Manifestations of Linguistic Arguments in Books Defending the Holy Quran Al-Shanqiti's Book as Model

By

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Abstract

Modern argumentative studies have shown that they are interested in most areas of life, in daily discourses in natural language, formal and informal communications, courts and scientific forums, the same applies to commerce, which is the language of publicity (in propaganda and advertising) and others, because the arguments aim to influence the listener. Argumentative theorists such as O. Ducrot and Ch. Perelman" and others, their theories are acceptable to international languages, and from this point of view I decided to write my research, an argumentative study in one of the books in defense of the Holy Qur'an, which is the book "Repelling the delusion of confusion from the verses of the Book by Al-Shinqeeti" in which Al-Shanqiti responded to the suspicions, suspicions have been raised about the Holy Qur'an and many distinguished scholars have resisted to defend it, and the importance of applying argumentative modern theories to books in defense of the Holy Qur'an comes from the absence of argumentative studies in this aspect of Qur'anic sciences, and because the argumentative theory is one of the methods of persuasion that has been employed in the defense books of the Holy Qur'an, and from here it becomes clear the importance of this study because it is related to the modern argumentative theorizing, and how the argumentative methods are presented in front of those who raise suspicions so that the one who defends the Holy Qur'an can be persuaded and employs its linguistic connotations in this regard.

Keywords: *Holy Quran; Books Defending; Al-Shanqiti's Book*

Introduction

First topic: "The Compound Arguments"
Compound Arguments" is a name I gave to the technique of arguments in studying defense books on the Holy Qur'an, and after looking at the modern argument theories of "Ch. Perelman, Lucie Olbrechts-Tyteca, Oswald Ducrot, Jane Fahnestock, and Michael Mayer", I found it difficult to apply it to books in defense of the Holy Qur'an (exclusively), as these theories deal with the arguments that exist between the two sides of "the sender and the consignee" or "the speaker and the listener", because "An argumentis addressing a letter to a recipient[1], as for the arguments in defense of the Holy Qur'an, there are more than two parties in establishing that argument.

In response to that, I made the arguments in these books (Compound Arguments) and thus it is possible to deconstruct the compound arguments into its elements, to facilitate its study this vision can be clarified from several aspects:

First: Arguments of the Holy Qur'an

In the pre-Islamic era, people did not believe in God Almighty, so the Holy Qur'an was revealed as a proof against the people, and it was recited through the greatest Prophet Muhammad (May Allah's peace and blessings be upon him), so the people argued in the language of the Holy Qur'an, this language can be arguments in and of itself, and modern argument theories can be applied to it and can be studied and treated clearly, as the sender is the Prophet Muhammad, and the addressee is the people, the argumentative components or elements whose details are presented in the first chapter are (Ethos, which is the one who the deliverer represented by the greatest Prophet Muhammad (May Allah's peace and blessings be upon him), Pathos, which is the receiver and they are the people, and the Logos, which is the Holy Qur'an).

Second: Arguments of the greatest prophet, Muhammad (May Allah's peace and blessings be upon him)

This aspect of the arguments is at the time of the life of the Prophet Muhammad, when he reached the message of heaven, a group of people emerged and they were those who rejected the Islamic call from Quraysh and others, and the Prophet Muhammad (May Allah's peace and blessings be upon him) was the one who responded to them, the argumentative elements are (Ethos, which is the delivers represented by the greatest Prophet Muhammad(May Allah's peace and blessings be upon him), and Pathos, who is the receiver, and they are the erroneous or liars from the Quraish and others, and the Logos, which is the Holy Qur'an and the Holy Prophetic Hadith.

Third: The arguments of the one who defends the Holy Qur'an

After the departure of the greatest Prophet Muhammad, erroneous people appeared to challenge the Holy Qur'an, and the author of the message does not exist, and we mentioned that arguments depend on two parties, "broadcast and reception"or "the sender and the addressee", accordingly, the theory of arguments cannot be applied to the defense books of the Holy Qur'an, arguments or argumentative elements mentioned above, namely, Ethos represented by the deliver, who is the greatest prophet Muhammad (May Allah's peace and blessings be upon him), Pathos represented by the erroneous, and the Logos is the Holy Qur'an, at that, a question arises, which is: Where is the position of the challenger among these three elements? its position is not the same as the position of the one who delivers, and he is the greatest prophet, because the greatest prophet is the choice of God Almighty, and the defender is by his choice, as he is the one who set himself up to defend. Thus, we can clarify some things:

- The defender of the Holy Qur'an is considered to confirm the arguments of the deliver[2], which is the greatest prophet, Muhammad, and this is the goal of the one who defends the Holy Qur'an, and if it is proven, then he cannot take the role of the one who deliver it "and he is the prophet"; Because it is God's choice.
- This type of argument can be considered (compound arguments) and if we want to study it in one of the defense books of the Holy Qur'an, the components of the composite arguments must be disassembled into three groups, so that the theories of the arguments can be applied to each group separately.

Accordingly, we can come up with proposals to solve this problem:

The first proposal: (the arguments of the Holy Qur'an) are elements (1), in the time of the life of the greatest prophet, in which the sender is the greatest prophet, and the receiver is the recipient of the message from people, and the language is the Holy Qur'an, and in this case the language is fixed and it is the language of the Holy Qur'an alone, so the arguments are by the Holy Qur'an alone.

The second proposal: (the arguments of the greatest prophet) are elements (2), in the

time of the life of the greatest prophet as well, in which the sender is the greatest prophet, and the receiver are those who reject the message and they are the deceivers of Quraysh and others, and the language is the Holy Qur'an or an Holy Prophetic Hadith, given that the greatest prophet He is alive, and he is the one who responds to fallacies, the response of the greatest prophet is either with an honorable verse or an honorable prophetic hadith, and in this case the language is also fixed and it is either the language of the Holy Qur'an alone or with the Holy Prophetic Hadith and there is no third for them.

The third proposal: (The arguments of the respondent in defense of the Holy Qur'an) Elements (3), after the martyrdom of the greatest Prophet, and here the sender is the one who defends the Holy Qur'an, and the addressee is the fallacy who doubts the Holy Qur'an, and the language is the language of the one who defends the Holy Qur'an or from Holy prophetic hadith or from various sciences, and because the Prophet does not exist, the defender addresses the fallacies and responds to him, and his language is varied from the Holy Qur'an and the Holy Prophetic hadith and the sciences are diverse, because he is trying to convince the public on accepted grounds or agreements, for example, he wrote in defense of the Holy Qur'an.

To clarify these proposals, I made them into a scheme for studying the arguments in the Holy Qur'an and defense books on the Holy Qur'an and its details as follows:

The scheme of "compound arguments" and its division into its components

Figure 1
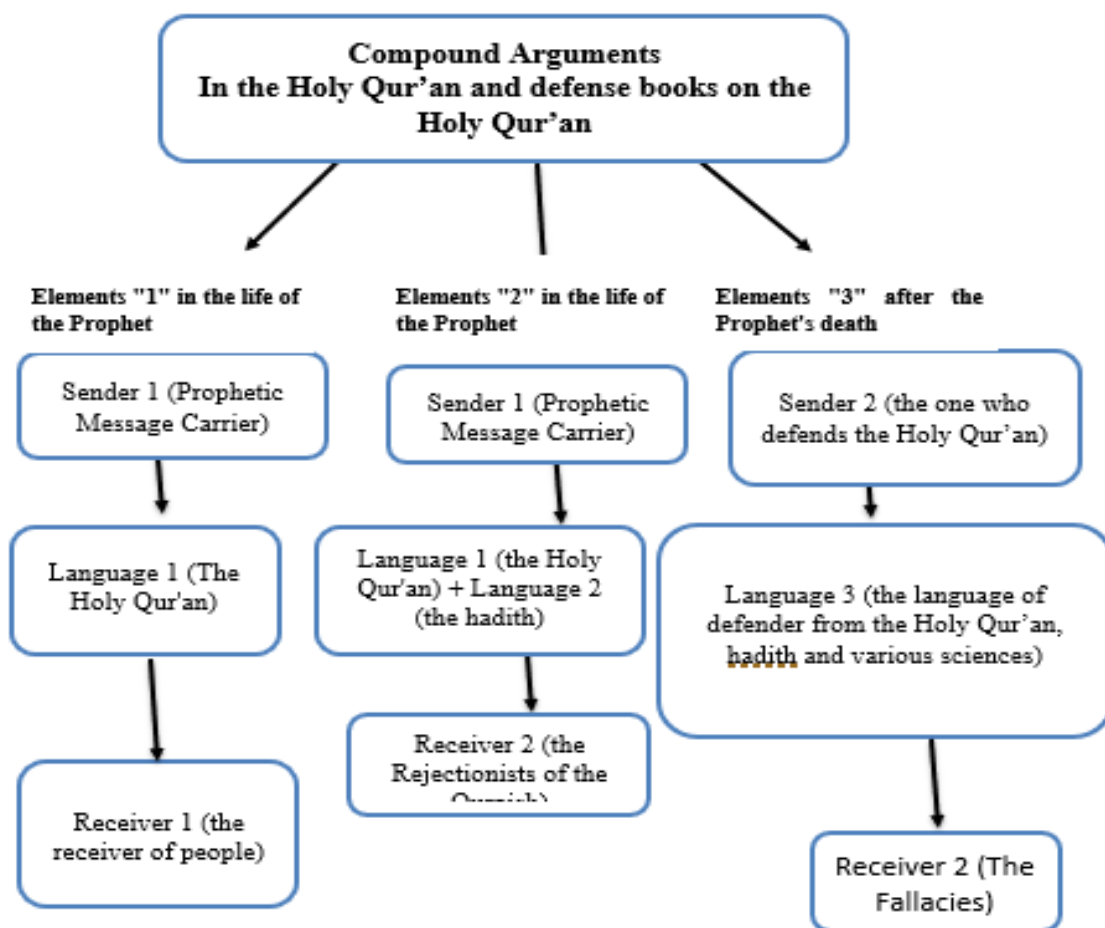
The second topic: the treatment of sayings in the linguistic arguments in Al-Shanqiti's book

Definition of linguistic arguments according to Decroux is "presenting arguments and

evidence leading to a certain conclusion, which is the completion of deductive sequences within the discourse, in other words, the arguments consist in the completion of sequences of sayings, some of which are the equivalent of linguistic arguments, and some of them are like the conclusions that draw from it.[3]

According to Decroux and Anscomber's theory in the concept of arguments, Abdullah Solah says: "The arguments are made by the speaker presenting a saying "Q1" (or a group of sayings) that leads to the acceptance of another saying "Q2" (or a group of other sayings), Q1 is an argument that should lead to Q2 and Q2 is an explicit or implicit statement, so, the arguments according to Oscomber and Decroux: it is the act of declaring the argument on the one hand and making the conclusion on the other hand, whether the result is declared or understood by "Q1" [4], this concept can be illustrated with examples from Al-Shinqeeti's book as follows:

Example: In the Almighty's saying: {This is a day they will not speak * nor will it be permitted for them to make an excuse} Al-Mursalat: 35, 36. Al-Shanqiti mentions [5]that this Holy verse indicates that the people of Hell will neither speak nor apologize. There have been verses indicating that they speak and apologize, such as the Almighty's saying: {By Allah, our Lord, we were not those who polytheists} Al-An'am: 23, and His saying: "Our Lord, these had misled us" Al-A'raf: 38, and other verses.

Al-Shanqiti put forward arguments with which he answered about the Holy verse which states that they will not utter on the Day of Resurrection, and that it does not contradict the Holy verses that stipulate their pronunciation on the Day of Resurrection, in order to achieve the principle of persuasion to the public, Al-Shanqiti elicited his answers from scholars of interpretation of the Holy Qur'an, he considered it a starting point for his answers, to reach the desired result from the arguments.

In the first proposal, Al-Shanqiti replied: "The resurrection is a citizen, in some of them they speak, and in some they do not." This is an answer from scholars of the interpretation of the Holy Qur'an, which mentions that man has multiple places on the Day of Resurrection, in some of them they speak and some of them they do not, as the arguing factor "some" addressed the argumentative saying by division, and through it he directed the arguments by division, making the cases multiple, so the point of the argumentative became that there is no disagreement between the lack of pronunciation mentioned in the honorable verse and another verse that they speak.

{This is a day they will not speak} (some are speak)
(some) parts (multiple citizens)
{By God, our Lord, we were not polytheists} (some of them do not speak)

The second proposal: Al-Shanqiti made the proposal that they do not speak, and if they do speak, they speak what is useless, as they are among the liars, and the statement of the liar is considered idleness and tampering, and tampering is what is useless in it, and what is useless is like nothingness, and the result is no talk for the liars, and if we place the arguments of the second proposal in an ascending scale in which the principle of gradualism appears in directing the arguments[6] . The argumentative ladder is important in the argumentative discourse and its persuasive role, the speaker seeks "to arrange his arguments in a gradual manner, either upward or downward, according to the context imposed by the place, the speaker may start with the strong arguments first down to the weaker, or vice versa, because the arrangement of arguments in the argumentative ladder and the comparison between them in terms of power is due to the speaker's vision, a single argument may descend to the bottom of the ladder according to a

certain point of view, while it rises to the top according to another point of view[7].

N = No words for the liars
H4 = What is useless is like nothing
H3 = saying absurdity is useless
H2 = They utter nonsense in vain
H1 = not speak
Q1 a = They don't speak of interest Q1 b=It is useless like nothing N = No words for the liars
Q=They don't speak of interest
Q1 "A collection of sayings" N = No words for the liars
Q=It is useless like nothing

The third proposal: Al-Shanqiti replied that there is no speech for the liars, and he cited the Almighty's saying: {Remain despised therein and do not speak to me.} and this Holy verse supports and reinforces the Holy verse in the Almighty's saying: {This is a day they will not speak * nor will it be permitted for them to make an excuse} Al-Mursalat: 35, 36, and that the witness from the Holy Qur'an is the greatest witness; Because it is the word of God Almighty, indisputable and accepted by all, and that all these arguments are mutually supportive to strengthen one conclusion, which is "there will be no talk for the liars."

H1 = The Resurrection has a place, in some of them they speak and in some of them they do not
H2 = They do not utter what is useful for them and what is useless is like nothing
H3 = They are after God says to them: {Remain despised therein and do not speak to me.}
Their speak is cut off, and only the exhale and the inhale remain.
No words for the liars
And if we represent the values of the arguments mentioned by Al-Shanqiti in a hierarchical scale, the argument he mentioned from the Holy Qur'an will be the interpretation of the Qur'an with the Qur'an, in the Almighty's saying: {Remain despised therein and do not speak to me.} at the beginning of the ladder h1
The second argument in which he mentioned, "Speech is useless is like nothingness," H2, and the highest rank was by saying: The Resurrection has citizens, in some of them they speak and in some they do not, h3, and the hierarchy is as follows:
N = No words for the liars
- H3 = The Resurrection has citizens, in some of them they speak, and in some of them they do not
- H2 = They do not utter what is useful and useless, like nothing
- H1 = that after God says to them: {Remain despised therein and do not speak to me} their speak is cut off, and only the exhale and the inhale remain.

The third topic: The Argumentative ladder in Al-Shanqiti's Book

The argumentative ladder: It is a group of sayings equipped with an ordinal relationship to the arguments, and the argumentative ladder is a directed argumentation category, and we can symbolize it as follows:

N
D
C
B
N = result
"B", "C", "D": arguments and evidence that serve the result "N".
This ordinal relationship belonging to a category of arguments, these arguments belong

to the same argumentation ladder [8], and that "the statement that is located at the highest rungs of the ladder is the strongest evidence in persuasion and submission, in other words that the arguments vary in their argumentative power, and the hierarchical relationship between them is based on the argumentative power." [9]

Argumentative ladders have two features:
"A- For every statement that appears at some level of the ladder, the statement above it is stronger evidence than it is for "n".
B- If saying "b" leads to the result "n", then this entails that "c" or "d" that is higher than a degree leads to it, and the opposite is not true." [10]
The one looking at Al-Shanqiti's answers notes the disparity in terms of strength and weakness, and the hierarchical relationship according to the position of each response.
Example: In the Almighty's saying: {Then We will surely question those to whom la message] was sent, and we will surely question the messengers.} Al-A'raf: 6.
        Al-Shanqiti mentions that this Holy verse indicates that God will ask all people on the Day of Resurrection.

        And its counterpart is the saying of the God High: (So by your Lord, we will surely question them all * about what they used to do) Al-Hijr: 92, 93, and his saying: {And stop them; indeed, they are to be questioned.} As-Saffat: 24.

        And he said: {the Day He will call them and say, what did you answer the messengers?} Al-Qasas: 65. Other verses came to the contrary, such as His saying: {Then on that Day none will be asked about his sin among men or jinn.} Al-Rahman: 39. And as he said: {the criminals, about their sins, will not be asked.} Al-Qasas: 78.

The answer to this is three aspects:
The first aspect: which is its point of reference to the Qur'an, is that the question is of two parts:
        The question of reprimand and its tool is often: "Why", and the question of intelligence and inquiry and its instrument is often: "would", then the affirmative is the question of reprimand, and the denial is the question of intelligence and inquiry, the point of the Qur'an's indication of this is that his question to them is stipulated in all of it reprimand, such as his saying: {And stop them; indeed, they are to be questioned * They will be asked],. What is wrong with you? Why do you not help each other?} As-Saffat: 24, 25. And he said: {Then is this a magic, or do you not see?} At-Tur: 15, {did there not come to you messengers from among you?} Al-An'am: 130, and as he said: {did there not come to you a warner?} Al-Mulk: 8, to other verses.

And God's question to the messengers: What did you answer to rebuke those who belied them, like the question of the female child: For what sin was she killed in order to rebuke her killer?
        The second aspect: There are many situations in the Resurrection, in some of them they are asked, and in some they are not.

        The third aspect: The question for the recognition of monotheism and the belief of the Messengers[11].

        Al-Shanqiti presented multiple arguments, which represent a group of sayings, Q1. These sayings led to one conclusion, Q2, here, Al-Shanqiti moved from the group of sayings 1 which are the introductions to saying 2 which is the result, this plurality is the possible argument that is based on the probabilities received and accepted by the listener, Al-Shanqiti's answer is by mentioning three aspects or three theses, any of which can be chosen to refute the

confusion raised in the difference between the Holy verses, and these theses between them and the result are an argumentative link or an argumentative force that directs these sayings towards the desired result.

In the first argument, Al-Shanqiti made its starting point from the Holy Qur'an because of its authority and direct influence on the public, he gave an introduction that the arguments in the honorable verse are from the semantics of the question, and he mentioned two types of them in the Holy Qur'an, the first is reprimand and the second is intelligence and inquiry, Here, the arguments are implicit and carry the meaning of the question. What did you answer to reprimand those who belied them, such as the mother's question, for what sin was she killed to reprimand her killer? and that the denial question has an effect on the listener, and this is the argumentative purpose in directing the saying to bring about this effect so that he returns to his rightness and rationality, and this is the desired result.

As for the second proposal, Al-Shanqiti started from the science of interpretation by mentioning the multiplicity of the positions of the resurrection, and because the world of the resurrection is unknown, the arguments have a pluralistic point of view in it, and it is possible that there are multiple positions, in some of them they ask, and in some of them they are not asked.

And the third proposal: that the question be for acknowledgment and confession, and the question comes to two things: either you ask to learn, and this is the interrogation, or you ask to decide until the argument becomes necessary for the official, so if God Almighty asks him a question of recognition to be more informed in protesting against him, and the statement of the headquarters is an acknowledgment and confession.[12]

If we put these arguments in a ladder of arguments, we notice that it is a descending ladder of arguments, and that the level of the scale here is an argumentative ladder. Al-Shanqiti started from the significance of the Holy Qur'an in the first argument, which is the strongest argument, H1, then the second argument from the science of interpretation, H2, then the argument, which is the argument, all of these arguments lead to one conclusion "n." it is arguments that tend to support the same conclusion, which is that everyone is responsible on the Day of Resurrection, all these arguments belong to one category of argument; Because it belongs to the same argumentative scale. The arguments differed in their arguing power, and that is because for every statement that appears at some level of the scale, the statement above it is a stronger evidence than it is for "n".

N = Everyone is responsible
H3 = A question of reprimand and reprimand and its tool: "Why", or an intelligence and inquiry question and its tool: "Would?"
H2 = There are many situations in the Resurrection, in some of them they are asked, and in some of them they are not asked
 H1 = The question for the acknowledgment of monotheism and the belief of the Messengers. An intelligence question and its tool is often: "would".
Meaning of the question in the Holy Qur'an
A question of scolding and reprimanding, and it's often tool is: "Why."
H3 = A question of reprimand and reprimand and its tool: "Why", or an intelligence and inquiry question and its tool: "would?"
H2 = There are many situations in the Resurrection, in some of them they are asked, and in some of them they are not asked
H1 = The question for the acknowledgment of monotheism and the belief of the Messengers.

And if we put the arguments on the scale of the arguments:

N = Everyone is responsible.

H3 - A question of scolding and reprimand and its tool: "why", or a question of intelligence and inquiry and its tool: "would"

H2 - There are many situations in the Resurrection, in some of them they are asked, and in some of them they are not asked

H1 - The question for acknowledgment of monotheism and ratification of the Messengers

The fourth topic: the manifestations of the argumentative links in the book of Al-Shanqiti

Argumentative links: An argumentative link is "a word of comment and guidance that connects the information of a text and its arguments, and puts in particular the information in the text at the service of its argumentative purpose."[13] Argumentative links are defined as: (verbal links or tools) that link two statements or two (or more) arguments, a correlative link that makes them both tend to reinforce the result, the arguments are achieved thanks to the argumentative link; "Because its occurrence in any expression leads to the generation of additional argumentative power."[14] These links may be explicit or implicit.

Argumentative ties are of great importance in the consistency and consistency of the text or discourse, as they are linguistic mechanisms that link arguments on the one hand and the premises and conclusions on the other hand.[15] Links can be represented by the following tools: "But, rather, then, even, especially, because, since, nevertheless, perhaps, almost, what… except etc.[16]

Example: Argumentative conjunction "but"

The Argumentative link "rather": in the Arabic language it is "the letter to strike"[17], the grammarians expressed it in various terms, such as: leaving something of speech and taking something other than[18], moving from one purpose to another,[19] and "rather" is an argumentative link used for arguments and invalidations, and it establishes a complex argumentative relationship of two argumentative relationships: a relationship between the argument and the conclusion, and a second argumentative relationship that goes in the direction of the opposite result, i.e. between the strong argument that comes after "rather" and the previous counter result, and he knows that he connects the arguments with the conclusions, and the counter result no-n, will become the result of the whole saying, which is the approved result, because the argument after " rather " is stronger than the argument that comes before it, meaning that this link always connects two arguments that serve two opposite results, likewise, it connects two consistent arguments, that is, they serve one result, or links between a group of consistent arguments, except that the argument that comes after it is stronger than the argument or arguments that precede it.[20]

This link has two argumentative uses, the first is the use of arguments synonymous with "but", and connects two opposing arguments, and the second use: a synonym for "until", and connects two consistent arguments, that is, it lead to the same result, if this conjunction has something in common with "even" in that it inserts an argument stronger than the argument before the conjunction, it does not present the strong argument as the strongest and best argument that serves an intended result, or as an argument at the highest levels of the argumentation scale, since the argument listed by "rather" stronger arguments may follow it, and if there are multiple arguments after "rather", then the last argument is the strongest, just as the arguments with "rather" are only apparent arguments, and they do not contain implication, as it is required to declare them, so he does not accept the explicitness of some arguments and the implication of others. It also provides details.

If after "rather" is a sentence, then the meaning of the strike is either a nullification, or

a transition from one purpose to another, and what concerns our argumentative research is the second use, that is, the strike is on the side of leaving to move from one purpose to another without nullification, i.e. what concerns us in "rather" Argumentative is synonymous with "but". [21]

N N-NO
1 Rather H2
N-NO

And examples of the link "rather" proof in the book of Al-Shanqiti in the verse: {When the hypocrites come to you, they say, We testify that you are the Messenger of Allah} Al-Munafiqun: 1. Al-Shanqiti states[22] that what they testified about is true, because the message of our Prophet is undoubtedly true, and God has lied to them by saying: {And Allah testifies that the hypocrites are liars} Al-Munafiqun: 1. Although His saying: {And God knows that you are His Messenger}Al-Munafiqun: 1 as if to believe them.

Al-Shanqiti mentions that they testified to the Prophet of the message, and that it is true and there is no doubt about it, but in another verse they lied, and in another verse they believed them. Al-Shanqiti responds to this by saying: God's denial of Him is based on their attribution, the testimony to themselves, in their saying: "We bear witness," and they, in the innermost part of the matter, do not bear witness to His message, rather they believe that it is not, or they doubt it.

"In fact, they believe that it is not," as the Almighty's statement about them indicates: "Should we believe as the foolish have believed?" Al-Baqarah: 13.

Or "suspicious" as indicated by the Almighty's saying: {And whose hearts have doubted, and they, in their doubt are hesitating} Al-Tawbah: 45

Al-Shanqiti used the tool "rather" and then a sentence as in his saying (And they, in the matter, do not testify to his message, but rather believe in its absence, or doubt it, as he established the link "indeed" a set of argumentative relations, there was an improvement in the transition from one purpose to another by means of the link "rather", as the concept of the verse moved from the first argument "H1" "in the interior they do not bear witness to the Prophet's message" to the second argument "H2" "The innermost argument they believe is not," this is also supported by the third argument "H3" that the reason for not believing is "their doubt about the message".

The conclusion is that they are "hypocrites".
The answer is in the scale of the counter-result brought about by the argumentative link "rather" when it was transferred from one object to another, which is as follows:
H1 = Apparently, they testify to the message So deep down, they do not bear witness to his message.
H2 = Apparently, they believe in the message So deep down, they think not.
H3 = Apparently, they believe in the message So deep down, they doubt the message.
So deep down, they do not bear witness to his message.
Apparently, they testify to the message So deep down, they think not.
So deep down, they doubt the message.
N = Muslims
H3 = The message of the Prophet is undoubtedly true
H2 = Apparently, they affirm that the Prophet is the Messenger of God
H1 = Apparently, they testify to the message

No - N = hypocrites
H3 = So deep down, they are suspicious
H2 = So deep down, believes that it is not
H1 = So deep down, do not testify to his message

After entering the link "rather" on the sentences, he established a second argumentative relationship: it goes in the direction of the opposite result, that is, between: the arguments of the affirmative scale and the arguments of peace are the counterarguments, and the strong argument that came after "rather" is: "they doubt it" i.e. they doubt the message the Prophet.

= So deep down, "they do not believe in the message", the opposite result of the previous result
= that they are hypocrites.
n = they are Muslims n - no = they are hypocrites
H1 = the apparent "bear witness to the message" rather
H2 = deep down   "They do not believe in the message"
No- n

The fifth topic: the manifestations of the argumentative factors in the book of Al-Shanqiti

Argumentative factors do not link arguments between arguments (between an argument and a result or between a set of arguments), but it restricts and restricts the argumentative possibilities that a statement has, and the argumentative factors include tools such as: maybe, roughly, almost, a little, a lot, what...except, and most of the minor tools.[23]

Argumentative factors have several functions, including the function of prompting the acceptor to determine the result, and the function of reducing the ambiguity of the utterance and the multiplicity of its results, by presenting the appropriate result to the acceptor, which is determined by the argumentative factor, and the mechanism for this is the argumentative directive to be a single result, likewise, if you enter into a utterance that would bring it out from the rhetorical to the rhetorical, i.e. from the level of description, reporting to arguing, where these mentioned factors are directed to the discourse towards a result.[24]

The argumentative factor

The tool "Inma" in the Arabic language is used to limit the descriptive to the adjective, and the meaning of the word "indeed" is to include the meaning of "what else"[25]. And the entry of "Inma" to the sentence "is what makes speech of a clear argumentative nature, while its absence makes it merely to inform and inform, and language is satisfied with the function of informative and does not transcend it to argumentative" [26].

The argumentative factorial "Inma" of Am of the shortening methods, and that it is useful in speech after the action is affirmative of one thing and negation of another, if I say (inma Zayd came), he understood from it that I want to deny that the respondent is not Zaid, and if we subject this sentence to the argumentative directive, as by entering "Inma" it works to direct the uttered towards a narrow specific result, so the responder is nothing but Zaid, and this is the result that the speaker intends to convey to the listener. Who might be under the illusion that the one who came might be old or righteous.

The argumentative factorial "Inma" of Am of the shortening methods, and that it is useful in speech after the action is affirmative of one thing and negation of another, if I say (inma Zayd came), he understood from it that I want to deny that the respondent is not Zaid, and if we subject this sentence to the argumentative directive, as by entering "Inma" it works to direct the uttered towards a narrow specific result, the one who came isn't Zaid, and this is

the result that the speaker intends to convey to the listener, who might be under the illusion that the one who came might be Omar or Saleh.[27]

Example of the argumentative factor "Inma"

The example of the argumentative factor "inma" in Al-Shanqiti's book, we mention it in his answer to the verse in the Almighty's saying: {You are only warn him who follows the Remembrance and fears the Merciful} Yasin: 11. Al-Shanqiti mentions that its apparent meaning is specific to warning those who benefit from it. And its counterpart is the saying of the Most High: { you are only a warner for those who fear it} Al-Nazi'at: 45. Other verses have come that indicate the generality of the warning, such as His saying: {And warn thereby a hostile people} Maryam: 97, and His saying: {that he may be to the worlds a warner } Al-Furqan: 1.

Al-Shanqiti mentions that the plural aspect is: The warning is in fact general, but in some verses it is specific to the believers. To show that they are the ones who benefit from it and not others, as the Almighty said: {And remember, for the reminder benefits the believers}. Limiting the argumentative factor "Inma" has one result, which is "only the believers are the ones who benefit from the warning.[28]

Here, the specificity of some verses is limited to the short, using the argumentative factor "Inma" which came to prove the specification in some verses to the believers, and to deny the benefit of the verse from others, as it is limited to them, when the argumentative factor entered, the sentence was directed towards a specific result confined to assigning the verse to the believers only, as it directed the uttered towards a narrow result and this is the specification, and restricting it to the believers, meaning "the verse is only for the believers."

Thus, there is an implicit result that can be inferred from the presence of general warning verses, and if Al-Shanqiti had not mentioned the argumentative factor "Inma," his sentence would have been only for informing and informing and not going beyond it to the prescriptive factor, as his words are descriptive and not a useful verbal act, meaning that we change your opinion or negate your proposal or refute what you claim.[29]

Al-Shanqiti could have mentioned the answer without mentioning the factor "Inma" for example: (The warning is in fact general, and in some verses it is limited to the believers, to show that they are the ones who benefit from it and not others). Here the sentence is informative to inform only and it can be silent then, but after the entry of the factor "only" the saying became of an argumentative nature, and that is with the help of the position occupied by the factor "Inma", as Al-Shanqiti started from the position of quality "the elite agreements", which are agreements and "places that favor the elite instead of the masses" [30] By using the factor "only" he made the believers elite, and they are the ones with whom warnings benefit, the locus is a common idea accepted by a wide audience, and upon it is based the inference in the language.[31]

There are general verses that include non-believers, and warning does not work for them.

Because they do not fear God when He says: {And whether you warn them or do not warn them, they will not believe} Al-Baqarah: 6 There are verses that single out the believers for their response to them because of their fear of God, benefiting is restricted to the believers, because benefiting requires introductions such as following the dhikr and fearing the Most Merciful, and this is only available to the believers, and because the guarantor of these sayings

is the place or the intellectual store that is accepted and shared by a group of people or a Muslim who has them. That is, these premises are known to the listener, so it is not possible to address someone who is ignorant of it. With this, Al-Shanqiti directed his words towards the conclusion "that the believers benefit from warning" and based his saying with a ready-made argument from the Book of God by saying: {And remind, for the reminder benefits the believers} Al-Dhariyat: 55. Thus, Al-Shanqiti proves that this verse does not contradict the other verse which states that the warning is for the common people.

Because they fear God
"Inma" in some verses, the believers are singled out For their response
For their benefit
N=Only believers benefit from the warning
H1 = He singled out some of the warning verses for the believers to benefit from them
H2 = general warning verses for all people
n = warning verses for the general public and specific verses for the believers
n = warning verses for the general public and specific verses for the believers
H1 = He singled out some of the warning verses for the believers to benefit from them
H2 = general warning verses for all people

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[1] Introduction to arguments: Muhammad Al-Wali: 11: Al-Fikr Magazine: Issue 2: Volume 40: October/December 2011.

[2] If the defender of the Holy Qur'an sets himself up to prove the arguments of the Holy Qur'an, then he is here in the position of "the sender," says Dr. Raja al-Hasnawi: "The meaning of proof requires a proven and affirmed, as well as the case of negation, as it requires a negator and a negator of it, and then there is a proof that the thing that is denied does not exist, in both cases the proof takes place." See: The arguments with the concept of status according to Sibawayh - A constructional approach between the scientific and educational purpose: 167, 168: Journal of Ahl al-Bayt, peace be upon them: Issue fifteen.

[3] Arguing its nature, fields and functions: Abu Bakr Al-Azzawi: 57.

[4] Arguments in the Qur'an: Abdullah Solah: 33.

[5] See: Repelling the illusion of confusion from the verses of the Book: 335.

[6] See: Argumentative Ladders in the Stories of the Holy Qur'an: Bouslah Fayza: 120.

[7] See: The argumentative ladders in the words of Imam Al-Hassan: Prof. Dr. Muzahim Matar Hussein, Marwa Husam Kadhim: Al-Qadisiyah University: 1090: Journal of the College of Basic Education for Educational and Human Sciences: Babylon University: Issue 41: December: 2018.

[8] See: Language and Arguments: Dr. Abu Bakr Al-Azzawi: 20, 21.

[9] Argumentative Ladders in the Stories of the Holy Qur'an: Bouslah Faiza: 99.

[10] Language and arguments: Dr. Abu Bakr Al-Azzawi: 21.

[11] See: Repelling the illusion of confusion from the verses of the book: Al-Shanqiti: 143.

[12] See: Al-Sha'rawi interpretation (Thoughts of Al-Sha'rawi in the Tafsir): 7/4048.

[13] Arguments: Christian Plantin: Translated by Abdul Qadir Al Muhairi: 120.

[14] See: The Linguistic Arguments of Anscomber and Decroux: Al-Radhi Rasheed: 235: Alam Al-Fikr Magazine: Issue 1: Volume 34: Year 2005.

[15] Argumentative Relationships in the Holy Qur'an: Muhammad Orabi: 49.

[16] Language and arguments: Dr. Abu Bakr Al-Azzawi: 27.

[17] Grammar Dictionary: Dr. Mahmoud Fahmy Hegazy: 93.

[18] According to Sibawayh: "As for (rather), let him leave some speech and take on other things." Al-Kitab: 4/223.

[19] Language and arguments: Dr. Abu Bakr Al-Azzawi: 62.

[20] See: Ibid: 62, 63.

[21] See: Language and Arguments: Dr. Abu Bakr Al-Azzawi: 61-62.

[22] See: Repelling the illusion of confusion from the verses of the Book: 319.

[23] Language and arguments: Dr. Abu Bakr Al-Azzawi: 27.

[24] See: Argumentative factors in the Arabic language: Dr. Izz al-Din al-Najah: 33, 61, 62.

[25] See: The Sciences of Rhetoric / Al-Bayan, Al-Ma'ani and Al-Badi': Ahmed Mustafa Al-Maraghi: 151.

[26] Argumentative factors in the Arabic language: Dr. Izz al-Din al-Najah: 56.

[27] See: Ibid: 54.

[28] See: Repelling the delusion of confusion from the verses of the book: For Al-Shanqiti: 269.

[29] See: Argumentative factors in the Arabic language: Dr. Izz al-Din al-Najah: 54-56.

[30] The Argument Theory of Chaim Perelman: Dr. Al-Hussein Banu Hashem: 48.

[31] The theory of arguments in language: d. Shukri Mabkhout: Within the book The Most Important arguments Theories in Western Traditions from Aristotle to Today: 380.