

# ELOQUENCE OF ARGUMENTATION IN ADDRESSING THE HYPOCRITES IN SURAH AL-TAWBAH: A STYLISTIC STUDY

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**Abstract:** The Quran combines both argumentative and rational expressions to convince people to believe in Islamic principles; however, the controversy lies between the Believers and hypocrites. This study discussed the mechanisms of the *Quranic* Argumentation by adopting the stylistic method to address the hypocrites, citing verses from the Surah Al-Tawbah. The study tracked the mechanisms of evidences spread throughout the chapter and employed the Quranic text to elaborate the meaning in particular and general contexts. The study also highlighted the tools of the linguistic arguments with their different forms, to show their effect in addressing the hypocrites and reveal the characteristics of the Quranic method as well as its suitability to the linguistic and historical context. The study revealed that the Quranic text focused much on employing the argumentative discourse using visible and hidden tools which are consistent with the meaning and the group it addresses. The most prominent group, it was argued, was the group of hypocrites, who fought bitterly with the truth. However, the truth overcame it and made hypocrites fall apart. It is hoped that the discussion and the tools of argumentation revealed in this study would convince the opponents and critics and motivate them to accept their meanings and evidences.

**Keywords:** Arguments, Eloquence, tools, the Holy Quran, Surah Al-Tawbah

## 1. INTRODUCTION

The holy Quran considers argumentation as a style of expression to propagate the Islamic teachings (Alwi, 2010), with the sole purpose of the controversy lies in the form of divergent opinions held by scholars as a few consider argumentation (Jadal) permissible in Islam (Aziz & Hashimi, 2018); while others find it prohibited (Bello et al., 2015). The reason behind this debate is that the extremists believe that the whole Quran is dominated by argumentative methods of expression and rational reasons, purposely included to convince people to believe in the Quranic

principles, and disseminating Islamic teachings to the whole world (Al-Naser, 2019). The Holy Quran, therefore, carries a special characteristic concerning the eloquence in the speech and the system of meanings which is clearly shown in addressing the opponents and setting arguments with them (Abbas & Shabbar, 2024). Among the opponents against whom the Qur'an had set the argumentation were mainly the hypocrites whose slander has been refuted by the Holy Quran in different places including the Chapter *Al-Tawbah* which contained most of the arguments (Iten, 2000; Khan, 2002; Khan, 2023). All these arguments adopted various tools such as eloquence that were appropriate to the context and the group it had addressed. This phenomenon has received explicit indications from early scholars such as Al-Jahiz, the Islamic translator and scholar (Amini, 2022), who reported that eloquence must be combined with argument and knowledge when the opportunities arise. This requires the understanding of the difference that is found between the connotations of similar methods to use them in the most appropriate place according to the argumentations. Al-Jahiz also believed that eloquence is a part of the argumentation and knowledge to abandon the articulation and use the metaphor if the articulation is the most difficult way and it might be more eloquent and more deserving of victory (Amini, 2022). The current research aimed to discuss the tools of eloquence in arguments by which the Quranic discourse refuted the arguments made by the hypocrites and invalidated them in the 9<sup>th</sup> chapter of Qur'an, *Al-Tawbah*. The study dexterously tracked all such tools and elaborated the methods of the Quran and ways to employ them in various discourses. For this purpose, it framed a few objectives: (1) To highlight the Quranic tools of argumentation in addressing the hypocrites in the chapter *Al-Tawbah*. (2) To elaborate the mechanism of the Quranic discourse in employing the tools while making argument with the hypocrites. (3) To draw the optimal way to quote from these tools in various discourses. To achieve these objectives, the study formulated a few research questions like: What are the new and traditional tools mentioned in the chapter *Al-Tawbah*? What is their relation with the materials they were derived from? How did they contribute to refute the arguments of hypocrites? Is it possible to come up with new argumentative tools which can be benefited from in several discourses? This research is of vital importance as it identifies the most prominent argumentative tools by which the Holy Quran, in general, and the chapter, *Al-Tawbah*, in particular, refuted the most dangerous and influential enemies, the hypocrites, among Muslims. This study elaborates the mechanism of using these tools within the scope of various discourses, opens the door for researchers to study the mechanisms of arguments in other chapters of the Holy Quran and comes up

with new argumentative tools that would contribute to the development and expansion of the theory.

## 2. LITERATURE REVIEW

- *Surah Al-Tawbah*

There is a dearth of studies on the Quranic argumentation or its tools, particularly for addressing the hypocrites in Al-Tawbah, the 9th surah of the Quran. The word, Tawbah means repentance, and the whole surah and all its 129 verses discuss the conditions of repentance and their acceptance. The Surah was revealed in the 9th year of Hijrah in three parts (discourses). The first discourse (verses 1-37) was revealed in the month of Zil-Q'adah and inform about the new policies towards the mushriks or the hypocrites. The second discourse (verses 38-72) was revealed in the month of Rajab, in which the prophet urged the believers to participate in Jihad, and rebuked the shirkers for hesitating to sacrifice their lives in the way of Allah because of their hypocrisy. The third discourse (verses 73-129) was revealed when the Prophet returned from the Campaign of Tabuk, and it warns the hypocrites of their evil deeds and rebukes them again for not participating in the Campaign of Tabuk (Khan, 2023). Thus, the Surah Al Tawbah dealt with major issues like the divine laws and guidance, regulations for the hypocrites, commands related to participating in jihad, and finally establishing a dar-ul-islam or an Islamic state (Khan, 2023). The surah reiterates to crush the mischief of the hypocrites, prepare the Muslims for jihad or struggle in the cause of Islam, and to ensure the stability of the Islamic state. Another study found the surah recommending the annihilation of the hypocrites and treat them as disbelievers, in accordance with the verse 73 of the Surah (Nahar, 2020). This would also replicate what the Prophet did against the hypocrites on his return from Tabuk, he had set on fire the house of swailim, where the hypocrites gathered for meetings and plotted against the true believers. There is another significance of this surah, as the prophet (PBUH) promised to intercede for all those believers who would recite verses from this Surah and to witness on the day of judgment that they were not hypocrites (Khan, 2023).

- *Argumentation in the Holy Quran*

The Holy Qur'an is a discourse for guidance of humanity and it combines argumentation, legislation and effect. The Quran is not based only on

argumentation as some researchers claim (Al-Suyuti, 1988; Reynolds, 2011; van Ess, 2018). Al-Suyuti states that the Holy Qur'an includes argumentation especially during the discourse with opponents including the hypocrites (Al-Suyuti, 1988). The Qur'anic argumentation, unlike that found in poetry and other literary texts, is a special character and a different characteristic (Ahmed, 2023; Al-Hamdani & Endowment, 2022; Bamerne, 2023; Reynolds, 2011; van Ess, 2018). The study of argumentation in the context of the Qur'an requires to understand its broader meaning, compatible with the universality of the Quranic discourse (Bello et al., 2015; Elalami, 2023). It requires the understanding of the framework of the synthetic context, and of diverse societal context in time and place (Hocini & Bounama, 2022). This is explained in the following verse of the Holy Quran: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided" (*surah Al-Nahl: 125*). This verse indicates that the Quranic discourse takes into account the differences between the groups which are addressed to. Hence, there is the discourse of coaxing and impressing the groups which can be done by using the wisdom and good instruction or by obliging and compelling and that is called "argumentation" (Al-Naser, 2019).

- *The Argumentative Nature of Al Tawbah*

Al-Tawbah is the chapter which contains the argumentations against the hypocrites. It is the chapter which "exposes" the hypocrites and insists on their disgrace. The chapter says that the hypocrites are dangerous for Muslims as their use of arguments as excuses confuse the Believers. The rhetorical methods in the chapter, despite their diversity, are of argumentative nature and must be paid attention to when studying them (Gwynne, 2014). The Surah Al-Tawbah contains the rhetoric which has its effect on the discourse which includes the argumentation (Reynolds, 2011; van Ess, 2018). In fact, the Arabic eloquence is itself a combination of argumentative rhetoric and artistic poetry (Ahmed, 2023; Al-Hamdani & Endowment, 2022; Bamerne, 2023). The rhetoric in Arabic discourse establishes general rules regardless of the type of work it is included and the objective behind it, however earlier scholars have neglected the argumentation element in Islamic discourses (Hummadi et al., 2020; Najjar & Kadhim, 2021). Studies have believed that argumentation should not always be associated with the Aristotelian philosophy or the Greek style (El-Rouayheb, 2020; Hatim, 1990; Lubis & Rozi, 2020;

Van Eemeren et al., 2013), since every discourse that presents novel ideas as food for thought, is an argument, even if there is no opposing party to differ or argue (Ramadan & Alkhamis, 2024). Conversely, in the Islamic perspective, standing in contrast with the Greek, studies find discourse with three purposes: (1) conveying the message (work of speech); (2) accomplishing the task of strength of speech); and (3) creating an effect (Reynolds, 2011; van Ess, 2018). Al Omri asserts that the argumentation of the Arabs (Al-Omari, 2002), unlike the Greeks and the Aristotelian belief in logic, was based on the expression and styles. This phenomenon has also been observed in recent studies (Al-Naser, 2019; Bertaina, 2022; Bunge & Abd al-Rahman, 2023; Hattab & Al-Saadi, 2024) which divide the argumentative discourse into two types: (1) discourses that are argumentative such as debates and legal discourses; and (2) discourses that are not argumentative. However, a few studies also opined that every speech carried a type of argumentation, whatever its type (Hocini & Bounama, 2022). Specifically, Perelman divides argumentation into two types (Perelman, 2012): (1) specific persuasive argumentation which aimed to convince a specific audience; and (2) general persuasive argumentation which aimed to persuade every rational person to submit to it.

### 3. RESEARCH METHODOLOGY

The research followed an inductive approach to assess and investigate the tools of arguments contained in the chapter *Al-Tawbah* while addressing the hypocrites. A comparative approach was also adopted to classify these tools and draw comparison between them so that they can be employed in various discourses. These tools of arguments were extracted to understand their types linguistically as well as their derivation (Zebiri, 2017). These tools of argument were customized for this study to address the hypocrites as described in the verses of the chapter *Al-Tawbah*. For this purpose, connections were drawn between the argumentative tools and the meanings that were refuted and proved wrong. Specifically, this study confined its focus on arguments that addressed the hypocrites and the impact of their meanings.

Categories of hypocrites were also specified in which the arguments have been used in the Holy Quran. The chapter *Al-Tawbah* was chosen only because it addressed the hypocrites in detailed manner, exposed their deviation and invalidated their beliefs. For the purpose of validity and reliability of the research

design, procedures and analysis, this study based its assumptions of previous studies like (Amini, 2022; Hatim, 1990) and those of Hadith scholars. For better understanding of the surah Tawbah, this study classified the arguments in the seven parts as existed in the Holy Quran, namely argumentation by *tasweer* or depiction; argumentation by *al-jumla al-Ismiyah* or nominal sentence; argumentation by *shibh al-jumla* or semi sentence; argumentation by *al-muqablah* or contrast; argumentation by *al-hiwar* or dialogue; argumentation by *al-hazaf* or deletion; and argumentation by *udool* or refraining.

#### 4. RESULTS AND FINDINGS

- *Argumentation by Tasweer or Depiction*

The argumentative depiction appears in describing the hypocrites in the following verse: *And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers"* (Al-Tawbah: 49). This verse depicts the power of the argument as seen in the similarity that confirms the falling of the hypocrites into what they claim to be wary of and that is *fitnah* (trial). Therefore, the saying of Allah the Almighty: "Unquestionably, into trial they have fallen" is similar to what they said: "do not put me to trial". The similarity is combined with the tools of emphasis. Likewise, consider the word *Unquestionably* (*alaa* in Arabic) followed by the preposition with its noun and both are tools of the emphasis. This means that they face the consequence of their abandoning fighting and refraining from it is the real trial into which they fall. In this verse, the hypocrites apologize for not joining the battle for the fear of "*fitnah*" (temptation), but it can harm religion and they are not strong enough to combat it and if it were not, they would have gone out with the army. So, their excuse to abandon the fighting is "*fitnah*" (trial) and it is not the case that they fear to fight or they are cowards.

However, the consequence of abandoning the fight is to fall into the "*fitnah*" (trial) and this fall will lead them to the lowest depth of the fire. Therefore, they must participate with the army and do not present flimsy excuses. The argumentative discourse in the verse contrasts the trial they had imagined, so they preferred it to be a real trial that they fall into. If this had been their illusion, they would have been excused, but their abandoning fighting was a false trick, so they combine two sins: sitting back and deceit. Therefore, they were not put to the trial

rather they fall into it. In fact, the falling into error is not the same as committing a sin because falling has the meaning of meanness in lineage and the self and it has the meaning of stumbling and slipping. Argumentation by *tasweer* or depiction contributes to the structure of the argument as it increases its clarity (Abu Hilal d. 395AH) (Ibrahim & Faisal, 2019). This type of argument does not dispense with depiction or examples. Bunge & Abd al-Rahman, 2023 argued: "It is no secret for an insightful person that the model of the argument is the analogy of depiction as it is known that it is the inference which is specific to natural discourse against the evidence which is related to the made statement." A discourse or a speech act (*al-fel al-kalami*) contributes to the tool of the argumentation in depicting the painful scene in which hypocrites fall as a result of their actions. These hypocrites are depicted as someone who wanted to be saved from distress by way of deceit and deception but fall into it and have no hope of getting out, as explained by Al-jawhari in *Al-sehah (AL-Tae, 2016)*. The scenic description of the battle of Tabuk contains scrutiny and trial; therefore, the verse came with the word *al-fitnah* (trial) which carries these meanings. A person does his best to overcome the trial and does not fall into it; therefore, the hypocrites are asked to improve their conditions so that their fall does not continue and they are saved (Schneider, 2022).

There are many narrations that indicate that the verse was revealed about Jadd ibn Qays when he excused from the battle of Tabuk (Mabrouk, 2003). The Messenger of Allah (PBUH) said: "Would you not like to have scores of Byzantine women and men as concubines and servants?" He said: "O Messenger of Allah, do not tempt me by them, and allow me not to join, my people know that I am very fond of women and, if I see the women of the Byzantines, I fear I will not be able to hold back". The Messenger of Allah turned away from him. Imam al-Tabri said: "He feared the temptation from the women of Byzantine women but that was not the case as the temptation he fell into by staying behind and his desire for his own life was greater " (Al-Tabri, 2001). The argumentative horizon of the verse is broader than the reason for its revelation. It moved from the case of one person who is Jadd ibn Qays with the singular pronoun "And among them is he who says" to the plural pronoun "Unquestionably, into trial they have fallen". Also, the breadth of the argumentative scope puts all the hypocrites within the scope of the discourse and what Jadd ibn Qays said was in the hearts of the hypocrites or perhaps he had initiated it and then it spread to all the hypocrites. Thus, the verses in their argument exceed beyond the individual positions and personal ambitions which supports the argumentation and strengthens its pillars.

- *Argumentation by al-jumla al-Ismiyah or Nominal Sentence*

Linguistically, a nominal sentence contributes to establish and strengthen the meanings unlike a verbal sentence which indicates the repeated occurrence of the meanings of a sentence (Feqhi & Ghaffari, 2021). As an example of a nominal sentence that can be called an argumentative discourse is evident in the verse: *And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid (Al-Tawbah: 56)*. Feqhi & Ghaffari argue that the hypocrites in this verse claim that they are with the people of faith in their belief and are part of them (Feqhi & Ghaffari, 2021). Hence, this verse counters their claim and asserts the fact that the physical contrast that underlies the doctrinal paradox is the most eloquent answer even if the verse is silent about it because there is no evidence of their claim that can include them among the believers. However, their physical contact with the believers may lead to misconception for some people that they are on the side of believers. Therefore, this verse was revealed and refuted the slander of the hypocrites. In their argumentations, the hypocrites relied on verbal affirmation tools which are “*al-hilf*” (swear), “*Inna*” (Unquestionably) and “*al-laam*” (used for assertion). The verse cited above contains a three-fold figurative argument that is stronger than their verbal argument (Abdul & Jalil, 2021). The hypocrites swear as an argument but the Holy Quran reveals the falsity of the hypocrites who were accustomed to lies in the following verse: *Allah testifies that the hypocrites are liars. They have taken their oaths as a cover, so they averted [people] from the way of Allah” (Al-Munfiqoon: 1, 2)*. The Holy Quran thus argues with the hypocrites using the nominal sentence: *But they are a people who are afraid*. The Arabic word used here is *yafraoon*, which means “they are afraid” (Feqhi & Ghaffari, 2021). This word is combined with the argumentations of the hypocrites, for the verse confirms their separation from the believers. Perhaps there is an indication in this verse to that point for the fearful person makes every effort possible to get rid of his fear. This verse also infers that hypocrites need to protect themselves (Abdullah, 2021). The nominal sentence, “they are the people who are afraid”, combines two descriptions of hypocrites which are (liars and cowards), which are the vilest characteristics among the Arabs. These characteristics are added with some other characteristics that show the intensity of their fear and thus invalidate their claims because the companions of the Prophet (PBUH), as history witnessed, had set the most wonderful examples of honesty in speech and bravery in the battlefield and the hypocrites were otherwise. Another nominal sentence in



the verse “*wa hum yajmaoon*” (*they run heedlessly*) (*Al-Tawbah*: 56) contains a word “*al-jamh*” (running heedlessly) is a characteristic of a horse if it is stubborn and not in the command of its owner until he overpowers it. This term is used for a human being if he rides according to his own desire and it is not possible to turn him back (Abdullah, 2021; Ahmed, 2023; Al-Hamdani & Endowment, 2022). This assertion elaborates the argumentations of the hypocrites and describes their conditions. There is another inference drawn from this nominal sentence, *they run heedlessly*, which indicates “running after a person whose hypocrisy is confirmed (Feqhi & Ghaffari, 2021), as the verb has been attributed twice to the ‘connected pronoun’ ‘*waw*’ which means ‘and’ as well as the preceding connected pronoun which is “*hum*” (they). All these argumentative inferences are results of calling on hypocrites to correct their beliefs so that they can enjoy psychological and spiritual security and warning others that departing from the truth causes such fears that they cannot bear (Ahmed, 2023; Bamerne, 2023).

- *Argumentation by shibh al-jumla or Semi Sentence*

A semi-sentence in language has a prominent place as it can often take the place of a sentence and replace it. This is reflected in the connotation and effect, which further highlights its argumentative function (Feqhi & Ghaffari, 2021). The chapter *Al-Tawbah* employed the semi-sentence in making arguments against the hypocrites: “*If good befalls you, it distresses them; but if disaster strikes you, they say, “We took our matter [in hand] before,” and turn away while they are rejoicing. Say, “Never will we be struck except by what Allah has decreed for us; He is our protector.” And upon Allah let the believers rely*” (*Al-Tawba*: 50-51). This verse was revealed after the hypocrite made excuses for not going out to fight. This discloses the bad secrets which they had concealed from the Messenger of Allah (PBUH). They would always feel sad when something good happens to him and gloat over a disaster that strikes him. The verse expresses this argument when the hypocrites expressed their joy by gloating over the Muslims saying: “*We took our matter [in hand] before*”. They did not express their joy in the first situation but rather concealed their sadness and regret. The Holy Quran responded to their gloating with negation and a question. As for the negation, Allah says: “*Never will we be struck except by what Allah has decreed for us*” (*Al-Tawba*: 51). The argumentative discourse focuses on the “*jaar wa al-majroor*” (preposition with its noun) which is “*lana*” (for us) as it explains that the calamities which hypocrites see as gloating are not what they appear to be, as these are in the interest of the Muslims and not

against them. That is why he said: “for us” and did not say “on us” since their end-results carry goodness and mercy because it is from Allah who is our Master and upon whom we rely. As for negation, the verse says: *“Do you wait for us except one of the two best things while we wait for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed, we, along with you, are waiting.”* (Al-Tawba: 51). This verse makes it clear that a Muslim in his struggle will attain one of the two best things; victory or martyrdom; while the hypocrite will only attain torment and retribution. The verse also calls upon the hypocrites to believe and follow the right path so that they can achieve one of the two best things, *al-husnayayn*: mixed victory and martyrdom. This verse is also a response to the gloating hypocrites showing they were isolated. The argument in this discourse to the hypocrites is that it is their weakness if they see martyrdom as loss of the soul and loss of the life. In this context, it was appropriate to contain the word martyrdom under “*al-husnayayn*” (two best things) so that it can be more committed to the victory to which the nature of souls tends. There is also a hint of the fate of the hypocrites (punishment from Allah or punishment at the hands of the believers) as the opposite meaning of *al-husnayayn* (two best things) which is: “there is no escape for you from the torment, so remedy your affairs”. Another example of argument with semi-sentence appears in the following verse of the Holy Quran: *They will make excuses to you when you have returned to them* (Al-Tawbah: 94). Its mechanism is the harmony between the semi-sentences (*to you - to them*). The preposition (*to*) has been repeated twice as it was once attributed to the letter “*you*” and then to the implied letter “*haa*” (*them*). This harmony creates phonetic rhythm in both sentences. In the verse, the homogeneity combines with the creative art which contributes to the coherence of the speech. So, as soon as the believers return from the battle, the hypocrites begin to invent excuses to tempt and deceive the believers and they do so again and again, as suggest by the similarity of the sentence (*to you, to them*). The repetition, whatever its form is, meets with argumentation, and that is why Perelman emphasized it and called it urgency and the accumulation of details which means that repetition does not require repeating the same thing, but rather repeating a part of it with the abundance and intensity that the term “urgency” suggests (Perelman, 2012). The semi-sentence is mixed with the method of *al-iltifat* (turning around). This suggests that the semi-sentence was first attributed to the speech and then to the absence. This brings to mind the condition of the believers with the excuses of the hypocrites as they heard them first and then turned away from them which suggests the invalidity of their argument, but the fact remains that the believers are not deceived by it. In the case of this semi-

sentence, there is also the element of preceding and delaying (*taqdeem wa takheer*) as the apology came after their return and not before it but the verse preceded the apology. So, it should be said: "If you return to them, they present excuse" but since the hypocrites' concern was to get rid of the consequences of their lagging behind by presenting excuses, it was preceded accordingly. The hypocrites collected their arguments with the aim of turning away the believers from them but the Quranic verse destroyed their lies and revealed their fears: *Make no excuse - never will we believe you. Allah has already informed us of your news (Al-Tawba: 94).*

- *Argumentation by Al-Muqablah or Contrast*

Argumentation by contrast is characterized by highlighting the argument clearly in front of the person spoken to, so that he can comprehend the meaning in different dimensions (Abbas & Shabbar, 2024). In this context, comparison finds a place in the discourse against the hypocrites as in the following verse: *And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment (Al-Tawba: 61).* The Quranic word in this verse "uzun" (ear) means that he accepts every excuse whether it is true or false because he does not differentiate between statements and this flaw of mind. Thus, the hypocrites opened the doors of evil and corruption for themselves and go deep into the evil. If the Messenger of Allah (PBUH) comes to know about it, they would apologize and if he did not know, they would go blindly into their transgression. The Qur'an has argued with them by contrasting their condition and the condition of the believers with the Messenger of Allah (PBUH) who knows their lies: *"He believes in Allah and he believes the words of the believers (believes in Allah and believes the believers) and you, hypocrites, are not among them"*. There is a second aspect in the second part of this verse: *"And among them are those who abuse the Prophet and say, "He is an ear."* According to Abbas & Shabbar, "They would say that Mohammad is ear as he doesn't mention anything about us but he only hears whatever is said to him" (Abbas & Shabbar, 2024). The result of this argumentative introduction leads to the injustice which will fall upon them and that is because the truth will be mixed up with lie if a person listens to every statement and bases his judgments on that. This is another fault to the mind and integrity of Prophet Mohammad (PBUH). Therefore, the arguments of the hypocrites are invalidated by contrasting their statement with the case of the Prophet) from two following

aspects: First: What does he hear? He hears goodness and not the evil one. That is why; he was attributed to the goodness as Allah said: "[It is] an ear of goodness for you". The semi sentence confirms that there is benefit for you in the goodness that the Prophet speaks about: *Believe in Allah and His Messenger and follow the path of the believers so that you can attain this goodness, for after the truth there is nothing but misguidance.* Second: Whom does he hear? He doesn't believe but the news of Allah the Almighty and the news of believers and he doesn't believe the hypocrites and the non-believers, since the Quran says: *He believes in Allah and believes the believers.* After their argument was refuted, they were threatened that they would be tormented. In this, there is argumentative order because after the verse refuted their intellectual doubt arising from a defect in perception, it also refuted the malicious desires that resided in their hearts and these desires met with threats of punishment. The contrast comes after that to reinforce the meaning and confirm the loss of the hypocrites who preferred the lesser enjoyment, even if it was temporary, over the maximum enjoyment, even if it was permanent. Accordingly, their joy is short and their wailing is long. Allah the Almighty says: "So let them laugh a little and [then] weep much as recompense for what they used to earn" (*Al-Tawbah*: 82). These two issues enjoy two features which have their impact on the argumentative order. First: There emerges a tone of sarcasm that coincides with His saying: "if they would but understand". So, commanding them to laugh is painful if it is followed by prolonged crying as if it were said: *Laugh so that you can cry or be happy so that you can be sad.* Second: The honesty and accuracy which are compatible with rational argument and not heartfelt emotion. The verse has proven that the position of the hypocrites - even if they oppose the truth - has an immediate benefit in revealing the reality so that it can be more informative in proving the argument against them and so that the recipient does not think that emotion has crept into the speech.

- *Argumentation by Al-Hiwar or Dialogue*

Argumentation by dialogue reveals the secrets that are hidden in the human conscience. Therefore, many Quranic verses address the opponents, especially those who hide the secrets and express the things that are just opposite of what they hide. The hypocrites are on top in this regard, as revealed in this verse: *And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief* (*Al-Tawba*: 65-66). The above verse was revealed

when Prophet Mohammad (PBUH) was returning from Tabuk. The hypocrites mocked the Prophet and his companions and accused them of cowardice and lying. However, when this matter was exposed, they came to the Prophet and apologized. The verse discusses the dialogic argumentation against the hypocrites using several methods. In the beginning of the verse, the dialogue is addressed to the Prophet: *And if you ask them, they will surely say*. There is statement about the one responsible for it and as the consequence, their actions are disgraced and declared such sins, that the tongue abstains from mentioning it, and therefore, it must not be uttered. The letter *laam* in *wa lain* (if) indicates an oath that was omitted which is “By Allah, if...”. The information provided by the Holy Quran is undoubtedly true but the inclusion of the oath, to increase the matter’s certainty. The most surprising thing is that the matter occurred as the verse had predicted, for they excused themselves by conversing and playing. The response to the hypocrites in a specified manner using the word *innama*, which means “only,” is their argument that their statement was just a part of idle talk and conversation and it was not their belief but rather it was just a conversation which they made when they travelled and that they had no excuse for that (Abdullah, 2021; Ahmed, 2023). The argumentative dialogue exchanged with the hypocrites can be interpreted under three facets: the source of the dialogue, the arousing of emotions, and prohibition and justification (Saleem & Ali, 2020). The *source of the discourse* takes into account the hypocrites’ estrangement from their Lord and their straying away from His path. This discourse was not addressed to them directly but rather Allah commanded His Messenger to answer them. This matter shows the wrath of Allah the Almighty at their action and His dissatisfaction with them. Their argument, *we were only conversing and playing*, has no weight and it can never be considered as conversing and playing, since such acts must not be done with the religion of Allah, the Almighty. The second facet of *arousing emotion* is evident when the prophet questions the hypocrites expressing surprise at their condition. The interrogative structure has great importance in the structure of argumentative discourse as this formula originally is used to inquire but it often takes objectives that vary according to the intent of the interrogative sentence. If we reflect on these three words of the above verse *“Is it Allah and His verses and His Messenger that you were mocking?”* we find that they are organized in the ladder of argumentations. It starts with Allah the Almighty, His verses, and then with His great Messengers. This verse arouses the emotions of Muslims to make them aware of the ugliness of what they have committed. If the word “Allah the Almighty” had been mentioned without the rest,

it would have been enough as no one can match His greatness. Specially, when the status of divinity, the great, verses and the Messenger, who is commanded to be revered, have been established firmly in the hearts of Muslims. Interestingly, the conjunctions are held together through the pronoun, so the pronoun of absence which is *haa* in (His verses) and (His Messenger) refers to Allah the Almighty and thus glorifying the verses and the Messenger (PBUH) is connected to the first principle (Glorifying Allah the Almighty). So, mocking the verses of Allah and His Messenger is similar to mocking the position of divinity. The third facet of *Prohibition and justification* is evident after the argument begins with an explanation of the crime of hypocrites. It shows that they are prepared for severe reproach through the method prohibition and justification. Allah the Almighty said: *Make no excuse; you have disbelieved after your belief.* This order in the argumentative scale is more effective in the soul and more severe in rebuke. This puts an end to the way of justification and interpretation, belittles them as well as rebukes them in order to magnify in their hearts the sins they had committed as it was a crime whose effect cannot be erased by flimsy excuses. The argumentation is organized in this verse for two following purposes: first, for countering the hypocrites in two stages, reprimanding question and passing judgment of disbelief for their statement and closing the door of apology. Second, for warning the believers so that they do not fall into what the hypocrites have fallen and it was also done in two stages: arousing emotions by depiction of what the hypocrites had fallen into; and closing the door of return for those who committed this crime and not accepting an apology. The argument of the verse, like other verses, was built on dialogue, even if it was from one party. This is consistent with Perelman (Perelman, 2012), who assert that dialogue is a basic condition upon which the argument is based, and this is what the pragmatic trends have agreed upon

- *Argumentation by Al-Hazaf or Deletion*

The Argumentative discourse intends to direct the speech to the core of the disputed idea and to get rid of the items that has nothing to do with it so that the argument is not affected by digression while establishing evidence for the deletion as the addressee may imagine that the deleted point is contrary to what the speaker wants. Here comes the presupposition from the speaker that the addressee is aware that these things are guaranteed to him and he believes in them. The argumentative deletion appeared in the Quranic discourse against the hypocrites in the following verse: *“They swear by Allāh that they did not say [anything against the Prophet*

while they had said the word of disbelief and disbelieved after their [pretense of] Islām and planned that which they were not to attain. And they were not resentful except [for the fact] that Allāh and His Messenger had enriched them of His bounty” (Al-Tawbah: 75-76). In the above verse, the statement: *They swear by Allāh that they did not say [anything against the Prophet]*, has not been mentioned which shows that their statement was too heinous to mention in words, though sometimes it is more eloquent if it is not mentioned (Feqhi & Ghaffari, 2021) says: “You see that neglecting to mention is more eloquent than mentioning it and remaining silent about something provides more information and you find that you are more eloquent if you don’t mention.” When the above verse was revealed, Al-Jallas ibn Suwayd ibn Al-Samit had said: “If all that Mohammad is saying be true, then we are worse than donkeys”. When Prophet Mohammad (peace be upon him) was informed about it, he asked Al-Jallas about his statement. He swore by Allah that he had said nothing like that. This is consistent with the study (Darojat, 2017), who also believed that because every person takes his own way and under it comes every speech that the hypocrites have fabricated as an insult to the religion and its people. It is also said that this verse was revealed about Abdullah ibn Ubay ibn Salool, who said: “In my opinion, the best thing that can be said in this regard is that Allah informed about the hypocrites that they swear by Allah falsely regarding the word of disbelief that they had uttered. The following verse makes it clear: *“Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying]”* (Al-Mujadila: 14). The tools of emphasis increase the strength and clarity of argumentative deletion because it confirms what the verse has concealed. For example, the word *wa la qad* has two tools of emphasis: first is *laam* that indicates the omitted oath and the second is *qad* which begins with a past tense verb that is homologous to the verb mentioned in the statement of the hypocrites. Therefore, the hypocrites claim that *they did not say [anything against the Prophet]* and they were encountered by *while they had said*. This homogeneity created an eloquent vocal harmony that strengthens the response to the hypocrites and invalidates their argumentation. Another homogeneity occurred in the following part of the verse *the word of disbelief and disbelieved after their [pretense of] Islām*. The word disbelief (noun) is attached with the verb (they disbelieved) in the past form, confirming their attachment to it and that it was not their temporary description, rather it was inherent to them and there was no way for them to escape from it. If the words are intertwined, the sentences and meanings are coherent, and

the successor follows the previous one which forms a special interactive system. The verse also makes a contrast between the two scenarios: one, the condition before they uttered their words, two, their condition after the utterance as the discourse shifted them from the height of Islam to the depths of disbelief. They were not disbelievers before, but they increased their disbelief with these words and shifted to the realm of disbelief due to what they uttered. This is consistent with the exaggeration that the deletion represents. The argumentative dictionary precise uses the word *Islam* rather than *Eiman* (faith), to show the superiority of Belief. This is appropriate for the hypocrites who have not reached the level of faith and Belief, which shields the followers of Islam from bad deeds. It is therefore not surprising that the words they utter are of disbelief. Abdul & Jalil argue: "It was not said 'after their *Eimaan*' because they used to say with their tongues 'we believe' but the fact is that *Eimaan* did not enter their hearts" (Abdul & Jalil, 2021). After ruling against the hypocrites, the verse started to disclose what were hidden in the conscious and that is to reveal the disturbed personality of hypocrisy. It is customary for kindness to be reciprocated with the same. If you cannot, you should acknowledge the kindness and not deny it. However, if kindness is returned by resentment, this is the ultimate in meanness and ingratitude. The Quran says: *And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty (Al-Tawbah: 74)*. This is similar to the Arab proverb: *Fatten your dog and it will eat you up*. Al-Maydani al-Nisapur. Al-Saadi (2000) says: "So the religious caller and the caller for human chivalry came together." As for the religious caller, it is honoring the Messenger, may God bless him and grant him peace, initially, and as for the caller for chivalry, it is the previous nature of souls to meet benevolence with its like. Imam Al-Saadi adds (Al-Saadi, 2000), "So the religious motive and the motive for human chivalry met together" for the religious motive. It honors the Messenger (peace be upon him) and as for the motive for human chivalry, it is human nature to show kindness and goodness in return of kindness and goodness. The hypocrites, who did not go for the Battle of Tabuk, invent false excuses in the hope that they will be pardoned by the Prophet (peace be upon him). The phenomenon of the argumentative deletion is evident in the following verse: *They will make excuses to you when you have returned to them*. Allah the Almighty enclosed the mention of their excuses declaring them false and unacceptable. Now that their excuses were invalidated, they became exposed to the painful punishment from which nothing can protect them anymore. In the following verse: *Allah has already informed us of your news* is a hint at the



falsehood they had revealed. If their apology had been sincere, it would not have been forbidden. Following the prohibition with its reason doubles its strength and confirms its presence because it emanates from a firm belief and not from desire and emotion. So, the following words of Allah: "Say, "Make no excuse" is a prohibition that removes the effect of the action in reality. Then the prohibition has been added with the reason: *never will we believe you*. The faith is belief. Here, the word 'eimaan' has been mentioned instead of *al-tasdiq* in order to expose the condition of the hypocrites who are far away from the 'eimaan' (faith). After that, one reason has been added with another reason: *Allah has already informed us of your news*. So, when Allah the Almighty informed the believers about the reality of the hypocrites, *He also asked them to refrain from believing them*.

- *Argumentation by Udool or Refrain*

The argumentative refrain in the Holy Qur'an is evident in the choice of words and structures that are appropriate to the context and the addressee. The Qur'an sometimes refrains believers from using the words that are deeper in meaning and effect. When we contemplate the Quranic discourse about the hypocrites, we find that it discloses what were hidden in their hearts and their joy as Allah says: *Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allāh and disliked to strive with their wealth and their lives in the cause of Allāh and said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat" - if they would but understand (Al-Tawbah: 81)*. In this verse, Allah mentions about the hypocrites who did not go out for the battle and remained behind and revealed their psychological feelings which reflected their inner being. Before the announcement was made for the battle, however, they had showed their eagerness to join the ranks of the Muslims and go out with them. When the war was declared, they started to make excuses because they were aware of the hardship of Jihad (war) and the danger it may pose to their worldly life. If their excuses are accepted, they rejoice and wait for the news of the elimination of the Muslims and their defeat in the battle they had remained behind. This argumentative discourse of refrain against the hypocrites contains the phenomenon of terminological refrain (*al-adool al-mustalahi*) as they were called "*al-mukhallafun*" (those who remained behind) so that it can be a confirmation for their bad deed. The "terminological refrain" has argumentative dimensions because the speaker selects what suits the nature of the addressee and what can disclose to him about his stand so that he can

contemplate his condition and the fallout. Ibn Jinni states the benefits of refrain and suggests to sue it for three purposes: breadth, emphasis and simile. In view of the importance of the refrain, it originates from two different forms of a single root. The first one came in the plural form "*al-mukhallfaun*" (those who remained behind) which indicates that they were in big number and the second came in the form of the infinitive (*khilaaf*) which confirms their action. This infinitive is attributed to the Messenger of Allah as the hypocrites pretend to be loyal to him and they are happy to remain behind. Their insides are different from their outward appearances and their actions are disgraceful. In fact, they did not abandon the prophet alone but they abandoned the whole army. If they did it to the Messenger of Allah, what do you think they would have done to someone who is less than him? Using the word *al-mukhallfaun* (those who remained behind) for hypocrites also carries the meaning of delay, turning away, corruption and change. It is said '*khalfa al-ta'aam*' for the food if it spoils and its taste changes. The hypocrites delay to join the believers until they fall behind, turn away, do not follow and delve into corruption. All these meanings are included under the word *al-mukhallfaun* which describes various conditions the hypocrites enter into until they settled in the lowest point. The hypocrites are also happy by remaining behind and they hate going out to fight and this is called *tebaaq hejaji*' because it is a confirmation of what the verse began with regarding their joy in sitting. The description has been attributed to its necessary evidence of the occurrence of its opposite like you say: "I love the goodness and hate the evil". The second one is a necessity of the first one which is a substitute for it. However, it is used to confirm and strengthen the argument. In the verse, there is a term *muzawajah* (paring) between internal feelings and external behaviors so that each of them proves the other. Proving the feelings without being aware of their proof is merely a claim and so it is added with a tangible action that is consistent with those feelings as if those feelings with which the verse began were a result of the actions they performed. So, if they rejoice in sitting and hate going out, it means that they have reached the peak of hatred. These pent-up feelings must emerge and so they are followed by saying to each other: "Do not go forth in the heat". Their hatred was so intense that they were not satisfied with their remaining behind only but rather they called others to sit back and they linked the call with a tangible justification from which one can sense eagerness and pity in its apparent meaning. So, the prohibition: *Do not go forth* and restriction: *in the heat* is in reality a call to abandon the *jihad* even if its apparent meaning is to delay it until another time, so that it would be more painful for their situation. The phenomenon of

“argumentative similarity” (*al-tashakul al-hijaji*) falls under the terminological refrain (*al-adool al-mustalahi*) in which the Qur’anic discourse shifts from one word to another word, which is similar to the argument and pushes it away. If you contemplate the Quranic discourse in the previous verse: *They said: Do not go forth in the heat.* Say, *“The fire of Hell is more intense in heat” - if they would but understand*” you will find that argument of the hypocrites was met with a similar argument for when they used heat as an excuse because of its harmful nature to their bodies, they were met with an even harsher heat (*The fire of Hell is more intense in heat*). This similarity has a stronger effect in invalidating their argument and that is because the end of the course is joined to the beginning, so their argument is hardly over until what comes after it invalidates it, and it is as if, due to the intensity that is found between them, they are one speech (Al-Sakaki, 1987). It was helped by the closeness between the two words (*al-har, harra*). The second did not come. In the form of the first, rather it came in the superlative form and then it was followed by the similar word in indefinite form (*munkar*) which is stronger in structure than the previous one. The similarity awakens the mind to balance between the two heats so that the highest one can be defended by the lowest one. However, the corrupt understandings of the hypocrites have tipped the scales. This indicates to the weakness of their minds because how can they prefer short-lived comfort to the complete eternal comfort? In the similarity, there is a distortion of their argument because when they presented their argumentation using the “heat”, they were replied back: *The fire of Hell is more intense in heat*.

## 5. CONCLUSION

The current study is distinguished by its inductive presentation of the tools which have been employed to make argument with the most dangerous group of hypocrites among the Muslims. These tools have been connected with the general meanings of the Holy Quran based on the terminologies and concepts agreed upon by the scholars of argument. The efforts have been made to come up with the new aspects of these tools through the application and the procedure adopted for this study. The few outcomes include availability and diversification of tools of argumentation in the Holy Quran; second, the availability of tools adopted in the Holy Quran in addressing the opponents, specially the hypocrites; third, the study of these argumentative tools highlighted their connotations, and disclosed their secrets as well as the purpose of the Quranic discourse; finally, the study of

argumentative tools provided insights about casting, constructing and contemplating their context and construction. The study made a few recommendations. First, tools of argumentation in the Holy Quran should be expanded and their effect in attracting and impressing the addressees should be elaborated. Second, the argumentative tools stipulated by the early scholars should not be restricted to but the efforts should be made to add and innovate through the study of different discourses and their objectives. Third: future studies on argumentation must link the tools of effect in their various forms to the general and particular context that makes them rich in meanings and connotations. Finally, there is the necessity of comparison between the argumentative tools itself in different contexts and identification of differences and development. All of this should be linked to the causes.

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