EXPLANATION OF IMAM BAQIR'S ARGUMENTATION METHOD BASED ON JOHN SEARLE'S SPEECH ACT THEORY

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Abstract: *Imam Baqir's (peace be upon him) method and style, like those of other Infallible Imams (peace be upon them), play a fundamental role in shaping the current popular and Shiite ideals. It seems that through the analysis of his arguments in a tradition in the Chapter of the Proof, inUsool al-Kafi based on linguistic theories, new insights can be gained. This article is based on John Searle's theory of speech acts, which has played a special role in the development of discourse analysis. From John Searle's perspective, speech acts are divided into declarative, persuasive, emotive, commissive, and expressive parts. The investigation shows that in Imam Baqir's (peace be upon him)arguments, the act of expression is used more than the other acts, which are used much less. In other words, the text of the Tradition is most used to express the truth and then to encourage the audience on the matter of divine argument and to announce the conditions for accepting or rejecting the Imamate. Matching the contextual situation of the Tradition with the types of acts used in*

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the text indicates the audience's awareness and deep understanding of the contextual situation, as the Imam's discourse is, in fact, his reaction against the deviation of the Islamic society regarding the divine mandate and the erroneous and profit-oriented policies of the government, namely the Umayyad regime. The methodology used in this research is descriptive and analytical in the form of content (discourse) analysis. The unit of analysis is the sentence, which is a tool of library research.

Key words: *Content analysis of argument, Imam Baqir (peace be upon him), Imamate, Usool al-Kafi (book), speech act, John Searle.*

Introduction

The Holy Infallibles (peace be upon them)with the aim of awareness and guidance of the people to the realities of religion and to reply to the doubts of the opponents and the people of falsehood and to train the Islamic nation on the various methods of argumentspaid attention although the topic of their arguments was with respect to various religious beliefs. However, each of the infallible Imams argued according to the social and political circumstances of their times. The necessity and importance of discussing the Divine Proofis such that, according to a saying of the Holy Prophet(peace be upon him and his progeny), not knowing the Imam and being unaware of him is considered, as death in the era of ignorance. "One who dies and does not recognize the Imam of his time will die the death of ignorance." Based to this narration, not knowing and recognizing the Imam or the Divine Proof at any time will lead to the weakening of the religion and death in ignorance. Therefore, Imamate can be considered part of the foundation of religion and a completion of the position of prophethood, and the earth will never be devoid of God's infallible proof until the Day of Judgment. Therefore, Imam Baqir (peace be upon him), like other infallible Imams, paid attention to this important matter. Imam Baqir's (peace be upon him) discourse is one of his arguments in the context of the characteristics of the divine argument by referring to divine verses. Analyzing the arguments in traditional texts based on John Searle's linguistic theories is a step towards a better understanding of the traditional propositions. The close relationship between mind, language, and action performed through language is a present reality that has gained significant attention in Islamic studies today.

Presentation of the Problem

In every act of writing, the user of the language, through the utterance of each word, while reflecting their mindset and personality, also performs an action with their language. These characteristics distinguish the speech structure of each individual, resulting in verbal and present differences when facing specific situations.

The theory of "Speech Acts," also referred to as "Acts of Speech" or "Linguistic Acts," falls within this domain. (Ahmadi, 1378). The content of the tradition of Imam Baqir (peace be upon him)which will be analyzed according to this theoryfollows a more complete explanation of the Imam's purpose regarding the matter of divine proof. Because based on the type of speech act of the text, it can pay more attention to the doer's intention and the production conditions of the text.The application of this theory and the statistics that are extracted from all kinds of actions is an expression to clarify the purpose of the Imam in the content of this tradition so the main question is its research is that which type of speech acts is most criticized in Imam Baqir's (peace be upon him)speech. What is the aim behind his speech? Are Imam's arguments a reaction to the profit-seeking policies of the corrupt government or a non-reactionary movement?

There are multiple viewpoints with respect to the motives of Imam Baqir (peace be upon him)some of which have been compiled.[4]But the purpose of this article has not been pursued in any of them.This article researches 3 topics:

At the beginning of the article, the theoretical basis for the discussion will be explained and analyzed given the importance of the "contextual situation" theory, and the following title will address this contextfollowed by the main discussion which is the analysis of the Imam Baqir's (peace be upon him)arguments, which is

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[4]Biographies of the Infallibles (peace be upon them) by Sayyad Mohsin Amin, a series of biographies of the Holy Imams (peace be upon them)by MurtuzaMutahhari and the Biography of the Leaders by Mahdi Pishwayiare some of these books. But until now, speech act theory has not been used in explaining the Imam Baqir's(peace be upon him)goals. Regarding the research revolving around the application and usage of the speech act theory in traditions, the following writings were found that can be used in the background of this discussion.A.Textual analysis of Imam Baqir's (peace be upon him)ziyarat on the basis of speech act theory by Muhammad Reza Pehelwan Nizad. Mahdi Rajabzadeh. B. The analysis of the sermon of Lady Zainab (peace be upon him) in Kufa on the basis of Searle's speech act theory, written by Tahira Ishani and Masoomeh Nemati Qazwini. C. Speech act theory analysis of the sermon of Imam Husain (peace be upon him) on the Day of Ashura by Tahira Ishani and Nireh Dalir. D. The analysis of the sayings of Imam Husain (peace be upon him) from Madina to Mecca on the basis of John Searle's Speech Act theorywritten by by Mahdi Pakorwanand Muhammad Reza Barani. E. The application of patterns of analysis of Imam Ali's (peace be upon him)verbal actions in NahjalBalaghaby Balawari, Rasool, Najafi Bozorgi, Karim. F. Analyzing Imams' (peace be upon them)discourse with taqiyyah method based on John Searle's speech act theory, written by Barzan.

presented in the form of a table to facilitate the review. The arguments of Imam Baqir (peace be upon him) in the mentioned tradition is found in the book Usool al-Kafi by Shaikh al-Kulayni (1348).

John Searle's "Speech Act" Theory

According to the spoken act theory for institutional analysis, language is the most complex human institution, and speaking is a regulated category of action. The unit of communication is the verbal act. Through the analysis of linguistic communication, as a speech act, its peculiar and complex characteristics can be illustrated and clarified
(Searle, 2005, 68).

Speech acts are an important part of linguistic pragmatics (Fairclough, 2007, 235) and the theory of speech acts is one of the theories that has played a significant role in the development and evolution of discourse analysis (Agha Gholzadeh, 2005, 25). In fact, what is done while speaking is the execution of a known communicative act through the use of language, which acquires a special communicative value or speech act.
(Widdowson, 1395, 192).

Discourse analysis is the study and general knowledge of how meaning is created and elicited in the process of text production and understanding by dialect speakers, focusing on how the social construction is reflected in texts. In other words, discourse analysis can be seen as a reaction against the more traditional form of linguistics, which focuses on constituent units and sentence structure in the text and does not deal with applied language analysis. Hermeneutics scholars believe that to understand the text, in addition to decoding the hidden meaning within the apparent meaning, it is also necessary to emphasize discovering the implicit levels of meaning within the literal meanings. Agha Gholzadeh, 1385, p. 220) Overestimating the manifestations of words is incorrect, and attention must be paid to texts on the one hand, and the exploration of non-apparent meanings on the other (Hammami, 2011, 283-293: 1 and 2). Part of speech is the form produced by a sentence in a specific context (Lines, 2011, 60). Context is the same concept associated with the relationship between language and the world in which the language is used (Palmer, 2016, 81). When parts of speech are placed in the concept of production, they are called speech acts or acts of speech (Lines, 2011, 338). A deeper understanding of the conditions for speech outcome/non-outcome requires a more general knowledge of actions (Van Dijk, 2014, 108) by J.L. Austin.

The philosopher from the Oxford School - whose theory on speech acts or acts of speech resulted from a series of lectures in 1995 at Harvard University and in a book

titled "How to Do Things with Words" - (Lines, 1391, 338) provided examples of sentences that were neither issues nor news, and their truth or falsity was not determined.

These sentences are considered to express an act or part of it. (Palmer, 2016, 233). For example, when someone says: "I apologize," the act of apologizing occurs when this sentence is uttered. In such cases, the saying is equivalent to the act, and one does something by saying these sentences. These actions are named acts. (Eshani, Delir, 1395-1-25:23). According to Austin, acts are divided into three categories:
a) Expressive or explicit acts
b) Implicit acts or those intended or implied
c) Post-expressive or emotive acts
(Yule, 2016, p. 150)

Following Austin, linguists investigated the nature of speech and its classification, among which John R. Searle's views received more attention. According to John Searle, speech (written/spoken) is actually engaging in a kind of regulated behavior, and speaking, acting on acts, follows rules.
(Searle, 2005, 189).

According to John Searle, speech acts are divided into five parts:
First. The declarative act in the declarative action, the speaker declares his belief about the truth of the matter, describes phenomena of the external world, and narrates how events and affairs unfold in the external world. Examples of acts that have this type of action include: correcting, bringing and argument, expressing, proving, confirming, expressing, speaking, describing, interpreting, denying, falsifying, interpreting, bringing a proof and introducing. (Eshani, Delir, 1395, 1: 23-25) An example from traditions are the sentences which Imam uses to introduce the Divine Proof: "Then those who believe in him, which means in the Imam and adore him and help him and obey the light which has been revealed with him are the successful ones."

Second: The Persuasive Act: In this act, the speaker encourages and persuades the audience to do something or prevents them from doing something using words. This act is associated with three categories i.e.request, commands and suggestion. A Persuasive act may also include asking, ordering, questioning, apologizing, laying down a condition, permitting, cheering up and motivating. An example from the discourse where the Imam preaches to the people: "The Imam gives them glad tidings of the rise of the Qa'im and his reappearance, and the defeat of their enemies, and salvation in the hereafter and entering in the presence of Muhammad (peace be upon him and his progeny)."

Third: The Emotive Act. The expressive or emotive act is the speaker expressing feelings through emotional words with either a positive or negative charge, such as praise, congratulations, commendation, satire, regret, astonishment, greetings, respect and thanking. Or they are expressed to convey people's feelings and mindset towards events (same reference). An example from the discourse: a phrase the Imam calls out to the questioner, "O Abu Ubaidah."

Fourth: The Commissive Act, which includes intended speech acts that involve a commitment to something in the future, and the acts in this category are: swear, guarantee, commit. (same reference) No example was found in this discourse.

Fifth:Declarative Act is the announcement of an event through a declarative action. In this act, new conditions are expressed, meaning that at the same time these conditions are expressed, there is an alignment between language and the external world. Naturally, just expressing new conditions does not mean performing an action, but the conditions are necessary for its realization. Among other things, the speaker has the authority to express new states (same reference) as an example of discourse phrases by the Imam expressing new states to the people. "Then soon I will write it for those who fear which means the mastership of someone other than the Imam and his obedience."

Types of Acts	Explanation	Examples of Acts and Sentences	Example from Narrated Discourse
Declarative Act	Expresses as is or as the manufacturer believes. As a statement of fact, affirmation of conclusion, and description.	To say, to declare, to prove, to affirm, to give a reason, to express, to present, as if the situation is good / my brother got a job.	Phrases used by the Imam in presenting the divine argument.
Persuasive Act	Convincing the audience to do something, like questions, requests, and demands.	To warn, to advise, to encourage, to request, to affirm, please pay attention / Are you studying?	Phrases where the Imam encourages the listeners.

Commissive Act	The speaker commits to doing something in the future, binds himself to it, expressing the speaker's intention and commitment.	To promise, to pledge, to guarantee, to swear, like: I promise I will return.	Nothing was found.
Expressive Act	Expressing emotions that produce mental states and expressions. Emotions like love, hate, pleasure, pain, and sorrow.	To greet, to thank God, to blame, to express love and hate, to apologize, to congratulate, like: greetings to you.	The phrase the Imam says to the Prophet and his family and encouraging phrases for the listeners.
Declarative Act (Announcement)	Here, the manufacturer announces new conditions to the audience, if this act succeeds, it will cause changes in the external world.	I judge, I announce, like some punishment; I declare the beginning of peace.	Phrases by the Imam expressing new conditions.

According to the author, the persuasive act requires strengthening and completion, which means that the sentences containing this act are in the dialogue between the Infallible Imam and the audience. In other words, the clarity of both sides of the act, i.e., the persuader (the Imam) and the follower (the audience), is useful and necessary in the general summary and the final analysis of the events.

For example, in the speech of Imam Baqir (peace be upon him), persuasive acts create conditions that make the audience or people cheer. Naturally, a part of speech can include different types of actions at the same time. For instance; when Imam Baqir (peace be upon him) addresses Abu Ubaidah and says: "He said: For them is good news in the life of this world and the hereafter," this part of the speech performs two actions simultaneously. One is a declarative act for

the information he provides about reality in the world, and the other is a persuasive act to encourage the audience.

Identifying the role of speech acts plays an important role in better understanding and analyzing texts and speeches (arguments). Austin and thereafter John Searle, among the three; non-expressive, expressive, and post-expressive acts, paid more attention to the expressive act. According to John Searle, every spoken word has a non-expressive point, which according to the speaker's psychological state and according to the content of the spoken word, aligns with the external world to produce an outcome
(Safavi 179, 1392).

The significance of the non-expressive act lies in that the correct understanding of speech depends on understanding it, and for this, knowledge of the contextual situation and the language of the audience is necessary. Every incident and conversation occur under specific conditions, i.e., in a particular context. To analyze the words of the Imam's speech, it is necessary to know this context.

The Text and the Translation of the Traditions

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الِاسْتِطَاعَةِ وَ قَوْلِ النَّاسِ فَقَالَ وَ تَلَا هَذِهِ الْآيَةَ وَ لا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ يَا أَبَا عُبَيْدَةَ النَّاسُ مُخْتَلِفُونَ فِي إِصَابَةِ الْقَوْلِ وَ كُلُّهُمْ هَالِكٌ قَالَ قُلْتُ قَوْلُهُ إِلَّا مَنْ رَحِمَ رَبُّكَ قَالَ هُمْ شِيعَتُنَا وَ لِرَحْمَتِهِ خَلَقَهُمْ وَ هُوَ قَوْلُهُ وَ لِذَلِكَ خَلَقَهُمْ يَقُولُ لِطَاعَةِ الْإِمَامِ الرَّحْمَةُ الَّتِي يَقُولُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يَقُولُ عِلْمُ الْإِمَامِ وَ وَسِعَ عِلْمُهُ الَّذِي هُوَ مِنْ عِلْمِهِ كُلَّ شَيْءٍ هُمْ شِيعَتُنَا ثُمَّ قَالَ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ يَعْنِي وَلَايَةَ غَيْرِ الْإِمَامِ وَ طَاعَتَهُ ثُمَّ قَالَ يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْرَاةِ وَ الْإِنْجِيلِ يَعْنِي النَّبِيَّ ص وَ الْوَصِيَّ وَ الْقَائِمَ يَأْمُرُهُمْ بِالْمَعْرُوفِ إِذَا قَامَ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ الْمُنْكَرُ مَنْ أَنْكَرَ فَضْلَ الْإِمَامِ وَ جَحَدَهُ وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ أَخْذَ الْعِلْمِ مِنْ أَهْلِهِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَ الْخَبَائِثُ قَوْلُ مَنْ خَالَفَ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ هِيَ الذُّنُوبُ الَّتِي كَانُوا فِيهَا قَبْلَ مَعْرِفَتِهِمْ فَضْلَ الْإِمَامِ وَ الْأَغْلالَ الَّتِي كَانَتْ عَلَيْهِمْ وَ الْأَغْلَالُ مَا كَانُوا يَقُولُونَ مِمَّا لَمْ يَكُونُوا أُمِرُوا بِهِ مِنْ تَرْكِ فَضْلِ الْإِمَامِ فَلَمَّا عَرَفُوا فَضْلَ الْإِمَامِ وَضَعَ عَنْهُمْ إِصْرَهُمْ وَ الْإِصْرُ الذَّنْبُ وَ هِيَ الْآصَارُ ثُمَّ نَسَبَهُمْ فَقَالَ فَالَّذِينَ آمَنُوا بِهِ يَعْنِي بِالْإِمَامِ وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ يَعْنِي الَّذِينَ اجْتَنَبُوا الْجِبْتَ وَ الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَ الْجِبْتُ وَ الطَّاغُوتُ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ الْعِبَادَةُ طَاعَةُ النَّاسِ لَهُمْ

Abu Ubaidah al-Hazza said, "I asked Imam Baqir (peace be upon him)about capacity and what people say about it. He recited this verse: "And they continue to disagree, except those whom your Lord has mercy on, and for that He created them." (Hud: 119) And he said: O Abu Ubaidah! People differ in the truth of what they say, and they are all destroyed. I said: Allah says: "Except those upon whom your Lord has

mercy." He said: They are our Shiites, and Allah created them for His Mercy, therefore He said: He created them for Mercy, which means He created them for obedience to the Imam. And the Imam is the Mercy that Allah the Almighty said: "And My mercy encompasses everything", he said this is the knowledge of the Imam, and his knowledge of all things is from the Divine knowledge, these are our Shias. Then Allah said, "I have made exclusive my Mercy for those who fear" which means those who not pay allegiance and obey to anyone other than the Imam. Then he said, "They find it written with them in the Torah and the Bible" which means the Holy Prophet(peace be upon him and his progeny) and the successor and the Qaim who will order them to goodness when he rises and refrain them from evil and evil is the one who denies the merit of the Imam and disputes him. "He makes lawful for them good things " means taking knowledge from its rightful owners "and has made evil things forbidden for them"which is the words of the opponents. "And He will unload their necks off heavy weights" are the sins which were prevalent before the recognition of the Imam. "And the shackles that were on them" are those shackles where what they said from which was not ordered to them from leaving the merit of Imam. Then when that recognized the merit of Imam, this shackle was removed and shackles is sin and these are shackles. Then he introduced them and said, "Those who believe in him, meaning the Imam, and honor him and support him and follow the light that was sent down with him - those are the ones who will be successful"which means those who avoid the Jibtand the Taghutin worshipand the Jibt and Taghut are so-and-so and so-and-so and so-and-so, and worship is people's obedience to them.Then He said, "Turn in repentance to your Lord and submit to Him." Then He rewarded them and told them good news in the life of this world and in the Hereafter, and the Imam gives them good tidings of the resurrection of the Qaim and his appearance, and with the killing of their enemies, and with salvation in the Hereafter, and meeting of the truthful ones with Muhammad(peace be upon him and his progeny)at the Pond.
[Al-Kafi: 2/354; Bihar al-Anwar: 1/429]

A Brief Description of the Tradition

This tradition, sayings, and arguments of Imam Muhammad bin Ali Al-Baqir (peace be upon him)consists of attributes, virtues and characteristics of the Infallible Imam and the conditions of obedience to the Divine Proof and the infallible Imam. Imam (peace be upon him)said this tradiion in response to a Abu Ubaidah al-Hazza's question and to resolve the differences of people's opinions on the issue of Imamate, which was increasing in those days.In this tradition, citing the divine word in the verses of the Holy Quran, he argues in the field of Divine Proof. The infallible Imam and divine authority are the same mercy mentioned by God and this mercy encompasses the righteous, one who refrains from the obedience of someone other than an Infallible Imam. It must also be remembered that some sins are not accepting

the merits of the Imam and denying him. Then he points out the consequences of lack of knowledge and belief in divine authority and the infallible Imamand he concludes his speech with good news for the followers of the truth.

Analysis of John Searle's Speech Acts in the Discourse of Imam Baqir (peace be upon him)

The arguments in Imam Baqir's (peace be upon him)tradition are among the arguments related to the issue of divine proof, which are made against the ugly and vile manifestations of the government at that time. These actions and their tone could be a means for teaching and influencing cultural and religious teachings, presenting it to the people, and explaining the Imamate of the infallible Imam as opposed to the false and deceitful Umayyad authority. In the following lines, the speech acts of Imam Baqir's (peace be upon him)arguments in the mentioned tradition were verified by John Searle's method.

Sentence	Translation	Locutions	Illocutionary act	Non expressive action verb
فَقَالَ وَ تَـلَا هَـذِهِ الْآيَة	Imam (peace be upon him) said / He (peace be upon him) recited this verse	Statement (2)	Statement (2)	Beginning of the argument
وَ لَا يَزَالُــــونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِــمَ رَبُّــكَ وَ لِذَلِكَ خَلَقَهُم	People will continue to be diverse, except those whom your Lord has shown mercy, and for that He created them for mercy.		Statement (3)	Expression of the Difference in People's Beliefs and the Guidance of the Almighty God
يَا أَبَا عُبَيْدَة	O Abu Ubaidah	Benevolent/give good tidings	Benevolent/give good tidings	Call
النَّاسُ مُخْتَلِفُونَ فِي إِصَابَةِ الْقَوْلِ وَ كُلُّهُمْ هَالِك	People are different in receiving the call of	Statement (2)	Statement (2)	Disobedience and deviation of people is next to passing away the

	truth/All of them will be destroyed			truth
قَالَ هُمْ شِيعَتُنَا وَ لِرَحْمَتِهِ خَلَقَهُم	He (peace be upon him) said / They are our Shias / And Allah created mercy for them	Statement (3)	Statement (3)	Introducing the Shias
وَ هُـوَ قَوْلُـهُ وَ لِذلِكَ خَلَقَهُمْ يَقُولُ لِطَاعَةِ الْإِمَام	And this is His word / He created them for mercy / Means He created for obedience of Imam	Statement (3)	Statement (3)	Obedience of the divine proof or the infallible Imam is support from the side of Allah
الرَّحْمَـةَ الَّتِـي يَقُولُ- وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْء	And Imam is the same mercy / that Allah has mentioned / My mercy encompasses everything	Statement (3)	Statement (3)	Mercy includes Imamat
يَقُولُ عِلْمُ الْإِمَام وَ وَسِـعَ عِلْمُـهُ الَّـذِي هُـوَ مِـنْ عِلْمِهِ كُلَّ شَيْء	He said / That mercy is knowledge of Imam / And the knowledge of Imam is derived from the knowledge of Allah / It acquires everything	Statement (4)	Statement (4)	Mercy includes the wide scope of infallible Imam's knowledge
هُمْ شِيعَتُنَا	They are our Shias	Statement (4)	Statement (4)	Introduction of the Shias

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ثُمَّ قَالَ فَسَأَكْتُبُها لِلَّـذِينَ يَتَّقُـونَ⁵ يَعْنِي وَلَايَةَ غَيْرِ الْإِمَامِ وَ طَاعَتَه	Then Allah s.w.t. said / The mercy of Allah is for the pious / Means he abstains from the mastership and obedience of other than an Imam	Declaratory statement (2)	Declaratory statement (2)	Imam, mastership of infallible Imam divine proof is announced on the condition of piety
ثُمَّ قَالَ يَجِدُونَـهُ مَكْتُوبـاً عِنْـدَهُمْ فِـي التَّـوْراةِ وَ الْإِنْجِيـلِ يَعْنِـي النَّبِـــــيَّ ص وَ الْوَصِيَّ وَ الْقَائِم	Then He said / They find him mentioned in their own scriptures, the Torah and the Bible / It refers to Holy Prophet (peace be upon him and his progeny) and his successor Qaem (peace be upon him)	Statement (3)	Statement (3)	The Holy Prophet (peace be upon him and his progeny) and Imam Qaem (peace be upon him) is mentioned in the divine books Torah and the Bible
يَــــــأمُرُهُمْ بِــالْمَعْرُوفِ إِذَا قَامَ وَ يَنْهاهُمْ عَنِ الْمُنْكَر	That he calls towards goodness / and protects from the evil	Statement (2)	Statement (2)	The infallible Imam calls his Shias towards goodness and protects them from evil
وَ الْمُنْكَـرُ مَـنْ أَنْكَـرَ فَضْـلَ الْإِمَامِ وَ جَحَدَه	The denier is someone who does not accept the excellence of Imam / and	Statement (2)	Statement (2)	Neglecting the excellence of Imam makes a person denier

	fights him			
وَ يُحِــلُّ لَهُـــمُ الطَّيِّبَـــاتِ أَخْـــذُ الْعِلْمِ مِنْ أَهْلِه	He makes good things Halal for him / Obtaining knowledge is like acquiring pure and sacred treasure from its rightful owners.	Statement (2)	Statement (2)	To make pure things Halal through Imam
وَ يُحَـرِّمُ عَلَـيْهِمُ الْخَبَائِـــــثَ وَ الْخَبَائِثُ قَوْلُ مَنْ خَالَف	And He made impure things Haram for them / impure things are words of their enemies	Statement (2)	Statement (2)	To make things Haraam through Imam / words of enemies are impure
وَ يَضَـعُ عَـنْهُمْ إِصْـرَهُمْ وَ هِـيَ الـذُّنُوبُ الَّتِـي كَـانُوا فِيهَا قَبْلَ مَعْرِفَتِهِمْ فَضْـلَ الْإِمَام	"And lift the heavy burden from their necks / these are the sins / that were present among them before recognizing the virtue of the Imam."	Statement (3)	Statement (3)	Not having the recognition of the Imam is a sin
وَ الْأَغْـلَالَ الَّتِي كَانَـتْ عَلَـيْهِمْ وَ الْأَغْلَالُ مَا كَانُوا يَقُولُونَ مِمَّـا لَـمْ يَكُونُوا أُمِرُوا بِهِ مِنْ تَرْكِ فَضْـلِ الْإِمَام	"The chains and shackles they carried on their shoulders / the same as the words they spoke about abandoning the virtue of the Imam.	Statement (2)	Statement (2)	Forsaking the excellences of Imam is shackles

فَلَمَّـا عَرَفُـوا فَضْـلَ الْإِمَـام وَضَعَ عَـنْهُمْ إِصْـرَهُمْ وَ الْإِصْرُ الذَّنْبُ وَ هِيَ الْآصَار	Then they recognize such excellence of the Imam / and take the responsibility off their shoulders / and taking off is a sin	Statement (3)	Statement (3)	Knowing and recognizing Imam releases from the shackles
ثُـمَّ نَسَبَهُمْ فَقَالَ فَالَّذِينَ آمَنُوا بِهِ يَعْنِي بِالْإِمَـام وَ عَـزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُون	Then Allah introduces them / and says / anyone who brings faith in Imam / and helps him / and obeys the light that descended with him / they are saviors	Statement (8)	Statement (8)	Faith in infallible Imam and helping him and considering him valuable are the signs of piety
يَعْنِي الَّذِينَ اجْتَنَبُوا الْجِبْتَ وَ الطَّـاغُوتَ أَنْ يَعْبُـدُوها وَ الْجِبْـتُ وَ الطَّاغُوتُ فُلَانٌ وَ فُلَانٌ وَ فُلَان	Means one who keeps aways Jibt and Taghoot / and he worships them / and Jibt and Taghoot are him, him and him	Statement (3)	Statement (3)	Forsaking the worship of jobt and taghoot is piety
وَ الْعِبَـادَةُ طَاعَـةُ النَّاس لَهُم	Worship, The obedience of the people is towards them	Statement	Statement	Obedience of infallible Imam or divine proof is worship
ثُمَّ قَالَ أَنِيبُوا إِلى رَبِّكُمْ وَ أَسْلِمُوا لَهُ ثُمَّ جَزَاهُم	The Allah said / you come back to your lord / and	Statement (3)	Statement (3)	Faith on the infallible Imam and divine proof is similar to submitting to

|				
	submit to him			affair of Allah
فَقَالَ لَهُمُ الْبُشْرى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَة	Then he said / good news for them in this world and the hereafter	Persuasive statement	Persuasive statement	Infallible Imam motivates the people
وَ الْإِمَامُ يُبَشِّرُهُمْ بِقِيَامِ الْقَائِمِ وَ بِظُهُورِهِ وَ بِقَتْلِ أَعْدَائِهِمْ وَ بِالنَّجَاةِ فِي الْآخِرَةِ وَ الْوُرُودِ عَلَى مُحَمَّدصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ عَلَى الْحَوْض	And their Imam gives them the good news of the uprising and the advent of Imam Qaem, the killing of their enemies, and salvation in the Hereafter. Greetings to Mohammad and his truthful family.	Persuasive statement	Persuasive statement	The Imam, with the announcement of the advent of Qaem (peace be upon him), encourages the people to await the appearance of the Seal of Authorities. Greetings to the Prophet of Islam and his family."

Table and diagram of the verbal interactions of Imam Baqir (peace be upon him)

Table - Distribution of the frequency of arguments of the Infallibles in Usool al-Kafi (Chapter of Divine Proof) regarding the necessity of obedience to Divine Proof.

Expressive speech act	56	92
Glad tidings	2	3
Persuasive statement	5	5

Announcements	1	2
Commitment speech act	2	3
Total	61	100

Circular diagram - Distribution of the frequency of arguments of the Infallibles in Usool al-Kafi (Chapter of Divine Proof) regarding the necessity of obedience to Divine Proof.
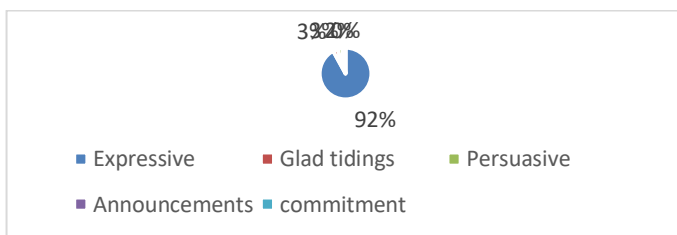
Rectangular diagram – Distribution of the frequency of arguments of the Infallibles in Usool al-Kafi (Chapter of Divine Proof) regarding the necessity of obedience to Divine Proof.
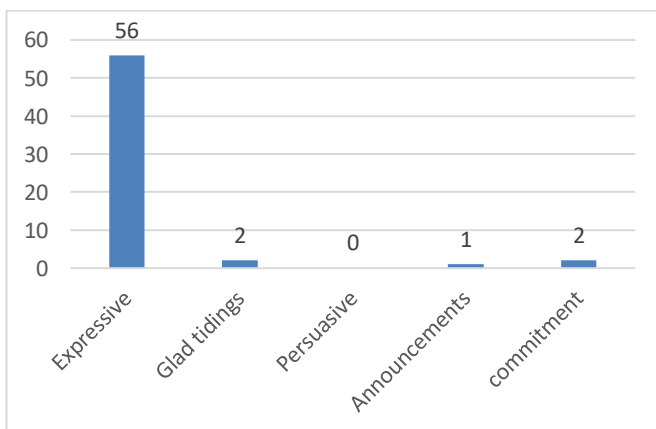
Conclusion

1. In the arguments of Imam Baqir (peace be upon him) mentioned in the tradition of the book "Kitab al-Hujjah" in Usool al-Kafi, the expressive action has been used significantly more than other actions. In the context of the situation in the tradition, one of the prominent features is the people's unawareness and ignorance of the Imam and divine authority. Therefore, Imam Baqir (peace be upon him) aimed to use this action more to enlighten and awaken the people from the sleep of ignorance. In fact, the main purpose of Imam's expression of these arguments is to enlighten and inform the people about the Imamate and belief in divine authority. On the other hand, it is also a disclosure against the Umayyad dynasty and the ruling government of that era. In this way, the authority of the Prophet's family and the infallible Imams is distinguished from the fabricated authority claimed by the Umayyads. This distinction is achieved through the application of expressive actions. (96.28%).

2. In the tradition, after the expressive action, the persuasive action has been the most utilized among the actions. In fact, the Imams wanted, through this persuasive speech action, to encourage and urge the audience to continue listening. Such application, considering the type of audience and the issue of divine authority, is well understood for effective propagation and invitation to the religion. (3.63%)

3. The declarative action in this tradition is as much as the persuasive action. The producer of the action and the speaker (Imam), who possesses the necessary conditions and qualifications, declares new conditions for the audience. Then, this declarative action succeeds in bringing about changes in the external world. Through this verbal action, Imam Baqir warns of the consequences of people's irrationality regarding the matter of Imamate and urges them to follow the true leader. (3.63%)

4. Emotional action is the least verbal action in the statements of Imam Baqir(peace be upon him), where he tried to have a greater impact with emotional or exhortatory verbal action. (Exhortation 1.63% and warning 0%).