The Linguistic and Rhetorical Argumentation Techniques in the Holy Quran: Verses (69–80) of Surah Al-Shu'ara as a Case Study

Fatima Abd al-Razzaq Abd al-Rahman Al-Karamastaji

Department of Arabic Language / Faculty of Arts and Humanities, University of Mohamed bin Zayed University for Humanities, United Arab Emirates, Abu Dhabi

ABSTRACT

This research is entitled 'The Linguistic and Rhetorical Argumentation Techniques in the Holy Quran: Verses (69–80) of Surah Al-Shu'ara as a Case Study,' which aims to reveal many of the rhetorical secrets hidden in the argumentative methods included in the selected verses. This research aims to highlight the expressive, pictorial, and argumentative beauty of its content. The importance of the study is embodied in examining the linguistic and rhetorical phenomena present in the words and structures of those verses and demonstrating their moral and argumentative value. It attempts to answer the following questions: 1. What rhetorical and argumentative styles are included in the selected verses from Surah Al-Shu'ara? 2. What meanings do they convey? It seeks to clarify some rhetorical aspects inherent in the argumentative styles in the selected verses. The research problem arises from the fact that this topic has not been studied before, and the research hypothesis is reflected in the extent to which the recipient's awareness of the argumentative styles present in the selected verses, in terms of meaning and clarity, is evident. The research has reached several important conclusions, the most significant of which is that the arguments and Evidence utilized in these blessed verses are diverse and compatible with the context in which they were presented, and this diversity emphasizes the miracle of the Quranic discourse.

Regarding the research methodology, the nature of this study necessitated the use of a descriptive methodology for analysis and induction. Researchers have addressed Surah Al-Shu'ara in previous studies within different fields and topics, from various dimensions and perspectives, of which we mention the following: -

- Engirs, Ta'ama Youssef (2021), Linguistic Argumentation Mechanisms in the Genesis Verses. Basra Literature Magazine, Volume 2/ Number 95, Basra. It is an argumentative study, but it did not cover Surah Al-Shu'ara.

- Moussaoui, Zainab, et al. (2021). Argumentative Mechanisms in Surah Al-Shu'ara. However, it did not address the rhetorical aspect in the verses studied.

- Belkhir, H. (2012). Persuasion Mechanisms in Quranic Discourse (With Surah Al-Shu'ara as a Model), master's Thesis in General Linguistics, Hajj Lakhdar University, Batna, Algeria. This is an argumentative study, and the last two studies are closely related to this one. However, they addressed the entire surah and touched on argumentative mechanisms, focusing on the persuasion mechanism in Quranic discourse, by emphasizing the argumentative aspect. However, the current study only addresses verses (69–80), focuses on the linguistic and rhetorical phenomena in the selected segment, and clarifies its moral and argumentative value.

1. Introduction

The Qur'anic discourse is characterized by a style of Argumentation based on reason, logic, and proof, utilizing mechanisms such as inference, debate, and persuasion, which encompass both the believer and the opponent. Hence, the researcher chose verses (69-80) from Surah Al-Shu'ara to study the linguistic and rhetorical arguments within them, relying on the basic linguistic levels in her study. Among the most important reasons for selecting verses (69-80) from Surah Al-Shu'ara, as opposed to others for study, are the following:

1.   Surah Al-Shu'ara is a Meccan chapter, distinguished among the chapters of the Holy Quran in that it gathers the

mention of the messengers of the known scriptures, leading up to the message of Muhammad.[1].

2.   It contains clear argumentative issues through the mechanisms of Argumentation present within it, achieving the principle of persuasion and proof in the Quranic dialogues in Surah Al-Shu'ara, with well-structured dialogues that ensure the coherence of the Quranic discourse and its ability to persuade[2].

3.   The nature of the topics addressed supports those positions.

4.   According to the limited data from those verses, a few verses have been selected to keep the research focused, on which the results are based.

5.   What distinguishes those verses is their brevity, implying they rely on conciseness, which is the peak of eloquence.

6.   Those verses rely on conciseness to convey conviction in the recipient's understanding of the Argumentation, especially in the Holy Quran.

The study began with a general introduction, followed by two sections: the first was a theoretical study addressing the concept of Argumentation and its mechanisms, and the second was an applied study on linguistic and rhetorical Argumentation in those verses. The conclusion presented the key findings and recommendations, emphasizing that the arguments and proofs employed in these noble verses varied within the argumentative dialogue appropriate to the context in which they appeared. This diversity affirms the miraculous nature of the Qur'anic discourse, and the mechanisms of Argumentation mentioned in those verses were employed for argumentative value and various communicative purposes, such as questioning, emphasis, conjunction, rhetoric, and others.

2. Topic One, Argumentation: Concept and Mechanisms.

2.1 First, the concept of Argumentation, linguistically:

'Al-Hujjah: the proof; and refuting what the opponent has argued; and to argue with him an argument: he contested him with a proof and overcame him with his proof3. Al-Jurjani said: 'The validity of the claim indicates the proof, and it is said that the proof and the Evidence are the same.4.

Second, idiomatically, Al-Tahawi defined the argument as synonymous with the Evidence: "The mandatory argument is composed of premises accepted by the opponent, intended to obligate and silence the opponent. It is commonly found in books, and the claim that it does not provide obligation due to its lack of truth is a groundless assertion that can be ignored.5. 'Hujaj' originally comes from the Latin word (Argument), which means clarity of something, making it shine, evident, and apparent.6. It is noteworthy that the meaning of Hujaj varies across different fields, and its definitions are numerous and diverse. However, the researcher will limit the definitions of Hujaj to those among the Arabs and the West as follows:

First, Argumentation among Arabs

The Arabs were concerned with Argumentation and defined it terminologically, with a near consensus in definition but differences in wording. Notable figures include Al-Jahiz (255 AH), Al-'Asqalani (395 AH), Abu al-Walid al-Baji (474 AH), and Al-Sakkaki (626 AH), among others. For brevity, we will settle for one definition, which represents these definitions, and it is that of Al-Baji, who says about the science of Argumentation: "It is one of the noblest sciences in status and one of the most significant, as it is the way to understand reasoning, distinguishing truth from falsehood. If not for correcting the situation in debate, no arguments would be made, no clear path would emerge, and the correct would not be known from the incorrect, nor the crooked from the straight.[7]. Among contemporary Arab figures is Abu Bakr Al-Izawi, who is regarded as a pioneer of Argumentation in Morocco. He states: "Argumentation in language represents a

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[1] Ibn Ashour, M. T.(1984). *Tafsir al-Tahrir wa al-Tanwir,* Tunisian Publishing House, Tunisia. Vol. 19, p. 89.
[2] Ibn Younis, S (2016). Mechanisms of argumentative discourse and its applications in the Holy Quran, *Rofouf Journal, Adrar University, Issue 9*, Algeria. p. 336.
[3] Ibn Manzur, M. B. M (1992). *Lisān al-'Arab, subject (Hujj)*, 1st edition, Dar Sader, Beirut. Vol. 2 / p. 228.
[4] Al-Jurjani, A. A. A. (1996). *Book of Definitions, edited by a group of scholars*, 1st edition, Dar Al-Kutub Al-Ilmiyah, Beirut. p. 82.

[5] Al-Tahanawi, M. B. A. (1996). *Encyclopaedia of Arts and Sciences Terminology*, edited by Ali Dahrouj, 1st edition, Lebanon Publishers, Beirut, Vol. 1, p. 622.
[6] Alawi, H. I .(2010). *The Concept of Argumentation and Its Fields, Theoretical and Practical Studies in New Rhetoric*, 1st edition, Modern Book World, Irbid, vol. 1, p. 2.
[7] Al-Baji, S. I. K. (2000). *The curriculum in organizing the Arrangement*, edited by Abdul Majid Turki, 3rd ed., Dar Al-Gharb Al-Islami, Beirut. p. 8.

natural logic that aids in analyzing and understanding discourses and texts, and the logic or model of Argumentation is a logic of human language.[8]. Another figure is Abdullah Sawla (2010) in Tunisia, who says: Not every statement is argumentative, and not every unit of language in its lexicon has argumentative power.[9].

2.2 Second: the Argumentation among the Occident

The concept of rhetoric in the Occident has shifted in another direction, represented by the idea that: "The Aristotelian school of Argumentation is based on a principal idea that makes rhetoric a communicative and practical tool interwoven with logic, politics, and ethics. Accordingly, rhetoric in Aristotelian thought represents a form of argumentation discourse that relies on influence and persuasion.[10]. Chaim Perelman views Argumentation as a statement aimed at persuading an audience, and the act of arguing requires the presence of a speaker directing the discourse to the audience.[11]. According to Perelman and Tyteca, Argumentation is a set of rhetorical techniques designed to sway recipients towards the issues presented to them, or to increase the degree of that persuasion.[12]. The researcher can glean from the various definitions of Argumentation, both ancient and modern, that Argumentation is: directing discourse for persuasion, relying on several arguments, methods, mechanisms, linguistic techniques, and logical reasoning.[13].

2.3 Mechanisms of Argumentation / Argumentative Connectors and Factors

The mechanisms of Argumentation were not as evident as those presented by Ducrot, who outlined a set of linguistic mechanisms for analyzing argumentative discourse, including: the argumentative ladder, argumentative connections, argumentative factors, and argumentative

principles.[14]. The mechanisms of Argumentation are generally divided into the following: The linguistic, rhetorical, and quasi-logical mechanisms.[15]The researcher will study them practically in the second topic of this research.

1. The pure linguistic mechanisms: linguistic mechanisms in every discourse, specifically in the Qur'anic discourse, are among the best means for achieving persuasion and belief in what is presented[16]. Language inherently and essentially carries a function and an argumentative description.[17]. We can distinguish between several linguistic structures that are predominant in Arabic argumentative texts, providing them with important tools for persuasion and influence, the most important of which is 'balance.[18]It is a structural composition that connects its elements through auditory relations of length and rhythm, and a pause that reflects a well-organized, balanced, and persuasive thought.[19].

2.4 The linguistic mechanisms

The linguistic mechanisms are as follows: -

- The pronunciation of explanation (accusative of purpose, because, in order to), and the linguistic verbs[20]However, did not appear in the verses targeted for study.

- Description: It is one of the effective linguistic mechanisms in presenting arguments in argumentative discourse to a certain degree of peacefulness. The tools of description are the active participle and the passive participle.[21]The attribute, which is understood as a description, has appeared in the verses being studied, and this is what the researcher will address in the applied practical section.

- Participial: It is a derived noun[22], indicating an abstract meaning, event (i.e., occurrence), and its agent[23]. It is one of the types of descriptions that the speaker incorporates

[8] Al-Izawi, A. B. (2006). *Language and Argumentation*, 1st ed., Al-Omdah Publishing, Casablanca. p. 138.
[9] Saula, A. (2007). *The Argumentation in the Quran Through Its Most Important Stylistic Characteristics*, 2nd ed., Dar Al-Farabi, Beirut. p. 40.
[10] Barhouma, I. (2021). *Approaches in Argumentation and Discourse*, 1st ed., Dar Ruya for Publishing and Distribution, Cairo. p. 25.
[11] Al-Izawi, A. B. (2006). *Language and Argumentation*, p. 108.
[12] Al-Abd, M. (2014). *Text, Discourse and Communication, Modern Academy for University Books*, Cairo. p. 146.
[13] Barhouma, I. (2021). *Approaches in Argumentation and Discourse*, p. 26.
[14] Al-Izawi, A. B. (2006). *Language and Argumentation*, p. 59.
[15] Belkheir, H. (2012). *Mechanisms of Persuasion in the Qur'anic Discourse*, Master's thesis in General Linguistics, Haj Lakhdar University - Batna - Algeria. p. 99.

[16] See: Belkhair, H (2012). *Mechanisms of Persuasion in the Qur'anic Discourse*, p. 100.
[17] Al-Izawi, A. B. (2006). *Language and Argumentation*, p. 57.
[18] Al-Abd, M. (2014). *Text, Discourse, and Communication*, p. 178.
[19] The previous source itself, p. 190.
[20] The previous source itself, p. 100.
[21] Belkheir, H. (2012). *Mechanisms of Persuasion in Quranic Discourse*, p. 102.
[22] Hassan, A. (n.d.). *Al-Nahw al-Wafi*, 15th ed., Dar al-Ma'arif, Egypt, Vol. 3, pp. 238–239.
[23] Hassan, A .(n.d.), *Al-Nahw Al-Wafi*, 15th ed., Dar Al-Maaref, Egypt, Vol. 3, pp. 238-239.

into their discourse, as a strong argument that justifies the issuance of the judgment they want.

- Interrogative: It is one of the most important argumentative means that stimulates the recipient and serves the purposes of discourse[24]. However, it often deviates from its literal meaning to take on metaphorical meanings that vary according to the grammatical structure of the interrogative sentence; it aims to influence and be influenced, persuade, and convince.[25]. Thus, the interrogative carries an argumentative dimension represented in cornering the addressee, obliging them to provide only one answer, and consequently allowing the sender to control the course of events, as well as their control over the mind of the addressee, steering discourse towards what the speaker wants, rather than what others desire.[26].

Argumentative connectors require extensive explanation because the Arabic language includes many connectors that can only be defined by their argumentative value. These tools are (but), (rather), and (then)[27]The argumentative connector (conjunctions, adverbs) links two or more semantic units within a single argumentative strategy.[28]The researcher will apply practical examples of the verses discussed in the second section.

Rhetorical Mechanisms: These include metaphor, rhetorical figures (Badi'), analogy, contrast (Tibaqa), amplification (Itnab), and digression (Khurooj)... These are considered among the most important mechanisms for achieving Argumentation and persuasion.[29].

Quasi-Logical Mechanisms: These are represented by the argumentative ladder with its linguistic tools and mechanisms[30]. This category includes a set of linguistic tools such as argumentative connectors (e.g., "But," "Even," "Therefore," "Especially," "If," "Since," "Nevertheless," "Perhaps," "Rather/only"). These connectors are considered among the most important subjects in Argumentation.[31].

2.5 Mechanisms of Argumentation in the Studied Verses:

The mechanisms of Argumentation in the Quranic text vary within an internal linguistic system. These mechanisms and their connections are argumentatively intertwined, cohesive, and mutually supportive due to their argumentative connotations, depending on the context. They link premises to conclusions, effectively contributing to textual harmony and coherence, thereby enticing the recipient of Quranic discourse to submit and yield.[32]. These mechanisms and connections found in the verses targeted for this study, which this research focuses on, are linguistic mechanisms and rhetorical arts.

2.6 Verses Targeted for Study:

"By the name of Allah".

"{And recite to them the news of Ibrahim, (69) When he said to his father and his people, What do you worship? (70) They said, We worship idols and remain devoted to them. (71) He said, Do they hear you when you supplicate? (72) Or do they benefit you, or do they harm? (73) They said, but we found our fathers doing thus. (74) He said, "Then do you see what you have been worshipping, (75) you and your ancient forefathers? (76) Indeed, they are enemies to me, except the Lord of the worlds, (77) who created me, and He [it is who] guides me. (78) and it is He who feeds me and gives me drink. (79) And when I am ill, it is He who cures me (80)}".

2.7 Reason for the Revelation of the Verses:

These verses were revealed "following the idolaters' request for the Messenger to bring them miracles. They begin by consoling the Prophet (peace be upon him), strengthening him, and reassuring him that what he faces from his people is the custom of messengers before him with their peoples[33]."

2.8 Brief Overview of the Verses' Themes

The verses under study deal with the story of Ibrahim's Argumentation with his people regarding their worship of idols, presenting the following arguments:

[24] Naqqari, H (2006). *Argumentation: Its Nature, Fields, and Functions*, 1st ed., Publications of the Faculty of Arts and Humanities, Rabat. p. 75.
[25] Dar', M A B. A. (2021). Rhetorical Argumentation in the Holy Quran, *Journal of Educational Sciences and Humanities, Taiz University. Issue 10*, p. 229.
[26]Siddiq, H. (2000). *Debate in Arabic-Islamic Literature*, 1st ed., Librairie du Liban Publishers, Beirut. p. 257., Al-Shehri, A. H. B. Z. (2004). *Discourse Strategies: A Pragmatic Linguistic Approach*, p. 352. Barhouma, I.(2021). *Approaches in Argumentation and Discourse*, p. 50.
[27] Al-Naqqari, H. (2006). *The Nature, Fields, and Functions of Argumentation*, p. 63.

[28] The previous source itself, p. 65.
[29] Al-Naqqari, H. (2006). *Argumentation: Its Nature, Fields, and Functions*, p. 69.
[30] Al-Battawi, Z. K. A.(2019). Argumentation Techniques in Wisdom Poetry of the Two Sages and the Poet, *Journal of the College of Education, Mustansiriyah University, Issue 2*, pp. 123–154.
[31] Alawi, H. I .(2010). *Argumentation: Its Concept and Fields,* p. 79.
[32] Dar', M. A. B. A.(2021). *Rhetorical Argumentation in the Holy Quran*, p. 229.
[33] Ibn Ashour, M. T. (1984). *Tafsir al-Tahrir wa al-Tanwir, Vol. 19*, pp. 90-91.

1. The purpose of the Prophet's (peace be upon him) recitation of Ibrahim's story to his people: This is because "since Arabs had a special connection to Ibrahim (peace be upon him), Allah commanded His Prophet (peace be upon him) to recite his stories to them, and what happened between him and his people. No other story in this surah's narratives commanded him (peace be upon him) to recite a story except this one.[34].

2. Ibrahim's questioning: This was "by inquiring about qualities that were absent from them, qualities that could only belong to Allah, the Almighty[35].

3. Their justification for following their forefathers in idol worship: They rationalized it "without proof or argument[36]

4. Ibrahim questions the benefits of such worship: "If they neither benefit nor harm, then what is the meaning of your worshiping them?[37]"

3. Topic Two: Applied Study in Linguistic Argumentative Analysis of Verses from the Holy Quran, Verses (69-80)

First, Linguistic Mechanisms of Argumentation in Verses (69-80) of Surah Al-Shu'ara

Linguistic mechanisms are among the most effective tools in any discourse, especially in the Quranic discourse, for achieving Argumentation and persuasion.[38]. The following are some of the linguistic techniques found in the selected verses:

1. The description is one of the most effective linguistic mechanisms for constructing arguments. It appears in verse (76), and its argumentative aspect is evident in Allah's saying: *"{you and your ancient forefathers[39]*He described them as the "forefathers," indicating the ancientness of idol worship among them.[40]. The term (the forefathers/ancients) is a derivative adjective on the pattern of the elative form. It appears in a declarative style

that implies denial and reproach, suggesting the invalidity of their deities and worship. It is because their worship is an ancient error, and its antiquity only serves to expose its falsehood. The argumentative effect of the elative form is evident in creating a relationship between parties that inherently have no connection. This form can also establish a semantic ordering of things.[41].

2. The Active Participle and Its Linguistic Mechanisms in These Verses: One of the linguistic mechanisms found in these verses is Argumentation in the Almighty's saying: *"They said, we worship idols and remain devoted to them[42]}"* The focus here is the word (devoted), which comes as the active participle from the triliteral root, following the pattern. "The active participle indicates the event, its occurrence, and its doer. It is more enduring and established than the verb. "Indeed, the Messenger (peace be upon him) was commanded to recite it (the Quran) to indicate that the discourse containing the news of Ibrahim is a miraculous sign. In addition, it contained rational proof against the divinity of idols, which are similar to the idols of the Arabs and serve as a sign. Thus, the combination of these two signs emerged, proving the truthfulness of the Messenger.[43]."

3. The Significance of Verbal Morphological Forms: Regarding the forms in which the verbs appeared, there were thirteen distinct forms. The form (fa'ala) occurred six times, primarily from the verb root. This frequent use serves the narrative and dialogue context within the verses.[44].

4. Noun and Verb: Linguists tend to believe that nouns convey stability, while verbs denote renewal and occurrence.

It is stated in (Al-Idah): "As for it – meaning the predicate – being a verb; it is for restriction to one of the three tenses in the most concise way possible, while conveying renewal. As a noun, it conveys the absence of restriction and renewal.45.

[34] Abu Hayyan, M. Y. A.(2000). *Al-Bahr al-Muhit fi al-Tafsir,* edited by Sidqi Muhammad Jamil, Dar al-Fikr, Beirut, Vol. 8, p. 162.
[35] Abu Hayyan, M. Y. A .(200). *Al-Bahr al-Muhit fi al-Tafsir, Vol. 8*, p. 162.
[36] Ibid., Vol. 8, p. 164.
[37] Ibid., Vol. 8, p. 163.
[38] Belkhair, H (2012). *Mechanisms of Persuasion in Quranic Discourse*, p. 100.
[39] Al-Shu'ara: 76.
[40]Abu Hayyan, M. Y. A .(2000). *Al-Bahr al-Muhit fi al-Tafsir, Vol. 8*, p. 164.

[41] Moussaoui, Z et al. (2021). *Al-Aliyat al-Hijajiyah fi Surat al-Shu'ara*, master's Thesis, Shahid Hamma Lakhdar University - El Oued, p. 59 et seq., & Belkhair, H (2012). *Mechanisms of Persuasion in Quranic Discourse*, p. 100 et seq.
[42] Al-Shu'ara: 71.
[43] Ibn Ashour, M. T.(1984). *Tafsir al-Tahrir wa al-Tanwir,* 19/137, 138.
[44] See Al-Shu'ara: 67-76.
[45] Al-Qazwini, I . A.(1983). *Clarification in the Sciences of Rhetoric*, 5th ed., Dar Al-Kitab Al-Lubnani, Beirut. Vol. 1, p. 177.

It may apply to Allah's saying: "{remain to them devoted46}" as after His saying: "{worship idols}" it could have been said: "{we devote ourselves to them}". But it shifted from a verb to a participle; "to indicate their steadfastness in that, out of self-exaltation and further vexing Ibrahim (peace be upon him)47Therefore, we will rely on limiting the verbs and nouns mentioned in the specified verses from Surah Al-Shu'ara, and it was found that they contain twenty-five verbs compared to seventeen nouns. The verbs varied between past, present, and imperative forms, with the imperative form occurring only once, while the past and present forms had the same frequency of occurrence.

The prevalence of verbs over nouns in the verses of Surah Al-Shu'ara, which include the stories of the prophets, is appropriate to the nature of these stories and their content, which encompasses events and situations that necessitate dynamic, renewed expression. This expression evokes images and brings them to life for the listener, allowing them to experience and be affected by them. Past verbs dominated the narrative sections that recounted past events in this selected part. At the same time, the present tense was used in the dialogue between Ibrahim and his father and his people. Dialogue requires bringing the event to mind as if it is happening now, like a live scene, as in: (you worship, we worship, we continue, they do, you worship). Present verbs also appeared in the context of Ibrahim's informing about his Lord's blessings and trust in Him, using the verbs (guides, feeds, gives me drink).

The singular imperative verb, "And recite" (referring to Surah Al-Shu'ara: 69)[48]It is primarily about the story of Prophet Ibrahim (peace be upon him). It highlights its significance, as it was in a crucial context directing the Messenger (peace be upon him) to recite to the disbelievers of Quraysh the accounts of their ancestor, Ibrahim (peace be upon him), to whom they proudly attributed themselves. The hope was that they might retract their stubbornness. That is, recite to them what is now being revealed to you regarding Ibrahim's news.

The Messenger (peace be upon him) was commanded to recite it as an indication that the discourse containing the news of Ibrahim is a miraculous sign, and what it included of rational proof for the negation of the divinity of idols, which are like the idols of the Arabs, is also a sign.[49] It is the only story where Allah Almighty asked His Prophet to recite it, due to its similarities with his own story with his people, as both nations worshipped idols: the people of Ibrahim and the people of Muhammad (peace be upon them both).

3.1 Significance of Morphological Forms of Nouns

It is worth noting that the number of nouns in the verses under study is less frequent than verbs because stories inherently involve events that necessitate the use of verbs. It is because the verb implies engagement and renewal of a quality over time, while the noun implies the permanence and existence of a quality without continuous engagement or gradual action, and a meaning that occurs gradually.[50]"Therefore, in instances that denote permanence, we observe the use of nouns, as the noun carries the meaning of stability, unlike the verb, which carries the meaning of renewal. Additionally, the intensive form (fa'ūl) is used for someone whose action is continuous or strong in acting.[51].

3.2 Substituting One Morphological Form for Another

One instance of this is describing something with a verbal noun (Masdar), as in His Almighty's saying: *{Indeed, they are an enemy to me}[52]*Scholars said: He used the singular form because it carries the meaning of a verbal noun, as if it said: 'Indeed, they are enmity.[53]. Perhaps the word ('aduww, meaning 'enemy') came in the form of a verbal noun, and in the singular as well, and did not say (a'dā', meaning 'enemies'); this is due to the verbal noun's meaning of permanence and continuity in the enmity, which is an inherent nature that does not change between disbelievers and Muslims.

3.3 Argumentative connectors

Perelman and Tyteca stated that argumentative connectors are linguistic tools that can be used to link paragraphs or sentences within argumentative discourse. Their purpose is to organize

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[46] See Al-Shu'ara: 71.
[47] Al-Zarkashi, B. A. M .A.(1957). *The Proof in the Sciences of the Qur'an*, edited by Muhammad Abu al-Fadl Ibrahim, 1st ed., Dar Ihya al-Kutub al-Arabiya, Egypt. 4/45.
[48] Al-Shu'ara:69.
[49] Ibn Ashour, M T (1984). *Tafsir al-Tahrir wa al-Tanwir*, Vol. 19, page 137.

[50] Al-Jurjani, A. A. A .(1992). *Proofs of Inimitability in the Science of Meanings*, edited by Mahmoud Shaker, 3rd ed., Al-Madani Press, Cairo, Vol. 1, p. 175.
[51] Al-Samarra'i, F .S .(2007). *Meanings of Structures in Arabic*, 2nd ed., Dar Ammar, Amman, p. 11.
[52] Al-Shu'ara': 77.
[53] Al-Zarkashi, B. A. M. A., *The Proof in the Sciences of the Quran*, 2/287.

arguments and clarify the logical relationships between them, such as causality, opposition, explanation, emphasis, and so on.[54]. It is a morpheme (morphological unit) that connects two or more utterances, and they are part of the grammatical elements and adverbs that link two linguistic actions. Therefore, they are considered pragmatic connectors that deconstruct the components of an action to form linguistic actions carried out upon them, and they are distinct from one another.[55].

Argumentative connectors in the verses targeted by the study: Argumentative connectors are among the most important topics in Argumentation. Argumentative connectors in the Arabic language manifest in many ways, just like in other natural languages, including: "Bal (rather), lakin (but), Idhan (therefore), la siyyama (especially), Hatta (until/even), Li'anna (because), Hdha (if), al-waw (and), al-fa' (so/then), al-lam (to/for), kay (in order to)..."[56]. The researcher in this study will limit herself to the argumentative connectors found in the verses within their argumentative uses, as follows: Among what appeared in the selected verses are the following:

1. The use of the preposition "lam" instead of "ala" in the Almighty's saying: *"Then we would remain devoted to them[57]}"* conveys an added meaning. It is as if saying: "We remain for their sake, devoted to worship," or "circling them[58]"And 'devoted' implies the meaning of 'worshipping', so the verb is connected to it with 'lam' instead of 'ala.'[59]".

2. The Arabic letter (fa), a highly frequent conjunction, appears extensively in Surah Al-Shu'ara. An example from the selected verses is the Almighty's saying: " (They said: "We worship idols, and so we remain devoted to them.[60]" Here, the people of Ibrahim (peace be upon him) did not just stop at stating they worship idols in response to his question in the previous verse, *"{What do you*

worship? Instead, they added further details by saying that they intended to display joy and pride in their hearts for worshipping idols.[61]. The conjunctive (fa) linked two arguments against Ibrahim (peace be upon him): the first, stronger one, being the worship of idols, and the second, supporting it, being: It seems these linguistic connectors (the lam and the fa) strengthened the meaning and increased the force of their Argumentation.

3. Rhetorical Interrogation: Interrogation is considered one of the most important rhetorical tools. According to Ducrot & Anscombre, it is because its goal is to impose a specific answer on the addressee, dictated by the exigency arising from that interrogation. It allows us to steer the conversation with them in the direction we desire. Since the concept of guidance is at the core of Ducrot's rhetoric, interrogation becomes an important rhetorical manifestation.[62]. Therefore, interrogation has a rhetorical dimension: it corners the addressee and compels them to a single answer. This form of interrogation is what Blontin calls rhetorical interrogation, or the rhetorical question, which is not an inquiry seeking an answer, but rather a rhetorical tool.[63]"The use of interrogation in rhetoric is merely an intelligent way to deconstruct the addressee's thought process regarding what is being asked, and thus the question acquires a rhetorical dimension.[64].

3.4 Examples of rhetorical interrogation in the selected verses include:

What is stated in His (Allah's) saying: ﴾When he said to his father and his people,*"{What do you worship?[65]}"*. And his (Allah's) saying: He said, *"{Do they hear you when you call?[66]}"*And his (Allah's) saying: he said, *"Have you then considered what you have been worshipping?[67]}"*. According to Ibn Ashour: Indeed, the interrogation is rhetorical (or formal) because Ibrahim (peace be upon him) knew that they worshipped idols. However, he intended for the interrogation

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[54] Al-Azzawi, A. B. *Language and Argumentation*, p. 56 onwards.
[55] Al-Radhi, R. (2005). *Linguistic Argumentation According to Anscombre and Ducrot,* Alam Al-Fikr, Issue 1, Vol. 34, p. 234.
[56] See: Al-Azzawi, Abu Bakr, Language and Argumentation, p. 55.
[57] Al-Shu'ara: 71.
[58] Al-Azzawi, A. B. *Language and Argumentation*, p. 93 onwards.
[59] Ibn Ashour, M. T.(1984). *Tafsir Al-Tahrir wa Al-Tanwir, Vol. 19*, p. 139.
[60] Al-Shu'ara: 71.

[61] Al-Razi, F. A. (1999). *Al-Tafsir al-Kabir wa Mafatih al-Ghayb*, 3rd ed., Dar Ihya al-Turath al-Arabi, Beirut. Vol. 24, p. 510.
[62] Soula, A. *Rhetoric in the Holy Quran through its Most Important Stylistic Features*, p. 427.
[63] See: Ibid., p. 427.
[64] Barhouma, I. *Approaches in Rhetoric and Discourse*, p. 50.
[65] Al-Shu'ara: 70.
[66] Al-Shu'ara: 72.
[67] Al-Shu'ara: 75.

to initiate a debate with them. He posed this question so that they would be the ones to explain the reality of their worship and deities. Through this, the signs of its corruption would become apparent to them, because one who undertakes to explain falsehood realizes its invalidity more when articulating its meanings than one who merely hears it.[68].

- Interrogation with (Ma): In this interrogation, Ibrahim (peace be upon him) denounced his people's worship of idols alongside Allah (exalted is he). It is as if he were saying, "What are these statues you are devoted to?[69]" Al-Razi, in his interpretation of these verses, suggested that it was "a great trial for Ibrahim (peace be upon him) to see his father and his people heading towards Hellfire, and he could only save them through prayer and warning. So he asked them, 'What do you worship?' He knew they were idol worshippers, but he asked them to show them that what they worshipped was not worthy of worship at all[70].

- Interrogation with (Hal): If we return to his (Allah's) saying: he said, *"{Do they hear you when you call, or do they benefit you or do harm?[71]}"*, we find in this noble verse an interrogation that expresses incredulous astonishment at the state of the disbelievers. In this, Ibrahim, the intimate friend of Allah, sought a convincing argumentative style to refute their claims[72].

- Interrogation Using "Hamza" :The interrogative form was used to express inability/helplessness in the same context, in his saying: he said, *"{Oh, you see what you have been worshiping, you and your ancient forefathers? Indeed, they are an enemy to me, except for the Lord of the worlds.[73]}"*. When they responded with the answer of those who imitate their fathers, they said *"{Rather, we found our fathers doing thus[74]}"*. He told them that seniority and precedence are not proof of correctness, and falsehood does not turn into truth by age. The worship of those who worship these idols is nothing but the worship

of enemies to me. If these idols were anything, and had an effect, then let them bring harm to me, for I am an enemy to them. I do not care about them, nor do I think about them.[75].

- "Bal" is one of the argumentative contrastive conjunctions, used for arguments and invalidation.[76]. An example of this in the selected verses is Allah's saying:*{they said, but we found our fathers doing thus[77]}"*.It establishes an argumentative link, as "Bal" is a complex argumentative relationship composed of two sub-argumentative relationships: A relationship between the argument in Ibrahim's (peace be upon him) question to his people about why they worship idols that neither here nor understand their prayers, nor can fulfill them. The desired outcome from them, as intended by Ibrahim (peace be upon him), was to abandon idol worship and turn to the worship of Allah alone. A second argumentative relationship that moves in the opposite direction of the result, i.e., between the strong argument that comes after "Bal," which is *"but we found our fathers doing thus[78]"* and the result is contrary to the previous one, adherence to idol worship.

- Emphasis: Allah Almighty says, *"{who created me, and he guides me, and it is he who feeds me and gives me drink[79]}"*. Abu Hayyan says: "Since no one can claim creation, it was not emphasized with (He)... But since guidance can be claimed, feeding and giving drink likewise, it was emphasized with (He)[80]. In His saying, Allah said, *"Indeed, they are enemies to me, except the Lord of the worlds.[81]}"*. There is another emphasis with (indeed), which signifies the impossibility of Ibrahim following them, for they are permanent enemies, intensely hostile to him, as indicated by his expression of them with the verbal noun {enemy}. What cannot be claimed does not include (he), but what can be claimed includes (he) to

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[68] Ibn Ashour, M. A . *Tafsir al-Tahrir wa al-Tanwir*, 19/138.
[69] Al-Sayyid, H. M (2003). *The Masterpieces of Inimitability in Quranic Stories*, 2nd ed., Modern University Office, Alexandria, p. 247.
[70] Al-Razi, F. A . *Al-Tafsir al-Kabir wa Mafatih al-Ghayb* , 24/510.
[71] Al-Shu'ara: 72-73.
[72] Al-Sayyid, H. M. *The Masterpieces of Inimitability in Quranic Stories*, p. 108.
[73] Al-Shu'ara: 74 -77.
[74] Al-Shu'ara: 74.

[75] Al-Sayyid H. M. *The Masterpieces of Inimitability in Quranic Stories*, p. 275.
[76] Al-Azzawi, A.B. *Language and Argumentation*, p. 57.
[77] Al-Shu'ara: 74.
[78] Al-Shu'ara: 74.
[79] Al-Shu'ara: 78-79
[80] Abu Hayyan, M. Y. A . *Al-Bahr Al-Muhit fi Al-Tafsir,* Vol. 8, p. 165.
[81] Al-Shu'ara: 77.

remove any doubt about the existence of another.[82]. The detached pronoun (He) was used for emphasis, and emphasis does not come initially, but rather depends on the degree of denial. Allah, may He be blessed and exalted, emphasized the attribution of guidance, feeding, giving drink, and healing to Him, because others may claim these four matters besides Him.[83].

3.5 Rhetorical Mechanisms for Argumentation

Linguistic and rhetorical mechanisms develop the ability of interlocutors to persuade and argue. They achieve this by creating effects and appeals in the recipient, which leads to their acceptance and submission through persuasion. Among the tools of rhetorical persuasion are: repetition, simile, metaphor, analogy, Badi' (rhetorical figures), Antithesis, contrast, reorientation (iltifat), pun (jinas), theological discourse (al-madhhab al-kalami), branching (tafri'), personification, description, the use of proverbs, and others[84]Among the influential rhetorical tools that appeared in the selected Quranic discourse for this study was Badi (rhetorical figures). Since its codification in the seventh century AH, it has been established that the function of Badi' (rhetorical figures) is beautification.[85]. However, "Badi' (rhetorical figures)" has an argumentative role, not merely as an ornamentation of discourse, but with the aim of persuasion and achieving the furthest possible impact.[86]. The following are examples of (Badi') rhetorical figures from the verses relevant to this study:

- A text breakdown: This transition involves moving from one meaning to another. Some rhetoricians consider it a form of inimitability because it can be subtle and complex for the untrained eye to perceive. The text states that this concept is present in the Qur'an. Although there may appear to be a disconnect between certain verses, a closer look reveals a unifying theme that ties them together.[87]. It

demonstrates that the Glorious Qur'an encompasses the rhetorical device of smooth transition.[88].

- Moreover, from this, what is mentioned here in the selected verses from Surat Al-Shu'ara, in His saying: *"{and recite to them the news of Ibrahim, when he said to his father and his people, what do you worship?[89]}"* to verse of *"{then if we only had a return [to the world] and could be of the believers[90]}".* Moreover, he recited the news of Ibrahim to them when he said to his father and his people, 'What do you worship?[91]. It is a transition from the story of Ibrahim (peace be upon him) and his people to the part where the disbelievers in the Hereafter wish to return to the world to believe in the messengers. It is an astonishing transition.[92].

- Moreover, among the methods of transition is what is stated in the Almighty's saying: "He said, *'Do they hear you when you call? '"* up to His saying: *"He who created me, He is the one who guides me[93]}"* It appears that: When he wanted to move from the state of their idols to mentioning the attributes of Allah, the Almighty, he said: 'Indeed, those are enemies to me, except Allah. So, he transitioned through a disjointed exception to invalidate their claims, refute the image of their polytheism, and prove the oneness of Allah, the Almighty.[94]. The persuasive characteristics of Quranic simile are evident, as it is one of the most important methods of deduction and Argumentation to reach truths. It presents information accompanied by Evidence to be met with acceptance and response from the audience, while avoiding the method of direct narration.[95].

Antithesis (Tiba'aq): is a rhetorical device in which two opposing or contrasting ideas are brought together, such as "white and black" or "night and day." It can be either lexical (based on words) or semantic (based on meaning). An

[82] Al-Sha'rawi, M. M .(1997). *Tafsir Al-Sha'rawi - Al-Khawatir*, Akhbar Al-Youm Printing Presses, Cairo, Egypt, Vol. 9, p. 5477.
[83]Al-Sha'rawi, M. M .(1997). Tafsir Al-Sha'rawi, Vol. 17, p. 10593.
[84] See: Belkhair, H, *Mechanisms of Persuasion in the Quranic Discourse*, p. 127.
[85] Abd al-Majid, J. (1998). *Badi' between Arabic Rhetoric and Textual Linguistics*. The Egyptian Book Organization, Egypt. p. 75.
[86] Belkhir, H. *Mechanisms of Persuasion in Qur'anic Discourse*. p. 127 onwards.
[87] Mahmoud, A. H. *Masterpieces of Inimitability in Qur'anic Stories*. p. 105.
[88] Al-Zarkashi, B. A. M .A (1957). *The Proof in the Sciences of the Qur'an*. Edited by Muhammad Abu al-Fadl Ibrahim. Dar Ihya' al-Kutub al-'Arabiya, Egypt. Vol. 1, p. 43.

[89] Al-Shu'ara': 69-70.
[90] Al-Shu'ara': 102.
[91] Al-Zarkashi, B. A. M. A. *The Proof in the Sciences of the Qur'an,* Vol. 1, p. 44.
[92] Al-Sayyid H. M. *The Masterpieces of Inimitability in the Quranic Stories*, p. 108.
[93] Al-Shu'ara': 72-78.
[94] Al-Sayyid H. M. *The Masterpieces of Inimitability in the Quranic Stories*, p. 108.
[95] Belkheir, H. *The Mechanisms of Persuasion in the Quranic Discourse*, p. 131.

example is the Quranic verse: "{So let them laugh a little and weep a lot.96Here, the text contrasts "laughing" with "weeping" and "a little" with "a lot.97"In the verses being studied, we find Antithesis (tiba'aq) in several places: The phrase "{Or do they benefit you or harm you?98}" which contrasts "benefit" and "harm. The phrase "And when I am ill, He cures me99}" which contrasts "illness" and "cure". The phrase "{and who will cause me to die and then bring me to life100}" which contrasts 'death' and 'life." In the verse "And when I am ill, He cures me," Prophet Ibrahim attributed the illness to himself out of respect for Allah. It is an example of attributing an event to its apparent cause in a context of proper etiquette, as he was the one who was sick101.

Al-Burhan mentioned that Ibrahim (peace be upon him) showed good manners in his saying: *"{and when I am ill, it is he who cures me.102}"*. He attributed the action of healing, both before and after, to Allah, and attributed illness to himself, as it is a meaning of deficiency and defect, and not of the same kind as the preceding blessings. This type is prevalent in the eloquence of the Quran.103" It appears to the researcher that this parallelism holds a polemical value, evident in the fact that Ibrahim (peace be upon him) only said 'I fell ill' rather than 'He made me ill', because many causes of illness occur due to human negligence in their food and drink.104"As for illness, since it afflicts some humans but not others, it was a definite affliction. Thus, the highest form of etiquette requires that a person attribute it to himself, considering the cause from which it is not free.105"So, he attributed the illness to himself out of respect for Allah, because evil is not attributed to Him (exalted be He) out of courtesy, even though both illness and healing are from Allah.

Circumstance (Itnab): In the verse, Allah says, "*When he said to his father and his people, 'What do you worship?106}*" The question is merely about what they worship. According to conciseness, the expected answer would have been "idols," like Allah, saying: *"{And they ask you what they should spend. Say, the excess107}"* and *"{and it was said to those who feared Allah, what did your Lord send down? They said, Allah.108"* However, these people presented their story in its entirety, as if rejoicing in it and boasting. Their response included Ibrahim's answer and what he intended by revealing the joy and pride within their souls. Don't you see how they followed their statement "We worship" with their words*" So we remain devoted to them?109}"* They did not limit themselves to adding "we worship" alone.110. "So, they answered Ibrahim (peace be upon him) by saying: They said*, "We worship idols.111"* Devotion in Arabic means: staying devoted to something, remaining in a place, and adhering to it.112. They said "We remain" because they used to worship them during the day, not at night. It would have been sufficient for them to say: "We worship idols simply." However, they included this addition to express their joy, celebration, and pride in idol worship. Ibrahim then used rational Argumentation to refute their claims and invalidate their disbelief.113. Moreover, what made it beautiful was the manifestation of their joy in worshipping them and their continuous adherence to them, to further anger the questioner.114.

Alliteration (Al-Tajnis) is when two words are similar in their letters. It can be: Identical letters: Where the letters of both words are the same, such as in Allah's saying: *"{and on the Day the Hour is established, the criminals will swear that they remained [in the world] but an hour}."115*. An addition in one of the two words, a slight difference in one of the two letters,

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96 Al-Tawbah: 82.
97 Al-Zarkashi, B. A. M. A .*The Proof in the Sciences of the Qur'an, Vol. 3*, p. 455.
98 Al-Shu'ara': 73.
99 Al-Shu'ara': 80.
100 Al-Shu'ara': 81.
101 Ibn Ashour, M. T.(1984). *The Interpretation of Liberation and Enlightenment,* Vol. 19, p. 143.
102 Al-Shu'ara: 80.
103 Al-Zarkashi, B. A. M. A .(1957). *Al-Burhan fi Ulum al-Quran, Vol. 4*, p. 60.
104 Al-Zamakhshari, Jar Allah Abu al-Qasim Mahmud bin Omar bin Muhammad, (2006), Al-Kashshaf fi Haqa'iq al-Tanzil, edited by: Al-Sharif Ali bin Muhammad, 1st ed., Dar al-Fikr lil-Tiba'a, Beirut. Vol. 3, p. 319.
105 Al-Alusi, Mahmoud bin Abdullah, (1995-), Ruh al-Ma'ani fi Tafsir al-Quran al-Azim wa al-Sab' al-Mathani, edited by: Ali Abdul Bari Atiyah, 1st ed., Dar al-Kutub al-Ilmiyyah, Beirut. Vol. 10, p. 95.

106 Al-Shu'ara: 70.
107 Al-Baqarah: 219.
108 An-Nahl: 30.
109 Al-Shu'ara: 71.
110 See: Al-Alusi, Mahmud bin Abdullah, Ruh al-Ma'ani fi Tafsir al-Quran al-Azim wa al-Sab' al-Mathani, Vol. 10, p. 92. And: Safi, Mahmud, Al-Jadawil fi I'rab al-Quran wa Sarfihi wa Bayanihi, 3rd ed., Dar al-Rashid, Damascus, and Mu'assasat al-Iman, Beirut, p. 84.
111 Al-Shu'ara: 71.
112 Ibn Manzur, Muhammad bin Mukarram, Lisān al-Arab, entry, Vol. 9, p. 255.
113 Al-Sayyid Hasan Mahmud, Rawa'i' al-I'jaz fi al-Qisas al-Qur'ani, p. 275.
114 Al-Zarkashi, Badr al-Din, Al-Burhan fi Ulum al-Quran, Vol. 4, p. 45.
115 Ar-Rum: 55.

similar in writing, not pronunciation: Where they resemble each other in script but not in spoken word[116], as in his (Allah) saying: *"{and it is He who feeds me and gives me drink, and when I am ill, it is He who cures me[117]}"*.

3.6 Imperative Structures Devoid of Direct Appellation

Just as an imperative verb follows vocative structures, there are also structures in the Quranic stories devoid of direct appellation, where the imperative verb is mentioned directly. The purposes of these commands vary. Among the examples found in the selected part of this study is Allah's command to His Prophet Muhammad to recite the stories of Prophet Ibrahim (peace be upon him) to his nation. They may emulate Ibrahim in sincerity, reliance on Allah, worshipping Allah alone without partners, and disavowing polytheism and its adherents.[118]. The change in style to the imperative {Recite} in the story of Ibrahim (peace be upon him) only came to emphasize the importance of this story.[119].

3.7 Semi-Logical Mechanisms

Analogy (Al-Qiyas) is considered one of the quasi-logical tools employed in natural discourse that contributes to achieving persuasion. It is one of the inferential methods known and explored by Muslim rhetoricians in their debates and treatises.[120]. Analogy fundamentally relies on linking two things with shared characteristics, based on rhetorical axioms.[121]. The function of rhetorical analogy in natural argumentative discourse is moving from what is accepted (premises) by the addressee to what is problematic (the conclusion).

3.8 Analogy and the Rules of the Argumentative Scale

The Argumentative Scale (Al-Sullam Al-Hajaji) is defined as: "A non-empty set of statements, equipped with an ordered relationship and fulfilling the following two conditions:

1. Every statement at a certain level on the scale entails what lies below it, such that the statement at the highest end entails all other statements.

2. Every statement on the scale that serves as Evidence for a specific conclusion, then what ranks above it is stronger Evidence.[122].

Therefore, the Argumentative Scale is: "an ordered relationship for arguments, which can be symbolized as follows:

$$
\begin{array}{c}
\uparrow \\
N \\
D \\
J \\
B \\
\end{array}
$$
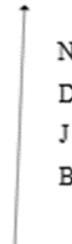
N = result

D, J, and B = Evidence and arguments that support the results[123]

3.9 Practical Application of the Selected Verses for Study

Ibrahim's message (peace be upon him) to his people was supported by rational Evidence that negates the divinity of idols[124]. The following clarifies the argumentative scale for this argumentative case, using the example found in the story of Ibrahim (peace be upon him), to persuade his father and his people to turn to the worship of Allah alone and abandon idol worship.[125].

3.10 Model of Rhetorical Analogy (Qiyas) in the Verses Under Study (70-77):

The implicit or concise analogy is formed through the following:

1. Any Allah that does not hear, benefit, or harm is an enemy to Ibrahim (peace be upon him).

2. Moreover, the Allah of Ibrahim's people does not hear, benefit, or harm.

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[116] Al-Zarkashi, Badr al-Din, Al-Burhan fi Ulum al-Quran, Vol. 3, p. 450.
[117] Al-Shu'ara: 79-80.
[118] Al-Sayyid Hasan Mahmud, Rawa'i' al-I'jaz fi al-Qisas al-Qur'ani (The Marvels of Inimitability in Quranic Stories), p. 250.
[119] Al-Alusi, Mahmud bin Abdullah, Ruh al-Ma'ani fi Tafsir al-Quran al-Azim wa al-Sab' al-Mathani (The Spirit of Meanings in the Interpretation of the Great Quran and the Seven Oft-Repeated Verses), Vol. 10, p. 91.
[120] See: Belkheir, Hisham, Mechanisms of Persuasion in Quranic Discourse, p. 147, and: Abd al-Rahman, Taha, (2000), On the Principles of Dialogue and the Renewal of Kalam, 2nd ed., Arab Cultural Center, p. 97. "Among the inferential methods are: analogy, deduction, and induction." See: Ibid.

[121] Belkheir, Hisham, Mechanisms of Persuasion in Quranic Discourse, p. 148.
[122] Abd al-Rahman, Taha, On the Principles of Dialogue and the Renewal of Kalam, p. 105.
[123] Abd al-Rahman, Taha, On the Principles of Dialogue and the Renewal of Kalam, p. 105.
[124] Ibn Ashour, M. T.(1984). *The Interpretation of Liberation and Enlightenment*, Vol. 19, p. 137.
[125] Moussaoui, Zaynab; et al. (2021), Argumentative Mechanisms in Surat Al-Shu'ara, p. 87 onwards.

3. Therefore, the Allah of Ibrahim's people is an enemy to Ibrahim, because it is not a true Allah.

Result (3) follows from (1) and (2)[126].

Ibrahim (peace be upon him) began his argument with them using a rhetorical question. He already knew what they worshipped and disapproved of it, but he posed this question to prompt them to explain the reality of their worship and deities.[127]. "The default in an answer is to conform to the question when the question is directed. However, sometimes the answer deviates from what the question implies, serving as an alert that the question should have been framed differently. Al-Sakkaki calls this the Wise Style.[128]. They responded, "No, we found our forefathers doing likewise." He countered them, denouncing their reply: *"Have you considered what you have been worshipping and your ancient forefathers?[129]*In his statement, an implicit argument is that falsehood does not change simply because it is old or new. Regarding Allah's saying: *"{when he said to his father and his people, what do you worship? They said, We worship idols, and we remain devoted to them.[130]}"* There is an addition in their answer. Perhaps they intended to "show their joy in worshipping them and their continuance in adhering to them, so that the questioner's anger would increase.[131]"As for Ibrahim's (peace be upon him) arguments, they were practical. He declared enmity towards the idols. *"Indeed, they are an enemy to me, except the Lord of the worlds.[132] }"*. He built his arguments upon his definition of the Lord of the world by saying:

3.11 Results: Abandoning the worship of idols.

Argument 7: *"{And who, I hope, will forgive me my sin on the Day of Recompense[133]}"*.

Argument 6: *"{And who causes me to die and then brings me to life[134]}"*.

Argument 5: *"{And when I am ill, it is He who cures me[135]}"*.

Argument 4:*"{And who feeds me and gives me drink[136]}"*.

Argument 3: *"{ Who created me, and He [it is who] guides me[137]}"*.

Argument 2: *"{Or can they benefit you or harm?[138] "*

Argument 1: he said, *"{Do they hear you when you supplicate?[139] }"*.

4. Conclusion and Findings

This study revealed the methodology of Quranic discourse by highlighting certain aspects of Argumentation and clarifying the most important rhetorical mechanisms embedded in the argumentative styles in the selected verses. It showcased some facets of their expressive, rhetorical, and argumentative beauty, demonstrating their semantic and argumentative value. The study focused on Argumentation and its rhetorical mechanisms, which coalesce within the chosen verses from Surah Al-Shu'ara. This unity aims to achieve the Quranic objective in these verses: establishing servitude to Allah Almighty and His Oneness, by elucidating some of the inherent rhetorical aspects within the argumentative approaches found in the verses. The study's key contribution lies in showing that Qur'anic argumentation combines rational persuasion with rhetorical economy, appealing simultaneously to intellect, emotion, and belief. Devices such as interrogation, contrast, and imperative forms function as central persuasive mechanisms, reinforcing the Qur'an's distinctive argumentative model and its linguistic inimitability (i'jaz).

These findings underscore the value of integrating modern argumentation theory with classical Arabic rhetoric in Qur'anic studies. Future research may extend this approach to other Qur'anic narratives or conduct comparative analyses across themes and discourses, further advancing the study of Qur'anic linguistic and rhetorical strategies.

5. Findings

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[126] Belkheir, Hisham, Mechanisms of Persuasion in Quranic Discourse, pp. 150-151.
[127] Ibn Ashour, M. T.(1984). *The Interpretation of Liberation and Enlightenment, Vol. 19*, p. 138.
[128] Al-Sakkaki, Yusuf bin Abi Bakr (1987), Miftah al-Ulum, 2nd ed., Dar al-Kutub al-Ilmiyyah, Beirut, p. 327, and Al-Zarkashi, Badr al-Din, Al-Burhan fi Ulum al-Quran, Vol. 4, p. 42.
[129] Al-Shu'ara: 75-76.
[130] Al-Shu'ara: 70-71.

[131] See: Al-Zarkashi, Badr al-Din, Al-Burhan fi Ulum al-Quran, Vol. 4, p. 45.
[132] Al-Shu'ara: 77.
[133] Al-Shu'ara: 82
[134] Al-Shu'ara: 81
[135] Al-Shu'ara: 80
[136] Al-Shu'ara: 79
[137] Al-Shu'ara: 78
[138] Al-Shu'ara: 73
[139] Al-Shu'ara: 82

1. The research architecture was built upon a methodology that relied on linguistic and rhetorical mechanisms, which are considered among the most important argumentative connectors.

2. The research concluded that the argumentative styles included in the studied verses achieved persuasion in a clear argumentative manner, refuting the arguments of the deceivers and evaders.

3. The research revealed the Quran's capability in Argumentation and its ability to convince audiences intellectually and by conviction without coercion. It answered the questions of the Ummah (Muslim community) that have been asked, and continue to be asked, throughout time and across different places.

4. Description is considered one of the effective linguistic mechanisms that plays an important role in directing the Quranic discourse in these verses to a specific scalar degree within the argumentative ladder, despite their differing types and strengths.

5. Argumentative connectors contribute to achieving persuasion within Quranic discourse (e.g., waw (and), Bal (rather), interrogatives like ma? (what?) and Hal? (is/do?)).

6. Rhetorical figures play an active role in the persuasion process. Contrast, Alliteration, and elaboration influenced the Argumentation. Additionally, imperative structures devoid of direct address and quasi-logical mechanisms were effective in convincing the recipient. It aligns with the Quranic discourse, characterized by conciseness, which contributes to its inimitability.

7. The verses examined in the study demonstrate the strength of Argumentation in Quranic discourse, which seeks to affirm the principle of Tawhid (Oneness of Allah) and negate divinity from any partner to Allah Almighty by negating the benefits or harms attributed to those worshipped entities.

Finally, the researcher recommends a comprehensive study of Argumentation in the Quran due to its profound impact on demonstrating its inimitability.

Allah is behind the intention, and he guides the way.

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