



مجلة علمية فصلية محكمة

العدد الثالث والعشرون - يونيو - 2025 - السنة الخامسة

# المجلة الأمريكية الدولية للعلوم الإنسانية والاجتماعية

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تصدر عن الأكاديمية الأمريكية الدولية  
للتعليم العالي والتدريب

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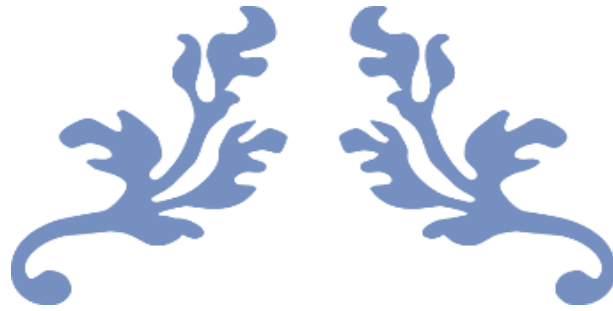
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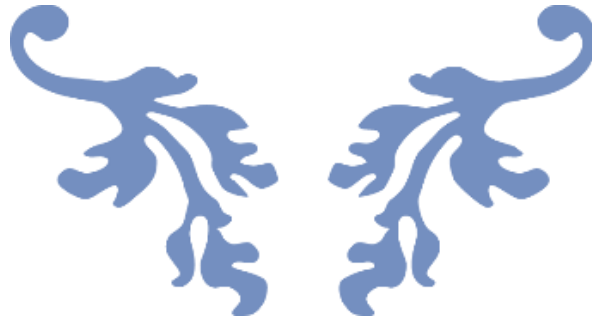
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## مقال العدد





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، الحمد لله على فضله ونعمته ، والصلاة والسلام على رسوله الكريم وآله ، أما بعد

يسرنا أن نقدم لكم العدد 23 من المجلة الأمريكية الدولية للعلوم الإنسانية والاجتماعية، الذي يضم مجموعة من البحوث العلمية المتميزة التي شارك بها باحثون من مختلف دول العالم. يشتمل هذا العدد على أعمال بحثية مقدمة في المؤتمر العلمي الدولي التاسع عشر، بالإضافة إلى مجموعة من الدراسات التي جاءت خارج نطاق المؤتمر، مما يعكس تنوعاً علمياً وثراءً في المواضيع المطروحة.

لذا دأبت هيئة التحرير على تطبيق معايير التقييم العلمية شأنها بذلك شأن المجالات الرصينة المثيلة في حقل التخصص والنشر العالمي ، فعرضت البحوث على محكمين لهم مكانتهم العلمية في فضاءهم العلمي ، ويعودون لجنسيات مختلفة ، ومن جامعات متباينة ، منها الجامعات الحكومية التي ترجع بمرجعيتها إلى بلدان العالم المختلفة ، فضلا عن الاستعانة بخبراء من جامعات خاصة اثبتوا بشكل علمي أنهم أهل للتحكيم واطلاق الحكم على علمية البحث المقدم للمجلة ، وصلاحيته للنشر.

حرصت هيئة التحرير على عرض البحث المقدم من لدن كاتب البحث على محكمين اثنين ، وتقديمه لهما ، بتوقيعات زمنية محددة ، فأن اتفق المحكمان على صلاحية البحث ، تم تحويله إلى مرحلة التنضيد والنشر ، بعد التأكد من دقة تطبيق تعليمات النشر الخاصة بالمجلة . وإن اختلف المحكمان في التقييم المطلق على البحث المقدم ، حول البحث لمحكم ثالث ، فأن قبله ، تم تحويله للمرحلة الثانية للتنضيد والنشر ، وإن رفضه ، عندئذ يرفع البحث من قائمة البحوث المعدة للنشر.

لم يختلف منهج هيئة التحرير في آلية قبول البحوث ، وعدّها للنشر عن غيرها من المجالات العلمية ؛ لأن الرصانة العلمية هو هدفها الذي تسعى للوصول إليه ، واعتمدت نظاما دقيقا في استقبال البحوث ، وتقديمها للمقومين ، واشعار الباحثين بقبول النشر ، وفقا لأمر إداري يصدر عن المجلة ، يعد مستندا في صحة نشر البحث في المجلة ، مع تثبيت العدد الذي نشر فيه مذيلا بإمضاء رئيس التحرير.

احتوى هذا العدد في طياته مجموعة من البحوث ، والتي تحمل موضوعات متنوعة ، ذات الطابع الإنساني والاجتماعي ، ضمن تخصص المجلة ، وكل الأفكار التي طرحت تحمل الرؤى العلمية وأبعادها ، والنظرية التي يؤمن بها أصحاب تلك الأفكار ، لذلك كانت المجلة دقيقة ؛ لأجل عرض تلك الأفكار من دون التدخل فيها ، مع متابعة كونها لا تؤدي إلى خلق الفوضى العلمية ، أو تحريض للعنف ، أو للتطرف العلمي والمجتمعي.

نحن فخورون أيضا أن هذا العدد يصادف حدثاً مميزاً في مسيرة المجلة، حيث تم اعتمادنا من قبل المكتبة الوطنية المغربية للحصول على الاعتماد القانوني، ومنحها التسلسل الرقمي الدولي (ISSN) للنسخة الإلكترونية وأيضاً للنسخة الورقية. هذا الإنجاز يعكس التزامنا بتقديم محتوى علمي رصين ومتنوع، ويسهم في تعزيز مكانة المجلة كمصدر مرجعي معترف به عالمياً.

هيئة تحرير المجلة

14/06/2025 الرباط - المملكة المغربية

الملاحظة القانونية

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**The theory of argumentation in Arab thought: a critical examination of its features and their implications for the evolution of discourse From controversy to communication**

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**Abstract :**

In its nascent stages, Arabic education entailed the utilization of study circles and oral communication as the primary means of instruction. The circles were synonymous with the classroom, and oral communication was the medium of both cognitive and interpersonal communication between the teacher and his students. As these groups evolved, other names emerged for them, reflecting variations in their pedagogical approach. However, these alternative groups largely mirrored the characteristics of the original circle group, suggesting a high degree of similarity in their respective classroom practices. The most significant means of reception are as follows: debate, councils, and dictations. These are names for a schoolroom, but each has its colour and characteristics. The primary function of these institutions was to facilitate education. However, the integration of dialectical logic into these systems had a profound impact, primarily through the medium of interpretation, thereby influencing learning methodologies, the transmission of information, and the development of skills. This reception evolved into a dialectical argumentative method that exhibited characteristics of the theory of argumentation, which was founded on Aristotelian thought in the form of Aristotelian rhetoric that prioritized the classification of discourse into pathos, ethos, and logos. These classifications incorporate rhetoric into the argumentation approach and focus on the speaker, who is the basis of argumentation and discourse. As such, persuasion and influencing the addressee are the most important goals and objectives of argumentation. While linguistic theory derives these features from the communicative characteristics of the Arabic language, which stems from cognitive determinants, the most important of which is oral transmission, which is reflected in Islamic methods of cognitive reception, further research is

necessary to determine the extent to which these features are influenced by other factors.

The cognitive underpinnings of argumentation in Islamic thought bear a striking resemblance to those of argumentation, a theoretical framework developed by Perelman and Titka based on Aristotelian thought. This theoretical framework places significant emphasis on discourse and its relationship to persuasion, positioning it as one of its intellectual pillars. The present paper offers a reading of oral transmission, which is believed to be the origin of literature such as *The Art of Debate and Rhetoric*, as well as books related to the method of linguistic argumentation. For instance, Abu Ali al-Farisi dealt with argumentation and debate. The present paper also monitors the works of dictations that express the dictations of students of scholars, who in turn received their teachings from their teachers in councils. The *Majalis* books convey a profound dialogue rooted in debate, argumentation, and riddles between scholars and their students, representing an advanced form of study circles in the oral Islamic era. Furthermore, the concept of oral transmission served as an educational foundation that sought to address all of these components that dominated linguistics in its early eras. Conversely, debate represented the apex of scholarly discourse among scholars and sultans. The paper also illuminates the features of modern argumentation theory through the examination of several of its prominent figures, demonstrating its evolution in contemporary terms to converge with the concept of argumentation. The study was thus entitled "Features of Argumentation Theory in Arab Thought: From Argumentation to Communication." The following inquiries were deemed to be of the utmost importance: The objective of this study is to explore the nature of argumentation theory and its relationship to Islamic oral transmission. It is imperative to ascertain how argumentation has historically employed interpretive methodologies. The question of whether argumentation proceeded from argumentation is a subject of considerable debate.

The paper advanced several notable concepts regarding cognitive argumentation among Muslims, the most salient of which pertains to the notion that oral reception can manifest as argumentative and demonstrative, as observed in debates; argumentative and informative, as exemplified in public speaking and preaching; or dialectical and interpretive, as evidenced in the books of questions by Abu Ali al-Farisi.

The study further demonstrated that despite their linguistic diversity, languages share common theoretical cognitive origins.

The problem of the paper

The paper attempts to answer the following questions:

What were the factors that led to the development of the science of dialectics among the Arabs? Was there an awareness among scholars of the educational value of this approach? Did the books of questions facilitate an educational dialogue, and what were the instruments employed in this regard? Did the dialectic succeed in facilitating communication, or was it primarily a vehicle for interpretation? It would be of interest to ascertain whether these mechanisms were employed to understand the "dialectic – debate – dialogue" argumentative features inherent to Arab linguistic thought.

The significance of the study

1. The significance of this study lies in its historical account of the evolution of the concept of the circle, including the associated debates and arguments.
2. The study offers an account of certain aspects of the theory of argumentation among the Arabs.
3. The study begins with a fundamentalist approach in order to elucidate the factors that are believed to have contributed to the development of the theory of argumentation in Arab thought.

The objective of the study is to:

1. The objective is to undertake a review of the foundational principles from which linguists proceed to gain understanding and facilitate reception.
2. The study offers an account of the evolution of methods of observation and acquisition in Arab thought.
3. The study aims to elucidate the meanings of several key terms in Islamic thought, including those of the 'circle', the 'debate' and the 'debate'.

The methodology employed in the study is as follows: The study employed a descriptive and analytical approach.

The study was based on the following axes of inquiry:

The initial stage of the study involved: This study employs a dialectical approach to examine the Arab dialects.

Secondly, an investigation was conducted into the relationship between dialectic and interpretation in the context of Arabic sciences.



Thirdly, the study considers the role of circles, debates, councils and dictations in the context of argumentation and communication.

**Keywords:** Dialogue, argumentation, communication, Arabic sciences, interpretation, books of issues.

## ملاح نظرية الحجاج في الفكر العربي

## من الجدل إلى التواصل

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في مراحله الأولى، اعتمد التعليم العربي على حلقات الدراسة والتواصل الشفهي كوسيلة أساسية للتدريس. كانت الحلقات مرادفة للفصل الدراسي، وكان التواصل الشفهي وسيلة للتواصل المعرفي والتفاعلي بين المعلم وطلابه. ومع تطور هذه المجموعات، ظهرت لها أسماء أخرى، تعكس اختلافات في منهجها التربوي. إلا أن هذه المجموعات البديلة عكست إلى حد كبير خصائص مجموعة الحلقة الأصلية، مما يشير إلى درجة عالية من التشابه في ممارساتها الصفية. أما أهم وسائل الاستقبال فهي: المناظرة، والمجالس، والإملاء. هذه أسماء لقاءات الدراسة، لكن لكل منها طابعه وخصائصه. كانت الوظيفة الأساسية لهذه المؤسسات هي تسهيل التعليم. إلا أن دمج المنطق الجدلي في هذه الأنظمة كان له أثر بالغ، لا سيما من خلال وسيلة التفسير، مما أثر على منهجيات التعلم، ونقل المعلومات، وتنمية المهارات. تطور هذا الاستقبال إلى منهج جدلي أظهر خصائص نظرية الحجاج، التي تأسست على الفكر الأرسطي في شكل بلاغة أرسطو التي أعطت الأولوية لتصنيف الخطاب إلى عاطفة، وأخلاق، ومنطق. تدمج هذه التصنيفات البلاغة في منهج الحجاج، وتركز على المتكلم، الذي هو أساس الحجاج والخطاب. وبالتالي، فإن الإقناع والتأثير على المخاطب هما أهم أهداف الحجاج وأغراضه. وبينما تستمد النظرية اللغوية هذه السمات من الخصائص التواصلية للغة العربية، والتي تنبع من محددات معرفية، وأهمها النقل الشفهي، وهو ما ينعكس في مناهج التلقي المعرفي الإسلامية، فإن إجراء المزيد من البحوث ضروري لتحديد مدى تأثير هذه السمات بعوامل أخرى.

تشبه الأسس المعرفية للحجاج في الفكر الإسلامي بشكل لافت تلك الخاصة بالحجاج، وهو إطار نظري وضعه بيرلمان وتيتكا بناءً على الفكر الأرسطي. يُولي هذا الإطار النظري أهمية بالغة للخطاب وعلاقته بالإقناع، مُصنّفًا إياه أحد ركائزه الفكرية. تُقدّم هذه الورقة قراءة في النقل الشفهي، الذي يُعتقد أنه أصل أدبيات مثل "فن المناظرة" و"البلاغة"، بالإضافة إلى كتب تتعلق بمنهج الحجاج اللغوي. على سبيل المثال، تناول أبو علي الفارسي الحجاج والمناظرة. كما ترصد هذه الورقة أعمال الإملاء التي تُعبّر عن إملاءات طلاب العلماء، الذين تلقوا بدورهم تعاليمهم من أساتذتهم في المجالس. تنقل كتب المجالس حوارًا عميقًا متجذرًا في المناظرة والجدال والألغاز بين العلماء وطلابهم، مُمثّلةً شكلاً متقدماً من حلقات العلم في العصر الإسلامي الشفهي. علاوة على ذلك، شكّل مفهوم النقل الشفهي أساساً تعليمياً سعى إلى معالجة جميع هذه العناصر التي سادت علم اللغويات في عصوره الأولى. في المقابل، مثّل النقاش قمة الخطاب العلمي بين العلماء والسلاطين. كما تُسلّط الورقة الضوء على سمات نظرية الجدل الحديثة من خلال دراسة عدد من رموزها البارزين، مُبيّنةً تطورها في المصطلحات المعاصرة لتتقارب مع مفهوم الجدل. ولذلك، حملت الدراسة عنوان "سمات نظرية الجدل في الفكر العربي: من الجدل إلى التواصل". وقد اعتُبرت الأسئلة التالية بالغة الأهمية: تهدف هذه الدراسة إلى استكشاف طبيعة نظرية الجدل وعلاقتها بالنقل الشفهي الإسلامي. ومن الضروري التأكيد من كيفية استخدام الجدل تاريخياً للمنهجيات التفسيرية. ويُعد سؤال ما إذا كان الجدل قد انبثق من الجدل موضوع نقاش واسع.

طرحَت الورقة عدة مفاهيم بارزة تتعلق بالجدال المعرفي بين المسلمين، أبرزها فكرة أن التلقي الشفهي يمكن أن يتجلى جدليًا وتوضيحيًا، كما هو الحال في المناظرات. جدلية وإعلامية، كما هو الحال في الخطابة والوعظ؛ أو جدلية وتفسيرية، كما هو الحال في كتب المسائل لأبي علي الفارسي.

وأظهرت الدراسة أيضًا أنه على الرغم من تنوعها اللغوي، تشترك اللغات في أصول معرفية نظرية مشتركة.

مشكلة البحث :

تحاول هذه الورقة الإجابة على الأسئلة التالية:

ما العوامل التي أدت إلى تطور علم الجدل عند العرب؟ هل كان هناك وعي لدى الباحثين بالقيمة التربوية لهذا المنهج؟ هل سهّلت كتب الأسئلة الحوار التربوي، وما هي الأدوات المستخدمة في هذا الصدد؟ هل نجح الجدل في تسهيل التواصل، أم كان في المقام الأول وسيلةً للتأويل؟ من المهم التأكد مما إذا كانت هذه الآليات قد استُخدمت لفهم سمات "الجدل - المناظرة - الحوار" الجدلية المتأصلة في الفكر اللغوي العربي.

أهمية الدراسة

1. تكمن أهمية هذه الدراسة في سردها التاريخي لتطور مفهوم الدائرة، بما في ذلك المناظرات والجدالات المرتبطة به.
2. تُقدم الدراسة سردًا لبعض جوانب نظرية الجدل عند العرب.
3. تبدأ الدراسة بمنهج أصولي لتوضيح العوامل التي يُعتقد أنها ساهمت في تطور نظرية الجدل في الفكر العربي.

تهدف الدراسة إلى:

1. مراجعة المبادئ الأساسية التي ينطلق منها اللغويون لفهم اللغة وتسهيل استقبالها.
2. تُقدم الدراسة عرضًا لتطور أساليب الملاحظة والاكتماب في الفكر العربي.
3. تهدف الدراسة إلى توضيح معاني العديد من المصطلحات الأساسية في الفكر الإسلامي، بما في ذلك مصطلحات "الحلقة" و"المناظرة" و"النقاش".

منهجية الدراسة هي كما يلي: اعتمدت الدراسة على المنهج الوصفي والتحليلي.

استندت الدراسة إلى المحاور التالية:

اشتملت المرحلة الأولى من الدراسة على:

اعتمدت هذه الدراسة على المنهج الجدلي لدراسة اللهجات العربية.

ثانيًا، بحثت الدراسة في العلاقة بين الجدلية والتفسير في سياق العلوم العربية.

ثالثًا، تناولت الدراسة دور الحلقات والمناظرات والمجالس والإماء في سياق الجدل والتواصل.

الكلمات المفتاحية: الحوار، الحجاج، الاتصال، علوم العربية، التفسير، كتب القضايا

## Introduction

The debate emerged in Islamic civilisation with the advent of the sciences of theology and its principles, thereby revealing an additional dimension to the study of sciences, including the establishment of legislative rulings. It is not the practice of debate that is viewed favourably by scholars of The constitution (Sharia) rather, it is the reprehensible and ugly form that is condemned. This is because the focus of The constitution (Sharia) is on objectives and goals. Every path that culminates in a definitive end and purpose represents an opportunity for ijtihad and the advancement of knowledge. Conversely, a path that lacks such an end is not aligned with the tenets of religion or science (Felusi, 2003, p. 42).

Furthermore, debate among modern scholars is an argumentative style that aims to achieve compelling outcomes (Britton, 2013, pp. 17, 18) It is noteworthy that the deductive and demonstrative method employed by Muslim scholars of jurisprudence was influenced by Aristotelian sciences, which advocated analogy and demonstration as scientific procedures that facilitate the expansion of knowledge and clarify the underlying truths of their respective disciplines (Abdullah Soula., 2001, pp. 15-18).

The debate and argumentation may be situated within the framework of an analogical form that facilitates communication, which may be cognitive or may express a discourse. Ibn Taymiyyah states that theologians are referred to as "people of debate," as Ibn Sina and his contemporaries have done. This is due to their classification of the various types of comprehensive rational syllogism, which they outlined in their logic studies. They proposed that the criteria for divine knowledge should be of the demonstrative type and that the majority of theologians' criteria are either dialectical or rhetorical. This is evidenced by the speech of philosophers such as Al-Farabi and Ibn Sina (Ibn Taymiyyah, 1991, p. 211)."

### The dialectical approach among the Arabs:

#### The concept of dialectic:

In the lexicon of Judge Abu Ya'la al-Farra', dialogue is defined as follows: Dialogue can be defined as the repetition of speech between two individuals to perfect their statements to refute those of their companion. This definition is derived from the Arabic word 'tightly', which is used to describe a process of ensuring that statements are made in a way that is free from ambiguity and open to interpretation. It is asserted that a braided shield is tightly woven, while a braided rope is tightly twisted. Additionally, 'the most honourable (Ajdal) is defined as a falcon among them. "Furthermore, the most argumentative (jadala) denotes the surface of the earth when it is solid, and the validity of dialectic discourse is contingent upon the involvement of two individuals (Abu Ya'la al-Farra, 1990, p. 184)." The fundamental premise of dialectic is the necessity of two parties engaged in a constructive exchange of ideas. This is in line with the comprehensive encyclopedia's observation that dialectic is a concept inherently associated with the prospect of disagreement and debate. The debate frequently commences with a question, and thus some scholars of the principles of jurisprudence posit that the debate has its genesis in the desire to inquire, given that it is a technical discipline. "The virtuous have agreed to present these questions, and even if they overlap or some of them refer to others, they are more worthy of obtaining benefit from silencing the opponent, refining thoughts, training the mind to understand the question, and recalling the answer. Furthermore, their moral repetition does not..." As Al-Sarasri states, "It is as harmful as if the fighter shot one arrow twice or more"; ( al-Sarasri, 1987, vol. 3, p. 569) The science of debate, as Al-Shatibi

posits, is the science of questioning without disagreement among the scholars of the principles of jurisprudence (al-Shatibi, 1997, vol. 5, p. 369).

The term 'debate' has two meanings within the context of Sharia. The first meaning is laudable and pertains to the establishment of veracity and the utilisation of courteous conduct. This is evidenced by the following statement from Allah Almighty: One should engage in debate with those who hold opposing views in a manner that is both effective and respectful. (Surah An-Nahl: 125)

The second definition is one that is considered reprehensible. It encompasses actions that are performed in a manner that is discourteous, ignorant, or in support of falsehood. This is exemplified by the following statement from Allah the Almighty: (Surah Ghafir: 5). They engaged in a dispute with falsehood with the intention of refuting the truth. This interpretation is the most frequently referenced in the Holy Quran. It was therefore proposed that: The foundation of argumentation is its inherent reprehensibility unless it is confined to the realms of rectitude and veracity.

In the words of Al-Nawawi, "The process of argumentation, debate and argumentation itself involves the confrontation of opposing arguments, which may be based on truth or falsehood. If it is based on truth, it is commendable; however, if it is presented as a plea or an argument without sufficient knowledge, it is to be discouraged. Its foundation is rooted in a significant dispute. The term 'argument' is used because each individual presents their case with persuasive eloquence, employing their abilities to navigate the intricacies of discourse and debate. This process can be likened to the precise and deliberate act of twisting a rope, which requires a high degree of skill and precision. It is asserted that: He engaged in a debate with him, and he continues to do so. This is an example of argumentation and argumentation (Al-Nawawi, 3/48).

This exemplifies the interconnection between argumentation and argumentation, as well as the associated terminology, within the context of language. The term "argumentation" is defined as "a person preventing their opponent from corrupting their statement with an argument or doubt, or intending to correct their speech, which is the dispute in reality" (Al-Jurjani, p. 142). Furthermore, the term has been used in the context of debate to signify the obligation to address one's opponent, regardless of whether their position is justifiable.

Some of them employed argumentation, which they understood to be the methods of reasoning and opposition. Ibn Khaldun thus defines it as follows: "The ability to discern the rules, limits, and manners of reasoning that facilitate the preservation of an opinion and its demolition, whether that opinion pertains to jurisprudence or other domains of inquiry." (Ibn Khaldun, 1988, p. 579)

Furthermore, the term is frequently employed by scholars of antiquity with a particular connotation, which has given rise to considerable debate among theologians, particularly in light of the Arabisation of Greek literature and the integration of philosophical traditions with Islamic sciences, as documented by Al-Uthman. (Al-Uthman, 2004, p14)

Regarding the argumentation of modernists such as Chaim Perelman, it is comprised of a series of arguments, each with varying degrees of strength, relevance, and rational logical confirmation (contaminants), according to the context in which they are presented (Perelman, p.8)."



### **The demonstration and logical analysis of arguments in a debate (Demonstrative reasoning):**

The debate in Islamic civilisation takes an absolute logical fundamental form because it is based on its foundations, the most important of which are evidence and arguments. This form of debate emerged among the Arabs in the contexts of boasting (Al-Tayyan, 2000, pp. 11, 12) and achievements, as the Arab heritage is full of examples of such discourse. Poetry, in particular, exemplifies the use of rhetoric and the expression of ideas engagingly and persuasively. Pride was the first factor in the crystallisation of the idea of debate, which later became the mother incubator of the science of theology and debate. As a result, the function of pride was reflected as one of the purposes of the Arabs in their speech, and the high status of poetry was made clear in the tribe's hospitality to its poets, who competed for it with the Malikis, who were the reins of eloquence and statement. Furthermore, the Arabs' use of insults in their markets, gatherings, and invasions contributed to the formation of argumentation in its nascent form. One notable aspect of this early argumentation was the selection of eloquent poets and orators to first defend the argument and subsequently highlight its achievements and developments. Consequently, the defining characteristics of this boastful argument can be summarised as follows:

1. It represents a historical account of the Arab people and their achievements.
2. It offers an insight into the context in which the orator or poet operates.
3. It demonstrates significant dialectal diversity.
4. It monitors a multitude of human phenomena within the context of self-pride and poems of praise.

Pride remained in that position until the sciences of the Qur'an and its peculiar tenets necessitated that development becomes the argumentative debate, the most significant science club after the study circles, until the door of debate expanded with the emergence of sects, which were then empowered and formed. However, this was rejected and not accepted by scholars from the imams of the nation because debate does not lead to a goal. Consequently, through the emergence of the science of theology, he began to investigate the applied sciences. This illustrates the impact of Arabic language studies on the development of other disciplines. It is notable that all scholars, regardless of their area of expertise, have a background in language studies. This is exemplified by Al-Farabi, a prominent figure in the field of logic, who delved into the intricacies of language and proposed the concept of a temporal and spatial limit (Al-Suyuti, 1989 AD, p. 91) for verbal transmission. This line of inquiry has shaped the trajectory of scientific advancement in Islamic civilization.

The debate has recently been linked to the concept of deductive and demonstrative argumentation, which is based on evidence and proof. Consequently, the debate must ultimately lead to an accepted truth, otherwise it becomes futile and useless. The debate can be defined in linguistic terms as follows: "The consolidation of a position within a continuum, wherein the dispute is extended and the speech is reviewed. ( Language Standards 1/433)" The examination of circles, debates, councils and dictations provides insight into the principles of argumentation and communication.

Linguistic knowledge in the Arab heritage can be viewed as a cumulative body of knowledge that does not give way to one branch of knowledge; nor does it yield to one science. Rather, it

is a knowledge characterised by the capacity to interact quantitatively and qualitatively with other cognitive entities. At this juncture, we are compelled to inquire about the extent of these resulting cross-fertilisations between it and other sciences, and how such interactions came to fruition.

It would be beneficial to move away from the horizon of Arabic, which was full of freshness in its time, to another horizon, which is the religious awareness obtained and empowered by the message and revelation. This is based on a universal existence subordinate to knowledge emanating from it. The sciences of the Qur'an and Sunnah are an example of this qualitative development and evolution. They can be described as the clearest foundations of learning by word of mouth and narration. These two tributaries of reception emerged from the idea of revelation itself.

As a religious nation, the Arabs, collectively known as the Islamic nation, began to establish the foundations of their religious civilisation and cognitive renaissance, which involved receiving and exploring the sciences and other civilisations.

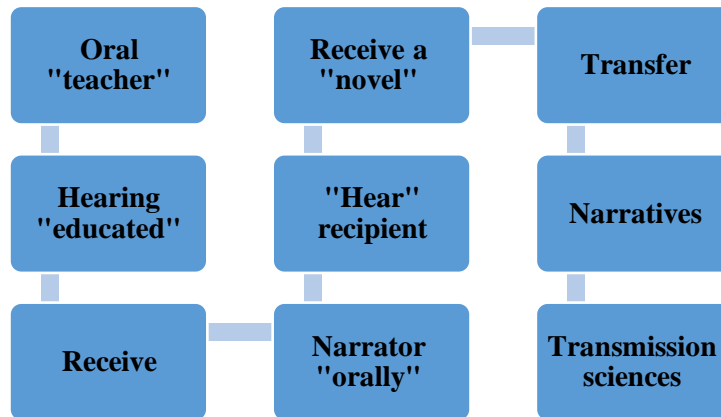
The Arab population was more inclined to seek knowledge that aligned with their beliefs and way of life. Consequently, Arab individuals were required to either follow a teacher or a believer. At that time, scholars did not present themselves as a barrier between seekers of knowledge and the knowledge itself. Rather, they demonstrated humility in their comprehension and appropriateness in explaining the objectives of religious sciences, which had to be explained in the same clear Arabic language.

It can be argued that the impact of the sciences of the Qur'an was not only on the sciences but also on the style of scholars. A cursory examination of the introductions to their books reveals this impact unmistakably. The author frequently commences his work with laudatory references to Allah Almighty and the esteemed Prophet Muhammad (peace be upon him), a style commonly observed in the rhetoric of preachers and imams. This is a theme that Al-Khatib Al-Tabrizi addresses in his introduction to Sharh Hamasah Abu Tammam, where he offers a compelling conclusion. The objective of this book is to examine the evolution of the sciences. Notably, the scholars of the past included "poetry" and "news" (Al-Tabrizi, p.13) among their disciplines. This suggests that the boundaries of these fields may not have been as clearly defined as they are today. Poetry, for instance, encompasses a range of disciplines, including rhetoric, literature, and criticism. Similarly, the science of news encompasses the historical study of its early emergence.

The term 'reception' is associated with the emergence of modern linguistics and is regarded as the most significant pillar of communication theory. The site of reception in communication is of significant importance, as it represents the foundation of the relationship between the reader and the text (Britton, 2013, p.52).

Cognitive reception has remained the most important foundation on which learning is built until the present day. Muslims were aware of reception, although the rules governing this knowledge were not clearly defined. Instead, they were combined with performance methods through which scholars attempted to direct this knowledge and benefit from it. The most notable of these manifestations are the books that scholars included in the educational framework, which included many educational discussions, including books of councils, books of dictations, and books of debates.

At that time, reception was available in study circles in mosques, which served as open classrooms for students of all ages. Oral communication and narration were the fundamental elements of education, as illustrated in the figure:



This form of reception was based on the two pillars of memorisation and repetition. The narration formed the basis for all the sciences of the Arabs and Muslims, as it remained capable of transmitting and learning sciences. Furthermore, it emphasised the distinctive features of the spoken language of the Arabs, a nation that placed great emphasis on oral transmission and narration. This led to the emergence of scholars who were described with words indicating the mechanism of acquiring sciences. Some of these scholars were described as memorisers, such as Al-Suyuti and Abu Amr Al-Dani. Ibn Bashkuwal and many others are described in this way, and the description is taken from the sciences of the Qur'an and Sunnah. The same rule that governs the transmission of these sciences, namely oral transmission and narration, also applies to linguists and others. Some of these scholars are described as trustworthy, for example, Al-Hamlawi. (Al-Hamlawi, p.7) It seems that the science of the chain of transmission in memorising the Book and transmitting the Sunnah may have played a role in the crystallisation of the qualities that were attached to the scholars of the Islamic nation.

### Trends in knowledge transfer:

The transmitted texts were also characterised as news within the disciplines of hadith and the narration of poetry. Additionally, they were identified as news about the historical era of the Arabs, encompassing references to their achievements, virtuous actions, and notable events. It can be argued that the phenomenon of the chain of transmission is a prominent feature across these disciplines, which serves to reinforce the significant role of narration in Islamic scholarship. The phenomenon of transmission by chain is evidenced in numerous books across a range of disciplines. For instance, Al-Kamil by Al-Mubarrad illustrates this phenomenon, with Abu Al-Abbas stating: Al-Abbas bin Al-Faraj Al-Rayashi informed me that... Al-Asma'i informed me that: An Arab, Al-Muntaj bin Nabhan, was queried as follows: What is meant by the term 'Samida'? He stated, Al-Sayyid Al-Muwatta' Al-Aknaf (Al-Mubarrad, 1997, p.8) and Al-Lisan (Ibn Manzur, 1994, p.22) states: I was informed by an individual belonging to the Banu Kalb tribe that: This is an animal, and this is a young woman; therefore, he hamzated the alif in them because it was challenging for him to sukoon the two letters together, even if the other letter of them was moving. Al-Farra' recited the following: It is indeed a source of astonishment. I have observed a phenomenon that may be described as "wonderful." A donkey belonging to Qaban is guiding a rabbit, and its mother's ring is

attached to it to prevent it from moving. Abu Zaid stated that The people of Hijaz, Hudhayl, and the people of Mecca. Furthermore, the city in question does not pronounce the hamza. Isa bin Omar paused to reflect on the matter and offered the following observation: I do not accept Tamim's assertion unless it is accompanied by the hamza. These individuals are the only ones who adhere to this pronunciation. When compelled, the people of Hijaz also pronounce the hamza. He stated, that Abu Omar Al-Hudhali posited that Having performed ablution, he did not pronounce the hamza and instead turned it with a ya'. This is a similar approach to that described in the chapter on the hamza.

Ibn Khaldun made reference to the various social classes of Arabs and other nations, designating them as "news. (Ibn Khaldun, 1988, 2nd edition)" With regard to the sciences of jurisprudence and interpretation, it is evident that they also originated through the medium of transmission, encompassing both the modes of narration and oral transmission. Al-Zamakhshari states, "And on the authority of the Prophet, may Allah bless him and grant him peace, Gabriel, peace be upon him, taught me 'Ameen' when I finished reciting the Opening of the Book, and he said, 'It is like a seal on the Book.'" This is not a verse from the Qur'an, as there is no evidence to support its inclusion in any of the extant copies of the Qur'an. In addition, Al-Hasan states: The Imam does not proffer this assertion, as he is the individual who issues the call. Similarly, according to Abu Hanifa, may Allah have mercy on him, the same is true. It is widely acknowledged that he and his companions are privy to this information, yet they choose to withhold it. The concealment of this information was reported by Abdullah bin Mughaffal and Anas, both of whom were close companions of the Prophet, may Allah bless him and grant him peace. In addition, Al-Shafi'i states that the recitation is done aloud. Furthermore, according to Wa'il bin Hajar, the Prophet, may Allah bless him and grant him peace (al-Zamakhshari, 1987, p.18) would say 'Ameen' and raise his voice with it. This illustrates the importance of the science of the chain of transmission, which serves as the foundation for all other sciences. It represents the initial form of oral transmission and narration. It was a prominent feature of every science until the compositions were not devoid of the wording of news and information in the sciences of the Qur'an, jurisprudence, and logic. Furthermore, language, and the science of history, which the Arabs designated as the science of news, as previously discussed, this narrative tradition of reception persisted as a pattern and method among scholars. Its status remained unchallenged until the advent of writing and documentation.

In accordance with the aforementioned, debates and boasting represent a developed educational form of study circles. They have become more comprehensive in the educational form based on the idea of learning to the horizon of argumentation or argumentation. This is evidenced by the fact that circles have become more comprehensive in the idea of learning and reception. Furthermore, they are held in markets and homes and are called symposiums or councils. The books of dictations represent the developed form of these councils. This is evidenced by the fact that the students of scholars recorded those sciences that they received in the councils of scholars in books called dictations or dictations. The style of education differed between the councils and the circles. The latter were often frequented by newcomers to the sciences, whereas the former included elites of scholars (Al-Zajjaji, 1983, 2nd edition) and those who were about to delve into the sciences. The approach to learning was based on question and answer. The questioner presented their question to the scholar, who was then required to answer it. Alternatively, the scholar may present their knowledge in the form of questions to prompt the recipients to engage in cognitive interaction with it. The question thus serves as the foundation for debate, as previously mentioned.

Some books of councils represent a specific genre of writing that disseminates information about scholars, other caliphs, and educators within an educational context. This genre is exemplified by the book *Majalis Tha'lab*<sup>1</sup>, which contains the *Al-Nahj* (Tha'lab, p.5).

### **Communication in the language:**

The term "communication" is defined in the language as an interaction of connection that indicates participation in the action. One origin that indicates joining something to something until it is attached is the material of waw, sad and lam. From this, we may conclude that it is a form of connection, which is the antithesis of abandonment (Ibn Faris, 6/115).

### **Communication in terminology:**

Despite its use by different languages and its occurrence in different cognitive sectors, the term remains ambiguous, as it may be understood to have three distinct meanings:

In the first instance, the term is used to convey information. This is the term that has been agreed upon to be used in this context: "connection."

Secondly, the term denotes the conveyance of information, with due consideration given to the identity of the source, namely the speaker. This is the term that has been agreed upon to be used in this context: (delivery).

Thirdly, the transmission of news is considered in relation to both its source (the speaker) and its intended audience (the listener). This is commonly referred to as communication (Abd al-Rahman Taha, p.5).

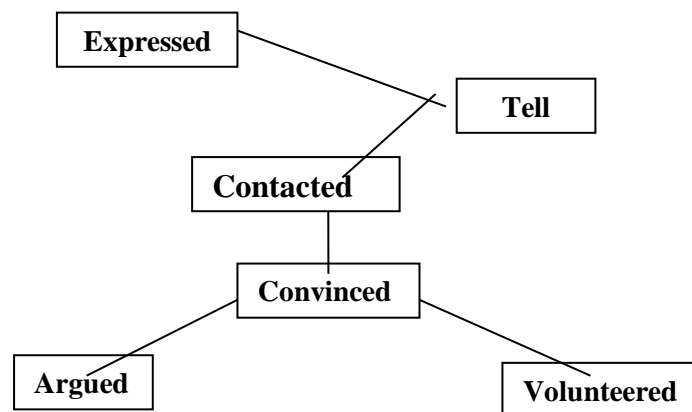
Communication may be conveyed through a variety of means, including written or spoken language, as well as non-linguistic behaviours such as signs, movements, colours, and symbols. This phenomenon emerged concurrently with the field of semiotics, or it may be that both are responsible (Imad Abd al-Latif, 2012, p.121).

The subject of communication in linguistics has become a central topic of study, upon which a number of theoretical and applied problems are based. One of the branches of communication theory is the theory of linguistic communication.

The concepts of Saussure's dualism, "signifier and signified" and Austin's reference, "signifier, signified and subject", were developed further by Searle with the addition of "signifier, signified and interpretant", and Grice with the "principle of cooperation". These ideas have led to the creation of several models and plans for communication and the social functions of language. However, Jakobson's famous diagram, "message - sender - channel - referent and language", has been identified as the basis for communication. Jakobson was preceded by the American model of the philosopher Lazuril in 1948 AD, which he built on. The five basic elements are the sender, the message, the channel, the receiver, and the effect (Salma Saleh Al-Ammami, 2018, vol.2). These ideas were all concerned with the social function of language. (Al-Shahri, 2004)

Breton's communicative argumentative model (Britton, 2013, p.19) is distinctive in its reliance on the premise that news, opinion, and belief are, in and of themselves, arguments.





As communication science shares with linguistics the subject of exchanging messages, linguistics, which is concerned with issues of linguistic structures and the various forms of messages used in everyday speech or based on aesthetic characteristics in artistic expressions, derives from communication theory several means and procedures for decomposing types of messages and identifying the characteristics of each type. Furthermore, it provides the latter with effective tools for various problems. ( Abdul Qader Al-Ghazali, 2003, p.22)”

### Educational debate

The question emerged as a method for acquiring knowledge (Abdul Hadi Dhafer Al-Shahri, p.172). Ibn al-Anbari discussed its relationship to the dialectical method, writing a chapter on the question and its pillars and another on the answer, in which he highlighted the importance and value of the question for the learner. He also delineated the limits and aspects of its etiquette. The rejection of the imams of scholars of debate may have prompted Ibn al-Anbari to clarify his goal of establishing the method of questioning, as evidenced by his statement: This is why those who believed that the questioner does not have a doctrine; rather, the group believed that there must be a doctrine so that speech does not spread to what is not limited and the benefit of consideration is lost (Ibn Al-Anbari, 1971, p.37). This indicates that they realised the value of the question in scientific dialogues and debates, and thus sought to set limits and foundations for it.

In essence, debate can be defined as a verbal exchange between two individuals, each striving to refine their arguments to refute their opponent's stance. However, when viewed through the lens of learning, the distinction between debate and inquiry becomes evident. In the context of learning, debate entails a questioning and answering process, with the aim of acquiring information. To illustrate this, we can consider the following example: In essence, the act of questioning is an inquiry into the doctrine of the individual being asked. If the latter provides an answer, it is an act of informing. Consequently, the entire debate can be defined as a question-and-answer session (Abu Ya'la, bin Al-Farra, 1990, p.184). The question, as a linguistic style distinct from the question in the science of debate, is related to it. As Al-Shatibi termed the science of debate the science of question and answer (Al-Shatibi, 1997, p.451), the question is an interactive means of communication based on stimulus and response. It represents an energy based on the element of motivation for learning in learners. Consequently, two types of questions can be described in debates:

The initial category is that of an interactive communicative type, which is exemplified by the following model:

Teacher	
Knowledge	Value
Question	
Knowledge Stimulating	Vague
Unlearned	
Response "Answer"	Specific Knowledge Value
Specific Knowledge Value	
Response	Answer
Teacher Interaction	
Question	Vague Knowledge Value
Interrogative Communication	
Learner	Teacher

The figure illustrates the role of the interrogative dialogical form in the position of debate, whereby the answer to a question often prompts further enquiry. In contrast, the question in the dialectical position is not limited to a specific questioner, as the questions and questioners may be multiple. Consequently, the question in the dialectical position is open to all learners, thereby facilitating participation and knowledge acquisition. Furthermore, the question serves to stimulate the empowerment of its recipients, and it can also be described as the abbreviated value of knowledge.

These two models are specific to the lesson circles in their initial, primary form. However, if the degrees of learning are arranged according to the seekers of knowledge, the horizon of the debate was not limited to students at the beginning of the ladder of learning. Rather, taking scholars from scholars was possible and available, which broadened the horizon of communication in the debate and allowed us to form the argumentative debate after the communicative debate.

### Argumentation:

The term 'argumentation' is derived from the root 'arguments', which has four roots, the closest to the position being 'intention'. Many linguists posit that the argument is derived from this root, given that it is intended, or by it, the desired thing is intended. It is asserted that: I engaged in a debate with an individual and was able to prevail through the use of compelling reasoning. This triumph occurred within the context of a dispute, and it can be argued that argumentation is the foundation upon which arguments are built. He engaged in an argument with him, and it is said that the term "argumentative" is used to describe a person who engages in argumentation. It is also worth noting that the plural form of "argument" is "arguments," which is not the intended meaning here. The source of argumentation is the focus of this discussion. For further insight, please refer to the following sources: Tahdheeb al-Lughah (article: arguments), Mikayis al-Lughah (arguments), and Lisan al-Arab (arguments). The general nature of argumentation is based on the presentation of a claim and a counterclaim, as well as the review of arguments, evidence and examples to confuse the opponent to reach a result that the recipient may or may not be convinced by. Argumentation is based on a group of inferential mechanisms and methods of interpretation and proof, including explanation, induction, analogy, inference, conflict, argumentation, conformity, definition, description, narration, facts, condition and assumption, representation, comparison, evaluation and judgment (Philip Burton, p.7).

### Argumentation Theory Foundations and Rules:

The term 'argumentation' is used to describe the process of attempting to persuade others to accept a particular point of view. This is achieved by presenting logical and emotional evidence and proof in an attempt to change beliefs or attitudes. The act of argumentation is an interactive process which involves both the speaker and the listener.

In his definition of the term, Perelman states that the listener is: "The study of rhetorical techniques that facilitate the persuasion of the mind to comply with a given thesis to enhance credibility." ( Britton, 2013, p.22,23)

Argumentation theory is a field of study that focuses on the analysis of argumentative effectiveness, to persuade others to accept a specific opinion by presenting arguments and evidence that support this opinion. The roots of this theory can be traced back to Greek philosophy, where the philosopher Aristotle addressed a multitude of phenomena related to argumentative practice in his works, including "dialectic," "rhetoric," and "sophistry." ( Philip Burton, p.19,20) Nevertheless, a considerable number of researchers have asserted that Aristotle is the founder of argumentation theory, thereby establishing its roots in ancient times. ( Britton, 2013, p.22,23)

The concept of argumentation as it is currently understood originated with Perelman, although Anscomber and Decro were responsible for developing the theory of communicative argumentation. Decro, for instance, posited that argumentation is intrinsic to language itself. He further proposed that the theory should be streamlined, rather than expanded, in the context of reception and communication (Philip Burton, p.10,11). Similarly, Paul Ricoeur advanced (Paul Ricoeur) an argumentative model, wherein he defined argumentation as an interpretive process aimed at constructing and conveying meanings.

Additionally, Paul Ricoeur presented his ideas regarding argumentation, which were articulated in the following points:

### 1. The interpretation of meaning.

The process of argumentation can be defined as an interpretive endeavour, whereby meanings are reached and conveyed through discourse. The objective of argumentation is to interpret meanings through discourse until a state of understanding is reached.

2. Ricoeur presents a tripartite model that expresses the relationship between the text, the speaking agent, and the recipient. The objective of this model is to gain insight into the manner in which these elements interact in the construction of argumentative discourse.

### 3. The tripartite model:

Ricoeur puts forth a tripartite model that elucidates the interrelationship between the text, the speaking agent, and the recipient. The objective of this model is to gain insight into the manner in which these elements interact in the construction of argumentative discourse.

4. The relationship between creativity and experience is a topic of considerable interest within the field of psychology.

Ricoeur posits a connection between argumentation and creativity, arguing that the act of presenting arguments is not merely a transfer of information. Instead, he asserts that it is a creative endeavour that necessitates a profound comprehension of human experience.

5. The relationship between identity and narrative is a key concept in the work of Paul Ricoeur.

Ricoeur identifies narrative as a significant factor in the formation of identity. Ricoeur posits that argumentation can serve as a vehicle for the construction of individual and collective identity. This is achieved through the presentation of narratives that resonate with the experiences and perspectives of the audience.

6. The role of argumentation and discussion in the construction of identity and the formation of arguments.

Ricoeur emphasises the significance of argumentation as a component of the argumentative process. He posits that discussion serves to stimulate critical thinking and construct arguments, and that dialogue represents the foundation for understanding differences and developing ideas.

The origins of Islamic thought diverged from the premises of modern argumentative theory. The most significant of these premises are as follows:

1. The context of argumentation was demonstrably logical and rational within the educational context, according to the participants in the discourse and the objective of the argument.

2. The context of argumentation may be informative, and this form of argumentation is based on directive or persuasive goals. This type is particularly prevalent in literary contexts such as rhetoric and debate.

**The following points serve as the foundation for the subsequent argumentation:**

Introduction: It is a series of sentences that collectively support the conclusion to be demonstrated.

In conclusion, it can be stated that... The sentence is proven through the aforementioned introductions.

Consequently, argumentation is founded upon reasoning, which serves to construct the argument, and persuasion, which is employed to influence others. The former provides the logical basis for the argument, while the latter introduces a social and emotional dimension.

The principles of argumentation appear to be derived from the discourse itself, as they elucidate the interrelationship between the components of discourse, the speaker and the addressee, and inquire as to whether the discourse succeeds in its objective of persuasion. This relationship represents a significant point of convergence between argumentation and rhetoric. Consequently, argumentation has retained its status as a foundational philosophical and rhetorical discipline.

A number of contemporary theories of argumentation have emerged, and the term has been defined in a number of ways. Some researchers posit that any attempt to define argumentation should address at least two criteria.

**The initial** criterion is structural and examines argumentation within the context of textuality.

**Secondly**, a communicative criterion should be employed, whereby argumentation is viewed within the context of communicative activity.

From the perspective of the first criterion, argumentation can be understood as a formula for organizing utterances, which are considered to have a specific set of relationships between them. At a minimum, one or more utterances (e.g., hypotheses, arguments, data, reasons) are involved in these relationships. The objective is to enhance the acceptability of an additional utterance (conclusion, thesis, etc.) through the utilisation of another utterance, frequently implicit (law, passage, guarantee, position), and according to this conceptualisation, argumentation is regarded as a primarily verbal product that is undoubtedly associated with a productive verbal activity. ( Al-Shahri, p.149,150)

About the second criterion, argumentation can be conceived of as a communicative activity. This requires questioning the actors involved, the purposes they pursue, the effects that each one of them seeks to produce on the others, as well as the controls that regulate the course of the activity.

The significance of these two criteria has been consistently emphasised by a group of researchers engaged in metatheoretical work on argumentation. However, it is important to note that they do not represent conditions for a binary division and are not the sole criteria relevant to defining this concept. Rather, they serve a structural function in definitional arguments. "Discourse must employ persuasive rhetorical techniques that, in the first instance, do not seek to ascertain the veracity of rational arguments, but rather to understand the rationale behind a particular addressee's support for those arguments (Chaim Perelman,, p.8) ." This can be represented in argumentative debate.

### **Argumentative Debate:**

The concept of argumentation can be defined in accordance with its usage in standard language dictionaries, as well as its occurrence in the following functions:

1. The concept of argumentation is defined by its intentionality; it is how intention is expressed. Thus, if a Muslim wishes to perform the argument (Lisan Al-Arab), they intend to do so and desire to do so.
2. Additionally, the root "argument" is feminine singular in form and denotes the meaning of the Sunnah, which may be considered an argument in itself.
3. The argument is represented by the round bone.
4. The path is thus defined as the road.
5. The argument serves as the basis for proof.

In his commentary on the meaning of argumentation, Ibn Manzur elucidates the evolution of this concept. It is asserted that: I engaged in a series of arguments with him, employing a variety of arguments to ultimately prevail over him through the presentation of compelling evidence. He then goes on to emphasise the role of proof in the meaning of argumentation, stating: The argument is the proof, and it was said that the argument repels the opponent. Al-Azhari said that the argument is the means of achieving victory in a dispute. He is a man who is argumentative, meaning a debater. Argumentation is quarrelling. The argument for him is an argument and a double argument. He engaged in a dispute with him over the argument and argued with him using double arguments. He was ultimately victorious in this argument. (Lisan Al-Arab) Ibn Manzur also mentions the context in which the Arabs used to engage in



argumentation, which was a scientific cognitive context. According to this definition, the pillars of argumentation are as follows:

1. In the context of argumentation, the arguer is the individual who initiates the argument.
2. The argument represents the evidence or proof presented by the arguer.
3. The party being argued against or defeated in the course of the argument.

As modern theories confirm the technical dimension of the concept of argument (argumentation), the practice of argument is an awareness of its scientific value. This is because it presents a specific framework for the evidence and its oppositions are among the factors that refute it. Therefore, the process of argumentation is targeted and beneficial in most sciences, so we are certain of its multiplicity.

The concepts associated with it and based on it, as some link argumentation to phenomenology or contemporary phenomenological philosophy (Husserl), and Perelman defined argumentation as the study of discourse techniques that would lead minds to accept the theses presented to them or increase the degree of that acceptance. Perelman and Titica also shed light on rhetorical argumentation that is based on proof and evidence according to the Aristotelian-Platonic context (Philip Burton, p.6).

In the context of argumentative debate, the answer must be supported by arguments and evidence that contribute to a deeper understanding of persuasion for the debaters and learners involved in the debate. This particular argumentative model emerged in the middle of the second century AH, and we may consider the argument or debate between the two schools of thought, namely the Basra and Kufa schools, represented by Sibawayh and Al-Kisa'i. The Holy Quran contains numerous instances of argumentative discourse, including the following verse: "Have you not observed the individual who engaged in discourse with Abraham regarding his Lord?" (Surat Al-Baqarah, from verse: 258). Consequently, the answer to the question remains open-ended because Abraham (peace be upon him) astonished the king with his argument, and he did not find a response, which is the objective of argumentative debate. Therefore, the inability of the debater to provide conclusive evidence and proof indicates that the answer is incomplete. Consequently, the argumentative position is a continuous position that is not complete, unlike other educational positions. Given that the argumentative component is wholly absorbed and sharply focused on analysing the position in its cognitive details, it follows that the question in the argumentative position is not called a question, but rather an argument or evidence. This is more appropriate to the intention of the speakers and the addressees.

In his book, Ru'us al-Masa'il, Al-Zamakhshari employs a distinctive form of argumentation, wherein argumentative issues are interwoven with discussions on evidence and reasoning. This is exemplified by his assertion: The question of whether laughter during prayer invalidates ablution is a point of contention between us and al-Shafi'i. Our position is that it does, whereas al-Shafi'i maintains that it does not. The evidence presented is that which was narrated from the Prophet, may Allah bless him and grant him peace. It states that he was praying with his companions when a blind man entered and fell into a well. Some of his companions laughed, and upon completion of the prayer, the Prophet ordered them to repeat the ablution and prayer. This indicates that laughter invalidates purity. The reason for this is

that the act of laughing at the Prophet, who is a symbol of strength and resilience, is an act of mockery. Given that the Prophet is a figure associated with tears and sadness, such mockery is seen as a harsh and unacceptable act. Consequently, it warranted a severe form of punishment” (Al-Zamakhshari, 1987, p.109).

In accordance with this approach, he presents all the issues, elucidating the diverging views on jurisprudence between the Hanafis and Shafi'is. Each party then presents their respective argument and evidence, which frequently takes the form of a quotation from the Qur'an or Sunnah. Furthermore, the issues demonstrate the explicit utilisation of the terms 'argument' and 'evidence', which are both pivotal to the legal perspective and serve as the foundation for the linguists' interpretations of the issues.

The flourishing of debates in academic forums in the early Islamic centuries (We mean the centuries from the second to the fourth century) led to the emergence of the science of evidence. However, the books on this term did not crystallise at first. Instead, books of principles played a significant role in establishing this term, whether in the sciences of language or jurisprudence. The impact of these debates extended to the sciences of hadith, language and jurisprudence. There was a similarity in the rules of debate between these three disciplines, as well as a similarity in the transmitted context. There was also a similarity in the principles and evidence, as evidenced by Ibn Jinni, who mentioned some of the jurisprudential evidence and reasons, such as preference and precaution (Ibn Jinni, p.134).

The succession of stimuli in the argumentative situation is the source of the influential energy that can facilitate interactive communication between all the data of the educational situation. This is the premise that Bloomfield sets forth in his reliance on behavioural theory, wherein he posits that "the interaction of stimulus and response is a pattern of social behaviour that is largely indifferent to the linguistic realm, whether in a significant or insubstantial manner." Consequently, given that stimulus, response, and the interaction between them possess social and psychological meanings, Bloomfield deemed interest in meaning to be of no consequence in his theoretical framework” (Samir Sharif Istitieh, 2008, p.167).

Applying behavioural thought to language with its semantic curve may be distant and unrelated to its semantic communication, which we certainly acknowledge exists in studies with a purely semantic framework, such as looking at the text and narration; or cognitive interdependence in the context associated with attribution; but for behavioural theory, in our view, there is another very convincing existence in the dialectical argumentative communicative context, where this context provides integrated arousal in exchange for a complete response at one time, where the question event is connected to the hypothetical discourse component of the speakers; The dialogical role reverses or replaces the roles between the speakers or the addressees, so the addressee can be the speaker and vice versa;

The defining characteristic of dialogue is the exchange of linguistic energy between two parties, whether in succession or simultaneously, and whether by juxtaposition or overlay (Abdul Salam Al-Masdi, 2010, p.40). With regard to the type of knowledge involved, it is specific, possible or expected knowledge for speakers, given that the argumentative answer is anticipated in the minds of recipients who have been affected by cognitive feedback that enables them to argue and debate.

It is not always the case that an argumentative context is based on a single message or transmitter. Indeed, it can expand to present multiple messages from several speakers. As a result, the recipients are multiple in the same context (Patrick Charaudeau, 2009, 15).

It can be argued that communication or contact forms part of the scope of debate. This is because all debate tools can be interpreted as means of persuasion. However, it is not possible to measure the ability to persuade except by monitoring the hypothesis of influencing recipients. It is also possible to consider the extent of the influence of this persuasion on recipients, as well as the extent to which they take the debated thought or evidence and arguments. Therefore, it can be concluded that argumentative debate is effective and influential in the advocacy context more than in the educational context. This may be affected by some lethargy in the messages.

The cognitive context of argumentative debate differs from that of educational debate in Islamic sciences in what was later called the "Books of Questions," which revealed the interpretive dimension of knowledge.

Islamic thought has succeeded in defining the terms within their various cognitive contexts. Consequently, argumentation in the theological context is frequently associated with the science of dialectics, which they designated as the science of theology. Nevertheless, they also demonstrated proficiency in utilising debates across diverse cognitive domains. This leads us to posit that argumentative debates constitute a science that has shaped numerous other sciences and contributed to their emergence. Perhaps the most significant of these disciplines is the science of philosophy or logic. In this field, the science of questioning gives rise to two distinct forms of argumentation: persuasive argumentation and dialectical argumentation.

The term 'argumentation' is frequently used in conjunction with 'argument' in the context of theologians and Quranic sciences (Abdullah Soula, 2007, p.15,16). However, it is important to recognise the extensive scope of the concept of argumentation and its intrinsic inclusivity, which encompasses argumentation as a fundamental aspect. Scholars have traditionally eschewed argumentation that does not ultimately lead to a discernible goal. Conversely, argumentation has been lauded in educational settings and other persuasive contexts, such as advocacy.

In these two forms, the contextual components and tools that represent and demonstrate the type of argumentation are central (Abdul Hadi Dhafer Al-Shahr, 2004). This is because these tools present themselves in the form of a "formula" or "argumentation evidence." The existence of this formula is assumed to form the rhetorical communication between recipients and others. However, the evidence cannot be imagined by every recipient. Furthermore, the scope of the question is broader, and it can be imagined by recipients regardless of their cognitive awareness. Consequently, the role is reversed with the question in an argumentative context. Even if the question is a reason for the argument, the evidence is insufficient to persuade. Therefore, it is argued against another necessary question. Some evidence, however, creates a complete stop in the argumentative position when it closes the horizon of communication with the argument or the clear evidence.

### **Arabic Sciences between Debate and Interpretation:**

The educational debate did not cease at the boundaries of the educational institutions that were attended by students with diverse interests, trends and age groups. Instead, scholars began to present comprehensive knowledge in a pattern of repeated and successive questions within a continuous cognitive context. This action can be explained by the fact that the method of explanations and footnotes was based on contemplative consideration of the thoughts of scholars and an attempt to interpret their tools and explain their mysteries and ambiguities. It can therefore be argued that the interactive tool was the cause of these explanations and footnotes and that the causal method became the clear method in the structure of the question. Similarly, it could be proposed that the interpretation of linguistic phenomena and the foundations and rules that created them would not have been achieved without the causal vision of Muslim scholars until books were written on causes, argumentation and questions. This vision was surrounded by the comprehensive view of the transmitted rules that emphasised the phenomenon of the factor at the height of its ability and its overlap with Arabic linguistics.

### **Ibn Khalawayh and the protest:**

In his pedagogical approach as presented in the book *I'rab Thirty Surahs in the Holy Quran*, Ibn Khalawayh employs the use of questions as a tool for facilitating educational communication between himself and his students. In this context, we find him establishing a causal relationship between the cause and the protest. In his response to those who denied that the book was attributed to Ibn Khalawayh, the researcher of the book *Al-Hujjah* states: In his introduction, Ibn Khalawayh states: "And with the assistance of Allah, I will elucidate in this treatise the evidence employed by those versed in the art of grammar to elucidate the nuances of their discourse." Accordingly, the term "proved" is employed by Ibn Khalawayh in the introduction.

Although it is absent from the introduction of *Al-Farsi* (Ibn Khalawayh, 1980, p.43), Ibn Khalawayh's book on parsing thirty surahs presents an accessible pedagogical approach that emphasises the significance of questioning. However, he employs it in a streamlined educational setting, as he addresses learners according to their comprehension level and his methodology suggests that he was a teacher of boys.

### **Al-Farsi's method in books of questions:**

In his latest work, *Al-Farsi* presents another trend in the books of questions for which he is renowned (Al-Farsi, 1985). These are based on reasoning using multiple questions that he assumes will lead to a profound interpretation of linguistic phenomena. He displays considerable experience and insight into linguistic relationships in his explanations and questions. This is a system that is clear to him in the book of clarification of *Al-Adhdi* and the commentary.

The practice of reasoning in an educational context is merely the establishment of comprehensive relationships with other, more limited relationships in terms of cognitive expansion. Regardless of whether these relationships are comprehensive or partial, they

adhere to specific fundamental paths or expand in other mystical references, but ultimately return to a descriptive or normative pattern. This is evidenced by the writings and narrations of scholars, which demonstrate that the epistemological form of transmitted knowledge necessitates its fragmentation and distribution in a non-integrated manner during reception. This approach ensures that the fertile form of knowledge does not affect the recipients' acceptance of it. It is therefore essential that the educational situation does not become completely stagnant or cease to absorb the signals and contents that provide it with sustenance.

For scholars to guarantee the delivery of an appropriate and successive quantity, they were compelled to identify a method of integrating those limited, deep and repeated messages straightforwardly. This approach was designed to elicit a direct response from the recipient, fostering a sense of desire and closeness, rather than alienation and distance. In pursuit of this objective, scholars turned to the debate method, which involved posing systematic questions designed to reduce knowledge to specific answers with a clearly defined cognitive goal. Nevertheless, it is not feasible to categorise this mode of reception as debate. In essence, it is not a direct form of argumentation, but rather an argumentative apparatus that seeks to facilitate educational communication. This approach differs from the conventional method of lecturing, which is employed by Muslim scholars. In this method, the teacher assumes a position between the student, the debater and the subject matter under discussion, akin to the role of a moderator in a debate.

The books of issues address the rules that govern linguistic phenomena. As a result, their structural context does not provide sufficient clarity regarding the hidden meanings or explicit contents. There is an evident ambiguity between the contexts of the linguistic text and the contexts of the deductive method. The transmitted texts (the governing rules) are frequently referenced by scholars, indicating a single source. This may be attributed to the influence of oral transmission and narration in the dissemination of linguistic knowledge. For instance, texts pertaining to grammar, such as the book of Sibawayh or Ibn Malik's *Alfiyyah*, are transmitted orally and subsequently documented in written form. The incorporation of explanations and footnotes reflects the contributions of scholars who have commented on these texts. This is why the causal method became the dominant approach; however, each scholar has their interpretive perspective on the governing text (the linguistic rule). The question industry is predicated on considerations of excessive innovation in the cause and aspects of its imaginary change among scholars. Scholars are engaged in the process of identifying and analysing the intentional effect of the governing text, to develop a framework that can be used to refine and contextualise it in relation to the linguistic phenomenon under consideration. Furthermore, it appears that they monitor the definitive effect (the agent) and its formation in the diacritical mark, attempting to align the linguistic phenomenon with it.

Scholars did not consider language as a means of pure communication, structured by the rules governing linguistic texts. Furthermore, they did not view these rules as a means of explaining linguistic phenomena. Instead, these rules became an integral part of the linguistic phenomenon itself. This resulted in a significant shift in perspective, whereby scholars



engaged in extensive debate to monitor the cognitive contents of linguistic phenomena and their associated transformations. However, this approach was not without its limitations. The awareness of knowledge implies a direct and practical application, whereas the awareness of linguistic knowledge in books on issues became synonymous with its philosophical underpinnings.

In the books of questions, the teacher provides his students with a more specialised form of exploration, enabling them to gain a deeper understanding of the sciences. To this end, he employs digression to pursue the question and elucidate its various aspects, including its apparent and hidden forms, as well as the moral complexities surrounding it.

### **The argumentative context of Abu Ali al-Farsi as a model:**

#### **The question strategy:**

In elucidating the significance of "al-Gharanqa", al-Farsi endeavours to substantiate the aforementioned assertions within an argumentative context. He employs this phrase to corroborate the existence of a communicative discourse context, as evidenced by his use of the following construction: "If someone says" or "If I say". This is an assumed presentation contingent upon the addressee's statement, without the specification of the speaker or the individual being addressed. The use of the phrase "I said" in this context suggests that the addressees are hypothetical. The argument is based on an educational approach and employs the method of questioning between the speaker and the hypothetical addressee through the act of saying.

#### **First model:**

If an individual were to posit the following assertion: One might inquire as to why the phenomenon did not manifest in a manner that would ensure its enduring recollection. Such a proposition would be met with the following response: It was preferable to bring it down at the time of its inception than to allow it to persist, and thus it came down. One might be forgiven for responding with the following: The verb "did" in the phrase "My eyes saw Zaid doing that" is in the accusative case as a state, similar to the example "I hit Zaid standing" or "Most of my drinking of the barley water is twisted." Furthermore, if the source of the transitive verb were to have two objects, it would not be permissible to omit the predicate; because the state would occupy the position of the predicates of the sources, and the second object would not fulfil the role of the predicates of the sources. Consequently, it would not be permissible to say "My ears heard Zaid saying that" (Al-Farsi, 1987, p.82). He then introduces another question to reinforce his argument, stating: "If you say: Subsequently, the question arises as to whether the addressees are aware of the call. This indicates that the verb is transitive, directed towards the addressees, and that no other object is mentioned in relation to what is heard. In this instance (Al-Farsi, 1987, p.83), the speaker employs the strategy of assumption, addressing the addressee as follows: "If you were to construct the source," the principle of assumption and presentation, then the multiplicity of the question would be as follows: The principle of assuming the answer is contingent upon the assertion that the addressee would be expected to provide a response based on the premise that they would be aware of the information presented.

#### **Another example:**

In the words of Abu al-Abbas, he states: The circumstances of time are not more firmly established in nouns than in circumstances of place; indeed, they are further from the nouns



than the circumstances of place. This is because the circumstances are two circumstances. A circumstance of place and a circumstance of time. The verb indicates the circumstance of time in its form, thus establishing this circumstance more firmly in the circumstance than the other type, and further from the nominal than it. At the beginning of the book, Sibawayh agrees with this principle, but in this place, he forgets it (Al-Farsi, 1987, p.217). This is a principle for explanation and then a principle of proof and evidence by the statement of the other.

He proceeds to inquire further, posing the following question: He stated that: If one were to posit that... It is a common assertion that one must consider the man in addition to the multitude. Abu Ali posited that... (He states) that it is in the position of a genitive because it is an attribute of a man, and the attribute is applied to the described individual. However, it is added to with a preposition, and the preposition is deleted (I saw), and so on, in response to the assertion that he did not see a man saying that, and it is the doctrine of Abu Bakr (Al-Farsi, 1987, p.217). This is an example of a modelling and representation strategy.

On occasion, the question is posed by the learner directly, prompting the teacher to attempt an answer, as evidenced by the following example: A question was posed as to whether it is permissible to say, "Perhaps Zaid qad qam," given that it is permissible to say, "Perhaps he will stand." The answer is that it is not permissible, because this is a past tense that has taken the place of the present tense with the entry of 'qad' on it. This is because the amount that has passed from the action may pass from it, and the phrase of the state falls on the action. Furthermore, the state is an action that persists over time, unfolding gradually and incrementally. Its temporal proximity to the action is such that, even if the action has already occurred, the state still falls on it. This is because the past tense with 'qad' cannot fill the place of the state; it cannot take its place. This does not exclude the past tense from being past. If it were, it would not have taken this place, just as the action of the state did not come after it. Therefore, following the use of the preposition "an", Furthermore, since the past tense is grammatically permissible when "qad" is added to it, according to grammarians, it is not permissible for it to be used after "Hopefully." This is not the appropriate case" (Al-Farsi, 1985, p.699, 700).

This model elucidates the philosophical form of language and its form-related aspects about meaning, as postulated by grammarians. The structure is as follows: It is to be hoped that Zaid did not equate the verb 'do' with the aforementioned action. This is due to the distinction in the denotation of the verb "hopefully," which is substantiated by the structure itself, thereby corroborating the semantic divergence between them. In the initial instance, the verb "will" is coupled with the tool "certainty," indicating that the speaker has previously attained a state of certainty due to the verb's transition into the past tense. In contrast, the verb 'have' does not provide a definitive indication that the verb is in the present tense; rather, it is in the past tense. It can thus be concluded that the structure 'I hoped Zaid was doing' does not indicate a state that is firmly established in the past, nor is it deeply rooted in the present. It can therefore be concluded that the speaker has determined that the time frame in question is that of Case (Al-Farsi, 1985, p.699, 700), which Al-Farsi deems to be situated closer to the future than the past. In this case, the analytical and causal context that distinguishes Al-Farsi becomes apparent.

This approach to the dissemination of knowledge entails a process of inquiry, whereby questions are posed contextually. This is achieved through an interpretive lens, which encompasses two fundamental aspects: transmission and analogy. Subsequently, argumentative and dialectical methods are employed, whereby the perspectives of scholars are

subjected to critical examination and, when necessary, augmented or refined through the addition, deletion, or modification of elements.

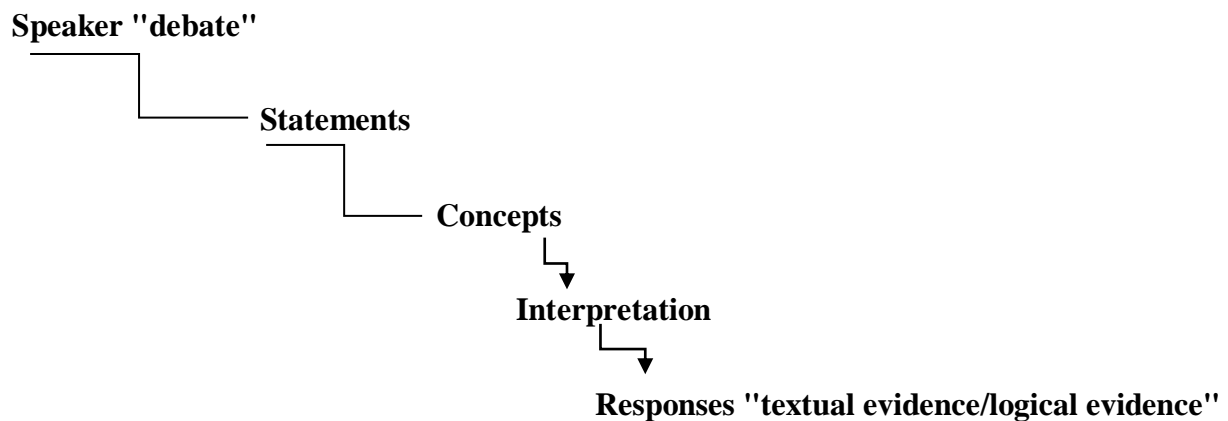
The text of the books of questions was not an accessible or straightforward text, unlike the books of councils. Rather, it is a text replete with riddles and linguistic puzzles, rendering it challenging to decipher without consulting books of explanations. It is evident that an investigation into the text's underlying structure entails a rearrangement of its apparent structure, thereby determining the text's complete form and elucidating it. However, a crucial question remains: why do we describe the compositional approach in the books of questions as a composite approach that combines the two poles of dialectical argumentation and interpretation? In our view, the linguist who proposed such a type of educational communication was engaging in dialectic in itself and then adopting it in the cognitive aspect. This is what is intended to analyse the generalities or include the particulars, as the issue may not necessarily be intended for the intended recipients. Rather, it is sometimes an aspect of the scholars' immersion in the abyss of interpretation and their passion for it. The interpretation of the text has become a dominant factor in the structure of the answer, due to the increasingly complex nature of the questions posed and the resulting fragmentation of the knowledge base.

The interpretive context inherent to books of questions is characterised by a set of founding tools, including the use of incomplete questions, those with multiple potential meanings or directions, and answers that are open to interpretation. In the context of argumentation and dialectic, the question is one that is deliberately crafted to influence the recipient. The recipient must therefore engage with the addressee in a manner that is consistent with the nature of the argumentative and dialectical discourse. This requires not only a capacity to respond in a way that is aligned with the argument presented but also to demonstrate a level of excellence in the manner of argument, reasoning and justification. It is therefore evident that the processes of argumentation and interpretation are inextricably linked, particularly in the context of dialectic, which demands a high level of interpretation at both linguistic and argumentative levels.

### **Understanding and Interpretation Strategy:**

The act of understanding is the fundamental tool employed to facilitate an interpretive reading. This understanding serves as a reference point for interpreting and transmitting texts through auditory means, to place the recipient in a position to perceive the text in a manner that aligns with their scientific and cultural references. This implies a comprehensive awareness of the signs and symbols associated with the recipient's reading of the text in question. How understanding is employed in the context of an argumentative position differs from that observed in other contexts. In this instance, understanding is linked to the interaction with the audible speech produced by the speaking self, which may be referred to as "the speaker" or "the debater." In such a position, the recipient, or "the debater," is often engaged in a rapid mental reading. This is because of the position of argument. To succeed in debate, the debater must present compelling evidence and respond to opposing arguments convincingly. This requires a high level of preparation and anticipation, ensuring that the debater is well-informed about the subject matter and able to anticipate and respond to potential arguments.

Therefore, the form of argumentative debate is completed by the following relationship:



This concept is analogous to that of the recipient "debate," which signifies that the scope of interpretation extends to encompass all practitioners of argumentative discourse. In an argumentative dialectical situation, the term is not arbitrary but rather selective, intentional, and specific in its objectives. It is not merely a linguistic phenomenon but is rather related to the seeking of perception and understanding for the purpose of persuasion. This is because the word possesses inherent characteristics derived from language and circulation that qualify it by nature to possess an argumentative character (Saleh Soula, p.74). It can therefore be argued that argumentation is not a phenomenon specific to language, but rather one that can be observed in other sciences.

The matter differed in the books of questions because the books of questions combined two forms of argumentation: the persuasive form, as exemplified by the questions of al-Zamakhshari, and the theoretical educational form, which treats argumentation as an aspect of language teaching, as evidenced by the questions of al-Farisi. In this context, the interpretation is of particular significance due to the interconnection between language and theology, and subsequently, due to the fact that the Persian adheres to the linguistic norms that govern its usage. The framework within which he situates his questions is predicated on dialogue, and on the pursuit of arguments and evidence to substantiate his vision of the relationships inherent in the linguistic text.

In this text, Al-Farsi presents a rationale that appears to be an accurate reflection of the interpretation, while also establishing a connection between the text and an internal structure that is elucidated by the context of the rationale itself. A question was posed regarding the reasoning behind the use of the definite article "an" in conjunction with the verb "alimtu" and other fixed, emphasised verbs.

It was argued that this construction is not compatible with the accusative case, which is the object of such verbs. The argument presented was that the definite article and the accusative case do not agree with one another. It is evident that the verb 'alimtu' denotes confirmation, stability and firmness, whereas the preposition 'an' signifies the absence of fixity or firmness. It can be observed that the function of the conjunction 'and' is to indicate a future state, as in the cases of 'will not' and 'so'. Furthermore, it can be seen to enter into the past from where it

meets with the future for completion. It is therefore evident that the conjunction is not fixed, as follows: (Al-Farsi, 1985, p.705)

This text will examine the context of the explanation and interpretation that Abu Ali Al-Farsi employs to justify the alleviation of (an) coupled with (I learned), that is its entry into the verb (know). The following arguments are presented:

1. The discrepancy between the denotation of absolute knowledge and the connotation of instability and constancy imposed by the context of the structure that (an) leads, is then analogous to its counterpart in the accusative (will not and so) in terms of leading and entering into the verb in the future and past.

2. The news must have occurred in the past; it is not correct for it to occur in the future. Its interpretation is as follows: I have gained insight into the meaning of Al-Farsi's text. With regard to the phrase 'I learned Zaydan will stand', it is permissible according to the author because 'Zayd' is the object of the verb 'to learn'. But it is not permissible to compare it to him to say it is to hit and put it in place of hit hit ' because the meaning of the absolute object is for emphasis, while the entry of a here does not convey this meaning of permanence and stability (Al-Farsi, 1985, p.713).

In essence, Al-Farsi's approach entails an elucidation and interpretation of the rule and its contextual framework. Consequently, he aligns with the argument derived from the Arab discourse, as evidenced by the following assertion: "Since it is not referenced in their discourse and they intend to convey the concept of knowledge, it would be permissible to interpret it as such (Al-Farsi, 1985, p.709). For instance, if you had said, 'I knew that Zaid would stand up,' which implies consultation, it would have been an acceptable interpretation."

The Persian language does not allow for such a construction from a semantic perspective; however, it is permissible when considered from a syntactical or verbal standpoint. This is a dialectical dialogue, the purpose of which is to clarify the remainder of the issue as previously mentioned. He stated, In addition, I posit the following: From an analytical perspective, it is not feasible to conclude that this is a case of analogy. Furthermore, there is no evidence to suggest that this is a common practice within their linguistic repertoire. The introduction of "kana" on "an" does not appear to be a deliberate act of emphasis. Instead, it seems to serve a different purpose, namely, to indicate a past requirement. This interpretation is supported by the fact that "kana" is not typically used for emphasis in this context.

He stated: The argument put forth by the other party was that "kana" (Al-Farsi, 1985, p.709) is not used for emphasis, but rather to indicate past tense. This is based on the premise that if "kana" were used for emphasis, it would differ from the preceding word, as "a qalu" is used for past tense. Additionally, "kana" is separated from "an" by the news, making it appear as if it is the object of "kana." I informed him of the following: You prohibited the use of "I knew that Zayd would stand" on the grounds of meaning, not on those of grammar. You then permitted the use of "I knew that Zayd would stand," and distinguished between the two based on grammar while maintaining the established meaning. He then said that the prohibition was limited to the use of "I knew" in conjunction with "an." In light of the aforementioned interpretation, if it is established that the phrase "I knew" is not applicable in the context of "he will stand up," it would be justifiable to disassociate it from the rest of the

sentence. I posited that I have permitted the construction "I knew Zaid is standing tomorrow," which allows the verb "know" to function in the sentence despite its meaning being "he will stand up." (Al-Farsi, 1985, p.710)

The context differs in the Halabi questions, as the word of interpretation is stated directly, in contrast to the norm in the Basra questions, where the word "question" is used. In some cases, the word "interpretation" is employed, as evidenced in the following issues: This issue concerns the interpretation of the names of the Book of Allah Almighty. The context of the issue may provide insight into the reason that led Al-Farisi to refer to it as an interpretation. It seems probable that linguists and theologians have agreed to refer to all matters pertaining to the Noble Book as 'interpretations' because they consider such matters to fall within the category of interpretation of the Qur'an. This is because the two terms are, in fact, closely related. As he states in his issue, the Qur'an is the name of the Book of Allah Almighty, as evidenced by His saying, 'The Almighty and Majestic': "By what We have revealed to you, this Qur'an" (Surah: Yusuf, verse: 4), which he interprets as transmitted knowledge. This is evidenced by the interpretation of "So follow its Qur'an" ( Surah: Al-Qiyamah, verse: 18), in which the Qur'an in the verse is not a name, but rather a source from which the name is transmitted. Consequently, he interprets the verse as follows: "If someone were to posit the following: If we consider the interpretation of the following statement: Indeed, the collection and recitation of the aforementioned text is metaphorically represented in the saying of Abu Ubaidah, whereby some of it is composed with some, and he states, "Then follow his recitation." This interpretation raises the question of whether two words can be repeated in the interpretation for one meaning. In this case, is it appropriate to consider the following? "Indeed, it is incumbent upon us to collect it and to recite it. Indeed, it is incumbent upon us to collect it and to recite it." (Al-Farsi, 1987, p.292). Al-Farisi does not extend beyond the boundaries of reasoning and interpretation set forth by the interpreters in their examination of this verse. He links the interpretation to the subject matter at hand and expresses disagreement with the notion that the collection is a composition or that it entails the following (Al-Farsi, 1987, p.293, 294, 295, 296).

In any case, argumentation is not devoid of the explanatory and causal style that can facilitate effective participation between speakers and recipients in an educational debate. The components provided by such a style can lead to a partial or total impact on the recipients of the presented form of knowledge.

## Conclusion:

The Arabic sciences were thriving in a manner that facilitated their advancement, as evidenced by the nature of the knowledge presented by their scholars, whether in written form in discussions and debates between scholars or in responses to questions posed by students of knowledge. This underscores the importance of:

- It is imperative to fully utilise the educational contexts that Islamic civilisation provided and integrate them into modern education.
- A synthesis of argumentation and discourse derived from Arab thought with that of Western thought, to preserve authenticity and integrate it into modern sciences.

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