

The Characteristics of Hajjaj in the Holy Qur'an and its Inferential Mechanisms “A Study in Some Models”

Samira Khames Abood¹, Dr. Ahmed Khaled Mahmud²

Abstract

Pilgrimage has its characteristics in the Holy Qur'an in general, and scholars have noted this in numerous studies. The openings and endings have their pilgrimage characteristics that have an impact on the recipient as well. They varied in different aspects derived from the texts, in the openings and closings of the surahs, united by one goal, which is to achieve convincence for the listener on various topics. Opening and closing.

In our research, we will look at some models that show the characteristics of pilgrims in the Holy Qur'an and its inferential mechanisms. This topic raises many issues, perhaps the most prominent of which are:

What are the most prominent inferential mechanisms in the Holy Qur'an and what are its argumentative characteristics?

Through this question and many other questions that arise strongly on this subject, we will work through the mechanisms of deconstruction and analysis to identify some of these manifestations, tracing the effects of these characteristics in some Qur'anic models.

Keywords: *inferential mechanisms, Quranic arguments, scientific miracles.*

Introduction

Inference: (concept and history).

The circle of operation of inference has a wide extension that is similar to other concepts used to refer to argument, such as evidence and proof. Although they are a matter of emancipation or expansion, then evidence is more general than argument and inference is broader than argument and includes it. In addition, argument does not benefit certainty, conclusiveness, and stability, which is different from proof and inference. mental.

1_ The concept of language inference:

The linguistic root of reasoning goes back to the fact that it indicates the request for evidence and the path leading to what is sought, and also, according to the religious and fundamentalist discourse, it is evidence of rational, jurisprudential evidence, and it may be intended to seek evidence, and according to this fundamentalist approach to reasoning, it is considered a path. Leading to knowledge of judgments using rational rules based on supporting evidence and arguments that combine reason and transmission, and thus it is one of the mechanisms of persuasion that depends on the interpretation of texts and the study of inferential links leading to the weighty evidence that the discourse needs in controlling the fundamental, linguistic or logical rules, and operations. Inference

¹ Assistant teacher, College of Islamic Sciences, University of Baghdad, Department of Arabic, Dsam3105@gmail.com

² Assistant teacher, College of Islamic Sciences, University of Baghdad, Department of Arabic

crystallizes in the mental process by which thought moves from things whose validity is recognized to other things that necessarily result from them and are new from the first. Inference may come in several forms, including deduction, deduction, and induction, and inference may be direct or based on analogy, and there are those who have found Inference can be in the custom of establishing evidence based on a text, consensus, or something else, so that there are those who tried to link the science of theology, proof, and reasoning in knowing and arriving at many facts in the legal texts, because it involves flexibility in thinking and the method of adopting it. On a complex network of relationships that establish his discourse, it is not possible to imagine reasoning without a discourse that expresses and supports it. It is essentially a rational tool with a process that proceeds from the premises to the results on the guidance of logical relationships. The strategy that he uses proceeds from direct meanings to indirect intended meanings. Based on communication competencies.

2_ Inference idiomatically:

Logical reasoning has been defined in two parts: the first is direct reasoning, which is by accepting a proposition and acknowledging its truthfulness without there being mediation between the proposition and the result that requires contemplation, and indirect inference, which is the transition from a proposition to the result through an intermediary, which is represented by the means of measurement..

Argumentative research has tried to benefit from this mechanism through the ability that was manifested in three directions, the first trend that was represented by Perelman and Blanchet, and this trend crystallizes around the fact that inference is a set of categorical techniques that enable proof of the means of persuasion in various estimates and conceptual conclusions that it requires. The discourse, and the second direction was the essence of the theory of both Martin and Kreese, which entails a basic idea that inference should be concerned with studying the possible logical relationships in the discourse, and the third direction focused on Decro, which was manifested in that it stems from a deep level based on the semantic or functional description that It assumes that each sentence is deductive in nature, as it derives informative data for pronunciation that helps to deliver informative information to the addressee through discourse, and that one of the basic features that must be taken into consideration in argumentative inference with the form of discourse is that it is distinguished from demonstrative inference, as the adjective Or the feature of intentionality is an essential essence of inference in a particular communicative context, it cannot be described without referring to some intentional utterances, and according to this perception, it is impossible to isolate any part of the meaning that has not been previously designated by verbal functionalism.

There are various inference mechanisms, including rhetorical, logical, analogical, dialectical, and demonstrative reasoning, and it can be said that inference is specific to argumentative discourses that are characterized by ambiguity and ambiguity in context. Therefore, it depends on the social and mental context that can compensate for the grammatical, lexical, and semantic weakness, which represents an effective means in defining the significance and revealing the meaning..

Therefore, we notice in the Holy Qur'an a number of openings and endings of the Qur'anic chapters that benefit consideration, inference, and the call to deepen it in order to reach intent, truth, and persuasion.

The Holy Qur'an employs in its openings the witness's inference of an unseen truth for the purpose of persuading the recipient and proving that it is factual. Praise your Lord and ask His forgiveness. Indeed, He is Forgiving.)) Al-Nasr: 1-3), so the incident of the conquest relied on the event of a realistic nature, which was confirmed by Perlman in that the use of a realistic witness leads to drawing attention to the subject and strengthening the inference on its credibility, and this inference is based on a persuasive technique aimed at winning over the listener by mobilizing News arguments about what will be

achieved, which is a method based on extrapolating the requirements of the worldly and otherworldly reality, with a Qur'anic expressive uniqueness that cannot be questioned as to its occurrence and its events on the ground, which was taken into account in the context of that editorial in a stylistic manner based on the condition and its response to direct influence within the framework of worldly metaphysical reporting, So the historical event that crystallized in the conquest of Mecca was called by the Noble Qur'an the description of conquest in His saying - the Mighty and Sublime -: (When God's victory and conquest come), most of the commentators have gone in saying that the Almighty's saying came in the conquest of "Makkah, and the victory that gave victory to the Messenger of God - may God's prayers and peace be upon him." And peace be upon him - upon the people of Makkah." Likewise, "It was said that what is meant is the genus of God's victory of the believers and the conquest of Makkah and the rest of the country to them. Its time, so be anticipating its flowers and ready to thank Him. And you saw people entering the religion of God in large groups, such as the people of Makkah, Taif, Yemen, Hawazin, and other Arab tribes." Forgive him, for he was repentant, and thus this verse was revealed. It was predicted that it was "an obituary for the Messenger of God, may God bless him and grant him peace, because when he read it, Al-Abbas cried, so he, may God's prayers and peace be upon him, said, 'What makes you cry?' Then he said, 'Your soul is mourned for you.' He said, 'It is for you as you say.' Perhaps that is because it indicates the completion of the call and the perfection of the matter of religion, as it is like his saying: Today I have completed." You have your religion or because the command to ask for forgiveness is a warning of the approaching death, and that is why it is called the Surah of Farewell."

The general inferential meaning of the pilgrims is that the process of conquest of Mecca represented a stage from which we can infer that the message of the Messenger Muhammad, may God bless him and grant him peace, has been completed and has achieved its fruits and its end. All people have been informed and they have entered the religion of Islam in droves. It is a witness to an absent event that will occur in the future in that it Be aware of the death of the Messenger, may God bless him and grant him peace, which could be as follows:

Inferred result	Introduction to witness reasoning
Obituary of the death of the Messenger (may God bless him and grant him peace)	The conquest of Mecca

The Qur'an followed a path that follows a natural logical sequence of the cycle of life in inferring death, which was stated in the opening of Surat At-Takadhar in the Almighty's saying: Multiplication has distracted you (1) until you visit graves (2) No, you will know (3) Then no, you will know. They know (4) No if You will know with certainty (5) You will see Hell (6) Then you will see it with the eye of certainty (7) Then you will be asked that Day about Bliss. (Reproduction: 1-8)

As this inductive reasoning is coupled with the form of anticipating the future and the situation, this method includes a pilgrimage dimension represented in directing action according to the teachings of the Qur'anic text (Al-Hajjaj in the Qur'an: Abdullah, his verse: 168), teachings that are based on persuasive features that destroy the production of discourse and achieve an action that carries both promise and threat. When preoccupied with the multiplication of money and children, it is verbalized based on the capabilities of the language and its influential character based on the use of (the past verbs, I have inspired you and I visited you, and repetition in the deterrent tool no, and the reception in will and present tense verbs and then emphasis with the conjunction then) with a logic in which the proof of the result of (regret) is clear. And regret is a characteristic that gives this inductive inference solid evidence that the aforementioned result has been achieved, because these evaluations are specific to the speaker (God Almighty), so they are placed in the position of verified arguments, and the form of rebuke to His servants is a reason

“for them being preoccupied with what they were created for, worshipping Him alone with no partner, knowing Him, and turning to Him.” And prioritizing His love over everything: {He distracted you} from that mentioned {multiplying} and did not mention the multiplier by it, to include everything that the multipliers multiply and which the proud take pride in, such as multiplying in wealth, children, supporters, soldiers, servants, prestige, and other things. Which is intended for each one to multiply for the other, and is not intended for sincerity to God Almighty.”, emphasizing that this multiplication of worldly pleasures is tantamount to remembering and reminding to continue “your heedlessness and distraction [and preoccupation] {until you visited the graves} and then the cover was revealed to you, and his saying indicates : {Until you visited the graves} that the isthmus is a home intended for access to the eternal abode, that God called them visitors, and did not call them residents. This indicates resurrection and reward for deeds in an everlasting abode, and that is why He threatened them by saying: {No, you will know, then no, you will rise. Monkla If you only knew the knowledge of certainty} meaning: If you knew what is before you with knowledge that reaches the hearts, you would not be distracted by multiplication, and you would hasten to righteous deeds.”

This indirect inference indicated that mockery of reproduction and striving for the world led to your forgetting the afterlife, which is the abode of survival, and winning the afterlife is through good deeds. The inference process took a logical sequence that begins with an introduction and ends with a conclusion according to the following:

Inference about death/afterlife	Introduction and factual witness
Until you visited the cemeteries / inferring death	Reproduction Your bragging about children and supporters and your bragging about .money and lineage

The inference goes beyond the level of the witness and the absent in order to confirm the evidence or the evidence from which the truth of the matter is inferred. (1) A messenger from God reciting purified scriptures (Al-Bayyinah: 1-2), and perhaps the evidence formulated in the context of inference allowed the conclusion of specific facts that lie in the non-dissociation of those who disbelieved among the People of the Book and the polytheists until the evidence represented by the Prophet (PBUH) was presented, and it is an employment that relied on the data of reality in terms of lack of belief in the prophetic message, and the presence of this relationship and interdependence in The idea and the event between its parts in this successive form is to highlight the argumentative goal envisaged in influencing the listener.

In addition, this employment of inferential pilgrims in this verse helped produce arguments in a way that does not contradict with his rational approach that reality confirms, so the interpretation of the Almighty’s saying: “Those who disbelieved were not.” meaning, the people of disbelief and denial were not those who disbelieved in God and His Messenger, then He explained them. By saying: “From among the People of the Book and from the polytheists,” that is, from among the Jews and Christians, the People of the Book, and from among the polytheists, worshipers of idols and idols, “dismounting until proof comes to them,” that is, separating and abstaining from what they are upon of disbelief, until a clear argument comes to them.” It is the mission of Muhammad, may God’s prayers and peace be upon him, and that is why he explained it by saying {a messenger from God} that is, this proof is the message of Muhammad, may God’s prayers and peace be upon him, sent from God Almighty {they recite purified pages} that is, they read newspapers to them Free from falsehood by heart, because The Prophet, may God’s prayers and peace be upon him, is illiterate and does not read or write.” And there are those who linked it to the personality of the Messenger, as “the proof is the clear argument, which is the Messenger.” Al-Tabari included with his chain of transmission al-Hassan on the authority of Qatada (exhausted).

Until the proof comes to them) He said: Which is the Qur'an.", The method of comparison can help us in inferring that the disbelievers' lack of conviction with the argument represented by the Messenger or the Qur'an led to the Qur'anic discourse presenting two contradictory images in the mind of the recipient, which made the inference to be more Effective and more persuasive. Therefore, I counted among the logical deductive arguments that the recipient accepts effortlessly, which can be represented in the following:

Those who disbelieved from among the People of the Book and .the polytheists were not separated	introduction	1
Clear proof will come to them (1) A messenger from God reciting .purified scriptures	introduction	2
Confirming the evidence	a result	3

Inference by example achieves an influential persuasive function, so some subjects are called upon to achieve that function. At the end of Surat Al-Tahrim, God Almighty said: And God set forth as an example for those who believed Pharaoh's wife when she said, "My Lord, build for me a house with you." O Paradise, and save me from Pharaoh and his work, and save me from the wrongdoing people. (11) And Mary The daughter of Imran who guarded her chastity, so We breathed into her of Our Spirit, and she believed in the words of her Lord and His books, and she was of the obedient. □ (Prohibition: 11-12). Inference by example: (It is a successful means of expressing the values and facts that summarize human experiences. It is a type of inference that makes a qualitative shift through combining... Between induction and analogy through intuition, where it is used as a symbolic value or as a value proposition that responds to the issues raised by passing from the general to the specific or vice versa, with the aim of demonstrating an issue or contributing to the establishment of a special rule that serves as an abstract situation during which the listener relies on a specific thesis) (And his coming in that conclusion to infer the wonderful human experience told by the story of these two women with the aim of convincing the recipient of a certain idea and to strengthen the degree of belief in that bright image and then focus it in the mind.

And since there was a lot of mention in this Surah of women, God Almighty wanted the Surah not to be devoid of mentioning them out of specification for their significance. "(And perhaps the benefit of mentioning Mary and the wife of Pharaoh is an inference in two ways, one of them: to glorify them, as the second mentioned: to show the servant that... He does not prevail over another except through goodness. She has guarded her chastity, that is, from immoral acts, because she was accused of adultery. And chastity is understood as it is. Ibn Abbas said: Gabriel blew. In the pocket of the shield and he extended it with his two fingers and blew on it, and everything that is on the shield of rags and the like is referred to as private parts. And the example of Noah's wife called Ba'ilah, and Lot's wife called Ba'ilah, it contains multiple benefits that no one knows in its entirety except God Almighty, including repentance. It is for men and women a great reward and a painful punishment, including the knowledge that the good of others does not benefit the one who corrupts him, and so Helping others does not harm the one who is reconciling, and among them is that the man, even if he is Extremely righteous, he does not feel secure with the woman, nor does he feel secure with himself, like what happened with the wives of Noah and Lot, and among them is the knowledge that the He preserved women and made them chastity extremely beneficial, as He benefited Maryam bint Imran, as God Almighty told us, and He said: □ God has chosen you, purified you, and chosen you □ [Al Imran : 42] Among them is the warning that supplication for sincerity in the presence of God Almighty is a means to salvation from punishment and to unfair reward. I will not be held accountable, and the return to the Eternal Presence is necessary at every door, and to Him is the return and the return. His power is great and all is exalted. He died, there is no god but Him and to Him is the return. Praise be to God, Lord

of the worlds, and may His blessings and peace be upon the Master of Messengers, and his family and companions.

Invoking inference through proof for a social situation or rejected behavior is of great importance in that it works to deepen the thesis and recall the reasons and causes that justify the behavior and lead to persuasion. In the opening of Surat Al-Mujadila, the Almighty said: "God has certainly heard the speech of the woman who disputes with you about her husband and complains to God." And God hears Your dialogue. Indeed, God is All-Hearing, All-Seeing. (1) Those of you who speak closely with your wives are not their mothers. Their mothers are only those who And indeed, they speak reprehensible words and falsehoods, and indeed, God is Most Pardoning and Forgiving. (2) And those of their wives who help each other, then They will go back to what they said, so free a slave before they touch each other. That is what you will be warned about. And God is Aware of what you do. (Al-Mujadila: 1-3)

The verse supported the inference with a strong argument about a negative phenomenon that existed in the Islamic society, so the argument was in the matter of argument in the light of which the inference was made. (The person who argues, to justify opinions and prove positions, relies on values that he carefully selects so that they suit his argumentative goals and the desired goals of his speech. You see the speaker rejecting an idea on the pretext that it opposes a certain value, calling for a position in the name of a specific value, and blaming the opponent for a certain behavior because it contradicts a single value or a group of values) And the value that is forbidden here is narrated by the reasons for the revelation: (Khawla bint Tha'labah was married to her by her husband, and the following marriage was during the pre-Islamic era, which was absolutely forbidden to a woman. Therefore, the presence of the Messenger did not give her a fatwa because he had not received from his Lord anything that would invalidate it, and he, may God's prayers and peace be upon him, said to her: "It was forbidden." So she said, "By the One who sent you with the truth and revealed to you the Book, he did not mention divorce, and that he is the father of my children and the most beloved of people to me." So he said, "I am forbidden to him." She said, "I complain to God about my loss and my loneliness." Then she said, "O Messenger of God, I have been with him for a long time and have spread my stomach for him." He said, "I do not see you except that I am forbidden to him, and I did not I was ordered to do something about you, so she started to go back to the Messenger, and whenever he said to her, "I am forbidden," she said, "I complain to God about my poverty, loneliness, and the distress of my condition." And when "she was sincere in her complaint to God and was discouraged from exploring her harm from other than God," God revealed regarding her: "God has heard..." and it was said She pleaded with God, raised her story to God, and spread her sorrow in God's hands - and God looked at her and said: "God has heard".

Inferring this event and prohibiting arguments addressed social ills demonstrated by conclusive evidence and arguments that convinced Muslims and imposed on the Messenger (may God bless him and grant him peace) directing society to the necessity of staying away from prioritizing customs and imitations over religion, and it represented a new way of dealing with the issue of divorce and its limits.

Sometimes reasoning is based on tangible evidence that shows the approach of the Creator, Glory be to Him, in convincing those who doubt God and the Last Day, Glory be to Him. God Almighty said at the end of Surat Fussilat: We will show them Our signs on the horizons and within themselves until it becomes clear to them that it is the truth. It is not sufficient that your Lord is a witness over all things. (53) Indeed, they are in A feeling of meeting their Lord. Indeed, He encompasses everything. (Fussilat: 54)

Persuasion is represented in a way that relies on visual and sensory phenomena through which a person can easily infer the truth, and looking at the divine power with intent and reverence. The signs of the horizons, including the movement of the universe and the

various natural manifestations it contains, and the divine signs that the soul contains, are evidence of proof. Regarding the divine truths, Dr. Kasid al-Zaidi says: (The Qur'an seeks to stimulate the senses, revive the feelings, and open the eyes and hearts to the wonders in this great universe. When the Qur'an draws attention to the heavens and the earth and their composition, it directs the senses and thought to the greatest things that are visible in this vast universe.)).

The conjunction of the inference with the vision that relied on a present tense verb preceded by the reception letter indicates the continuation of the appearance of miracles... and of the events that take place in the conditions of the world, and the different things that will happen to them and what becomes clear to them through it, indicates that this religion is true, and that this book is true. And that Muhammad - may God's prayers and peace be upon him - is the Truth, and that the source and originator of these verses, events and matters is the Truth - Glory be to Him. Among those verses was the subjugation of the infidels, the supremacy of Islam, and the vanishing of the enemies of the religion.

The Qur'anic discourse was not limited to inferring natural phenomena, but also in souls, "and within themselves": because among the signs of occurrence and differences in descriptions are what they can perceive... and also what happens to them from the differences in conditions of contraction and extension, plural and division, occlusion and attraction... and what they find necessarily. In their transactions and disputes.

Al-Hajjaj's structure in this conclusion was formulated in the form of argumentative reasoning, employing the ability to respond and persuade, which relied on logical structures that can be verified in reality to infer the validity of the argument and the issue.

In the Qur'anic discourse, the mechanism of inference was employed to bring the apparent and implicit meanings closer to the souls of humanity through the tangible and the existing. At the end of Surat Yasin, the Almighty says: "Is not He who created the heavens and the earth able to create the like of them? Yes, and He is the Creator, the All-Knowing. (81) His command, when He wills something, is that He says to it. Be and it will be (82) Glory be to Him in whose hand is the kingdom of all things and to Him you will be returned □ (Yasin: 83)

The inferential argument was presented in a general context that preceded this conclusion, which began from a narrow circle to a broad reasoning with standard dimensions: "And he gave us an example, and forgot his creation. He said, 'Who can revive bones when they are rotten?' (78) Say, 'Who will revive them?'" He willed it the first time, and He is All-Knowing of every creation. (79) Who He made fire for you from the green tree, so you kindled from it. (80) Is not He who created the heavens and the earth Able to create? Their likeness, yes, He is the Creator, the All-Knowing. Moving the idea from the creation of the heavens and the earth to the creation of human beings with that inferential relationship based on deduction provides a demonstrative argument for proving the divine ability. In that realistic connection, the one who was able to create fire in the damp branches of the marsh and the woods is able to create life in the worn-out ashes. Then he added in the statement by saying: "The ability to do something like", so the one who possesses this ability only indicates power, so " The Almighty's saying: "He who made fire for you from the green tree" Almighty Almighty pointed out His oneness, and indicated the perfection of His power in The resurrection of the dead by what they see of bringing out the dry burning from the moist, moist wood. This is because the infidel said: The sperm is hot and moist with the nature of life, so life came out of it, and the bone is cold and dry with the nature of water. How can life come out of it? Then God Almighty revealed: "Who made fire for you from the green tree," meaning that the green tree is from water, and the water is cold, wet, and bitter. He caused the fire to come together, and they do not go together, so God brought the fire out of him. He is able to bring out the opposite from the opposite, and He is capable of all things. "

All of these verses are a prelude and an inference to what life will be like on the Day of Resurrection, so the verse came as a continuation and in the form of denial and protest in the Almighty’s saying: “Is not He who created the heavens and the earth Able to create the like of them?” that is, the likes of manna. As a reward for resurrection... For He who created the heavens and the earth is able to He will send them.” And He is the All-Knowing Creator.”

It revives the bones	First introduction
He made fire for you from the green tree	Second introduction
He who created the heavens and the earth is able to create the like of them	Third introduction
In His hand is the kingdom of all things	a result

These inferences and introductions served to be rational arguments to convince the recipient of the power of God Almighty.

The Qur’anic discourse made visual transmittals a deductive and argumentative mechanism for interpreting and multiplying meanings in many situations, and exploited their energy and ability to convey and bring meanings closer to minds for persuasion. At the end of Surat An-Naml, God Almighty said: “And if I recite the Qur’an, whoever is guided only guides himself.” And whoever goes astray, say, “Indeed, we are among the warners.” (92) And say, “Praise be to God. He will show you His signs and you will recognize them, and your Lord is not heedless of what you do.” (An-Naml: 92,93).

A vision is a sensory image that sums up many features of enticement and intimidation. It produces an effect on the soul and imagination, achieving submissiveness that attracts the addressee, and works to arouse suspense and arousal. One researcher says: (The eye’s pleasure in the sensory image is accompanied by an emotional state due to the intensity of the image’s influence on it) ((,

There are some commentators who have tried to interpret the Qur’anic conclusion as the argument and proof of its truth. In his saying, “And say, ‘Praise be to God. He will show you His signs, and you will recognize them.’” meaning: Praise be to God who does not torture anyone. Except after the proof has been established”.

The structure of the argument intensified the meaning and urged the mind to delve into the depths of the statement to deduce the various connotations of the argument. Inference by vision reinforced this position, as in the Almighty’s saying:

The result	Conflicting argument
He will show you His signs and you will know them / Hujjah	So whoever is guided, it is for his own soul that he is guided, and whoever goes astray, say, ”:“Indeed, I am only of those who warn

From what was presented in this topic, reasoning is like one of the deliberative logical systems that were used in the Holy Qur’an, after which it enumerates sequences of propositions, some of which serve as arguments that cause the results. The Qur’anic discourse relied on inductive and demonstrative reasoning, which requires two or more premises to prove the truth of the propositions. Forms of reasoning that demonstrate the ability of Speech to persuade and influence the mind and conscience.

The second topic

Dialogue mechanism

The linguistic meaning of dialogue revolves around the fact that it is taken from al-hoor, which means returning from something and to something, and al-hoor: decrease after increase because it is a return from one state to another, and dialogue means responding, and dialogue: responding.

The terminological meaning of the concept does not deviate from the linguistic meaning in that it is "a type of conversation between two people, in which words are circulated between them in some way, so that one does not monopolize it without the other, and it is dominated by calmness and distance from hostility and fanaticism", but what dialogue can embody in The subject of argumentation is what the dialogue uses in terms of proof and argumentation to convince the opponent or the recipient. Perhaps the organic relationship between dialogue and argumentation has given it argumentative force, as dialogue and argumentation come together in that they are a conversation or discussion between two parties, with the factor of argumentation in strengthening the argumentative discourse in that argumentation in dialogue works. Provided that there is some kind of comparison of argument with argument.

Debate has been characterized in the Arab and Western heritage with negative characteristics because controversy is dominated by disputes and intolerance of opinion, and it has been mentioned in the Holy Qur'an in many places as a reprehensible dialogue. The foundations of reference that governed the dialogue law of Al-Hajjaj have been identified, and its mechanisms are deliberative elements that began from the works of the Geneva School, which circles around Eddie Rowley, the works of the language philosophers Austin, Sorel, and Grice, and the works of Anscomber and Decroux.

Dialogue functioned in argumentative discourse as a type of verbal interaction in which speakers commit to arguing until an agreement is reached. There are basic components of dialogue based on the exchange that takes place between two people exchanging dialogue. The intervention consists of speech acts, and the language/speech act is the smallest unit or Structure inside the dialog.

Thus, dialogue forms the broad template that contains all the tentacles and strategies of persuasion through argumentation, proof, argument, and logic. Argumentative dialogue is mentioned in the openings and conclusions of the Holy Qur'an in accordance with the meanings based on argumentation, argument, and proof. In the Almighty's saying: "Say, 'O you disbelievers. (1) I do not worship what you worship. (2) Nor are you worshipers of what I worship (3) Nor am I a worshiper of what you worship (4) Nor are you worshipers of what I worship (5) To you is your religion and no My religion □ (Al-Kafirun: 1-6)

As the argument for dialogue appears in the opening of this surah, through sharing the freedom of belief with the other in looking at faith and worship in what the messengers of heaven brought, it is dialogue: (It does not take on the character of coercion and does not include an understanding of oppression, but in achieving its goal it follows various paths of inference that drag others in. It leads to being convinced of the opinion of the interlocutor, and if others are convinced of this opinion, he will be like the one who said it in judgment (54), and this method of dialogue undoubtedly carries a content of gentleness and leniency that has its persuasive power in winning over the recipient and then influencing him. Perhaps: (The occasion of the revelation of this Surah reveals that the answer in this Surah stems from the suggestion of the unbelievers. It was said: "Out of their ignorance, they called the Messenger of God, may God bless him and grant him peace, to worship their idols.") And they worship His God in a way, so God revealed this Surah, and commanded His Messenger, may God bless him and grant him peace, And peace be upon him, that he should renounce their religion completely.", The response was a combination of two matters that could be perceived between two different things, and each of them is based on two pillars that have a certain relationship, so the opening of the surah is "Say, to pay attention to what In addition to saying that it is speech intended to be conveyed to people in particular. It is stated in it that it was sent with a word that conveys it. Otherwise, the entire Qur'an is commanded to convey it," and the use of the form of the call "and it begins Addressing them with the call to inform them, because the call calls for their minds to focus on what will be thrown at them. Efen, out of disdain for them and in support of the idea of disavowing them, and indicating that there is no He

fears them if he calls them something they dislike, which would arouse their anger, because God has sufficed him for them and protected him from harming them.”, this severe speech allowed us to work on refuting everything that The opponent presented it: “Then he said: {Neither am I a worshiper of what you worship, nor are you a worshiper of what I worship} meaning: Nor I worship you, meaning: I do not follow it or imitate it, but rather I worship God in the way that He loves and is pleased with. That is why He said: {And you are not worshipers of what I worship} meaning: You do not imitate the commands of God and His law in worshipping Him, but rather you have invented Something of your own selves, as He said: {They follow nothing but suspicion, and what souls desire. Indeed, guidance has come to them from their Lord} [Al-Nan]. Jam: 23] So he disavowed them in all that they were in, for the worshiper must have an object of worship and worship.” (Al-Hajjaj’s element in the dialogue in the method of responding was based on a strategy of comparing and contrasting between the truthfulness of the call and the invalidity of the claim of the unbelievers..

The question, which is one of the mechanisms of dialogue, plays a major role in the pilgrims, as the answer to the question aims to remove the addressee’s doubt about the point of view in question. God Almighty said at the end of Surat An-Nazi’at: □They ask you about the Hour, when will its anchorage be? (42) What will you take from its remembrance? (43) To the Lord. K Its end (44) You are only a warner of those who fear it (45) It is as if on the day they saw it they had only stayed for an evening or two mornings□ (The Nazaat: 42-46)

The question is not just a mechanism for generating an answer, but rather its role is to establish an argument. Questioning the unbelievers assumes that they have a position or are in possession of information that they must change or support, in addition to proving the evidence that is intended to pass on the truth and justify it, or inferring to prove the opposite. So the question about the Hour: “When will it be anchored?” i.e. Its establishment and confirmation, or its end and resting place are from the ship’s berth, which is where it ends and settles.” And this question is useless and cannot serve the issue and the evidence of the argument in mentioning it or specifying its time or “explaining its time in something, for mentioning it only increases them in error. And its time is among what God Almighty has reserved for His knowledge. It was said, “Why deny their question when you are one of its remembrances?” It means, “You are the one who mentioned it,” meaning one of its signs. His sending as a seal to the prophets is one of its signs, and it was said that it is connected to their question, and the answer to your Lord is its end, meaning the end of its knowledge.”. If the basis of the question is an error, then what is the benefit of knowing its time, since the goal of the message was: “It is only You who warn those who fear it” meaning: Your warning [its benefit] is only for those who fear the coming of the Hour, and are afraid to stand before it, for they are the ones whose only concern is preparing for it and working for it. As for the one who does not believe in it, he does not care about him or his obstinacy, because his obstinacy is based on obstinacy and denial, and if he reached this state, the answer to him would be in vain, and the wise would disavow him [completed] and praise be to God, Lord of the worlds.

The argumentative dialogue depicted the reality of the false question and the absurd purpose of its frames, and that it cannot represent a kind of test for the sincerity of the message, so it was refuted through argument that is accepted by sound reason and pure human nature.

The dialogue pilgrims are based on related experiences, facts, and events that are based on the human psyche.

The argumentative portrayal reveals the eloquence of the pilgrims based on lending and threatening, so the sentence of the saying or the dialogue is presented with a tone and rhythm that folds “a threat and a threat from it to those who deny the resurrection: Eat for the rest of your deadlines, and enjoy the rest of your lives (you are criminals). Her books

reached their deadlines, then God took revenge on her with her disbelief, and her messengers denying her.”, the Qur’anic verse impulsively inferring the condition of the unbelievers and what awaits them by seeking the help of rhetorical pilgrims, in his saying “The Almighty: And when they are told to bow down, they will not bow down.” Qatada and the public «1» said, This is the condition of the infidels of Quraysh in this world, the Prophet, may God’s prayers and peace be upon him, calls them, but they do not respond, and the mention of bowing is an expression of all prayers, and it was said: It is a story about the condition of the hypocrites in the Hereafter, on the day when they are called to prostrate, but they are not able. The end of the surah And its conclusion is to confirm that there is a majority of Quraysh who disbelieved in God, Glory be to Him, so He said: “In what hadith after this do they believe that supports that the entire verse is about Quraysh, and what is meant by the hadith here is: the Qur’an.”

This shortened dialogue presented an inference for the state of the unbelievers and their image on the Day of Resurrection and the Last Day.

And in the context of dialogue based on interaction and persuasion through representation, story, or story, the Almighty says: □Say: It was revealed to me that a group of jinn listened, and they said, “Indeed, we have heard a wonderful Qur’an.” (Al-Jinn: 1)

As the command method played an effective role in the text, as an affirmation of proving the act of suggestion, and the exclusion of everything that would expose this act from the dialogue and its confirmation, leading to acceptance and acceptance of this influential argumentative method, because the objection after acknowledging their saying “We have heard” lacks evidence, so it was decided to acquiesce and verify..

And there are interpretations that tried to determine the number of jinn for the purpose of the credibility of the event, which was that a group of jinn, between three and ten, had listened to its recitation of the Qur’an, and that was in the belly of a palm tree, and the Messenger was leading his companions in the Fajr prayer, and the Messenger, may God bless him and grant him peace, was intending with his companions to the Okaz market. On that day, there was a barrier between the devils and the news of the sky, as meteors were sent upon them, so the devils checked with each other and concluded that something had inevitably happened, so they set off to strike in the east and west of the earth to find out about this momentous event because of which the devils were prevented from the sky, so a group of them headed to Tihama and found the Messenger, may God’s prayers and peace be upon him. He said the salaam and prayed the morning prayer with his companions, and they listened to his reading of his prayer, so they returned to their people of the jinn. (The general structure of the sequence of the story and the event and their hearing was like a feedback process that worked to create a dialogue with a thinking nature that led the jinn to provide new argumentative data in support of what he heard, so he did so. On the condition that they say to their companions, “Indeed, we have heard a wondrous Qur’an that guides to right path, so we believe in it, and we will not associate with our Lord anyone.” So God Almighty revealed this Surah, “Surat Al-Jinn,” open, saying, “Say, ‘It has been revealed. To me, he listened, a group of the jinn} that is, announce to the people, O our Messenger, that God has He revealed to you the news that a group of jinn had listened to your reading, so they returned to their people and said to them, “Indeed, we have heard a wondrous Qur’an,” that is, they marveled at its eloquence and the abundance of its meanings. It guides you to maturity. And what is correct in belief, speech, and deeds”. The purpose that we can imagine of the announcement is that a group of jinn listened to the Messenger, far from moral support. Rather, he wanted the Qur’an to present a conclusive argument that even the jinn in whom the Quraysh believed were a creation of God. They believed and declared that they were in polytheism and falsehood, and it is evidence against the Quraysh and the unbelievers that belief in the Messenger’s message is not limited to humans only, the agents of the jinn, “So we believed in him, and we will not associate with our Lord anyone.” This exposes the

absurdity of the people among whom the Messenger lived for eleven years reciting the Qur'an to them in Mecca. They disbelieve in him, hate him, and insist on polytheism and the jinn. As soon as they heard him, they believed in him and carried his message to their people, and here they are claiming the propaganda of Islam and saying, "So we believe in it, and we will not associate with our Lord anyone, and that He is Most High, Exalted is He, our Lord." That is, we believed that He, Most High, commanded our Lord. His authority did not have a wife or a son, and he was only around him That was attributed to him by the slanderers.", refuting the jinn all the arguments and notions of the polytheists that the jinn do not lie and that they lie, and this is an admission that raises the value of the Messenger's message, casting doubt on the previous claims in the Almighty's saying: "And indeed, our fools used to speak against God as an error" This is from the words of the jinn and they continued their speech. Saying, "And our ignorant people used to say that we were negligent about God," that is, they went to extremes in lying, by describing God Almighty as a companion and a child, in imitation of the polytheists, the Jews, and the Christians. On God and they only say about Him Honesty. We have now learned that they lie about God and say about Him what He did not say and attribute to Him what is innocent of Him. And they said, "And he was a man from among mankind."

This dialogue between humans and the jinn, based on revealing and declaring the truth of the Muhammadan message, was the basis for the argument that led to the result of declaring the faith of the jinn.

The dialogue can take the form of an interrogation, which in its origin requires an answer that requires thinking. This answer is located in its place. At the end of the class, God Almighty said: "O you who have believed, be helpers of God, just as Jesus, son of Mary, said to the dialoguers: He went to God. The disciples said, "We are supporters of God," and a group believed. Of the Children of Israel, and a group disbelieved, so We supported those who believed against their enemy, and they became victorious. (As-Saff: 14)

Raising a question or summoning it necessarily generates a discussion, and from there arguments, so speech and arguments are deeply connected, and argument is present in every type of discourse, and raising a question and generating an answer in that dialogue equation has presented a motive that includes acknowledgment and certainty in following God's commands and messages, as he believed. The disciples associated with Jesus before were his companions and special ones. This is an argumentative image that implicitly indicates the power of this representation in persuasion when the context is based on interaction and acceptance. Perhaps the question of Jesus, peace be upon him, here went beyond the fact that it was a question about something unknown. Rather, he wanted in his dialogue to have a kind of denouncing question, and that was after asking him about the supporters, because he did the command, "Be supporters of God" with the command "to perpetuate the victory and steadfastness against him," that is, and continue in what you are upon. From victory, reinforcing this call and argument by focusing on setting an example with Jesus, son of Mary, and his supporters, as "just as Jesus, son of Mary, said to the disciples, that is, support the religion of God as he supported the disciples, when he said to them: Who are my supporters of God? That is, whoever supports the religion of God, and among them are those who say : God commanded the believers to support Muhammad, may God bless him and grant him peace, just as the disciples supported Jesus, peace be upon him, and it indicates It indicates that victory through jihad is not specific to this nation, and the disciples are its purest, and the first to believe in it, and they were two "Ten men," and the apparent meaning of this question It proves an important fact that the pilgrims to the Ansar are nothing but an attempt to prove that there were some prophets who had loyal followers and a group of unbelievers.

Al-Hajjaj al-Hawari relied on evidence to support the anecdotal argument, but this was done by strengthening the idea and confirming its presence in the mind so that the speech would support the result. At the end of Surat Al-Ahqaf, the Almighty said: "So be patient as those of resolve among the messengers were patient, and do not hasten with them as if

they were They did not see what they were promised. They only stayed for an hour. A day of reporting, so who will be destroyed except the disobedient people? (Al-Ahqaf: 35)

In this text, dialogue represents a persuasive mechanism that reflects the impressions resulting from previous experiences to be a guide in following the truth and following one who was an example to be emulated in that vein, describing dialogue as: (the best way to depict impressions and attitudes that express the psychological emotions and natures of people, and it is an effective way to invite people to the religion and called for acceptance and persuasion) (36), and this was embodied after "the polytheists were exposed to the Fire as a result of the punishment that will befall them after the resurrection, and when it was mentioned in the verse above... Rather, the evidence for the possibility of resurrection was followed by what will happen to them on the day of resurrection, a combination of evidence and warning. And he mentioned from that what is said to them that they are not allowed to admit to their mistake, combining what he responded to in this world, by saying: B "., and this presentation was based on a kind of presentation in a display over the fire" and presenting the envelope to its handler so that he would pay attention to mentioning that day. To increase its awareness in the minds. And to remind those who disbelieve, it is evident in the place of the implication of the gesture connected to the reason for the construction. The news, that is, they are told that because they disbelieved. The reference to the torment of the Fire is evidenced by his saying after it, "So taste the torment." And the truth: what is established." Thus, seeking the help of all the energy of argumentative speech and investing it, which is evident in the ability to "question expressively expressively and regret what they used to claim that the punishment was false and a lie. And they said, "And We will not punish." [Al-Saffat: 59] But they only swore an oath by their words, and our Lord is an oath used in They regretted and became harsh to themselves, and they made the word sworn by the Lord out of compassion and submission. And He granted their confession, so they tasted the torment. Taste is a metaphor for sensation. The matter is used as an insult."

This dialogue introduction to the pilgrims about what the disbelievers will be exposed to supports what may be represented by the ability to endure on the part of the Messenger and patience in the face of harm and the related proverb, which was like the Messenger's command to be patient. {So be patient} with the harm of your people {as those of resolve} are patient. And patience in the face of adversity {from the messengers} before you, so you will be determined. And from those for clarity, they are all possessed of resolve. And it was said of determination, for there is not among them Adam The Almighty said: "And We did not find in him resolve" nor did Yunus, according to the Almighty's saying: "And do not be like the companion of the fish" and "do not hasten to them" to a people. Like the descent of torment upon them. It was said as if he was bored with them. So he loved the torment to be sent down upon them, so he commanded patience and to avoid hastening the torment, for it will come down inevitably {as if they will see on the day they will see what they are promised} of torment in the brother. Because of its length, "they did not remain" in this world, according to their assumption, "except for an hour of the day". The dialogue used this argument that revealed the choice The consequence for their actions is represented by seeking help from patience and the fate of the unbelievers.

In another form of argumentation, a rhetorical structure was formed at the end of the Almighty's saying: "Then turn away from them and wait. Indeed, they are waiting" (Al-Sajdah: 30), as the dialogue closes by turning away from them and waiting, to achieve a persuasive goal based on drawing an image firmly established in the listener of the reality of the deniers who are to be avoided and repulsed., and use The method of repeating the command in two forms was aimed at emphasizing the actions of symptoms and waiting, because of the advantage it has for the addressee, which shows the depth of the message and exposes the falsity of those who deny it.

One of the commentators said, “Say, ‘On the Day of Conquest, their faith will not benefit those who disbelieved, nor will they be looked upon.’ And it is the Day of Resurrection, for it is the day when the believers will be victorious over the infidels and will separate them. It has been said that it will be the Day of Badr or the day of the Conquest of Mecca, and what is meant by those who disbelieve are those of them who will be killed therein, for their faith will not benefit them at the time of killing, nor will it benefit them.” Allow and apply In answer to their question in terms of meaning, taking into account what was known of their purpose, when they wanted to be hasty in denial and mockery, they answered in a way that prevents haste.”

In order to remove doubt from their questions and through provocative questions, he was answered by turning away from them, “So turn away from them and do not care if they deny them.” And it was said that it is abrogated by the verse of the sword. And wait for victory over them. They are waiting for victory over you, and it was read with the opening meaning that they are entitled to wait for their destruction or that The angels are waiting for him.”.

From what was presented in this study, the mechanism of pilgrims through dialogue revealed a logical, sequential arrangement and progression in persuading the opponent or revealing hidden matters. Dialogue, debate, proof, and argument were all intertwined mechanisms to support the main goal of the call and influence the recipient.

The third topic

News mechanism

This mechanism establishes persuasive effectiveness in argumentation, and it is a mechanism that has Islamic roots, especially in Islamic studies. The people of the Mu'tazila and theologians in Arab culture have special approaches to seeing speech and its order in the Holy Qur'an. They pointed out that it is a command, a prohibition, and a predicate, and from there they raised the issue of truth and lying according to what it is. An issue related to the correspondence of the news to reality, regardless of who said it. So the truthfulness of the news is the conformity of his ruling to the speaker's belief, whether it is true or false, and his lie is the conformity of his judgment to it. Whoever tells a piece of news believing it to be true, and then it appears contrary to reality, he has lied but made a mistake. Thus, the Mu'tazilites linked the issue of truthfulness and falsity of news and creation to the speaker's belief, not to the conformity of the speech to reality.

The classification of the declarative sentence has been linked to the nature of the recipient who receives the news in that he was empty-headed, hesitant, or had knowledge and knowledge of the news.

News or information information has formed an important element in argumentative discourse, as Wilson pointed out that one of the requirements for the sender's success in communicating his message is that the news or information intention be achieved, distinguishing between news intention and communicative intention, and that this intention may intersect or differ and agree in some speeches or contexts. Intentional assumptions in the discourse can guide the discourse in that perhaps there is neither an informative nor a communicative intention in the discourse, just as there may be an informative intention but with the absence of the communicative intention.

Some pilgrim scholars tried to expand on the issue of news by differentiating between the argumentative meaning and the news or informational meaning, trying to reach a number of different patterns of apparent meaning, including: structural, literal, lexical, and informational meaning. They also arrived at patterns of implied meaning, including conversational necessity, requirement, implication, and meaning. Al-Hajjaji, this linguistic treatment was a source of controversy among linguists. Those with the Saussurean authority found that one of the basic functions of language is news and description. Saussure established an important issue for the function of language in that

the basic function is communication, which he saw as a process in which he experiments with the transfer of information and news between a sender and a receiver, in a way that confirms The verb to inform is the basic verb in the language, but there is a group that downplayed the importance of the declarative component of the meaning, and they are the proponents of the argumentative theory, which considered the declarative meaning secondary to the non-informational or non-informational semantic components, and also considered the declarative meaning to be subordinate to the semantic argumentative component.

Searle contradicted this approach when he counted predicates as the first classifications developed by Searle, also known as representations, assertions, declaratives, assertives, and acts of proof - evidentials -

The purpose of achievement in informational statements is: "The speaker conveys a certain fact to varying degrees through a proposition by which he expresses this fact, and all the actions of this type bear truth and falsehood, and the direction of correspondence in them is from words to the world words-to-world."

The goal of information is: "to adapt the speaker where the words correspond to the world, and where the psychological state is certainty of the content, regardless of the degree of strength."

This section of speech acts includes: "All actions and expressions that describe facts and events in the external world, and their accomplishing purpose is to convey these facts faithfully, and this will not be achieved unless the condition of intention in reporting is met."

As we mentioned earlier, the Qur'anic discourse used information as a mechanism of argumentation, especially in the openings and closings of the Qur'anic surahs. In Surat Al-Ghashiya, God Almighty said: "Has the hadith of Al-Ghashiya come to you?" (Al-Ghashiya: 1). This opening responds to a basic goal of informing and alerting the addressee to something of which he is ignorant. He needed an interrogative style that worked to exploit the argumentative power in favor of the news, given that this news represents a conclusive argument to establish a directive character that refers to the general meaning of the surah. One of the researchers says: (This type does not aim to inquire about an issue or clarify an aspect of the thesis. Rather, it seeks To decide a conclusion), and the conclusion is to notify people of the events of that blur, that is, the resurrection that will cover the faces that day, and the choice of the interrogative style lies in its persuasive power in that it is used by the sender: (to control the course of events, and even to control the mind of the addressee, and direct the speech towards what What the sender wants, not according to what others want.)

"The opening with a question about the news of the adulterer being reported is used to encourage people to know this news because of what it will entail." This is part of the sermon. And the fact that the interrogative word "al-mufidah" means "may" has more excitement, as it is a formal interrogation used as a nickname. On the importance of the news, such that it should reach the listener, "using the style of rhetoric for the purpose of argument, trying to use the thumb to increase the suspense of the recipient. "The definition of what a hadith has been added to is its description of the covert, which requires a description that was not mentioned, which is its epithet." Or to increase the suspense to his next statement, so that the news can be fully established in the mind. And the hadith: the news that is spoken, which is Active in a sense Object, or the news that occurred as a result of two events, i.e. the circumstances that occurred.", These conditions that God Almighty tells us sum up the scene of describing the condition of the recipient or what a person might happen in this situation. The word Al-Ghashiya was chosen, which is a metaphor for the shrewd one, and it came with a phrase as if it were a question. needs To the answer of my descriptive information, "Has it come to you, that is, it has come to you, reached you, and has been revealed to you, O most perfect of messengers, the hadith

of Al-Ghashiya, that is, the great shrewd one who overwhelms people and surrounds them on the Day of Resurrection with its hardships, when they stood before God for honor and reward, and they were then from the intensity of terror and terror, confused, drunk, lost, wandering, and terrified. What will be done to them and how will He judge them? After they have been taken to account and held accountable, faces on that Day will be humbled, humiliated, and looking downcast.

The Hajj narrations in this editorial focused on an important pillar that believers must believe in, which is the Day of the Hereafter, and hardly a verse in the Holy Qur'an is devoid of a reference to this day, either by describing and depicting what will happen on it, or by stating it as a reality that should not be doubted and that it is coming without a doubt.

Sometimes the news comes as an argumentative mechanism in the context of talking about a universal phenomenon, as in the Almighty's saying in Surat Al-Buruj: "And the sky with the constellations" (Al-Buruj: 1), and these phenomena have an argumentative dimension in appealing to the addressee because of the role of the senses in perceiving them and then being certain about them. In the opening of the surah, the method of swearing was used for the purpose of inferring the historical argument and universal facts about the truthfulness of the Messenger's call (may God bless him and grant him peace). In the beginning, "God Almighty swore by the sky with the stations through which the sun and the moon pass, and by the Day of Resurrection, which God promised the creation that He would gather them in it, and a witness who bears witness. And a witness bears witness to it.", which is for the purpose of confirming and giving a kind of promise that they will witness on the Day of Resurrection, and this is news for the purpose of presenting an argument for what will happen. This news is linked to witnessing, which indicates presence on the Day of Resurrection.

In Surat Abs, the news context came in the context of mentioning a historical incident, the purpose of which is to provide guidance and achieve impact on the recipient through its contents. God Almighty said:

He frowned and turned away (1) when the blind man came to him (Abs: 1-2), as the opening of the surah has a descriptive significance for the body language that provides an argument for the reality of the situation, in a context that conveys to us a historical event, whose significance lies in illuminating the goals of the speech and revealing the paths surrounding it of guidance or prohibition, in an actual form that does not stop at the borders of the past, but rather extends its future impact to benefit from its data.

This news presented many arguments, including that the Qur'an is from God Almighty because it was brought as a reproach to the Messenger, may God bless him and grant him peace. In addition, it focused on an ethical issue in caring for people with disabilities who are weak and need special treatment.

The opening, which relied on the news of the stories of the prophets, served as an argumentative purpose. In Surah Noah, God Almighty said: "Indeed, We sent Noah to his people: Warn your people before the torment comes to them. Lime (Noah: 1)

Al-Hajjaj's narratives indicate many implications, including the comparison between the message of the Prophet Noah and the Prophet Muhammad, may God's prayers and peace be upon him, in that the purpose of conveying the message is an invitation and a warning: (The pilgrimage aspect of the speech is often found hidden in it in an implicit way) The basic purpose of the narrations is a warning, so it is an interpretation. The verse: "We sent Noah with prophecy and the message. "Warn your people," that is, by warning them and sending messengers from God is a virtue, and he has the right to do what he wants, and he was not obligated to send messengers because his reality does not accept obligation. ", and the warning or informing them is for a purpose. The warning that there is a torment, for "Warn your people {before a painful torment comes to them} meaning: We have sent

him to warn them of the torment, if They do not believe. {He said, "O my people, indeed, I am to you a clear warner} I warn you and make clear to you [the message of God in a language you know]. {To play Pray to God Fear Him and obey Him, and He will forgive you of your sins. how long until the time of faith, and that is some of their sins {And He will delay you for an appointed time} meaning: He will heal you until the end of your time. not punish you When it comes, it will not be delayed, if you only knew. It is not delayed, nor can you be able to believe. {He said, "My Lord, I have called upon my people night and day, but my supplication has only increased them in flight} fleeing and turning away from faith [and the truth].,

This news that happened was a compelling proof for the people of Noah, peace be upon him, and after him the people of the Messenger, peace and blessings be upon him, and that the torment and the flood were an earthly punishment for the people of Noah, peace be upon him, and it is a warning and a warning of punishment from God Almighty. The speech of the Qur'an uses news about other prophets for the purpose of proof. About the truth of the prophecy and what happened to the unbelievers, so the speech was limited between intimidation and intimidation.

Under the arguments that are related to the news, there is a description of the condition of the hypocrites and their justifications, as in the Almighty's saying in Surat Al-Munafiqun: "When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God, and God knows that you are His Messenger, and God knows that you are the Messenger of God. It bears witness that the hypocrites are liars.'" (Al-Munafiqun: 1)

This editorial presents evidence and information about the condition of the hypocrites. The Almighty's saying came as a reminder and revelation of the character of the hypocrites, and it is a conclusive argument that was used as a statement to enhance its effect on the addressee, as it is an agreed-upon characteristic in the field of communication. Muhammad Al-Amri says these sayings are: (Ready arguments that gain their strength from their source and from people's approval of them. And its frequency) "Undoubtedly, the Islamic community at that time humbled itself to identify the hypocrites and their characteristics, until many verses came narrating their misguidance, procrastination, and lying. Perhaps the basis on which the hypocrites based their argument could not be upright because God Almighty declared that they were hypocrites, so it was a conclusive proof." I said: If he had said: They said, "We bear witness that you are the Messenger of God," and God bears witness that they are liars, he would have created the illusion that their saying was a lie, so he interposed between them his saying, "And God knows, that you are His Messenger," to dispel this illusion. Certification takes place The course of swearing in what is intended as confirmation, the man says: "I bear witness and bear witness in God, and I resolve and I resolve", so the news happened to something hidden and not apparent, which strengthens the argument and strengthens the miracle of the Messenger, may God bless him and grant him peace, in that he was able to know what is inside souls.

There is no doubt that the texts of the Qur'an are clear in that the Messenger (may God's prayers and peace be upon him) did not know or know anything of the news of the Messengers and their stories before the revelation. At the beginning of Surat Al-Qasas, God Almighty said: □Here (1) These are the verses of the Clear Book□ (Al-Qasas: 1-2) Perhaps the interconnection of the words in the context of the opening refers to various structures that do not stop at the news by mentioning the biography of the story of Moses, peace be upon him, and his struggle with his enemies, but rather represent a state of similarity in that dual struggle in order to benefit from it with his community (may God bless him and grant him peace), which denied the messages and was stubborn to the point of denial, and it is consistent with With this information that it is preceded by verses that indicate alertness, the letters (tasm) are the syllables and they are letters that are meant to alert, as is meant by the meaning of (ya) in the call and (ala) and the like, and they are pronounced by their names like this (tasin meem) (those are the verses of the Book Al-

Mubinen) meaning these are the verses of the Noble Book, which I sent down to you, O Messenger, clearly and clearly revealing the matters of religion and the news of the ancients. You did not say it or summarize it, as the polytheists claimed, who deny it and the message of the one to whom it was inspired. Then he mentioned what is like evidence that it is a revelation that is revealed and that it is not of human beings

Conclusion:

At the end of our research journey, we come to a set of points that we summarize as follows:

_ Logical and rational inference is considered one of the most prominent features of the Qur'anic discourse. The Qur'an has employed the mechanism of inference to bring the apparent and implicit meanings closer to the souls of humanity through the tangible and existing things around it in order to reach the intended meaning with all ease and ease.

Some of the pilgrim scholars tried to expand on the issue of information by differentiating between the argumentative meaning and the informational or informational meaning, trying to arrive at a number of different patterns of apparent meaning, including: structural, literal, lexical, and informational meaning. They also reached patterns of implicit meaning, including conversational necessity, necessitation, and implication. As for the argumentative meaning, this linguistic treatment was a source of controversy among linguists. Those with the Saussurean authority found that one of the basic functions of language is to inform and describe.

_ Reasoning is like one of the deliberative logical systems that were used in the Holy Qur'an, after which it enumerates sequences of propositions, some of which serve as arguments that cause the results. The Qur'anic discourse relied on inductive and demonstrative reasoning, which requires two or more premises to prove the truth of the propositions. Forms of reasoning were also employed that demonstrated the ability of the discourse to persuade and influence. Mind and conscience.

References

See: Reasoning about the meanings of letters, a study in language and principles: 49-50.

See: M.N: 49-50

See: Differences in Language: 65.

The Philosophical Dictionary of Arabic, French, English and Latin Words:, 17.

The Tongue and Balance: 131.

The aesthetics of reception in Abdul Qaher Al-Jurjani's critical approach, :, 6

See: Al-Hajjaj's Methods in Arabic Rhetoric,,: 21.

Pilgrims and Pilgrimage Reasoning: 6

On the principles of dialogue and the renewal of the science of theology: 40.

Language and logic,,: 77.

Same source: 76.

Reasoning about the meanings of letters: 59.

Language and Logic, Research into Paradox: 77.

Al-Hajjaj in the Discourse of Linguistic Studies, the book (Logic of the Arabs in the Sciences of Linguistics) as an example,,: 41.

Renewing the method in evaluating heritage,,: 55.

See: Rhetoric, the introduction to the study of graphic images: 37.

Tafsir al-Maturidi (Interpretations of the Sunnis),: 10/634.

M.N: 5/344.

M.N: 5/344.

Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan: 1/933.

M.N: 1/933.

Safwat al-Tafsir: 3/560.

Aysar Al-Tafsir: 1/6008.

Encyclopedia of the correct interpretation of the hadiths: 4/657.

When we communicate, we change: 94

Lataif Al-Isharat: 3/609.

See: Mafatih al-Ghayb: 30/575.

(Al-Hajjaj in Arabic Poetry, Its Structure and Styles: 270

Bayan Al-Maani: 6/201.

Lataif Al-Isharat: 3/548.

Nature in the Qur'an: 240, 241

Lataif Al-Isharat: 3/340.

M: N: 3/340.

Lataif Al-Isharat:: 3/225.

Al-Jami` li Ahkam al-Qur'an: 15/59.

Same source: 15/59.

The function of the artistic image in the Holy Qur'an: 417, 418

Interpretation of the Great Qur'an: 6/218

See Lisan al-Arab: 4/217-219.

Arts of dialogue and persuasion: 11.

Lisan al-Arab: Part 11/105.

Dialogue in the Qur'an: its rules - its methods - its data: 52

The eloquence of persuasion in debate: 109.

The eloquence of persuasion in debate: 110.

On the principles of dialogue and the renewal of the science of theology: 38

Liberation and Enlightenment: 30/581.

M.N: 30/581.

Liberation and Enlightenment: 30/581.

Interpretation of the Great Qur'an: 8/507.

Anwar al-Tanzeel and Secrets of Interpretation: 5/285

M: N: 5/285.

Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan: 1/910.

Al-Jawahir Al-Hasan fi Tafsir Al-Qur'an: 5/540.

M: N: 5/540.

Al-Jawahir Al-Hasan fi Tafsir Al-Qur'an: 5/540.

Tayseer Al-Tafsir: 3/375.

Tayseer Al-Tafsir: 3/375.

The easiest interpretations of the words of the Most High: 5/447.

M:N: 5/447.

Al-Hajjaj in Arabic poetry, its structure and methods: 141

Mafatih Al-Ghayb: 29/533.

M: N: 29/533.

Dialogue regarding the scenes of resurrection in the Holy Qur'an: 36

Liberation and Enlightenment: 26/66.

M: N: 26/66.

Tafsir Al-Jalalayn: 1/672

Lights of Revelation and Secrets of Interpretation: 4 AD 223.

M.N: 4 AD 223.

Pragmatics among the Arabs: 74.

The aesthetics of news and creation: 30.

Introduction to the study of pragmatics, the principle of cooperation, and the theory of relevance and interpretation: 151

Al-Hajjaj's techniques in the book A Dialogue with My Atheist Friend: 392.

New Horizons in Contemporary Linguistic Research: 78-79.

M:N: 78-79.

Pragmatics from Austin to Goffman: 66.

In pragmatic linguistics, an approach between pragmatics and poetry, an applied study,: 147.

Debate in Arab-Islamic Literature :: 259

Discourse Strategies :: 123.

Liberation and Enlightenment: 30/295.

M.N: 30/295.

The Divine Conquests and the Unseen Keys Explaining the Qur'anic Words and the Furqani Rules: 2/506.

Al-Tafsir Al-Muyassar: 1/509.

Arguments between theory and method:: 11

Lataif Al-Asharat: 3/634.

Features of Revelation in the Interpretation of the Qur'an: 8/227.

On the eloquence of persuasive speech: 65

Tafsir Al-Maraghi: 20/31.