's questions, when he hit him and bowed his head, he asked him in the presence of the Caliph: ((Tell me, if you please, what was the injustice that was imposed on me?)) Abu Hanifa said ((I tugged my head with a stone, and this pain in my head hardly escaped from me ... Bahloul said: " ((Do you pretend the pain is in your head? Where is I show it?)) Abu Hanifa mocked him and said: ((And is the pain seen so that I can show you)) Bahloul said: ((So pain does not exist and you are a liar in your case because you think that something that cannot be seen is not Existing)) ... Then he turned to the students of Abu Hanifa, saying: ((A stone cannot harm your teacher ...: ((A person is of dirt, and a stone is of dirt, so how can dirt harm dirt? ... He flattened his robe once? Another, and he said to Aaron: ((Abu Hanifa believes that a person has no choice in his actions, so I am not guilty, because in his view I have no choice in what I did)) [13].

No one was able to respond, and the people were all lost that we are in front of a regular act. The action is optimally woven and chosen to bring people back to the right. What is the same as the body of the bath and the pretender. The eyes see him, the souls do not absorb him, and the people do not approach him. He is in control of what is around him, he has no place to measure nor place for him, so he answered all of that by mediating the thing that he feels but does not see that it is pain.

Then he elaborated on the matter, and the decree was whether a person has a choice or a path, and if he is willing, then Bahlul has made a mistake and must be punished for his action, but was al-Bahlul mistaken in the custom of Abu Hanifa no? Because he believes that the slave is walking in his deeds, so Bahlul set off from this commotion to exploit it in spreading his ideas and exploit the so-called madness, to spread the tolerant teachings, and to fight ignorance and the destructive thoughts that struck the ummah's body with caution and decay. From his ideas he, and then set out to draw an argumentative painting and built a wonderful framework for the debate that combines in his field the balance of the language and its elements, and between actions and prey that restored the truth to its beautiful text, but was able to attract the interest of the Abbasid caliph who captured it in himself, as he also took reparation So that he has control over the nation's destinies and forbids the one who is more deserving to lead it than that, but what al-Bahlul did in front of the witnesses did not leave him with the ability to discredit and calculate, and the last matter is that he summoned witnesses not to testify against him. And to eliminate any attempt to silence and to prevent those who are on the path to acquiring knowledge and discipleship from descending towards philosophizing in divine matters.

The matter also proceeded in a strange ruling with Al-Bahlul, when a Jewish merchant mastered the dishonorable people and loaned them money, but he recovers in twisted ways and often includes a great harm to the soul that that Jew inflicts on the right of those who take interest from him, until days forced a merchant from Baghdad to borrow From him an amount of money, so he set a condition in the event of non-payment, which is that a pound of meat should be cut from him in exchange for what he borrowed, and when the specified date came and the merchant was unable to pay, he complained to the judge who did not see that the ruling must be applied to the merchant, and when the order came to implementation and the people met, he rose Bahlul asked to be an agent of the Muslim trader, so the judge permitted him [14].

He said: (According to the testimony of the convict - the Muslim merchant - the Jew has the right to cut a piece of meat from the body of a Muslim, but it must be cut from a place so that no drop of blood comes out ... the Jewish merchant got angry at that and said: ((Do you know what Says ?)) ...

Bahlul said: ((The condition between you was that you cut the flesh from his body, and there was no talk of blood between you, was it?)).

The Jew shouted, "How can I cut off the flesh from his body without a drop of blood coming out?"

Bahlul said: ((It is in addition to not emitting a single drop of blood, there is another problem.) The Jew angrily said ((And what is it?))

Bahlul said: ((It is necessary to cut off his body, not more than the amount decided between you, and nothing less than him))) Then he said: ((If you cut more than or less than the specified amount), then the case is done with the consent of both parties.) After he paid the amount and the Muslim merchant guaranteed his life.

The language was subordinated to its optimal form and Al-Bahlul moved through the details in order to reach the most comprehensive issue, which is the salvation of the man without achieving the condition and preserving his life. Rather, he followed the Jewish merchant until he led him after he had made him greedy for what he would gain from the abyss, so he had to either submit to or be hit by some of what happened to the Muslim merchant and the money went, and he became completely rejected by all the people, so he was led to rationality and tried to rearrange the matter again. But what a shame, the deception took over him and the argument took place and it paid off, and the man gave in to the truth and the deception and the matter went on and the rule of Bahlul became for the people, for example, they sing about the beauty of judgment and his grace.

- Argumenti deception and persuasion through the sermon

Bahlul accompanied the sultans of the earth, and lived in Baghdad, the cradle of the caliphate and its home, and flirted a lot with his joking with the notables of the era and the palace dwellers. His neighbors with hatred, but this closeness contributed to avoiding the punishment of the caliph for his actions that were in their entirety exhortations and expressions, rulings that did not invalidate, and contributed to the victory of the oppressed, or to deter those who were arrogant or to bring the cleric to adulthood when their feet were removed in the ways of abolition, and the judge to justice And fairness.

And upon tracing the sermons that were filled with deceptive arguments in action and saying, until he reached the focus, and to the feature of the paradox, which restores the speaker and the interlocutor to the dumbness of his mind, favors his action and guides him to the right, especially when preaching, exhortation and exhortation are advice and reminders of the consequences [16] It is a reminder of what is good and pleases his heart [17] and it is also synonymous with advice [18].

Among the places in which this deceptive and convincing pattern appeared through the sermon, what Al-Bahlul did with Al-Junaid, whom he heard about and about his wondrous deeds that were written and restore the truth to its proper place, so he asked to meet him, but Bahlul refused. Because the person who is in need is more important to attend [19], so this was the first way to preach and draw up a plan, then it was to meet him in the middle of the desert on a stone, then he took Al-Junaid to the side of the road where people of all walks of life, so his first question was about the work of al-Junaid, so he said: ((My work is education and guiding people)) [2] Al-Bahlul smiled and said if you are, then do you know the etiquette of eating food)) [12] The Argumentaji trick began with the simplest things of food and its etiquette. Its simplicity included the primacy of the answer and the norms of eating - and this is what Al-Junaid answered, but the demand of Bahlul does not comply with the norms. He wanted the origin of the situation. Hundreds of manners that I have mentioned do not benefit with them, and they are the ones that prevail in the heart)) [11]

Then was the second transition from speech and his etiquette, and when Al-Junaid mentioned it, it was also general etiquette ((I do not speak except for a certain amount, and I do not say a shrewd saying, and if people happen to speak to them according to their minds, I call to God and His Messenger ..)) [8] And Al-Bahlul did not like Al-Junaid's saying Also, he answered him at the end, saying: ((As for the etiquette of speech: it is essential for the purity of your heart and the purity of your intention, and for your speech to be a request for the pleasure of God and not from anyone else ...)) [3].

Then the last was his question about the etiquette of sleep, so his answer did not deviate from the materialities and actions of the completion of prayer and supplication [4] This matter did not like Al-Bahlul too, so his answer was ((You did not know about it as a branch, and as for the principle in it is to empty your heart from the love of the world and envy And hatred and enmity for Muslims and that you rejoice in the remembrance of God Almighty until your eyes sleep.) [5] What we see in the above brings the thought back to what the Prophet Moses examined, perhaps peace from the green, we are in front of a branch and an apparent origin and the interior of what is controlled by the material, and in which the reform of the individual and the morale are the principles. This will make society better if it is completed. What Al-Junaid offers to his students is suitable for his students or some of them, but what Al-Bahlul said, if achieved, we will obtain the city of virtue, on the ideal that the prophets and thinkers from the Arabs and others dreamed of, and all this Al-Bahlul deliberately said to the soldier after he asked him to teach him and claim ignorance

When he was in the status of the world, Bahlul fled from him, but when he became dressed in the status of the learner, he returned to him and accepted and invited him to sit and talk, so he exhorted him and enlightened him the way that, if he walked, he would reach his demand and illuminate the path of those with him and those who learn on their hands in the future. Here, from the first question, then the paths were seized and the sermon was carried out according to what Bahlul wanted.

Also from the foregoing, Bahlul used the assets around him in a manner characterized by sophistication, intelligence and deceit to provide a sermon dressed up with some of the pilgrims, what al-Bahlul did when Harun al-Rashid passed by him while al-Bahlul sat on a grave and al-Rasheed asked him to tell him about the path and the news of the hereafter [6] so what He only asked for a fire and a blanket, and put it on the fire, then suggested that they enter it in succession, and remember something of their lives and their lineage, so Bahlul entered first after his rational approval and said: ((I am Bahloul my food is dates, barley bread and vinegar, and I wear wool)) So he went out and was not in his feet What a trace of burning [7] Then Al-Rasheed entered and said: ((I am Aaron ...)) Then he jumped quickly and said angrily ((Tell me now what I wanted from that)) Bahloul said ((Know that on the Day of Resurrection this way, for those who do not They have money or gold in this world who cross the path in safety, and as for whoever is attached to the world and its star, he does not have the ability to cross the path, for he who is like this falls into Hell at the first moment of standing on the path) [8].

In his answer to the question of the deceitful Caliph Argumentiya, Bahlul used the use of materialism to describe and probe the depths of morale, to understand the questioner in the best way, and to answer his question. You live on a contour, and eat what you thrive on from the plants of the earth, and the blessings of the Lord, and all this will make your crossing the path easy, easy, no pain, and if you are the opposite, you will fall into it from the first step, then if we reconsider the work, taking off the sole and entering reflects the quality of justice In it there is neither a king nor a servant, for everyone is equal in the calculation, the Lord brings them into his hands, there is no difference between them except for what they carry from the business papers, and if it is bad then Hell is empty mouth, and if it is good, then the path is their way to decline to Heaven and its permanent bliss.

-Argument deception by using carrots and intimidation

Desire, desire, desires, desires ... the struggle, the question, and the desire to join, i.e., invoke (29). It is all that the called person longs to respond, to accept the truth and to abide by it (30) or it is: a promise of the company of endearment, the temptation of a favor, a pleasure, or a certain future pleasure, a finest free of impurities in exchange for doing a righteous deed, or refraining from harmful pleasure or doing something in order to please God [11] As for intimidation: the fear of a thing with fear, fear and dread: fear it and as it is used in supplication and supplication to God with desire and dread to you, and fear fear and panic [3] or it is all that frightens the invited person and warns him against not responding, rejecting the truth, or not standing firm against him After accepting it [9] or it is a threat and a threat of punishment resulting from association and sin or sin of what God forbids, or it is to frighten a person from being far from God Almighty from evils and vices in any area of life [3] and from the places that the bahlul invested in the encouragement and the intimidation To perform a kind of Argument deception, what happened with one of the perfumers when he stole the deposit of one of the customers who had entrusted him with it, and he refused to return it, so Bahlul intervened in the matter and asked the depositor to come after him to the shop of that merchant after an hour and not speak with Bahlul anything. Just say to him: ((I came) He took back my trust from you.)) (35) So it was from Bahlul in the morning that he returned M. A The depositor did it and took out a large bundle and described what was in it as jewels and pearls that reddened the merchant's heart and greedily about it, then the owner of the trust came and said to the merchant: ((I came to take my trust from you)) [6] So the merchant did not return it to him, so the owner of the trust went out with his trust and followed him Bahlul has solved the problem [7].

Between the encouragement and the intimidation, the matter revolved around, so Bahlul exploited the greed and greed of the merchant to gain a larger bundle and steal it, and the desire for the jewels in them, and his fear of exposing his bad manners, and his lack of charity in front of Al-Bahlul, so he refuses to obtain the gain if he refuses to return the first trust to its owner, which made him forced between them to The eldest of them acquired and lost both of them, and the first man recovered his money, and Bahloul succeeded in deceiving the man, and made him a victim of an argumentative trick in which the starting points of enticement and intimidation were practiced to achieve the goal. And stones and pebbles [8].

-Argument deception using linguistic elements

Language is the mainstay of persuasion, for it is the first tool that is used to achieve it, whether it is by using vocabulary in its true direction or when it leans towards using what it produces from the effect of rhetoric

behind it. [9] In this topic we will try to trace the most important linguistic elements that Bahloul used in his wonderful anecdotes to achieve persuasion and to increase the circle of expectation, taking advantage of the tremendous potential of the language to achieve all this, the most important of these elements:

Interrogative:

The Interrogation ((Seeking knowledge about something that was not known before, which is the inquiry in which they said that he asked for something that you do not have, that is, a request for understanding)) [4] and when we tracked what the Al-Bahlul Qarahah thought when he used this method to achieve persuasion, we follow his saying in response to The governor asked about the reason for al-Bahlul crying, who was beaten severely before that for sitting on the bench, and Bahlul answered him asking: (I sat on your back for a few minutes, and what you see came down to me from the torment, so how about you when I sat on it for years, because he does not know what will come down to you from Punishment but God.) [5] Al-Bahlul drew a beautiful scene in which he weighed in with a denial questioning of what he had afflicted, when he did not sit on the judiciary predicate except for a few minutes. He distracts with his judgment, goes along with falsehood, and has absolute power to rule over people's affairs? How can he stand before God when he has lost his trust and part in ruling his orders and prohibitions, so how about you, when you have sat for years, the focus is the question and the answer, and it is the place that will make the judge reconsider what he says and judge, and make him inquire about what he has written of judgments against people and whether he took care of the orders of the Lord. And its prohibitions.

And among them are also the many questions that were directed by Bahloul to the mosque builder, and perhaps the most beautiful of them was when Bahloul said and in his words a kind of sarcasm ((You say to God, does God know that you wanted his face or not?)) [2] And the sheikh answered him ((Although I do not wish to prolong the speech?) With you, I say: Yes, God knows that... He was silent with a gentle hallow to draw attention to him, then said: ((O Sheikh, if you have built this mosque for God, then it does not harm you for it to be in your name or in the name of someone else, but know that you have By that, you wanted a face other than God. Yes, you wanted fame with it, so you thwarted your reward [3].

Al-Bahlul woke the sheikh and threw a stone on his mouth, and made him answer his question first, an answer that was caused by a fear that the words would be counted against him by the judge, not an answer to the pulp. He wanted to show the person that he built the mosque for fame, not for the sake of God. Therefore, he has to reconsider, search for his true self, and return to the right thing so that he does not waste his reward and the effort that he spent in building and construction, so the questioning of his departure from its true meaning, the way of speech in which he was directed, and the rhetorical style that Al-Bahlul followed all contributed to crystallizing the text and moving it to Attempting to explain the mistake of everyone who begged himself to exploit the name of God Almighty to achieve fame and build character and elevate it.

Metonymy:

((That the speaker wants to prove a meaning of the meanings, so he does not mention him by the wording assigned to him in the language, but comes to the meaning. They mean the abundance of villages. "[4] As for the metonymy, the reason is that proof thereof had an advantage in it. The statement is not that every sane person knows - if he returns to himself - that proving the quality by proving its evidence and affirming it with what is witnessed in its existence is confirmed and informed the case that You come to it like this naivety anonymously)) [5], and when the author of the speech resorts to a metaphor, he does not want it to increase the size of the meaning, but rather he wants from it to increase the proof of the meaning and the way of emphasizing it. This is why metonymy is more telling than the truth (46), as it is one of the important means of persuasion that affects the transmitter in the case of the transmitter.

And because Bahlul lived in a city teeming with princes, leaders and some unjust judges, and for his attempt to get rid of the connotations of people and their restrictions, his life in reality is a metaphor for a rational person who is able to master the values of society, and who is skilled in the sciences of jurisprudence and judiciary, but he wears the clothing of insane to get rid of the nails of the ruler, and to make his hand clean From the blood of people, and from the injustice that is occurring and will fall on them, so we see him tend to a lot to the metonymy that takes place in the comic pattern sometimes and serious at other times, and from those places in which this element emerged what Al-Bahlul asked about one of those close to the background Harun al-Rashid, when asked by Bahlul About his whereabouts, the man said: ((It is strange that you do not know me, did you not know that I am one of those close to the state of Harun al-Rashid?)) [7] To smile Bahlul and say: ((If you have a place with Harun, do you have such a place with God Almighty?)) [8] To highlight the paradox for each of the core where the shrine of Aaron is from the shrine of God, then you seek the land and I seek the shrine of the sky and the universe is wide, it is an argumentative trick in which

the metaphor was used. Ground level According to the caliph or his substitute, it is an attempt to restore the man to his sanity to the truth, which he committed a misdemeanor on his behalf, without realizing it.

And also when Bahloul brought a witness to one of the Baghdad judges, and the judge asked him: ((Have you memorized the Qur'an:

He said I memorized the entire Qur'an

Do you know the legal provisions?

Net know the provisions more than the necessary amount

Did you wash dead?

This is the work of my ancestors and ancestors

If you washed a dead person and put it in his grave, what would you say?

I say congratulations to you, you died and they did not bring you a witness before the judge.)) [49] The beautiful irony is that the judge is trying to find a loophole to denounce Bahlul and his testimony, so the questions were strange and had nothing to do with the case. He is not worthy of this position in which he is, because you are unjust trying to move the issue to whatever you desire, so congratulations to my ancestors; Because they did not see you, and they did not listen to your bad judgments and actions. The last will in which Bahlul mocked the judge is equal to the indoctrination of testimony at Bahlul, which made the judge unable to find for himself a way out of Bahloul's measure and his ability to say.

CONCLUSION

The search for Al-Bahloul's product and its anecdotes achieved a number of results, the most important of which were:

- 1- The carter al-Bahlul himself and his singing reed on which a rider walked and his claim of insanity was the biggest pilgrim trick of his surroundings, as everyone was aware of his ability and wisdom, but in return they had no way to calculate what he did except rarely.
- 2- Bahlul used to draw his deception with what he obtained from the linguistic or even material elements from it to achieve his goal of persuasion while providing a bit of humor during the performance, if the matter required this in order to continue in a manner that concealed him who drew for himself and who saved him from the oppression of the Caliph and his intrigues.
- 3- I drew most of Al-Bahloul's deceptions and anecdotes with the upper classes, as these by their actions had a great effect in restricting the public, hurting the poor and stripping their rights, but Al-Bahlul deliberately used various methods to obtain rights and deliver them to those who need them, and even repel grievances from people as much as possible in order to fulfill the command of God and are known for He can and appreciates.

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