

Read In Argument Mechanisms In Andalusian Debates

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Abstract

In the name of God, great proof, and prayers and peace are upon the best of people, and after: The word has an influential energy. Despite disagreements and differences, it is capable of persuading when it arises from faith and consciousness. It enlightens the mind and creates arguments. It raises minds and builds arguments. This difference is the path of knowledge and inference. Conflict and negotiation are necessary to establish the right in any argument.

*The speaker employed arguments as one of their methods to change the recipient's beliefs and persuade him that the subject should be communicated or proven. In this regard, debating and discussing is one of the most important forms of discourse through which this argument is manifested; As it is based on arguments that call upon the viewers to formulate the arguments that the recipient is convinced of, and tolerate his emotions, and affect him, according to intellectual, linguistic and rhetorical data that serve the desired purposes. Thus, this research tries to pose a problem, aims to build and seeks to answer a broad question: how do arguments build in the Andalusian literary debate? The importance of this study, based on the application of the mechanisms of arguments to the imagined and realistic debate, came from the book *Features of Renewal in Andalusian Prose during the 5th Century of Mustafa al-Suwaifi*.*

The methodology of this research required that the study be divided into researchers, first: theoretical, knowing all the concepts of research, such as defining the term "arguments", language and terminology, and then introducing the art of debate and dialogue in Andalusian literature.

Second research:

It deals with applied study based on the extrapolation of models of factual and fictional debates (in the light of the arguments' rhetorical and linguistic mechanisms). The research concludes with the study's most important findings.

God grants success...

Introduction

First section

This research addresses the theoretical approach of arguments, as well as the most basic concepts of this term, and the most important circles and fields that incorporate it:

* Definition of arguments:

A_ Arguments in the language: The meanings of the linguistic root of the word "Arguments" (ar,gu,ments) revolve around arguing because of a difference of opinion, opinion, or the like, and this includes evidence of the opinion that is desired to be proven, and this is what we find contained in some Arabic dictionaries, some of which mention the meaning of "Arguments." "He defeated him by argument, or the need for argument, and he argued with him, and he protested against him, he established the argument against him, and he opposed him, denouncing his action, and they argued: they argued, and the argument was evidence and proof"1.

This shows that the arguments have their opponents, and this is what the word "predominance" has shown, and the predominance in speech is for those who make the argument and the proof of the validity of what he claims, and since there is an adversary, argument is the appearance that embodies the image of the argument speech.

It was stated in *Asays al-Balagha*: "He argued with his opponent and he argued, and so-and-so and his opponent argued"2.

The meaning of "argued" means: defeated, and the person speaking is the one who prevails and argues, and the listener is the one who argues defeated, meaning he is convinced by the speaker's argument.

What increases the strength of this meaning is what Ibn Manzur stated in *Lisan al-Arab*, "The argument is what the opponent defends himself with, and a man is an arguenter, that is, an argument, and an argument is a dispute, and he uses something as evidence and takes it as an argument"3.

This is what appears to show that the author of his opinion has to prove this. The words of the arguments are contained in several verses of the Holy Koran, including:

Allah says: " Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not"4.

"And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?"5.

B. The first roots of arguments for Abu al-Walid al-Baji in his book "The curriculum is in the order of arguments", where he says in the forefront of his book, "This science is one of the highest and greatest, because it is the way to know the inference and distinguish the right. If it is not for correcting the situation in the controversy, then there is no argument and no correct knowledge of the soot or the crooked from the straight"6.

That is, the arguments have learned its distinctive and specific elements and methods, and its purpose is to know the truth and distinguish between the right and the right.

C. Recent: Most of the definitions of arguments are considered to be a rhetorical relationship between a speaker and an amateur about an issue, a speaker who supports his statement with arguments and proof to persuade the other person and the listener has the right to object to it if he is not convinced. Taha Abd al-Rahman says that the arguments: "Every person who is spoken to others for his understanding of a special case has the right to challenge it"7.

In his view, the arguments were the mechanism in which the speaker used the language and reflected persuasion.

Also elsewhere, he says: "No speech without arguments, no address without plaintiff's function, no address without objector's function"⁸.

Taha Abdel Rahman establishes an interlocutory relationship in each speech, and only if there is an objection, can understanding and response be achieved. Each speech behind it is a particular goal of grooming and influencing its recipients.

Recent: The orientation of linguistic arguments comes from two knowledge origins, one represented by deliberative tendency in modern contemporary linguistics, and the other represented by new rhetoric with the pioneers of the Arguments and Tetka. In their book "Classified in Arguments", the arguments are known as: "The subject of arguments' theory is a study of discourse techniques that would lead to or increase the recognition of theses offered to them"⁹.

Elsewhere, they spoke of the purpose of arguments: "To take advantage of the recipient's mind and to make the minds defer to what is put to them, and to make them more dependent on the means of influencing his emotions, imaginations and persuasion"¹⁰.

Arguments were successful, according to what they said, which made the intensity of submission increase and strengthen its degree among the recipient.

Arguments' mechanisms:

• Rhetorical methods:

Rhetoric is a mechanism of arguments, because it adopts grooming and influencing through arguments in graphic and aesthetic ways: that is, persuading the recipient by digesting his thoughts and feelings together to accept a case.

"The discourse in the arguments is based on special techniques that are not specific to one area but only to others. They are obedient according to the consignor's use. He chooses his arguments and the manner in which they are constructed in proportion to the context in which he speaks"¹¹.

The sender employs these mechanisms and rhetorical methods with their characteristics and persuasive possibilities, which serve as stereotypes governing the arguments, thus assisting him to present his arguments in the structure appropriate to the context in which they appear.

Rhetorical methods may be isolated from their rhetorical context to perform a function that is not aesthetic, but rather an indicative persuasive function; hence the majority of rhetorical methods have the function of transformation to perform communicative purposes and to accomplish argument purposes"¹².

Among these rhetorical methods _ representation but not limited to _ metaphor representation, kidney, section, question, and creator where it is a unit of text usable in different places and contexts, Vocal and musical forms have a role to play in text persuasion as essential elements in building text arguments for their ability to convince minds, minds and grooming souls. Arts ", one of the branches of rhetoric aimed at grooming and persuasion is: Repetition, dishes, soreness, frisking, exaggeration, studying, and some scholars have argued that the rhetorical faces of the speech can be divided... To three types:

- 1- Word manipulation: This includes rhyme and alliteration.
- 2-Manipulation of meanings: This includes metaphor and exaggeration.
- 3- Manipulation of ideas: This includes contradiction and paradox".¹³

Andalusian debates and discussions

The Andalusian prose in the 5th century saw a great boom, and the Islamic State in Andalusia played a major role in the emergence of various prose arts. The convergence between Mashreq

and Morocco continued throughout history. The literary value was represented in the debates and discussions as the fruit of this actor.

Debates and discussions formed a rich and rich window in Andalusian prose because they did not stand at the limits of the norm in oriental literature, but rather melted the oriental identity, creating a unique synergy; it was the result of purely Andalusian debates and debates, the connection and influence. We can say that this art started bright and then took on a special Andalusian character, Ihsan Abbas says: "The greatest characteristic of writing at this stage is its origins, methods and methods, which is due to the power of the movement of criticism, not only has the methods of orientalism been traditionally taken, but it was based on an understanding of the diversity of prose methods and the realization of their advantages" 14.

Because dialogue is an interactive process, a manifestation of the mental maturity of Andalusian society, a watershed of divergence of perspectives, everyone in dialogue has a deep belief in the idea that he or she has tackled to defend or attempt to demonstrate, and that requires sufficient knowledge to carry out this task.

The debate is a kind of dialogue, but it is distinguished by scientific accuracy and organization and based on logic and aims at correctness and persuasion, and its arguments, arguing, debates and discussions. The debate is a talk art, from the beholder's reactor, that reactor is common to two and more, and that is (to correspond to your brother's thing if you look at it together how you bring it)15.

In fact, the debate is an interlocutor between two panels on a topic, each with a view to disagreeing with the other's opinion, and he tries to prove his opponent's point of view, with a desire for the right to emerge.

It was stated in the Dictionary of Standards of Language by Ibn Faris: "Nun, Dha, and Ra are true origin is due to one meaning, it is an eye meditation"16.

One of the conditions for the debate is that both parties must have a similar degree of knowledge and standing.

Second section

Andalusia's real and imaginary debates

First requirement/factual debates: These are between real characters.

A debate between Abd al-Rahman al-Dakhr and one of his soldiers:

This debate took place between the caliph and the soldier who was complaining about his condition, his poverty, and his lack of help. The insider responded by meeting his needs and forbidding him from discussing this issue again.

The most prominent feature of this debate: the abundance of rhyme and the excellent division which in turn affected the level of argumentative discourse between them. Also, the newness of metonymies, as mentioned: "O son of the Rightly Guided Caliphs and noble masters, to You I have decided, and in You I have sought refuge, from an oppressive time, an oppressive age, diminished wealth, many children, and miserable condition..."17. In this dialogue-argumentative context, metonymy plays the role of understand and comprehensible, persuading, and influencing.

***Nasser and Munzir Bin Saeed debate:**

Among the amusing attempts that took place between Al-Nasser and Munzir bin Saeed, Al-Nasser had covered the dome of his palace with gold and silver until it was the talk of the people, catching the eye. As is the case with rulers with Sufyan tendencies, they used to talk a lot about what they had built. Al-Nasser asked especially his ministers and those close to him, and they praised him. For what he did, they glorified him for this good deed, and while they were in that state, Munzir bin Saeed looked at them. When he took his seat, Al-Nasser asked him about the dome that he had erected and how he excelled in decorating it18.

The author included this debate between Nasser and Munzir bin Saeed in the funny conversations, and I don't see anything funny in it,

It is based on arguments and preaching, it has a religious nature, whose purpose is to persuade me.

Munzir says: (O Prince of the faithful, I did not think that Satan - may God curse him - would reach this level of power over you, nor that you would give him this power over yourself - with what God has bestowed upon you of his bounty and grace and your favor over the worlds - so that he would bring you down to the positions of the disbelievers)

Munzir addresses Al-Nasser with the call (O Prince of the Faithful) with the greatest nickname, which is a smart strategy in which Munzir employs the mechanism of the call. That call is a sign of the shared responsibility of the believing group, as he addresses it through its leader,

a hint of the common right materially and morally. Then he paves the way for the dialogue with a bold argument, relying on several mechanisms (I did not think that Satan would reach...) while employing the conjunction (Wu-with) to connect the sections of the speech addressed to the Caliph. Then he continues to link these arguments to the factor (until) which comes to the conclusion that (until he places you in the homes of the unbelievers), the Prince of the Faithful descends in the homes of the unbelievers, which is a metaphor for Extravagance and wastefulness. This result is the culmination of the rivalry among the arguments, as the dialectical activity that Munzir establishes opens up to fragmented emotional positions within the soul of Caliph Al-Nasser. So he's getting active and his response takes on a counter dimension that fuels the conflict in this debate, using imperative and interrogative verbs to invalidate Munzir's argument (look - what - how...), (Al-Nasser agitated and said to him: Look what you are saying, and how their status has brought me down). The imperative verb forces one to submit and retract, and he is aware of the role of these acts in influencing Saeed and forcing him to retract his words. We note here that the addressee (Al-Nazir) did not realize the speaker's intent at first glance, and his reaction to the arguments was counter.

Therefore, Munzir resorts to the strategy of persuasion, Committed to Illustrative picture, more effective mechanism, which is the Qur'anic witness. To which Saeed responds, saying: Yes, Allah Almighty says: " And if it were not that the people would become one community [of disbelievers], We would have made for those who disbelieve in the Most Merciful - for their houses - ceilings and stairways of silver upon which to mount"¹⁹. The Caliph frowned and frowned, then said: (May God reward you, O judge, on our behalf and on behalf of yourself, and on behalf of religion and Muslims, the ultimate reward. May God increase people like you, for what you said is the truth). The owner of Al-Nafah recounted that Al-Nasser had resided in his Council while forgiving God Almighty and ordered that the roof of the dome be overruled.

This verse, used by Munzir, is a rhythmic image of a force of arguments, its positive effect was evident in the Caliph retracting his opinion and dropping the lawsuit that was brought against Munzir. He therefore resorts to silence first, which he commends under the influence of the arguments and the authority of religious proof; Then supplicate for Munzir as a higher level of acceptance and satisfaction (May God reward you, Judge...).

Rather, we find the effectiveness of the preachy effect also in the practice of the act of ascension (he had resided in his Council while forgiving God Almighty and ordered that the roof of the dome be overruled).

Munzir bin Saeed here is considered a producer capable of understanding cultural and religious contexts. Therefore, he deceives the proud authority - which pursues extravagance - with argumentative language, employing its linguistic and rhetorical mechanisms in order to enable the Caliph to submit to religious logic, and in fact he did so.

The dove draws near to it, and it is distracted *** from the ripening of the bird, Qanwan Al-Anaqeed.

They said she is the pigeon; she comes down on the branch of the areca or vine, and spills it so that the doe can take care of it. So saaed denied that to them and he said: The pigeon in this house is the mirror, one of its names; So he wanted that if this slave girl, who resembles a doe, looked in the mirror will bring her hair closer to her in appearance, which is like the stems of clusters of ripe vines, and she will see it.

Ibn Saaed was known for his debates with Al-Mansur Abi Amer, in the arts of literature and poetry, and among his sarcastic and humorous debate 23 was that he wrote a book for Al-Mansur Abi Amer called "The Lobes in Literature and Poetry. When he finished, he pushed him to a boy of his, carrying him in his hands, and crossed the Cordoba River. The boy's foot slipped and he fell into the river along with the book. Ibn Al-Arif said about this, and there were disputes and debates between him and Abu Al-Ala:

The book of lobes has sunk into the sea* and thus every heavy person sinks**

Al-Mansour and the attendees laughed, but he was not taken aback by that and said, naturally, in response to Ibn Al-Arif:

He returned to his mineral, * but the lobes are found at the bottom of the seas.**

Scientific debates depend on inference and scientific strength, and proving the shortcomings of debates in science, and on this basis debates were established in the sciences of language and literature, including the debates of Abu Abdullah bin Hisham and Abu Bakr bin Taher, so Abdullah bin Hisham used to demonstrate against Abu Bakr bin Taher in everything. He disagreed with clear texts and opinions supported by clear arguments ²⁴.

Likewise, in debates on matters of jurisprudence and fundamentalism, in which the inference is increased by narrational evidence and rational evidence, such as the debates of Ibn Hazm and Abu Al-Walid Al-Baji ²⁵, and among those who are known for this type of debate is Abu Muhammad Abdullah bin Ahmed bin Othman, known as Ibn Al-Qashari. From the people of Toledo, he used to begin the debate by mentioning God Almighty and praying for Muhammad, may God bless him and grant him peace, and then he would mention the hadith, the two hadiths, the three hadiths, and the sermon. Then he begins to raise issues other than the book they were discussing about²⁶.

- Among the debates in love is the debate between Ibn Hazm and Ibn Kulayb:

Ibn Kulayb begins with a question: (If someone I love hates meeting me and avoids being close to me, what should I do?)

The question constitutes an unexpected surprise at the movement of the duo caused by the beloved, and it is a central question around which the debate revolves. Ibn Kulaib mobilizes subjunctive and interrogative verbs for it that reflects his confusion and concern about that duo.

Ibn Hazm's answer comes to offer solutions: (I think that you should strive to bring the spirit into yourself by meeting him, even if he dislikes it).

The attitude sought by Ibn Hazm was strong, but Ibn Kulayb weakened him with (but), (but I prefer his desires and his fancy over my desires and my fancy, and he insisted even if he were to die)

Thus, Ibn Hazm's argument is invalidated, and Ibn Kulaib's view of preferring her desires over his desires is confirmed, and therefore (but) comes to negate Ibn Hazm's words and prove Ibn Kulaib's logic. It is also a linking factor that links the arguments to each other, and supports the idea of altruism. We find the sound effect represented in the alliteration (his desires and my desires, his fancy and my fancy) that reinforces that position in love, and the authority of this love increases by practicing the act of submission (And be patient even if it means death).

Ibn Kulayb insists on mobilizing the binding factors (indeed, even) because he recognizes their impact in determining his argument. In return, we find Ibn Hazm seeks to prove what he

argued and invalidate Ibn Kulayb's argument by enlisting more effective mechanisms for it (I only loved it for myself and not to enjoy its form. I follow my standard and lead my prayers, and stop my path in desiring its pleasure).

He opens his argument with certainty (I am only...) and the tool of shortening, and shortening is a method that carries a claim demanding that his opponent submit (ego) desires of love to the desires of the other (beloved), This claim is obligatory, so he insists on repeating the first-person pronoun (my standard, my original, my way, for myself) and the ego culminates in the introduction of the subject pronoun (I follow my standard) Intending to get him to comply.

While Ibn Kulayb resorts to mental persuasion, and his argument is strengthened by fundamentalist and philosophical means, the most important of which is measurement : (This is an injustice in measurement, worse than death what you wish him to die. and dearer than the soul is what the soul sacrifices for it) Ibn Hazm's argument for challenging his measurement (this is an injustice in measurement) is overruled, and Ibn Kulayb realizes the effect of preference in strengthening the meaning (most - dearest) and the effectiveness of the rhetorical effect represented by the metaphor for dying for the sake of love (and dearer than the soul is what the soul sacrifices for it). This means that Ibn Kulayb is still rejecting and denying Ibn Hazm's philosophy of love, meaning that the dialogue has not reached the stage of persuasion.

Ibn Hazm resorts to a smart trick in trying to seize inevitable bets; In order to change the attitude of Ibn Kulayb and weaken his polemical authority, he opens his speech with the conditional verb (If you sacrifice yourself, it is not your choice, you are to blame for harming yourself and bringing about its death) The answer to the condition ensures a fateful result,, which is to harm himself (to harm you yourself...) We note here that The accumulation of the second person pronoun (Kaf al-Khattab), this means that Ibn Hazm adopts a form of objection to the concept of altruism in love in as adopted by Ibn Kulayb, Through this objection he tries to persuade the opponent to renounce his opinion, and in his objection he has demonstrated his philosophy about the inevitable fate expected in love that is doom.

The anti-adversary act (Ibn Kulayb) is then shaped by triggering a swinging frequency motion between two opposing poles:

First: You are an argumentative man.

The second: There is no controversy in love to be paid attention to.

He said to me: (You are an argumentative man, and there is no controversy in love that he pays attention to) A result determined by Ibn Kulayb, attracted by the two diameters of affirmation and negation, Proving the dialectical truth of Ibn Hazm, and denying the controversy in love. That means convincing the opponent of the idea of controversy, Aside from the concept of love, it is an unquestionable certainty, and here Ibn Kulayb acknowledges the reality of controversy that is based on doubtless and not categorical matters.

Ibn Hazm says: (If its owner is plagued).

Ibn Hazm reaches for the determination of the scourge of love as a consequence of the argument of Ibn Kulayb, and the strength of his adherence to it, he insists on his belief in the idea of dying for love ").

This query weakened the argumentative attitude to love; He proved the controversy of Ibn Hazm when he made him subject to the power of desire. Whatever is different from that is a pest, and this is consistent with his position in his book (The Collar of the Dove), where he made six chapters on the pests of love. This result reflects the firmness of his opinion, and that he is not volatile, and this is an objective feature of Ibn Hazm.

Finally, we note that this debate began and ended with (he said - and I said), and these statements were based on argumentation and reasoning using linguistic and rhetorical means and argumentative connections.

Second requirement: dialogues and fantasy debates

The dialogues and debates went beyond their realistic characters to the debates conducted by writers on the tongue of animals, inanimate objects, and plants, to uncover what is hidden and reveal it. Whether for personal or public purposes, they used social and political issues as a cover and subject for most of their debates. "This imaginative art is Andalusian in spirit, hand, and tongue and the Levantines did not know it until they borrowed its examples from Andalusia.²⁷" While Ihsan Abbas mentioned that they were letters impersonating the form of debate; we can find their origins in Levantine prose, an example of which is the treatise (*The Sword and the Pen*) by Ibn Burd.²⁸

- One of the dialogues and fantasy debates is the sword and pen debate.

This debate, which aims at social objectives and refers from a hidden party to political situation, is based on a dialogue of opposition. It opens the door wide for the expression of free opinion, and establishes a society that values the status of writers and writers. Hence, change was a political, social, and economic necessity.

In this debate, there is a multiplicity of rhetorical and linguistic mechanisms of arguments that create persuasive rhetoric, to bring the encounter out of the space of doubt and to respond to the certainty of the equality between the sword and the pen. The pen says: (The best of words is truth, and the most praiseworthy of attributes is truthfulness, and the best of His bounty is God Almighty in revealing it, swearing by it to His Messenger and God Almighty said :(Nun, by the pen and what they inscribe,) and God Almighty said: (Recite, and your Lord is the most Generous -) Glory to the one who swearing, glory to the one who swear.

Al-Qalam opened the debate by presenting his virtue, relying on the most important rhetorical mechanisms that have a psychological impact, such as rhyming (the truth - honesty, swear, swearing by it to His Messenger) enhancing those psychological effects with the method of division (The best of words is truth, and the most praiseworthy of attributes is truthfulness) while linking them to the most important linking factors, which are (Wow Al-Atf), Ibn Burd is confident that selecting sentential contributes to strengthening the desire to influence the opponent. Therefore, he resorts to the highest graphic image in the Qur'anic witness.

On the other hand, there is a counter-argument represented by the response of the sword, which uses the same rhetorical and linguistic methods. Debate, as an argumentative event and an act that seeks to influence the opponent, cannot be effective except by investing in appropriate mechanisms.

the sword said: The value of every person is found in what he is best at If he had to carry my sword, he would have been pleased and if he was a supporter, he would have been good and Someone made me a means to be redeemed and the counterpoint (pleased, good), the partition method (If he had to carry my sword, he would have been pleased and if he was a supporter, he would have been good) and the linking factor (the conjunction waw).

As the debate continues, we find the pen obsessed with the desire to confuse the opponent, influence him, and belittle his capabilities and marginalize them by showing his centrality, gathering arguments and evidence for him, then the pen said: (Truth is clear and falsehood is ambiguous. I judge and am wise and am fair and am testify and accept... I promise and I fulfill, and I am satisfied and I am sufficient. Am I nothing but a pole around which countries revolve the existence of whose affairs realize hope, the intercessor of every king to his demands and the means to his gains, the witness to his survival before each witness, and its meaning before each incoming)?

We notice Ibn Burd in this debate focusing on the same mechanism, in the vocal repetition represented by rhyming (Truth is clear and falsehood is ambiguous, judge, and be wise, and am testify and accept...) alliteration (I clear - ambiguous -I am satisfied and I am sufficient...), counterpoint (truth-falsehood).

Then, to prove the truth of its claim, the pen resorts to (implicit analogy), proof of the correctness of its approach, which is that kings and states are indispensable to it, and

correspondence and testimonies cannot take place without it, since its great role is represented by their need for it.

The sword's response comes under the pretext of undermining and explosive the pen's argument, where he says: (Kings will hasten to

reach to my gendarme and envy my kingdom, and will inherit from me in lineage and exaggerate in my lineage until the emergence of the Indian Day of Evacuation and Satisfaction is the forefront of heaven".

He begins his argument with the emphatic sentence (Kings will hasten to reach me...), and he also resorts to rhetorical mechanisms of rhyming and alliteration (gendarme - kingdom, lineage, emergence...)

The argument is strengthened by evoking the representative image to strengthen the argumentative inference (the emergence of the Indian Day of Evacuation and Satisfaction is the forefront of heaven).

And the pen says: (Whoever listens badly will have a bad answer. I seek refuge in God from a mistake in which you sought your shame and humiliation with which you began your speech. Rarely receive precious food, except in despicable places. The forenoon prayer is known to men, and guarding over women is suspended. If it were it not for the removal of rust from the crosses, there would be not rushing back and return with dust as dust.

The pen style is characterized by gradual presentation of arguments. In order to achieve the goal, we find this presentation investing in the mechanisms of arguments more broadly and deeply, as it invokes proverbs, and proverbs are a force that strengthens arguments. It gains its strength from people's approval of it. (Whoever listens badly will have a bad answer) The conditional verb and its response provide us with a result that invalidates the sword's claim. Since these arguments that he presented indicate his bad reputation, from here comes the intelligence of the convicting response to confronting the sword. The pen resorts to supplication, represented by seeking refuge (I seek refuge in God) from the corruption of the sword's actions, the falsity of its words, and its bad standing. We notice how it destroys its proofs, undermines its evidence, and undermines its claim, while relying on the effect of the psychological factor represented by the rhyming (shame - speech, precious - despicable, known - suspended ...), The if conditional also continues at the forefront of the arguments (that the forenoon prayer is known to men, guarding over women is suspended.. and Were it not for the removal of rust...). Then he decides an important result for the sword (Implicit analogy); If it Were it not for the removal of rust from the crosses, there would be not rush back and return with dust as dust, a metaphor for its lack of value due to the lack of care for it. The value of the sword is linked to polishing and care.

As for this crowd of linguistic and rhetorical mechanisms, we find that the response of the sword meets its opponent, the pen, in the use of effective argumentative mechanisms. Therefore, he resorts to invoking the proverb (the noise of a millstone not followed by grinding). What the pen makes is similar to the sound of a millstone when it is moved, which produces a strong sound and noise without the fruit of grinding.

The similes continue to monitor the coordinates of the pen and the consequences that result from them, to no avail such as the Thunderbolt, which is not followed by Ghaith, are merely anxious voices that do not realize or make a difference, all of which are presented with an emphasis on the vocal aspect represented in the rhyming. It reinforces its arguments with analogies (such as soot, head not permeated...). It is mobilized by the actions of the order (wake up from your sleep and break your fast) which is the peak of being able to weaken the opponent.

The sword says: (The rumble of a millstone that is not followed by a grinding, and the clamor of thunder that is not followed by a melody, in the face of an owner whose command is known, a mean face, a weak body, a weak appearance, blood pouring out, tears of filth, a head in which no core has penetrated and a stomach in which no heart has pumped, more monstrous than The grave is near, so wake up from your sleep, and break your fast).

Thus, arguments continue, they are of common effectiveness, in the principle of rhetorical and linguistic composition, and dialogue is characterized by a sequential function based on ideals and measurements. The pen is based on the strength of examples that invalidate his opponent's counter-attitude: "If you are a hurricane... (Not every white is a lobe, nor is every black a date...) Thus, the debate continues to present the arguments of leaning on language and investing its conceptual and figurative apparatus, reflecting its objection to the policy of preference to the force of arms over the power of word, the objections adopted by the language of arguments are gradual until they reach between the pen and the sword an acknowledgment of the equality of these forces combined and their necessity together.

The sword said: (You and the statement, and War and the field. And the pen said: (Indeed, prose in that is a simple proverb, and poetry in that is a serious remembrance...)).

Ibn Burd in this debate reveals the status of writer and writers, and adopts an anti-power stance in marginalizing writers, against those who take from arms an oppressive tool in implementing the will of the authority and achieving its aims. It is a call for the desired justice.

Fanciful debates include debates in comparing flowers,* including:

* Ibn Burd al-Asghar's debate regarding the preference for roses: 29

Ibn Burd begins his letter by imagining a debate council for trees. The spokesman for the flowers begins by mentioning the beauty of each type, then reminds those gathered that there is one among them who deserves leadership, and that is (the rose).

Let the Rose confirm the preference of the photographs of the meeting of the flower chiefs to give their testimony regarding his virtue and status over them, and their recognition of that leadership over them, so each type of person who attended that council spoke and gave his testimony regarding the element nominated for leadership.

Daffodil said: "Which paved me the chandelier stone, and I nursed my breast alive, I have come with it clearer than the morning bulb, brighter than the tongue of the lamp, and I was captivated by worship and passion for it, and regret for the succession of death without meeting it, my body has been healed and my sickness has been alleviated, and since the complaint has been able to be revealed, the weight of the affliction has lightened".

We notice the means of emphasis with which Daffodil confirmed his testimony. He began with the oath, and in the oath he used the means surrounding him, such as the soil (chandelier) and the water (the breast of life), in rhetorical methods appropriate to that imaginary council, and he confirmed his words with (I have).

Then the violet said: "I came across an expert in the truth of what you asked about, knowledgeable of what is hidden and obvious, and skilled in it, and I swear that I am the one who worships it, calls to it, and is passionate about it, and the scars on my face are enough, but I find comfort in following him".³⁰

He said: "I came across an expert in the truth of what you asked about, knowledgeable of what is hidden and obvious", confirming the sincerity of speech and the power of testimony, where It is similar to the Arab proverb, which found its way, and found those who told it.³⁰

Then he was the spice's turn to testify, and it was represented by

Al-Khansa'a saying:

If it were not for the large number of people around me crying for their brothers * * * I would have killed myself

He cried on the parting of the rose, and grieved him.

And when the debate ended on the consensus of all preachers on the preference of roses, they wrote a book in which they confirmed their testimonies.

This debate is dominated by the use of rhetorical methods, such as metaphor, such as his saying: "I nursed my breast alive- rather than breathing during the day, or assisting in the pleasure of a friend or neighbor. Therefore I made the night a covering, and took its wings as ours - and I believed in hearing and obedience to him, and committed myself to slavery and servitude to him. And I was freed from every flower that his boastful self-disputed." A lot of

fascinating improvements, such as affirmation with oaths and vows, and rhyming, such as his saying: "Among those who attended this council, among the leaders of the looms and flowers, were the yellow daffodils and the spices - I have brought them clearer than the morning bulb, and brighter than the tongue of the lamp - this is what all the types of trees and varieties agreed upon. Flowers, their names, their winter, their spring and their summer, And good division, such as his saying: "How thin my body has become, and my sickness has disappeared, and since it has been possible to express my complaint, the weight of the affliction has lightened - and I have become a dull eye pointing to him, and a wide eye that weeps for him - and I believed in hearing and obeying him, and committed to him slavery and servitude".

Debate with Abu Omar Al-Baji on the tongue of the spice:31*

In this debate, Al-Baji replies to Ibn Burd regarding his preference for roses over flowers, and he responds with a debate in which he presents spices, and it is, in its entirety, a reminder of oneself, an advantage over one's peers, and getting rid of the envy of the envious. The use of spices in it and a preference over flowers symbolizes the writer himself and the envy of those envious of him. In it, he says at first in the tongue of the spice, praising Al-Muqtadir and sending him a letter declaring his loyalty to him:32 "May God prolong the life of Al-Muqtadir Billah, my Lord and Master, the Sustainer of my current state and the protector of my country, and protect me from the disappointment of hardship and protect me with him from the failure of hope. And do not let an enemy gloat over me who is attacking me, and an envious one from the windows watching me, and the roses have learned the position of my emirate, and have sung my words with the gentleness of my gesture. And it is a greeting of flowers that I salute you with, and I have hidden it for you and your family for it, and I have come in vessels, and I have been present and my peers have been absent, and I have not lost my rank and position in your service, and I have not been tempted to be present in your hands my shift and my time, and I am an obedient and subjugated slave, and a slave who disposes and manages, is true to make me better and worthy of cheering on me and not going away., and it is worthy that you should be aroused by me and not dry up, because I am the first to emerge in the arena of light, the first to emerge from the flowers, the beholder and eye of grace, the freshness and softness of the garden, the leader and knight of circumstance, the holder of the council of mankind and its guardian".

In this letter, Al-Baji used the methods of argumentation and persuasion, and it is considered an interesting piece of rhetoric, and an example of immersion in symbolism. He places the spice above the roses and all the flowers, depicting with his tongue his ambition to advance with Muqtadir in the councils of his management, and to make him feel comfortable with all his scribes and ministers. 33

The debate with Yusuf bin Hasdai on the tongue of daffodil:*

Ibn Hasdai made the dialogue in this debate between daffodils and one of the people among the elite of Muqtadar Ben Hood, contrary to the debate of Ibn Hurd that made it between flowers, because daffodils were bright himself, felt his beauty, and he was passed by a cute Prince, picking daffodils, and debated with him. Saying: "O scattered flower and wandering light, charming with its eyes and eyelids, beholding its leaf and its branches, dazzling with its leaf and its stems, why do I see your stems as dust and withering, and your springs as shaggy and withered, and my covenant with you is that the lights pour out their buds into your mouths and become full, and the equals suckle your branches and becomes a carrier, so they bear your goodness bent, It is as if you have become ecstatic, and I was displeased by what I witnessed of Your lethargy and weakness, so I rushed to your side out of pity at your fading, to move you from the side of a fragile plant, to the side of permanent happiness, and you will be happy with the great victory, by receiving the comfort of the Noble King".34

Ibn Hasdai by daffodil symbolizes a loyal friend, for whom the envious do not want goodness in the shadow of his prince, and he supported his debate in the colors of statement and creativity, it is based on imagination and symbol. 35

* Also from the imaginary debates that shone in the sky of Andalusia:

- A debate between the countries of Andalusia by Abu Bahr Safwan bin Idris:36

This debate is what the writer Abu Bahr Safwan bin Idris addressed to Prince Abdul Rahman bin Sultan Yusuf bin Abdul Mu'min bin Ali.

Debate Analysis:

1/ Introduction to the debate: It began with expressions of appreciation and respect appropriate to the prince's position, then he added that saying: "And whoever maintains good intentions, God will seal for him the return and performance of the favor. Whoever does a good deed must be reciprocated, and whoever does good deeds will not lose their permissibility.37" And in its introduction it is similar. With Al-Hutai'ah saying:

Whoever does good will not be deprived of his reward The custom between God and people will not disappear

2/ The topic of the debate: "And when the countries of Andalusia quarreled over you, and for a long time they stopped loving you and being limited, all of them spoke eloquently, And he says: I am more deserving and more deserving, and he cries out for the answer to his call and listens, and recites when he is given good news of you: This is what we intended.38

It seems that Abi Bahr is addressing Prince Abdul Rahman, and he narrates to us in an enjoyable and not boring narrative style what each city says about its virtue and goodness and what it deserves to be preferred over the rest of the cities in the green areas of Andalusia.

3/Debating characters:

- Basic is the character of the "narrator", the author himself, who takes charge of this text and participates in the clarity of its course.

- Fantasy: The writer embodied it in those cities and provinces, and they are, respectively, as he mentioned them: "Homs, Cordoba, Granada, Malaga, Murcia, Valencia, Tudmir".

4/Dialogue element:

Here we will suffice with mentioning some of the dialogues spoken by those cities:

*And when Homs became angry and almost irritated, she said: What is the matter with them that they increase and decrease, and are greedy and keen? "They follow nothing but conjecture, and they only speculate".39

*It is as if I am a granada that does not satisfy the previous statements and invites itself to be unique: "I have the stronghold whose inhabitants refrain from the stars, and beneath which only the horses of the rain run...".40

-*Valencia participates in the debate, and reveals the greatness of its place and the greatness of its beauties, its lofty flags and gardens with abundant shades, and that it has a platform and a bridge, so it says: "Why the debate and the ballots? And the signs of questioning and balloting..."41

If we want to know how to dialogue with these countries, we notice that the debate begins with praising the countries and presenting their descriptions and their preference over the rest of the countries, in a solid style, gentleness and ease of expression that accompanied the writer in mastering the art of speech without anything being difficult for him.

5/ Evidence:

By reading the text of the debate between the Andalusian countries in general, we notice several forms of evidence represented in two basic types:

A - The transmissional evidence represented in the Holy Qur'an, the Noble Prophet's Hadith, and Inference through proverbs and poetry. We find the presence of quotations from the Qur'an at the forefront of this evidence, considering the Holy Qur'an as the supreme authority that cannot be objected to. It cited fourteen Qur'anic verses, of which we mention: "Then is one to whom the evil of his deed has been made attractive"⁴², "what is with Allah is better and more lasting"⁴³, "And he has succeeded today who overcomes"⁴⁴

Among the proverbs he mentioned: "Underneath the foam is pure milk. It is not your life, so go away".

B- Transportation evidence, by which we mean those characteristics that distinguish each party of the debate, which are subjective and related to the thing itself and part of its apparent or moral characteristics. Among this evidence is what was stated by Malaga, where it is prouder than those cities and claims that it should be recognized for its excellence, because it takes the credit above all others, sarcastic and Cynical when it says: Do not leave me among you in vain and do not give me hope in our Master...

I have such joy that pigeons can do without cooing, and soft-hearted souls do not incline to make up for it or change it..."⁴⁵

It is as if she looks at these countries with disdain, and does not care about taking any action in her speech.

6/ Symbol: The use of this innovative formula in the debate has spread as an unconventional method among the countries of Andalusia, preferring each city over the other because of what is distinguished and blessed by the abundance of shadows, the flow of rivers, and the stillness of the stars, which reveals the curtain of this symbol of the final debate on the tongue of "Tudmir" and its depiction. It is the best of countries, but its beauty has disappeared with the advent of war, the tyranny of rulers, and the occupation of others over the lands of their beautiful homelands.

7/ Rhyming: This is one of the prominent and tangible characteristics in this debate. The general character that characterized the debates was rhyme, and we mention, for example: "Live in shame, see wonder... This is the sky of pride. Whoever laughs at your limping" is not your life, so put it in. "You have reeds and madness". "Now that you have disobeyed before", "O maker of the "doer" Who do you know that you will strike and what you will do?" What will be of use to you? And the blossoms"

Or what is the benefit of the stream and the river? And will the perfumer repair what time has spoiled? Are you nothing but a resting place for hypocrisy, and a place for the hypocrisy to make speeches? Your heart does not become full of hunger, and your heart does not grow fat or rich from hunger. However, I ask God Almighty to rekindle what has been extinguished through your help and to smooth out what has stagnated through your guidance.⁴⁶

8/ The ingenuity of the introduction: It was highlighted through the dialogue for each city by mentioning what best distinguishes it from others, either by quoting from the Qur'an, or mentioning a proverb, to strengthen the argument for virtue.

9/ Conclusion of the debate: Ibn Idris concludes his debate by praying to the Emir for guidance, success, and support. He says at the end of it: "Then peace that is adorned with fragrant and spreading, and God's mercy and blessings".⁴⁷

It is noted that the style of the debate is characterized by a number of features, including good taste in selecting the words and compositions that serve the topic of the debate to facilitate understanding and specific idea. Whenever the phrase is clear and away from boring

elaboration and repetition is characterized by pleasure, innovation and novelty, and has served the purpose behind it.

*There was also a type of imaginary debate that was intended for humor, including the debate held by Ibn al-Shahid in the Message of minions and whirlwinds among the jinn animals:

* A debate between the donkeys of the jinn and their mules: 48

This debate is one of the imaginary debates, as the writer conducted it on the tongue of the jinn's donkeys and their mules. It is a poetic, humorous and sarcastic debate, where the herds of jinn donkeys and mules presented to Zuhair two poetry for a mule and a donkey who are lovers of the jinn so that he could judge between them, so a grizzled girl came forward and recited the two poetry, and the mule's poetry is:

There is evidence for every affliction of his desires: * Sickness from the intensity of love, which caused him sadness**

This love is still a severe disease* If it afflicts a mule, it will not go away**

With my soul, whose tip is magic* and its cheek is long and smooth**

I am tired of the weight of her love that I have carried* and I am a patient mule for the burdens.**

And I did not get anything from her except that * If she is hurt, I will be hurt by what she was hurt**

The other poem is for the donkey, whose name is Dakin:

I have been amazed by this love since then *and my will is tired and I am not patient
She was assigned to love me twenty years ago *** her desire wanders around and becomes corrupt**

And I have nothing to do with the joy of youth, and I have no one to help me from the overflowing sickness.

And other than her, her heart is gossip for me *Its growth is the thickest of the testicles and is malignant**

And I did not get anything from her except that * If she defecates wherever she defecates**

Ibn Shahid said: Then Zuhair laughed, but I held myself together and said to the singer: What is since then? She said: I spoke the language of donkeys! The man ruled that the donkey was defeated.

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